

Heptameron: or, Magical Elements of Peter de Abano, philosopher

In the former book, which is the fourth book of *Agrippa*, it is sufficiently spoken concerning Magical Ceremonies, and Initiations.

But because he seemeth to have written to the learned, and well-experienced in this art; because he doth not specially treat of the Ceremonies, but rather speaketh of them in general, it was therefore thought good to adde hereunto the Magical Elements of *Peter de Abano*: that those who are hitherto ignorant, and have not tasted of Magical Superstitions, may have them in readiness, how they may exercise themselves therein. For we see in this book, as it were a certain introduction of Magical vanity; and, as if they were in present exercise, they may behold the distinct functions of spirits, how they may be drawn to discourse and communication; what is to be done every day, and every hour; and how they shall be read, as if they were described sillable by sillable.

In brief, in this book are kept the principles of Magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil Spirits;) In the first place we will treat concerning the composition of a Circle.

Of the Circle, and the Composition Thereof.

The form of Circles is not alwaies one and the same; but useth to be changed, according to the order of the Spirits that are to be called, their places, times, daies and hours. For in making a Circle, it ought to be considered in what time of the year, what day, and what hour, that you make the Circle; what Spirits you would call, to what Star and Region they do belong, and what functions they have. Therefore let there be made three Circles of the latitude of nine foot, and let them be distant one from another a hands breadth; and in the middle Circle, first, write the name of the hour wherein you do the work. In the second place, Write the name of the Angel of the hour. In the third place, The Sigil of the Angel of the hour. Fourthly, The name of the Angel that ruleth that day wherein you do the work, and the names of his ministers. In the fifth place, The name of the present time. Sixthly, The name of the Spirits ruling in that part of time, and their Presidents. Seventhly, The name of the head of the Signe ruling in that part of time wherein you work. Eighthly, The name of the earth, according to that part of time wherein you work. Ninthly, and for the compleating of the middle Circle, Write the name of the Sun and of the Moon, according to the said rule of time; for as the time is changed, so the names are to be altered. And in the outermost Circle, let there be drawn in the four Angles, the names of the presidential Angels of the Air, that day wherein you would do this work; to wit, the name of the King and his three Ministers. Without the Circle, in four Angles, let *Pen-*

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tagones be made. In the inner Circle let there be written four divine names with crosses interposed in the middle of the Circle; to wit, towards the East let there be written *Alpha*, and towards the West let there be written *Omega*; and let a cross divide the middle of the Circle. When the Circle is thus finished, according to the rule now before written, you shall proceed.

Of the Names of the Hours, and the Angels ruling them.

It is also to be known, that the Angels do rule the hours in a successive order, according to the course of the heavens, and Planets unto which they are subject; so that that Spirit which governeth the day, ruleth also the first hour of the day; the second from this governeth the second hour; the third; the third hour, and so consequentkly: and when seven Planets and hours have made their revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours.

Hours of the day.

1. *Yayn.*
2. *Janor.*
3. *Nasnia.*
4. *Salla.*
5. *Sadedali.*
6. *Thamur.*
7. *Ourer.*
8. *Thamic.*
9. *Neron.*
10. *Jayon.*
11. *Abai.*
12. *Natalon.*

Hours of the night.

1. *Beron.*
2. *Barol.*
3. *Thanu.*
4. *Athir.*
5. *Mathon.*
6. *Rana.*
7. *Netos.*
8. *Tafrac.*
9. *Sassur.*
10. *Aglo.*
11. *Calerna.*
12. *Salam.*

Of the names of the Angels and their Sigils, it shall be spoken in their proper places. Now let us take a view of the names of the times. A year therefore is fourfold, and is divided into the Spring, Summer, Harvest and Winter; the names whereof are these.

The Spring.

Talvi.

The Summer.

Casmaran.

Autumne.

Ardarael.

Winter.

Farlas.

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THE ANGELS OF THE SPRING.

Caratasa.
Core.
Amatiel.
Commissoros.

THE HEAD OF THE SIGNE OF THE SPRING.

Spugliguel.

THE NAME OF THE EARTH IN THE SPRING.

Amadai.

THE NAMES OF THE SUN AND MOON IN THE SPRING.

The Sun.	The Moon.
<i>Abaym.</i>	<i>Agusita.</i>

THE ANGELS OF THE SUMMER.

Gargatel.
Tariel.
Gaviel.

THE HEAD OF THE SIGNE OF THE SUMMER.

Tubiel.

THE NAME OF THE EARTH IN SUMMER.

Festativi.

THE NAMES OF THE SUN AND MOON IN SUMMER.

The Sun.	The Moon.
<i>Athemay.</i>	<i>Armatus.</i>

THE ANGELS OF AUTUMNE.

Tarquam.
Guabarel.

THE HEAD OF THE SIGNE OF AUTUMNE.

Tarquaret.

THE NAME OF THE EARTH IN AUTUMNE.

Rabianara.

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THE NAMES OF THE SUN AND MOON IN AUTUMNE.

The Sun.	The Moon.
<i>Abragini.</i>	<i>Matasignais.</i>

THE ANGELS OF WINTER.

Amabael.
Ctarari.

THE HEAD OF THE SIGNE OF WINTER.

Altarib.

THE NAME OF THE EARTH IN WINTER.

Geremiah.

THE NAMES OF THE SUN AND MOON IN WINTER.

The Sun.	The Moon.
<i>Commutaff.</i>	<i>Affaterim.</i>

The Consecrations and Benedictions: and first of the Benediction of the Circle.

When the Circle is ritely perfected, sprinkle the same with holy or purging water, and say, *Thou shalt purge me with hysop, (O Lord,) and I shall be clean: Thou shalt wash me, and I shall be whiter then snow.*

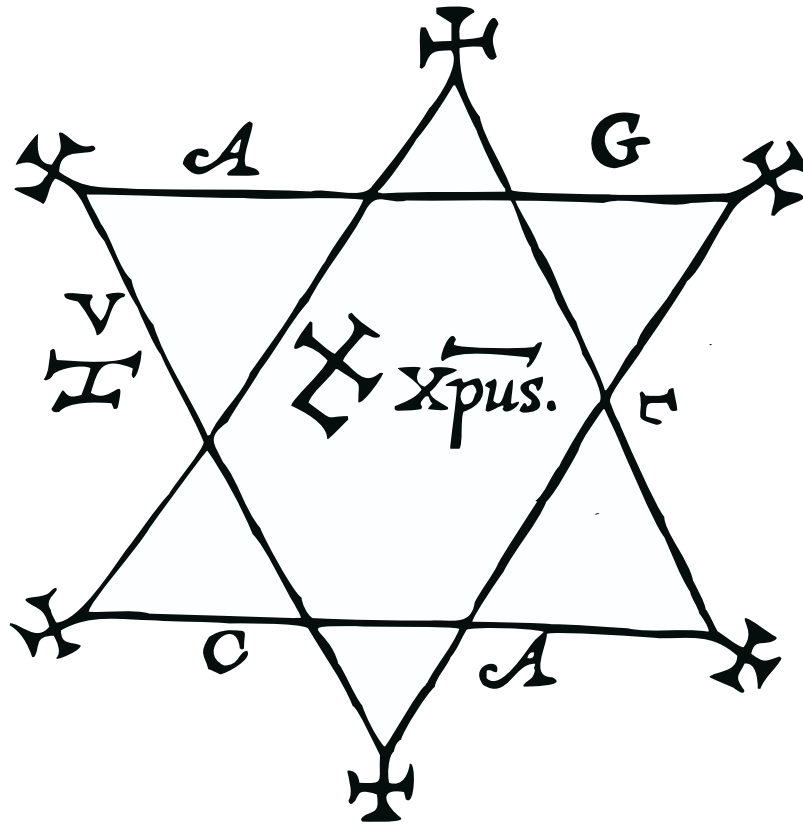
The Benediction of perfumes.

The God of Abraham, God of Isaac, God of Jacob, bless here the creatures of these kindes, that they may fill up the power and vertue of their odours; so that neither the enemy, nor any false imagination, may be able to enter into them: through our Lord Jesus Christ, &c. Then let them be sprinkled with holy water.

The Exorcisme of the fire upon which the perfumes are to be put.

The fire which is to be used for suffumigations, is to be in a new vessel of earth or iron; and let it be exorcised after this manner. *I exorcise thee, O thou creature of fire, by him by whom all things are made, that forthwith thou cast away every phantasme from thee, that it shall not be able to do any hurt in any thing.* Then say, *Bless, O Lord, this creature of fire, and sanctifie it, that it may be blessed to set forth the praise of thy holy name, that no hurt may come to the Exorcisers or Spectators: through our Lord Jesus Christ, &c.*

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Of the Garment and Pentacle.

Let it be a Priests Garment, if it can be had, let it be of linen, and clean. Then take this Pentacle made in the day and hour of *Mercury*, the Moon increasing, written in parchment made of a kids skin. But first let there be said over it the Mass of the holy Ghost, and let it be sprinkled with water of baptism.

An Oration to be said, when the Vesture is put on.

Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen.

Of the manner of working.

Let the *Moon* be increasing and equal, if it may then be done, and let her not be combust.

The Operator ought to be clean and purified by the space of nine daies before the beginning of the work, and to be confessed, and receive the holy Communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought also to have holy water from a Priest, and a new earthen vessel with fire, a Vesture and a Pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the Garment and Pentacle, and let the master carry the Sword;

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over which there must be said one mass of the Holy Ghost; and on the middle of the Sword, let there be written this name *Agla* +, and on the other side thereof, this name + *On* +. And as he goeth to the consecrated place, let him continually read Letanies, the servants answering. And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: and after he hath made it, let him sprinkle the Circle with holy water, saying, *Asperges me Domine*, &c. [Wash me O Lord, &c.]

The Master therefore ought to be purified with fasting, chastity, and abstinency from all luxury the space of three whole dayes before the day of the operation. And on the day that he would do the work, being clothed with pure garments, and furnished with Pentacles, Perfumes, and other things necessary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the seven Planets the seven dayes of the week, Colours and Metals; whose name you shall see in their places. And with bended knees invoking the said Angels particularly, let him say, *O Angels supradicti, estote adjutores meæ petitioni, & in adjutorium mihi, in meis rebus & petitionibus*.

Then let him call the Angels from the four parts of the world, that ruke the Air the same day wherein he doth the work or experiment. And having implored specially all the Names and Spirits written in the Circle, let him say, *O vos omnes, adjuro atque contestor per sedem Adonay, per Hagios, ò Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per hæc tria nomina secreta, Agla, On, Tetragrammaton, quòd hodie debeatis adimplere quod cupio*.

These things being performed, let him read the Conjunction assigned for the day wherein he maketh the experiments, as we have before spoken; but if they shall be pertinacious and refractory, and will not yield themselves obedient, neither to the Conjunction assigned to the day, nor to the prayers before made, then use the Conjunctions and Exorcismes following.

An Exorcisme of the Spirits of the Air.

Nos facti ad imaginem Dei, & ejus facti voluntate, per potentissimum & corroboratum nomen Dei El, forte & admirabile vos exorcizamus (here he shall name the Spirits he would have appear, of what order soever they be) *& imperamus per eum qui dixit, & factum est, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelsus, exorcizamus vos, atque potenter imperamus, ut appareatis statim nobis hic juxta Circulum in pulchra forma, videlicet humana, & sine deformitate & tortuositate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y & V quod Adam audivit, & locutus est: & per nomen Dei Agla, quod Loth audivit, & factus salvus cum sua familia: & per nomen Joth, quod Jacob audivit ab Angelo secum luctantes, & liberatus est de manu fratris sui Esau: and by the name Anephexeton, quot Aaron audivit, & loquens, & sapiens factus est: & per nomen Zebaoth, quod Moses nominavit, & omnia flumina & paludes de terra Ægypti, versæ fuerunt in sanguinem: & per nomen Ecerchie Oriston, quod Moses nominavit, & omnes flu vis ebullierunt ranas, & ascenderunt in domos Ægyptiorum, omnia destruentes: & per nomen Elion, quod Moses nominavit, & fuit grando talis, qualis non fuit ab initio mundi: & per nomen Adonay, quod Moses nominavit, & fuerunt locusta, & apparuerunt super terram Ægyptiorum, & comederunt quæ residua erant grandint: & per nomen Schemes amathia, quod Joshua vocavit, & remoratus est Sol cursum: & per nomen Alpha & Omega, quod Daniel nominavit, & destruxit Beel, & Draconem interfecit: & in nomine Emmanuel, quod tres pueri, Sidrach, Misach & Abednago, in camino ignis ardentis, cantaverunt, & liberati*

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fuerunt: & per nomen Hagios, & sedem Adonay, & per ò Theos, Iscytos, Athanatos, Paracletus; & per hæc tria secreta nomina, Agla, On, Tetragrammaton, adjuro, contestor, & per hæc nomina, & per alia nomina Domini nostri Dei Omnipotentis, vivi & veri, vos qui vestra culpa de Coelis ejeçti fuistis usque ad infernum locum, exorcizamus, & viriliter imperamus, per eum qui dixit, & factum est, cui omnes obediunt creaturæ, & per illud tremendum Dei judicium: & per mare omnibus incertum, vitreum, quod est ante conspectum divinæ majestatis gradientis, & potestiale: & per quatuor divina animalia T. aniè sedem divinæ majestatis gradientia, & oculos ante & retrò habentia: & per ignem ante ejus thronum circumstantem: & per sanctos Angelos Cælorum, T. & per eam quæ Ecclesia Dei nominatur: & per summam sapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante Circulum appareatis, ut faciendam nostram voluntatem, in omnibus prout placuerit nobis: per sedem Baldachie, & per hoc nomen Primeumaton, quod Moses nominavit, & in cavernis abyssi fuerunt profundati vel absorpti, Datan, Corah & Abiron: & in virtute istius nominis Primeumaton, tota Coeli militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio vestro, esque in profundum abyssi, & usque ad ultimum diem judicii vos ponimus, & relegamus in ignem æternum, & in stagnum ignis & sulphuris, nisi statim appareatis hic coram nobis, ante Circulum, ad faciendum voluntatem nostram. In omnibus venite per hæc nomina, Adonay Zebaoth, Adonay, Amioram. Venite, venite, imperat vobis Adonay, Saday, Rex regum potentissimus & tremendissimus, cujus vires nulla subterfugere potest creatura vobis pertinacissimis futuris nisi obedieritis, & appareatis ante hunc Circulum, affabiles subito, tandem ruina flebilis miserabilisque, & ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? festinate imperat vobis Adonay, Saday, Rex regum, El, Aty, Titeip, Azia, Hyn, Jen, Minosel, Achadan: Vay, Vaa, Ey, Haa, Eye, Exe, à, El, El, El, à, Hy, Hau, Hau, Hau, Va, Va, Va, Va.

A Prayer to God, to be said in the four parts of the world, in the Circle.

A Morule, Taneha, Latisten, Rabur, Taneha, Latisten. Escha, Aladia, Alpha & Omega, Leyste, Oriston, Adonay: O my most merciful heavenly Father, have mercy upon me, although a sinner; make appear the arm of thy power in me this day (although thy unworthy child) against these obstinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illustrated with all wisdom, and alwaies worship and glorifie thy name. I humbly implore and beseech thee, that these Spirits which I call by thy judgement, may be bound and constrained to come, and give true and perfect answers to those things which I shall ask them, and that they may declare and shew unto us those things which by me or us shall be commanded them, not hurting any creature, neither injuring nor terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to my requests, in all these things which I command them. Then let him stand in the middle of the Circle, and hold his hand towards the Pentacle, and say, Per Pentaculum Salomonis advocavi, dent mihi responsum verum.

Then let him say, Beralanensis, Baldachiensis, Paumachie & Apologie sedes, per Reges potestaiesià magnanimas, ac principes præpotentes, genio Liachidæ, ministri tartareæ sedes: Primac, hic princeps sedis Apologie nona cohorte: Ego vos invoco, & invocando vos conjure, atque supernæ Majestatis munitus virtute, potenter impero, per eum qui dixit, & factum est, & cui obediunt omnes creaturæ: & per hoc nomen ineffabile, Tetragrammaton יהוה Jehovah, in quo est plasmatum omne seculum, quo audito elementa corruunt, aër concutitur, mare retrograditur,

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ignis exinguitur, tera tremat, omnesque exercitus Coelestium, Terrestrium, & Infernorum tremunt, turbantur & corruunt: quatenus citò & sine mora & omni occasione remota, ab universis mundi partibus veniatis, & rationabiliter de omnibus quæcunque interrogavero, respondeatis vos, & veniatis pacifice, visibiles, & affabiles: nunc & sine mora manifestantes quod cupimus: conjurati per nomen æterni vivi & veri Dei Helioren, & mandata nostra per ficientes, persistentes semper usque ad finem, & intentionem meam, visibiles nobis, & affabiles, clara voce nobis, intelligibile, & sine omni ambiguitate.

Visions and Apparitions.

Quibus ritè peractis, apparebunt infinitæ visiones, & phantasmata pulsantia organa & omnis generis instrumenta musica, idque sit à spiritibus, ut terrore compulsi socii abeant à Circulo, quia nihil adversus migistrum possunt. Post hæc videbis infinitos sagittarios cum infinita multitudine bestiarum horribilem: quæ ita se componunt, ac si vellent devorare socios: & tamen nil timeant. Tunc Sacerdos sive Magister, adhibent manum Pentaculo, dicat: Fugiat hinc iniquitas vestra, virtute vexilli Dei.

Et tunc Spiritus obedire migistro coguntur, & socii nil amilius videbunt.

Then let the Exorcist say, stretching out his hand to the Pentacle, *Ecce Pentaculum Salomonis, quod ante vestram adduxi præsentiam: ecce personam exorcizatoris on medio Exorcismi, qui est optimà à Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit & vocat. Venite ergo cum festinatione in virtute nominum istorum, Aye, Saraye, Aye, Saraye, Aye Saraye, ne differatis venire, per nomina æterna Dei vivi & veri Eloy, Archima, Rabur: & per hoc præsens Pentaculum, quod super vos potenter imperat: & per virtutem coelestium Spirituum dominorum vestrorum: & per personam exorcizatoris, conjurati, festinati venire & obedire præceptori vestro, qui vocatur Ostinomos. Hisperactis, sibiles in quatuor angulis mundi. Et videbis immediate magnos motus: & cum videris, dicas: Quid tardatis? quid moramini? quid facitis? præparate vos & obedite præceptori vestro, in nomine Domini Bathat, vel Vachat super Abrac ruens, super veniens, Abeor super Aberer.*

Tunc immediatè venient in sua forma propria. Et quando videbis eos juxta Circulum, ostende illis Pentaculum coopertum syndone sacro, & discooperiatur, & dicat: Ecce conclusionem vestram, nolite fieri inobedientes. Et subito videbis eos in pacifica forma: & dicent tibi, Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hæc nos subjugavit. Cum autem apparuerint Spiritus, tunc dicas, Bene veneritis Spiritus, vel reges nobilissimi, quia vos vocavi per illum cui omne genuflectitur, coelestium, terrestrium & infernorum: cujus in manu omnia regna regum sunt, nec est qui suæ contrarius esse possit Majestati. Quatenus constringo vos, ut hic ante circulum visibes, affabiles permanetis, tamdiu tamque constantes, nec sint licentia mea recedatis, donec meam sine fallacia aliqua & veredicè perficiatis voluntatem, per potentie illius virtutem, qui mare posuit terminum suum, quem præterire non potest, & lege illius potentie, non periransit fines suos, Dei scilicet altissimi, regis, domini, qui cuncta creavit, Amen.

Then command what you will, and it shall be done. Afterwards license them thus:

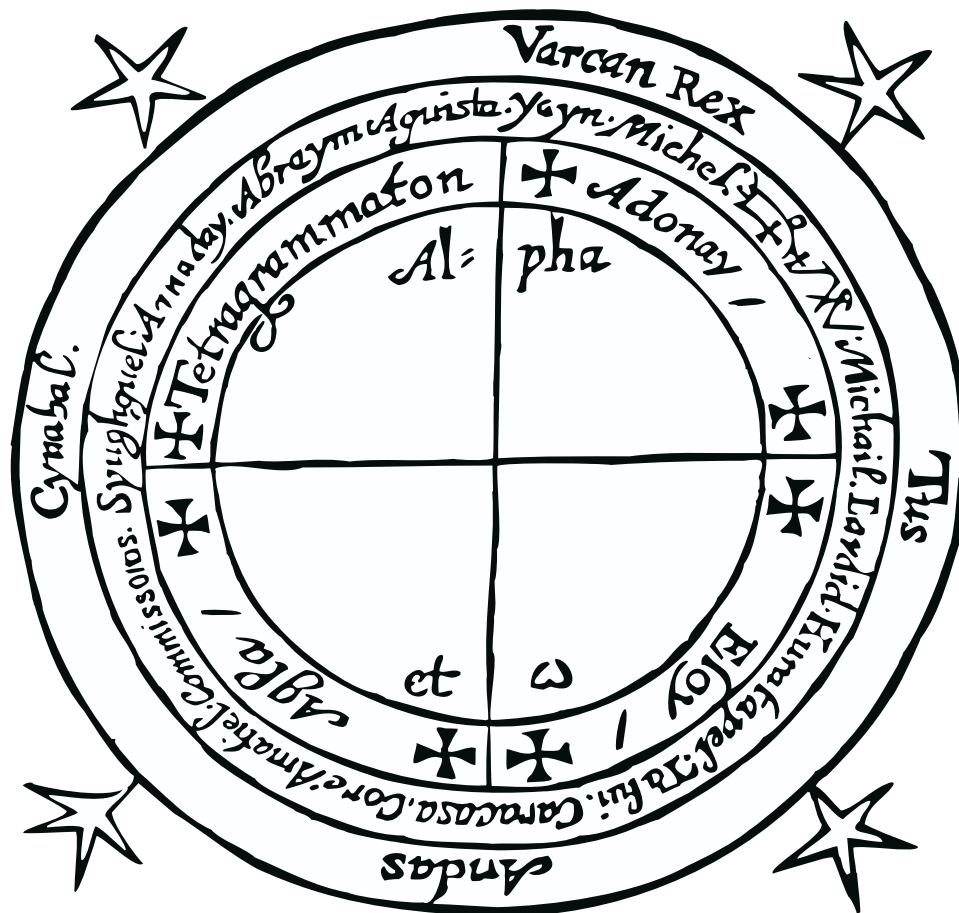
+ In nomine Patris, + Filii, & + Spiritus sancti, ite in pace ad loca vestra: & pax sit inter nos & vos, parati sitis venire vocati.

These are the things which *Peter de Abano* hath spoken concerning Magical Elements.

But that you may the better know the manner of composing a Circle, I will set down one Scheme; so that if any one would make a Circle in Spring-time for the first hour of Lords day, it must be in the same manner as is the figure following.

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The figure of a Circle for the first hour of the Lords day, in Spring-time.



It remaineth now, That we explain the week, the several dayes thereof: and first of the Lords day.

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Considerations of the Lords day

The Angel of the Lords day, his Sigil, Planet, the Signe of the Planet, and the name of the fourth heaven.



THE ANGELS OF THE LORDS DAY.

Michael, Dardiel, Huratapol.

THE ANGELS OF THE AIR RULING ON THE LORDS DAY.

Varcan, King.

HIS MINISTERS.

Tus, Andas, Cynabal.

THE WINDE WHICH THE ANGELS OF THE AIR ABOVE SAID ARE UNDER.

The North-winde.

THE ANGEL OF THE FOURTH HEAVEN, RULING ON THE LORDS DAY, WHICH OUGHT
TO BE CALLED FROM THE FOUR PARTS OF THE WORLD.

AT THE EAST.

Samael. Baciell. Atel. Gabriel. Vionairaba.

AT THE WEST.

Anael. Pabel. Ustael. Burchat. Suceratos. Capabili.

AT THE NORTH.

Aiel. Aniel, vel Aquiel. Masgabriel. Sapiel. Matuyel.

AT THE SOUTH.

Haludiel. Machasiel. Charsiel. Uriel. Naromiel.

THE PERFUME OF THE LORDS DAY.

Red Wheat.

The Conjuraton of the Lords day.

Conjuro & confirmo super vos Angeli fortes Dei, & sancti, in nomine Adonay, Eye, Eye, Eye, qui est ille, qui fuit, est & erit, Eye, Abraye: & in nomine Saday, Cados, Cados, Cados, alie sententis super Cherubin, & per nomen magnum ipsius Dei fortis & potentis, exaltatique super

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omnes coelos, Eye, Saraye, plasmatoris seculorum, qui creavit mundum, coelum, terram, mare, & omnia quæ in eis sunt in primo die, & sigillavit ea sancto nomine suo Phaa: & per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, & serviunt coram potentissimo Salamia, Angelo magno & honorato: & per nomen stellæ, quæ est Sol, & per signum, & per immensum nomen Dei vivi, & per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: & per nomen Adona, Dei Israel, qui creavit mundum & quicquid in eo est, quod pro melabores, & ad moleas omnem meam petitionem, juxta meum velle & votum meum, in negotio & causa mea. And here thou shalt declare thy cause and business, and for what thing thou makest this Conjunction.

The Spirits of the Air of the Lords day, are under the North-winde; their nature is to procure Gold, Gemmes, Carbuncles, Riches; to cause one to obtain favour and benevolence; to dissolve the enmities of men; to raise men to honors; to carry or take away infirmities. But in what manner they appear, it's spoken already in the former book of Magical Ceremonies.

Considerations of Monday.

The Angel of Munday, his Sigil, Planet, the Signe of the Planet, and name of the first heaven.



THE ANGELS OF MUNDAY.

Gabriel, Michael, Samael.

THE ANGELS OF THE AIR RULING ON MUNDAY.

Arcan, King.

HIS MINISTERS.

Bilet, Missabu, Abuzaha.

THE WINDE WHICH THE SAID ANGELS OF THE AIR ARE SUBJECT TO.

The West-winde.

THE ANGELS OF THE FIRST HEAVEN, RULING ON MUNDAY, WHICH OUGHT TO BE CALLED FROM THE FOUR PARTS OF THE WORLD.

FROM THE EAST.

Gabriel. Gabrael. Madiel. Deamiel. Janael.

FROM THE WEST.

Sachiel. Zaniel. Habaiel. Bachanael. Corabael.

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FROM THE NORTH.

Mael. Vuel. Valnum. Baliel. Balay. Humastrau.

FROM THE SOUTH.

Curaniel. Dabriel. Darquiel. Hanun. Anayl. Vetuel.

THE PERFUME OF MUNDAY.

Aloes.

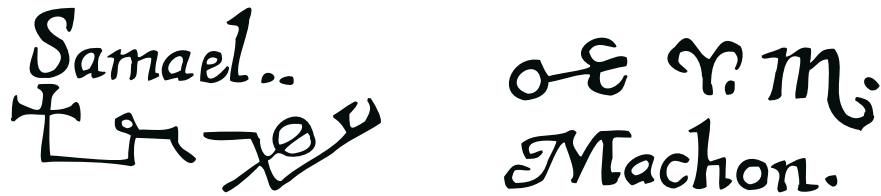
The Conjuraton of Munday.

Conjuro & confirmo super vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuis monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui maria creavit stagna & omnes aquas in secundo die, quasdam super coelos, & quosdam in terra. Sigillavit mare in alio nomine suo, & terminum, quam sibi posuit, non præter b t: & per nomina Angelorum, qui dominantur in primo exercitu, qui serviunt Orphaniel Angelo magno, precioso & honorato: & per nomen Stellæ, quæ est Luna: & per nomina prædicta, super te conjuro, scilicet Gabriel, qui es præpositus diei. Lunæ secundo quod pro me labores & adimpleas, &c. As in the Conjuraton of Sunday.

The Spirits of the Air of Munday, are subject to the West-winde, which is the winde of the Moon: their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future: but in what manner they appear, you may see in the former book.

Considerations of Tuesday.

The Angel of Tuesday, his sigil, his Planet, the Signe governing that Planet, and the name of the fifth heaven.

The image displays two distinct magical symbols. On the left is the sigil of Samael, featuring the name 'Samael..' in a stylized, calligraphic font above a complex arrangement of geometric and organic shapes, including a cross-like figure and various loops. On the right is the sigil of Machon, showing the name 'Machon.' in a similar calligraphic style above a series of interconnected circles and lines that form a more abstract, circular pattern.

THE ANGELS OF TUESDAY.

Samael. Satael. Amabiel.

THE ANGELS OF THE AIR RULING ON TUESDAY.

Samax, King.

HIS MINISTERS.

Carmax, Ismoli, Paffran.

THE WINDE TO WHICH THE SAID ANGELS ARE SUBJECT.

The East-winde.

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THE ANGELS OF THE FIFTH HEAVEN RULING ON TUESDAY, WHICH OUGHT TO BE
CALLED FROM THE FOUR PARTS OF THE WORLD.

AT THE EAST.

Friagne. Grael. Damael. Calzas. Arragon.

AT THE WEST.

Lama. Astagna. Lobquin. Soncas. Jazel. Isiael. Irel.

AT THE NORTH.

Rahumel. Hyniel. Rayel. Seraphiel. Mathiel. Fraciel.

AT THE SOUTH.

Sacriel. Janiel. Galdel. Osaël. Vianuel. Zaliel.

THE PERFUME OF TUESDAY.

Pepper.

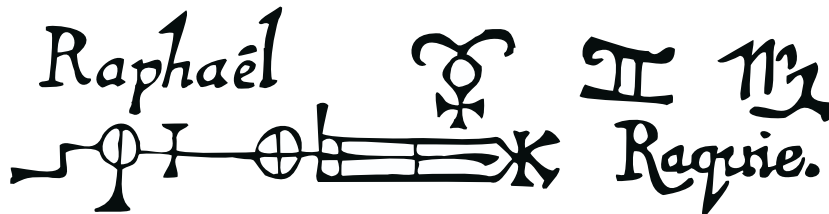
The Conjunction of Tuesday.

Conjuro & confirmo super vos, Angeli fortes & sancti, per nomen Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim: & per nomina ipsius alti Dei, qui secit aquam aridam apparere, & vocavit terram, & produxit arbores, & herbas de ea, & sigillavit super eam cum precioso, honorato, metuendo & sancto nomine suo: & per nomen angelorum dominantium in quinto exercitu, qui serviunt Acimoy Angelo magno, forti, potenti, & honorato: & per nomen Stellæ, quæ est Mars: & per nomina prædicta conjuro super te Samael, Angele magne, qui præpositus es diei Martis: & per nomina Adonay, Dei vivi & veri, quod pro me labores, & adimpleas, &c. As in the Conjunction of Sunday.

The Spirits of the Air of Tuesday are under the East-winde: their nature is to cause wars, mortality, death and combustions; and to give two thousand Souldiers at a time; to bring death, infirmities or health. The manner of their appearing you may see in the former book.

Considerations of Wednesday.

The Angel of Wednesday, his Sigil, Planet, the Signe governing that Planet, and the name of the second heaven.



THE ANGELS OF WEDNESDAY.

Raphael. Miel. Seraphiel.

Heptameron

THE ANGELS OF THE AIR RULING ON WEDNESDAY.

Mediat, or Modiat, King.

MINISTERS.

Suquinos, Sallales.

THE WINDE TO WHICH THE SAID ANGELS OF THE AIR ARE SUBJECT.

The Southwest-winde.

THE ANGELS OF THE SECOND HEAVEN GOVERN WEDNESDAY, WHICH OUGHT TO BE
CALLED FROM THE FOUR PARTS OF THE WORLD.

AT THE EAST.

Mathlai. Tarmiel. Baraborat.

AT THE WEST.

Jeresous. Mitraton.

AT THE NORTH.

Thiel. Rael. Jariabel. Venabel. Velel. Abuiori. Ucirnuel.

AT THE SOUTH.

Milliel. Nelapa. Babel. Caluel. Vel. Laquel.

THE FUMIGATION OF WEDNESDAY.

Mastick.

The Conjurat[i]on of Wednesday.

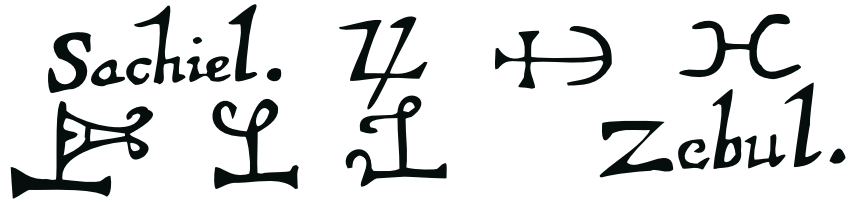
Conjuro & confirmo vos angeli fortes, sancti & potentes, in nomine fortis, metuendissimi & benedicti Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Asamie, Asaraie: & in nomine Adonay Dei Israel, qui creavit luminaria magna, ad distinguendum diem à nocte: & per nomen omnium Angelorum deservientium in exercitu secundo coram Tetra Angelo majori, atque forti & potenti: & per nomen Stellæ, quæ est Mercurius: & per nomen Sigilli, quæ sigillatur a Deo fortissimo & honoratio: per omnia prædicta super te Raphael Angele magne, conjuro, qui es præpositus die: quartæ: & per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris: & per nomina Angelorum qui in gratiam Salvatoris confirmati sunt: & per nomen sedis Animalium, habentium senas alas, quod pro me labo, et, &c. As in the Conjurat[i]on of Sunday.

The Spirits of the Air of Wednesday are subject to the South-west-winde: their nature is to give all Metals; to reveal all earthly things past, present and to come; to pacifie judges, to give victories in war, to re-edifie, and teach experiments and all decayed Sciences, and to change bodies mixt of Elements conditionally out of one into another; to give infirmities or health; to raise the poor, and cast down the high ones; to binde or lose Spirits; to open locks or bolts: such-kinde of Spirits have the operation of others, but not in their perfect power, but in virtue or knowledge. The what manner they appear, it is before spoken.

Heptameron

Considerations of Thursday.

The Angel of Thursday, his Sigil, Planet, the Signe of the Planet, and the name of the sixth heaven.



THE ANGELS OF THURSDAY.

Sachiel. Castiel. Asasiel.

THE ANGELS OF THE AIR GOVERNING THURSDAY.

Suth, Rex.

MINISTERS.

Maguth, Gutrix.

THE WINDE WHICH THE SAID ANGELS OF THE AIR ARE UNDER.

The South-winde.

BUT BECAUSE THERE ARE NO ANGELS OF THE AIR TO BE FOUND ABOVE THE FIFTH HEAVEN, THEREFORE ON THURSDAY SAY THE PRAYERS FOLLOWING IN THE FOUR PARTS OF THE WORLD.

AT THE EAST.

O Deus magne & excelse, & honorate, per infinita secula.

AT THE WEST.

O Deus sapiens, & clare, & juste, ac divina clementia: ego rogo te piissime Pater, quòd meam petitionem, quòd meum opus, & meum laborem hodie debeam complere, & perfectè intelligere. Tu qui vivis & regnas per infinita secula seculorum, Amen.

AT THE NORTH.

O Deus potens, fortis, & sine principio.

AT THE SOUTH.

O Deus potens & Misericors.

THE PERFUME OF THURSDAY.

Saffron.

Heptameron

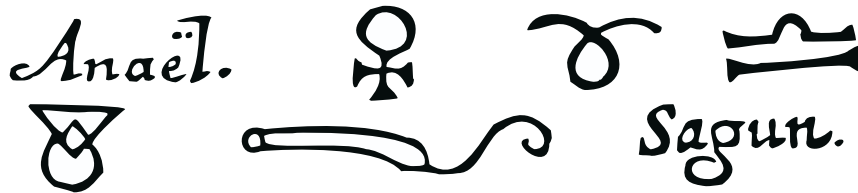
The Conjuraton of Thursday.

Conjuro & confirmo super vos, Angeli sancti, per nomen, Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, Hatim ya, fortis firmator seculorum, Cantine, Jaym, Janic, Anic, Calbat, Sabbac, Berifay, Alnaym: & per nomen Adonay, qui creavit pisces reptilia in aquis, & aves super faciem terræ, volantes versus coelos die quinto: & per nomina Angelorum serventium in sexto exercitu coram pastore Angelo sancto & magno & potenti principe: & per nomen stellæ, quæ est Jupiter: & per nomen Sigilli sui: & per nomen Adonay, summi Dei, omnium creatoris: & per nomen omnium stellarum, & per vim & virtutem earum: & per nomina prædicta, conjuro te Sachiel Angele magne, qui es præpositus dici Jovis, ut pro me labores, &c. As in the Conjuraton of the Lords day.

The Spirits of the Air of Thursday, are subject to the South-winde; their nature is to procure the love of woman; to cause men to be merry and joyful; to pacifie strife and contentions; to appease enemies; to heal the diseased, and to disease the whole; and procureth losses, or taketh them away. Their manner of appearing is spoken of already.

Considerations of Friday.

The Angel of Friday, his Sigil, his Planet, the Signe governing that Planet, and name of the third heaven.



THE ANGELS OF FRIDAY.

Anael. Rachiel. Sachiel.

THE ANGELS OF THE AIR REIGNING ON FRIDAY.

Sarabotes, King.

MINISTERS.

Amabiel. Aba. Abalidoth. Flaef.

THE WINDE WHICH THE SAID ANGELS OF THE AIR ARE UNDER.

The West-winde.

ANGELS OF THE THIRD HEAVEN, RULING ON FRIDAY, WHICH ARE TO BE CALLED FROM THE FOUR PARTS OF THE WORLD.

AT THE EAST.

Setchiel. Chedusitaniel. Corat. Tamael. Tenaciel.

AT THE WEST.

Turiel. Coniel. Babel. Kadie. Maltiel. Huphaltiel.

Heptameron

AT THE NORTH.

Peniel. Pemaël. Penat. Raphael. Raniel. Doremiel.

AT THE SOUTH.

Porna. Sachiel. Chermiel. Samael. Santanael. Famiel.

THE PERFUME OF FRIDAY.

Pepperwort.

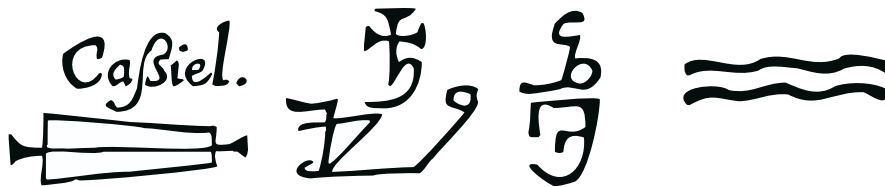
The Conjunction of Friday.

Conjuro & confirmo super vos Angeli fortes, sancti atque potentes, in nomine On, Hey, Heya, Ja, Je, Adonay, Saday, & in nomine Saday, qui creavit quadrupedia & anamalia reptilia, & homines in sexto die, & Adæ dedit potestatem super omnia animalia: unde benedictum sit nomen creatoris in loco suo: & per nomina Angelorum servientium in tertio exercitu, coram Dagiel Angelo magno, principe forti atque potenti: & per nomen Stellæ quæ est Venus: & per Sigillum ejus, quod quidem est sanctum: & per nomina prædicta conjuro super te Anael, qui es præpositus diei sextæ, ut pro me labores, &c. As before in the Conjunction of Sunday.

The Spirits of the Air of Friday are subject to the West-winde; their nature is to give silver: to excite men, and incline them to luxury; to reconcile enemies through luxury; and to make marriages; to allure men to love women; to cause, or take away infirmities; and to do all things which have motion.

Considerations of Saturday, or the Sabbath day.

The Angel of Saturday, his Seal, his Planet, and the Signe governing the Planet.



THE ANGELS OF SATURDAY.

Cassiel. Machatan. Uriel.

THE ANGELS OF THE AIR RULING ON SATURDAY.

Maymon, King.

MINISTERS.

Abumalith. Assaibi. Balidet.

THE WINDE WHICH THE SAID ANGELS OF THE AIR AFORESAID ARE UNDER.
The Southwest-winde.

THE FUMIGATION OF FRIDAY.

Sulphur.

Heptameron

It is already declared in the Consideration of Thursday, That there are no Angels ruling the Air, above the fifth heaven: therefore in the four Angles of the world, use those Orations which you see applied to that purpose on Thursday.

The Conjuraton of Saturday.

Conjuro & confirmo super vos Caphriel vel Cassiel, Machatori, & Seraquiel Angeli fortes & potentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acin, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domini formatoris seculorum, qui in septimo die quie ut: & per illum qui in beneplacito suo filiis Israel in hereditatem observandum dedit, ut eum firmiter custodirent, & sanctificarent, ad habendam inde bonam in alio seculo remunerationem: & per nomina Angelorum servientium in exercitu septimo Poel Angelo magno & potenti principi: & per nomen stellæ quæ est Saturnus: & per sanctum Sigillum ejus: & per nomina prædicta conjuro super te Caphriel, qui præpositus es diei septimæ, quæ est dies Sabbati, quòd pro me labores, &c. As is set down in the Conjuraton of the Lords day.

The Spirits of the Air of Saturday are subject to the Southwest-winde: the nature of them is to sow discordes, hatred, evil thoughts and cogitations; to give leave freely, to slay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Heptameron



Tables of the Angels of the Hours, according to the course of the dayes.

SUNDAY.

Hours of the day.	Angels of the hours.	Hours of the day.	Angels of the hours.
1. <i>Yayn.</i>	<i>Michael.</i>	7. <i>Ourer.</i>	<i>Samael.</i>
2. <i>Janor.</i>	<i>Anael.</i>	8. <i>Tanic.</i>	<i>Michael.</i>
3. <i>Nasnia.</i>	<i>Raphael.</i>	9. <i>Neron.</i>	<i>Anael.</i>
4. <i>Salla.</i>	<i>Gabriel.</i>	10. <i>Jayon.</i>	<i>Raphael.</i>
5. <i>Sadedali.</i>	<i>Cassiel.</i>	11. <i>Abay.</i>	<i>Gabriel.</i>
6. <i>Thamur.</i>	<i>Sachiel.</i>	12. <i>Natalon.</i>	<i>Cassiel.</i>

SUNDAY NIGHT

Hours of the night.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. <i>Beron.</i>	<i>Sachiel.</i>	7. <i>Netos.</i>	<i>Cassiel.</i>
2. <i>Barol.</i>	<i>Samael.</i>	8. <i>Tafrac.</i>	<i>Sachiel.</i>
3. <i>Thanu.</i>	<i>Michael.</i>	9. <i>Saffur.</i>	<i>Samael.</i>
4. <i>Athir.</i>	<i>Anael.</i>	10. <i>Aglo.</i>	<i>Michael.</i>
5. <i>Mathun.</i>	<i>Raphael.</i>	11. <i>Calerna.</i>	<i>Anael.</i>
6. <i>Rana.</i>	<i>Gabriel.</i>	12. <i>Salam.</i>	<i>Raphael.</i>

Heptameron

MUNDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. <i>Yayn.</i>	<i>Gabriel.</i>	1. <i>Beron.</i>	<i>Anael.</i>
2. <i>Janor.</i>	<i>Cassiel.</i>	2. <i>Barol.</i>	<i>Raphael.</i>
3. <i>Nasnia.</i>	<i>Sachiel.</i>	3. <i>Thanu.</i>	<i>Gabriel.</i>
4. <i>Salla.</i>	<i>Samael.</i>	4. <i>Athir.</i>	<i>Cassiel.</i>
5. <i>Sadedali.</i>	<i>Michael.</i>	5. <i>Mathon.</i>	<i>Sachiel.</i>
6. <i>Thamur.</i>	<i>Anael.</i>	6. <i>Rana.</i>	<i>Samael.</i>
7. <i>Ourer.</i>	<i>Raphael.</i>	7. <i>Netos.</i>	<i>Michael.</i>
8. <i>Tanic.</i>	<i>Gabriel.</i>	8. <i>Tafrac.</i>	<i>Anael.</i>
9. <i>Neron.</i>	<i>Cassiel.</i>	9. <i>Sassur.</i>	<i>Raphael.</i>
10. <i>Jayon.</i>	<i>Sachiel.</i>	10. <i>Aglo.</i>	<i>Gabriel.</i>
11. <i>Abay.</i>	<i>Samael.</i>	11. <i>Calerna.</i>	<i>Cassiel.</i>
12. <i>Natalon.</i>	<i>Michael.</i>	12. <i>Salam.</i>	<i>Sachiel.</i>

TUESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. <i>Yayn.</i>	<i>Samael.</i>	1. <i>Beron.</i>	<i>Cassiel.</i>
2. <i>Janor.</i>	<i>Michael.</i>	2. <i>Barol.</i>	<i>Sachiel.</i>
3. <i>Nasnia.</i>	<i>Anael.</i>	3. <i>Thanu.</i>	<i>Samael.</i>
4. <i>Salla.</i>	<i>Raphael.</i>	4. <i>Athir.</i>	<i>Michael.</i>
5. <i>Sadedali.</i>	<i>Gabriel.</i>	5. <i>Mathon.</i>	<i>Anael.</i>
6. <i>Thamur.</i>	<i>Cassiel.</i>	6. <i>Rana.</i>	<i>Raphael.</i>
7. <i>Ourer.</i>	<i>Sachiel.</i>	7. <i>Netos.</i>	<i>Gabriel.</i>
8. <i>Tanic.</i>	<i>Samael.</i>	8. <i>Tafrac.</i>	<i>Cassiel.</i>
9. <i>Neron.</i>	<i>Michael.</i>	9. <i>Sassur.</i>	<i>Sachiel.</i>
10. <i>Jayon.</i>	<i>Anael.</i>	10. <i>Aglo.</i>	<i>Samael.</i>
11. <i>Abay.</i>	<i>Raphael.</i>	11. <i>Calerna.</i>	<i>Michael.</i>
12. <i>Natalon.</i>	<i>Gabriel.</i>	12. <i>Salam.</i>	<i>Anael.</i>

Heptameron

WEDNESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. <i>Yayn.</i>	<i>Raphael.</i>	1. <i>Beron.</i>	<i>Michael.</i>
2. <i>Janor.</i>	<i>Gabriel.</i>	2. <i>Barol.</i>	<i>Anael.</i>
3. <i>Nasnia.</i>	<i>Cassiel.</i>	3. <i>Thanu.</i>	<i>Raphael.</i>
4. <i>Salla.</i>	<i>Sachael.</i>	4. <i>Athir.</i>	<i>Gabriel.</i>
5. <i>Sadedali.</i>	<i>Samael.</i>	5. <i>Mathon.</i>	<i>Cassiel.</i>
6. <i>Thamur.</i>	<i>Michael.</i>	6. <i>Rana.</i>	<i>Sachiel.</i>
7. <i>Ourer.</i>	<i>Anael.</i>	7. <i>Netos.</i>	<i>Samael.</i>
8. <i>Tanic.</i>	<i>Raphael.</i>	8. <i>Tafrac.</i>	<i>Michael.</i>
9. <i>Neron.</i>	<i>Gabriel.</i>	9. <i>Sassur.</i>	<i>Anael.</i>
10. <i>Jayon.</i>	<i>Cassiel.</i>	10. <i>Aglo.</i>	<i>Raphael.</i>
11. <i>Abay.</i>	<i>Sachiel.</i>	11. <i>Calerna.</i>	<i>Gabriel.</i>
12. <i>Natalon.</i>	<i>Samael.</i>	12. <i>Salam.</i>	<i>Cassiel.</i>

THURSDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. <i>Yayn.</i>	<i>Sachiel.</i>	1. <i>Beron.</i>	<i>Gabriel.</i>
2. <i>Janor.</i>	<i>Samael.</i>	2. <i>Barol.</i>	<i>Cassiel.</i>
3. <i>Nasnia.</i>	<i>Michael.</i>	3. <i>Thanu.</i>	<i>Sachiel.</i>
4. <i>Salla.</i>	<i>Anael.</i>	4. <i>Athir.</i>	<i>Samael.</i>
5. <i>Sadedali.</i>	<i>Raphael.</i>	5. <i>Mathon.</i>	<i>Michael.</i>
6. <i>Thamur.</i>	<i>Gabriel.</i>	6. <i>Rana.</i>	<i>Anael.</i>
7. <i>Ourer.</i>	<i>Cassiel.</i>	7. <i>Netos.</i>	<i>Raphael.</i>
8. <i>Tanic.</i>	<i>Sachiel.</i>	8. <i>Tafrac.</i>	<i>Gabriel.</i>
9. <i>Neron.</i>	<i>Samael.</i>	9. <i>Sassur.</i>	<i>Cassiel.</i>
10. <i>Jayon.</i>	<i>Michael.</i>	10. <i>Aglo.</i>	<i>Sachiel.</i>
11. <i>Abay.</i>	<i>Anael.</i>	11. <i>Calerna.</i>	<i>Samael.</i>
12. <i>Natalon.</i>	<i>Raphael.</i>	12. <i>Salam.</i>	<i>Michael.</i>

Heptameron

FRIDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. <i>Yayn.</i>	<i>Anael.</i>	1. <i>Beron.</i>	<i>Samael.</i>
2. <i>Janor.</i>	<i>Raphael.</i>	2. <i>Barol.</i>	<i>Michael.</i>
3. <i>Nasnia.</i>	<i>Gabriel.</i>	3. <i>Thanu.</i>	<i>Anael.</i>
4. <i>Salla.</i>	<i>Cassiel.</i>	4. <i>Athir.</i>	<i>Raphael.</i>
5. <i>Sadedali.</i>	<i>Sachiel.</i>	5. <i>Mathon.</i>	<i>Gabriel.</i>
6. <i>Thamur.</i>	<i>Samael.</i>	6. <i>Rana.</i>	<i>Cassiel.</i>
7. <i>Ourer.</i>	<i>Michael.</i>	7. <i>Netos.</i>	<i>Sachiel.</i>
8. <i>Tanic.</i>	<i>Anael.</i>	8. <i>Tafrac.</i>	<i>Samael.</i>
9. <i>Neron.</i>	<i>Raphael.</i>	9. <i>Sassur.</i>	<i>Michael.</i>
10. <i>Jayon.</i>	<i>Gabriel.</i>	10. <i>Aglo.</i>	<i>Anael.</i>
11. <i>Abay.</i>	<i>Cassiel.</i>	11. <i>Calerna.</i>	<i>Raphael.</i>
12. <i>Natalon.</i>	<i>Sachiel.</i>	12. <i>Salam.</i>	<i>Gabriel.</i>

SATURDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. <i>Yayn.</i>	<i>Cassiel.</i>	1. <i>Beron.</i>	<i>Raphael.</i>
2. <i>Janor.</i>	<i>Sachiel.</i>	2. <i>Barol.</i>	<i>Gabriel.</i>
3. <i>Nasnia.</i>	<i>Samael.</i>	3. <i>Thanu.</i>	<i>Cassiel.</i>
4. <i>Salla.</i>	<i>Michael.</i>	4. <i>Athir.</i>	<i>Sachiel.</i>
5. <i>Sadedali.</i>	<i>Anael.</i>	5. <i>Mathon.</i>	<i>Samael.</i>
6. <i>Thamur.</i>	<i>Raphael.</i>	6. <i>Rana.</i>	<i>Michael.</i>
7. <i>Ourer.</i>	<i>Gabriel.</i>	7. <i>Netos.</i>	<i>Anael.</i>
8. <i>Tanic.</i>	<i>Cassiel.</i>	8. <i>Tafrac.</i>	<i>Raphael.</i>
9. <i>Neron.</i>	<i>Sachiel.</i>	9. <i>Sassur.</i>	<i>Gabriel.</i>
10. <i>Jayon.</i>	<i>Samael.</i>	10. <i>Aglo.</i>	<i>Cassiel.</i>
11. <i>Abay.</i>	<i>Michael.</i>	11. <i>Calerna.</i>	<i>Sachiel.</i>
12. <i>Natalon.</i>	<i>Anael.</i>	12. <i>Salam.</i>	<i>Samael.</i>

Heptameron

But this is to be observed by the way, that the first hour of the day, of every Country, and in every season whatsoever, is to be assigned to the Sun-rising, when he first appeareth arising in the horizon: and the first hour of the night is to be the thirteenth hour, from the first hour of the day. But of these things it is sufficiently spoken.

FINIS.



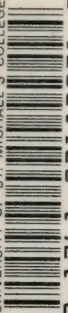
The Heptameron of Peter de Abano.

Transcribed from the 1657 edition of *The Fourth Book of Occult Philosophy*, translated and edited by Robert Turner.

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THE HEPTAMERON.



THE HEPTAMERON

OF THE TALES OF

MARGARET, QUEEN OF NAVARRE

(*Newly translated into English*)

FROM THE AUTHENTIC TEXT, BASED ON THE MSS. IN
THE POSSESSION OF THE SOCIÉTÉ DES
BIBLIOPHILES FRANÇAIS

EDITED BY

M. LE ROUX DE LINCY

SUPPLEMENTED WITH THE VALUABLE EXPLANATORY
NOTES OF THE BEST FRENCH EDITION

GIVING ALSO

A SUPPOSITITIOUS KEY OF THE PERSONAGES OF THE TALES, THE
PEDIGREES OF MARGARET OF ANGOULÊME AND OF THE HOUSE
OF ORLEANS, AND MUCH ADDITIONAL HISTORICAL DATA
OF GREAT INTEREST, PREVIOUSLY UNPUBLISHED, AND
THEREFORE NOT INCLUDED IN ANY OTHER
ENGLISH EDITION; AND CONTAINING

A MEMOIR OF THE AUTHOR AND OF HER MOTHER
LOUISE OF SAVOY

WITH AN ESSAY ON

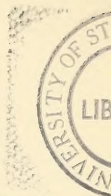
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BY

ERNEST A. VIZETELLY

Etc.

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THE FORTUNATE LOVERS

(*The Heptameron*).

EIGHT DAYS' ENTERTAINMENT.

SYNOPSIS OF EACH DAY'S STORY-TELLING.

ON THE FIRST DAY ARE RECOUNTED THE BAD TURNS DONE BY WOMEN TO MEN, AND BY MEN TO WOMEN.

ON THE SECOND DAY EACH ONE TELLS THE FIRST CONCEIT THAT RISETH IN HIS BRAIN.

ON THE THIRD DAY RELATION IS MADE OF THE LADIES THAT HAVE HAD NO AIM BUT HONOR; AND OF THE ABOMINABLE HYPOCRISY OF THE MONKS.

ON THE FOURTH DAY RELATION IS MADE FOR THE MOST PART OF THE VIRTUOUS PATIENCE AND LONG-SUFFERING OF WOMEN TO WIN THEIR HUSBANDS; AND OF THE PRUDENCE USED OF MEN TOWARDS THEIR WIVES FOR THE PRESERVING OF THE HONOR OF THEIR HOUSES AND LINEAGE.

ON THE FIFTH DAY RELATION IS MADE OF THE VIRTUOUSNESS OF SUCH MAIDS AND WIVES OF WHOM HONOR HATH BEEN PREFERRED BEFORE PLEASURE; OF THEM LIKEWISE WHO HAVE DONE THE CONTRARY THERETO; AND THE SIMPLENESS OF CERTAIN OTHERS.

ON THE SIXTH DAY RELATION IS MADE OF THE DECEITS BETWEEN MAN AND WOMAN, THROUGH COVETOUSNESS, VENGEANCE, AND CRAFTINESS.

ON THE SEVENTH DAY RELATION IS MADE OF THEM THAT HAVE DONE WHAT THEY LEAST DESIRED.

THE EIGHTH DAY WAS TO HAVE BEEN DEVOTED TO RELATING "THE GREATEST FOLLIES WE CAN THINK OF, THE SAME BEING REALLY TRUE;" BUT ONLY TWO STORIES ARE GIVEN, THE MANUSCRIPT FOR THE REMAINDER NOT HAVING BEEN DISCOVERED AFTER THE DEATH OF QUEEN MARGARET.

JOHN THE GOOD,
King of France, d. 1364.

1349
JEANNE DE BOURBON = CHARLES V. King of France.
(1337-1380).

ISABELLA OF BAVARIA—CHARLES VI.
King of France,
died 1422.

(several children)

CHARLES VII.
King of France,
died 1461.

ISABELLE,
mar.
RICHARD,
King of
England.
MARRIED 1406
died 1409

LOUIS I., Duke of Orleans, Luxem-
bourg, Aquitaine, Count of Valois,
Beaumont, Blois, Dreux, Soissons,
Périgord, &c., &c., murdered 1407.
*Jean Dunois, Bastard of Orleans,
b. 1402, of Mariette de Canny,
and by his wife Marie d'Harcourt,
founder of the Ducs de Longueville.*

CHARLES, Duke of Orleans, born 1393, b. 1394, d. 1394.

JOHN, Count of Angoulême, b. 1404, Cap-
tive in England, 1412-1444. Contracted during his captivity 1431 to Jeanne de Rohan. He married after his release her 1449 sister Marguerite, and had issue.

PHILIPPE, Count of Vertus, born 1396. Contract-
ed. 1408, to Catherine of Burgundy, he repudiated her, 1410; died with-
out issue, 1420.

JOHN, Count of Angoulême, b. 1404, Cap-
tive in England, 1412-1444. Contracted during his captivity 1431 to Jeanne de Rohan. He married after his release her 1449 sister Marguerite, and had issue.

MARGARET, born—RICHARD OF BRITTANY, 1406, died in the Abbaye de la Guiche, April 24, 1466.

LOUIS XI., King of France, died 1483, married Charlotte of Savoy.

MARY OF CLEVES.

1440 married. He died 1465.

JOHN, Count of Angoulême, b. 1404, Cap-
tive in England, 1412-1444. Contracted during his captivity 1431 to Jeanne de Rohan. He married after his release her 1449 sister Marguerite, and had issue.

MARGUERITE, dau. of Alain IX. de Rohan.

CHARLES VII., King of France, ob. s. p. 1498.

1473 = LOUIS II., Duke of Orleans, imprisoned 1488-1491, married in childhood to Jeanne of France. As-
cended the throne of France, 1498, as Louis XII., and married the widowed Queen Anne, 1498
Duchess of Brittany, his cousin.

JEANNE, divorced 1498.

FRANCIS II., Duke of Brittany, died 1488.

LOUISE, married circa 1500, CHARLES I. de la Trémouille. [This brings the arms of Orleans and Milan into the coat of De la Trémouille.]

ANNE, Duchess of Brittany, wife of King Charles VIII., and King Louis XII. of France, d. 1513.

ISABELLE, Countess of Vertus, afterwards Duke of Milan.

1360 = GIANGALEAZZO VISCONTI, afterwards Duke of Milan.

1389 = VALENTINE VISCONTI, Countess of Asti and Vertus, with pretensions to Milan, b. 1366, d. 1408.

JOHN, Count of Angoulême, b. 1404, Cap-
tive in England, 1412-1444. Contracted during his captivity 1431 to Jeanne de Rohan. He married after his release her 1449 sister Marguerite, and had issue.

MARGARET, born—RICHARD OF BRITTANY, 1406, died in the Abbaye de la Guiche, April 24, 1466.

MARGUERITE, dau. of Alain IX. de Rohan.

FRANCIS II., Duke of Brittany, died 1488.

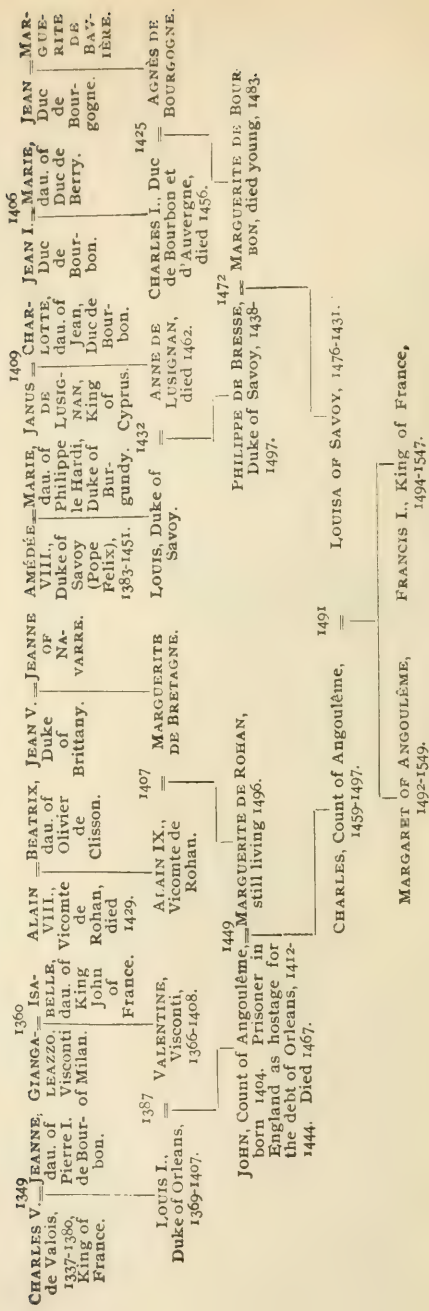
LOUISE, married circa 1500, CHARLES I. de la Trémouille. [This brings the arms of Orleans and Milan into the coat of De la Trémouille.]

ANNE, Duchess of Brittany, wife of King Charles VIII., and King Louis XII. of France, d. 1513.

CLAUDE, Duchess of Brit-
tany and Orleans, 1499-1523, b. 1494, d. 1547.

FRANCIS I. of France, MARGARET OF ANGOULÊME, b. 1492, d. 1549.

PEDIGREE OF MARGARET OF ANGOULÊME.^A



ON THE BIBLIOGRAPHY OF THE HEPTAMERON.

(CONDENSED FROM MR. VIZETELLY'S ESSAY AND FROM THE
WRITINGS OF OTHER CRITICAL AUTHORITIES.)

THE first published version of the famous Tales of Margaret of Navarre, issued in Paris in the year 1558 under the title of *Histoires des Amans Fortunez*, was extremely faulty and imperfect. It comprises but sixty-seven of the seventy-two tales written by the royal author; and the editor, Pierre Boaistuau, not merely changed the order of those narratives which he did print, but suppressed numerous passages in them, besides modifying much of Margaret's phraseology. A somewhat similar course was adopted by Claude Gruget, who a year later produced what claimed to be a complete version of the stories, to which he gave the general title of *The Heptameron*, a name which they have ever since retained. Although he retained the majority of the tales in their proper sequence he still suppressed several of them, and also modified the Queen's language after the fashion set by Boaistuau.

Despite its imperfections, however, Gruget's version was frequently reprinted down to the beginning of the eighteenth century, when it served as the basis of the numerous editions of the *Heptameron* in *beau langage*, as the French phrased it. It served, moreover, in the one or the other form, for the English and other translations of the work, and down to our own time was accepted as the standard version of the Queen of Navarre's celebrated tales. Although it was known that various contemporary MSS. were preserved at the French National Library in Paris, no attempt was made to compare

Gruget's faulty version with the originals until 1853, when the Société des Bibliophiles Français entrusted this delicate task to M. Le Roux de Lincy, whose labors led to some most valuable discoveries, enabling him to produce a really authentic version of Margaret's admirable masterpiece, with the suppressed tales restored, the omitted passages reinstated, and the Queen's real language given for the first time in all its simple gracefulness.

It is from the authentic text furnished by M. Le Roux de Lincy that the present translation has been made, without the slightest suppression or abridgment. The work, moreover, contains all of the really valuable notes to be found in the best French editions of the *Heptameron*, as well as numerous others from original sources, and includes a resumé of the various suggestions made by MM. Felix Frank, Le Roux de Lincy, Paul Lacroix, and A. de Montaignon toward the identification of the principal actors in them with well-known historical personages of the time.

Miniature courts were held by Margaret at Nérac and Pau, which yielded to none in Europe in the intellectual brilliancy of their frequenters. Margaret was at once one of the chief patronesses of letters that France possessed and the chief refuge and defender of advocates of the Reformed doctrines. Around her gathered Marot, Bonaventure, Desperiers, Denisot, Peletier, Brodeau, and many other men of letters, while she protected Rabelais, Dolet, etc. For a time her influence with her brother, Francis I., King of France, was effectual, but later political rather than religious considerations made him discourage Lutheranism, and a fierce persecution was begun against both Protestants and freethinkers, a persecution which drove Desperiers to suicide and brought Dolet to the stake. Margaret herself, however, was protected by her brother, and her personal inclinations seem to have been rather toward a mystical pietism than toward dogmatic Protestant sentiments.

The *Heptameron*, constructed, as its name indicates, on the lines of the *Decameron* of *Boccaccio*, consists of seventy-two short stories told to each other by a company of ladies and gentlemen who were delayed on the journey homeward from Cauterets, a fashionable watering-place, by the swelling of a river. Margaret died in 1549. In 1558, about ten years after the author's death, the *Heptameron* was first printed. It is a delightful book, and strongly characteristic of the French Renaissance. The sensuality which characterized the period appears in it, but in less coarse form than in the great work of Rabelais.

It has been claimed by some critics that internal evidence is strongly in favor of its having been a joint work in which more than one of the men of letters who composed Margaret's household took part; but against this supposition we may place the positive testimony of Brantôme. The Queen of Navarre, he says, "composed most of these novels in her litter as she travelled, for her hours of retirement were employed in affairs of importance. I have heard this account from my grandmother, who always went with her in her litter as her lady of honor and held her ink-horn for her; and she wrote them down as quickly and readily, or rather more so, than if they had been dictated to her."

It is to the literal truth of the tales of the *Heptameron* that we must attribute its immediate success at court and in subsequently holding the attention of so many successive generations of readers. These tales were not only true, but they were about people with whom everyone was acquainted. The real salt of the book lies in this naive, unconsidered, and unpremeditated realism. A great many details, quite absurd and trivial in themselves, which Queen Margaret introduced merely because they so happened, surprise and delight us with their fresh veracity. We are plunged into a strange world of contrasts—a world of beautiful light-minded ladies, to whom the life or death of common people is a trivial

alternative. These exquisite creatures ("si divines et délicates," as Margaret herself wrote of Madame d'Estampes) spend their time in broidering in open-work, red silken counterpanes, in reading (they all know it by heart) *La Belle Dame sans Merci*, in devising interviews with their lovers, or in visiting the fashionable magician of the town in order to observe the wasting of the waxen images of those whom they design to make away with! Torture was still used in civic trials of Alençon, where the Duke had absolute power of life or death like any other duke in Shakespeare's plays. We are gratified to learn that ten crowns was the proper fee for a hired assassin, and that, although sanctuary was still given to these gentry in palaces and churches, the ends of justice were sometimes secured by starving out the refugees.

The Heptameron is the best known and the most popular of all the old collections of tales in the French language. It has been the delight of the unlearned, scholars have warmly commended it, and men of talent and genius have borrowed from its pages. Brantôme speaks of it with enthusiasm, and quotes it repeatedly; Lafontaine, the *conteur par excellence*, acknowledges his obligations to it; Montaigne calls it *un gentil livre pour son étoffe*—"a nice book for its matter;" and Bayle says it is "after the manner of Boccace's novels," and "has some beauties in that kind which are surprising." The book, too, has had its enemies as well as its admirers, for it abounds with reflections on religious topics which accord with the author's known leaning to the cause of the Reformers; and through the whole work the monks, especially the Cordeliers, are treated with much severity, and are represented as committing, and sometimes with impunity even when discovered, the most cruel, deceitful, and immoral actions.

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MEMOIR OF
LOUISE OF SAVOY, DUCHESS OF ANGOULÊME,
AND OF HER DAUGHTER,
MARGARET, QUEEN OF NAVARRE.

Two children were born of the marriage of Charles of Orleans, Count of Angoulême, a prince of the blood royal of France, and Louise, the daughter of Philip, Duke of Savoy, and Margaret of Bourbon. The elder of the two was Margaret, the principal subject of this memoir, born on the 11th of April, 1492; the younger, born on the 12th of September, 1494, was the prince who succeeded Louis XII. on the throne of France, February, 1515, under the name of Francis I.

Married when she was little more than eleven years old, Louise of Savoy was left a widow before she had completed her eighteenth year, and thenceforth devoted herself with exemplary assiduity to the care of her children, who repaid her solicitude by the warm affection they always felt for their mother and for each other. She was a woman of remarkable beauty and capacity, and her character and conduct were deserving, in many respects, of the eulogies which her daughter never wearied of lavishing upon them; but less partial writers have convicted her of criminal acts which brought disasters upon her son and her country. In the first year of his reign, Francis I. committed the regency of the kingdom to his mother, and set out on his expedition to Italy. He was absent but a few months; nevertheless, this first regency enabled Louise of Savoy to fill the most important offices with

men entirely devoted to her interests, and even to her caprices, and to gratify by any and every means the insatiable thirst for money with which she was cursed.

In the beginning of the year 1522, Lautrec, one of the king's favourites, who commanded his forces in Italy, lost in a few days all the advantages which Francis had gained by the victory of Marignano. He returned to Paris with only two attendants, and sought an audience of the king, who refused at first to receive him. Finally, at the intercession of the Constable of Bourbon, Francis allowed Lautrec to appear before him, and, after loading him with reproaches, demanded what excuse he could offer for himself. Lautrec calmly replied, "The troops I commanded, not having been paid, refused to follow me, and I was left alone."—"What!" said the king, "I sent you four hundred thousand crowns to Genoa, and Semblançay, the superintendent of finance, forwarded you three hundred thousand."—"Sire, I have received nothing."—Semblançay being summoned to the presence, "Father," said the king (who addressed him in that way on account of his great age), "come hither and tell us if you have not, in pursuance of my order, sent M. de Lautrec the sum of three hundred thousand crowns?"—"Sire," replied the superintendent, "I am prepared to prove that I delivered the sum to the duchess your mother, that she might employ it as you say."—"Very well," said the king, and went into his mother's room to question her. Louise of Savoy threw the whole blame on Semblançay, who was immediately confronted with her. He persisted in his first statement, and the duchess was forced to confess that she had received the greater part of the sum in question, but she alleged that the money was due to her by the superintendent, and she did not see why her private income should be applied to the Italian expedition. Francis most bitterly upbraided his mother for thus embezzling the money of the state, but his wrath fell more heavily on the minister, whom he found to have been guilty of culpable complaisance towards her. The unfortunate Semblançay was arrested, commissioners were appointed to examine his accounts, and, being

condemned by their report, he was hung on the gibbet at Monfaucon, on the 9th of August, 1527.

Louise of Savoy was deeply implicated in a still fouler transaction, which was attended with the most terrible consequences. This was the iniquitous lawsuit brought against the Constable of Bourbon, which was followed by his desertion and treason. According to all historians, the insensate love of the Duchess of Angoulême, then aged forty-four, for the constable, who was but thirty-two, was the sole cause of this suit; but her cupidity, and the secret jealousy with which Francis I. regarded one of the handsomest, wealthiest, and bravest men in his kingdom, also contributed to that result. The object of the suit was to wrest from the constable the lordships bequeathed to him by Suzanne de Beaujeu, one of the richest heiresses in Europe, and to which Louise of Savoy laid claim as next of kin to the deceased. She did so at the instigation of the Chancellor Duprat, whose reasonings on this subject we are enabled to give in his own words, as follows:—

“The marriage of M. Charles de Bourbon with Madame Suzanne was nothing else than a mere shift to stop the action at law which the said lord was ready to move against Madame de Bourbon and her daughter, on account of the estates of appanage and others entailed on the marriage of Jean de Bourbon and Maria of Berry. The mere apprehension of this contest made the said Madame de Bourbon condescend thereto, and to that end she dissolved the contract passed between M. d’Alençon and Madame Suzanne. Hence there is a likelihood that a similar apprehension of a suit to be promoted for the whole inheritance of the house by two stronger parties than was then the said Lord of Bourbon, who was neither old enough nor strong enough to prosecute it, as the king and his mother will be, may cause some overtures to be made on the one side or the other to compromise and allay this difference.

“M. de Bourbon is now but thirty-two, and Madame, the king’s mother, cannot be more than forty at most, which is not too disproportioned an age for so great a lady, handsome,

rich, and so highly qualified. Should the said Lord of Bourbon agree to this marriage, why there she is at the point she desires, Duchess of Bourbonnais and Auvergne, and lady of that great heritage. If, on the contrary, he refuses, it will be necessary to bring this action, prosecute it vigorously, employ in it the authority of the king and my lady his mother, and spare nought to further it. This will make him bethink himself, however intractable he may be, and he will be very glad to return into favour by this means. If not, as he is a courageous prince, when he finds himself threatened with the loss of all his possessions, titles, and dignities, he will do something extraordinary, and will choose rather to abandon his country (as M. du Bellay says) than to live in it in a necessitous condition. He will withdraw out of the realm, and by so doing he will confiscate all. So that he cannot fail to do what is desired, be it how it may.”*

The Constable of Bourbon having rejected, and even it is said with disdain, the offer of marriage made to him, the suit was brought before the parliament, and was decided in favour of the Duchess of Angoulême. But the pleasure brought her by this triumph over her haughty adversary was not of long duration. A few months after he was despoiled of all his estates, Charles of Bourbon quitted France, and entered the service of Charles V. In the following year, 1524, he drove the French out of Italy, and on the 24th of February, 1525, he defeated them in the famous battle of Pavia, in which Francis I. was taken prisoner, after receiving five wounds. The Duchess of Angoulême, as Regent of France, displayed great courage and ability under this heavy calamity. She soon received from her captive son the letter containing that memorable phrase—“*De toutes choses ne m'est demeuré que l'honneur, et la vie qui est sauve*”—“I have lost all but honour and life.” This letter was a great joy to her. Margaret wrote respecting it to her brother, “Your letter has had such an effect of Madame, and of all those who love you, that it

* *Histoire de Bourbon*, p. 226 r°. *Des desseins des professions nobles et publiques*, &c., &c. Par Ant. de Laval. Paris, 1605.

has been to us a Holy Ghost after the sorrow of the passion. . . . Madame has felt her strength so greatly redoubled, that all day and evening not a minute is lost for your affairs, so that you need not have any pain or care about your realm and your children."

After taking all necessary measures for the internal defence of the kingdom, the regent and her daughter took up their residence at Lyon, for the purpose of the more readily receiving news from Italy. There they learned that Charles V. had removed his prisoner to Madrid, and that he was becoming more and more exacting in the conditions for his release. Francis I. wrote to his mother that he was very ill, and begged her to come to him ; but in spite of her love for her son, she felt that she could not comply with his request, for it would have been risking the fate of the monarchy to put the regent along with the King of France into the Emperor's hands. Sacrificing, therefore, her feelings as a mother to the requirements of the state, she sent her daughter Margaret instead of herself to Madrid.

After she had done her part to the utmost for her son's release, and in the negotiations for the treaty of peace which was concluded at Cambria on the 5th of August, 1529, the Duchess of Angoulême took no further share in the government of the realm. She had repaired, as far as it was possible for her, the misfortunes earned by her conduct with regard to the constable. Her labours as regent, during her son's captivity, had completely ruined her health, which had begun to fail before that event. In September, 1531, she was at Fontainebleau with her daughter and all the other ladies of her court ; the plague was raging in the neighbourhood, and Louise, who had a great dread of death, was incessantly occupied with medicine and new receipts against disorders of all kinds. Her spirits were very low, and her countenance so changed as scarcely to be recognized by her daughter. "If you would like to know her pastime," Margaret writes to her brother, "it is that, after dinner, when she has given audience, instead of doing her customary works, she sends for all those

who have any malady, whether in the legs, arms or breasts, and with her own hand she dresses them by way of trying an ointment she has, which is very singular." This horror at the thought of death was common to both mother and daughter. Brantôme says of the former, "She was in her time, as I have heard many say who have seen and known her, a very fine lady, but very worldly withal, and was the same in her declining age, and hated to hear discourse of death, even from preachers in their sermons : as if, said she, we did not know well enough that we must all die some time or other ; and these preachers, when they have nothing else to say in their sermons, like ignorant persons, fall to talking of death. The late Queen of Navarre, her daughter, liked no more than her mother these repetitions and preachings concerning death." *

A few days after the date of the letter quoted in the last paragraph, Louise of Savoy quitted Fontainebleau for change of air, but was obliged to stop at Grès, a little village of the Gâtinais, where she died on the 22d of September, 1531. We now turn to her daughter's history.

Charles of Austria, Count of Flanders, afterwards the Emperor Charles V., was residing at the court of Louis XII. when Margaret of Angoulême appeared there accompanying her brother on his entrance into public life. The Count of Flanders was much struck by her appearance and her accomplishments, and eagerly sought her in marriage. But Louis XII. refused to bestow upon him the sister of the heir presumptive of the throne of France, and chose rather to marry her in the following year, December, 1509, to Charles, Duke of Alençon, a prince of the royal family.

Historians have treated the memory of Margaret's first husband with excessive severity. He had the misfortune to escape unwounded from the fatal battle of Pavia, while endeavouring to save the remains of the routed army ; and it has been alleged that on his arrival at Lyon, where he found

his wife and mother-in-law, he was received by them both with the most contumelious reproaches, and that, unable to endure his shame and remorse, he died a few days after. That is not true. The battle of Pavia was fought on the 24th of February, 1525, and the Duke of Alençon did not die until the 11th of April, that is to say, more than a month after his arrival in Lyon. It appears from the testimony of an eye-witness, brought to light by the last editors of the *Heptameron*, that he was carried off by a pleurisy in five days, that he was comforted on his death-bed by his wife and her mother, that he spoke with profound regret of the king's misfortune, but that nothing escaped his own lips or those of the two ladies to indicate the faintest idea on either side that he had not done his duty at Pavia.

The first five years of Margaret's wedded life were passed in privacy in her duchy of Alençon, but from the date of her brother's accession to the throne, in January, 1515, her talents were employed with advantage in affairs of state. "Such was her discourse," says Brantôme, "that the ambassadors who addressed her were extremely taken with it, and gave a high character of it to their countrymen on their return, and by this she became a good assistant to the king her brother; for they always waited on her after their principal audience, and frequently, when he had affairs of importance, he referred them entirely to her determination, she so well knowing how to engage and entertain them with her fine speeches, and being very artful and dexterous in pumping out their secrets: these qualifications the king would often say made her of great use to him in facilitating his affairs. So that I have heard there was an emulation between the two sisters who should serve her brother best; the one—the Queen of Hungary—her brother the emperor, the other, her brother King Francis; but the former by war and force, the latter by the activity of her fine wit and complaisance. . . . During the imprisonment of the king her brother, she was of great assistance to the regent her mother in governing the kingdom, keeping the princes and grandees quiet, and gaining upon the nobility;

for she was of very easy access, and won the hearts of all people by the fine accomplishments she was mistress of." *

The death of her husband, without children, six weeks after the battle of Pavia, left Margaret free to act as became her intense affection for her mother and her brother, who both had the most urgent need of her help. With the emperor's permission she embarked at Aigues Mortes for Spain, in spite of contrary winds, on the 27th of August, 1525; hastened to Madrid, "and found her brother in so wretched a condition that had she not come he had died; because she understood his temper and constitution better than all his physicians could do, and caused him to be treated accordingly, which entirely recovered him: so that the king would often say that without her he must have died; and that he was so much obliged to her for it that he should for ever acknowledge it, and love her (as he did) to his dying day." †

The task which Margaret had to accomplish at Madrid was one of great difficulty. In spite of the apparent cordiality with which she was universally treated at the imperial court, and the very favourable disposition Charles V. always evinced in words, she soon perceived the hollowness of his friendly protestations. "Everyone tells me that he likes the king," she says in one of her letters, "but the experience thereof is small. If I had to do with good men, who understood what honour is, I should not care; but it is the reverse." Fortunately she was not one to give way before the first difficulties. She tried in the beginning to win over some great personages in the imperial court, but afterwards perceiving that the men always avoided talking with her upon any serious topic, she took care to address herself to their mothers, wives, or daughters. In a letter to Marshal de Montmorency she says of the Duke de Infantado, who had invited her to his castle of Guadalaxara, "You will tell the king that the duke has been warned from the court, that as he desires to please the emperor, neither he nor his son is to speak to me; but

* Brantôme, *Dames Illustres*.

† Ibid.

the ladies are not forbidden me, and I shall speak to them doubly."

As for Margaret's behaviour towards Charles V., let us again have recourse to Brantôme, whom we shall quote as often as we can: "She spoke so bravely and so handsomely to the emperor concerning his bad treatment of the king her brother that he was quite astonished, setting before him his ingratitude and felony wherewith he, the vassal, dealt towards his lord on account of Flanders; then she reproached him with the hardness of his heart for being so devoid of pity with regard to so great and so good a king; and said that acting in that manner was not the way to win a heart so noble and royal and so sovereign as that of the king her brother; and that, should he die in consequence of his rigorous treatment, his death would not remain unpunished, for he had children who would be grown up some day, and would take signal vengeance. These words, pronounced so bravely, and with so much passion, made the emperor bethink himself, so that he moderated his behaviour, and visited the king, and promised him many fine things, which he did not, however, perform for that time. But if this queen spoke so well to the emperor, she did still more so to those of his council, where she had audience, and where she triumphed with her fine speaking and graceful manner, of which she had no lack."

Margaret took great pains to hasten the conclusion of the marriage between Francis I. and Eleonore of Austria, widow of the King of Portugal, rightly regarding the alliance as the surest means of a prompt deliverance. Though the royal widow had been promised to the Constable of Bourbon, the emperor did not hesitate to sacrifice his engagement with the illustrious deserter to the interests of his policy. He himself, fascinated by Margaret's talent and graces, entertained for a moment the idea of a union with her, and sent a letter to the regent containing a distinct proposal to that effect. In the same letter the emperor said, with reference to the Constable of Bourbon, that "there were good marriages in France, and quite enough for him; naming Madame Renée with, whom

he might content himself." These words have been understood to imply that there had been some question of a marriage between the Duchess of Alençon and the constable, but there is no evidence to warrant such a conjecture. There is no mention of anything of the sort in any of the diplomatic pieces exchanged between France and Spain on the subject of the king's liberation. They stipulate that the constable shall be restored to all his possessions, and even that a wife shall be procured for him in France ; but Margaret's name nowhere appears in them, nor does she herself ever speak of the constable in any of her numerous letters. The story of an amour between those two persons, which is told by Varillas in his *Histoire de François I.*, and which forms the main subject of a fictitious *Histoire de Marguerite*, published in 1696, is totally without foundation.

After three months and a half of negotiations, Margaret and her brother saw the necessity of providing for the safety of the crown and government of France in case the king's captivity should be perpetual ; and Francis signed an edict, in 1525, by which he ordained that the young dauphin should be immediately crowned ; that the regency should remain in his mother's hands, but that in case of her being disabled by sickness or other impediment, or by death, from exercising it, then it should devolve upon his "most dear and most beloved and only sister, Margaret of France, Duchess of Alençon and Berry."

It has been erroneously asserted that Margaret carried with her this act of abdication when she quitted Spain, and that because the emperor was aware of this fact he gave orders that she should be arrested the very moment her safe-conduct expired. It was Marshal de Montmorency who carried the act of abdication to France, and, in designing to seize the person of the princess, Charles V. had no other object in view than to secure himself a fresh hostage in case the treaty should not be executed. At her brother's instance, Margaret applied to the imperial court for permission to quit Spain. It was granted her, but in such a manner as plainly

showed her there was more wish to retard her journey than to speed her upon it. She left Madrid in the beginning of December, and travelled at first by easy stages, until word was sent her by her brother that she should hasten ; for the emperor, hoping that on the 25th of the month—on which day her safe-conduct was to expire—she would be still in Spain, had given orders for her arrest. Thereupon she quitted her litter, got on horseback, and, making as much way in one day as she had previously done in four, she arrived at Salses, where some French lords awaited her, one hour before the expiry of the safe-conduct.

In return for all Margaret's pains to hasten his deliverance, Francis I. could not do less than procure for her a fit husband. Negotiations were opened on the subject with Henry VIII. of England, but happily they came to nothing. There was at the court of France a young king—one, indeed, who was without a kingdom, but not without eminent advantages, both of mind and person. This was Henri d'Albret, Count of Béarn, legitimate sovereign of Navarre, which was withheld from him by Charles V., contrary to treaty. Henri had been taken prisoner at the battle of Pavia, and had made his escape after a captivity of about two months, by letting himself down from the window by means of a rope. Having lived some time at the court of France, he was well known to Margaret, and there is every reason to believe that the marriage was one of inclination—on her side, at least. It was celebrated, therefore, notwithstanding a considerable disparity of age, at Saint Germain en Laye, in January, 1527.

Henri d'Albret received as his wife's portion the duchies of Alençon and Berry, and the counties of Armagnac and Perche, which Francis entailed on his sister's issue, whether male or female. He also pledged himself in the marriage contract to force the emperor immediately to restore Navarre to his brother-in-law. Margaret repeatedly urged him to fulfil this promise, and she speaks of it in many of her letters ; but political exigencies always prevailed against her ; and there was even a clause inserted in a protocol relative to the de-

liverance of the children of France, which ran thus : “ Item, the same king promises not to assist or favour the King of Navarre to reconquer his kingdom, albeit he has married his most beloved and only sister.”

The indifference of Francis I. with regard to the political fortunes of his brother-in-law, notwithstanding the numerous and signal services the latter had rendered him, disgusted the young prince, and he resolved to quit the court, where Montmorency, Brion, and several other persons, his declared enemies, were in the ascendant. He put his design into execution in 1529, after the conclusion of the treaty of Cambrai, and Margaret retired with him to Béarn, where she diligently applied herself, in conjunction with her husband, to all measures capable of raising their dominions to a more flourishing condition, as we learn from Hilarion de la Coste. “ This country,” he says, “ naturally good and fruitful, but lying in a bad state, uncultivated and barren, through the negligence of its inhabitants, quickly changed its face by their management. They invited husbandmen out of all the provinces of France, who occupied, improved, and fertilized the lands ; they caused the towns to be adorned and fortified, houses and castles to be built ; that of Pau among others, with the finest gardens which were then in Europe. After having fitted up a handsome place of residence, they gave orders about laws and good government, they established, for the differences of their subjects, a court to determine them without appeal ; and they reformed the common law of Oléron, which was used in that country, and which, since its last reformation in 1288, had been greatly corrupted. By their conversation and court they greatly civilized the people ; and, to guard themselves against a new usurpation from Spain, they covered themselves with Navarrins—a town upon one of the Gaves, which they fortified with strong ramparts, bastions, and half-moons, according to the art then in use.” “ This,” says Bayle, “ is one of the finest encomiums that could be bestowed on the Queen of Navarre.”

After the death of her first husband, Margaret retained

full possession of the Duchy of Alençon, not only as regarded its revenues, but also its civil and political administration. She always watched over that principality with great solicitude. As she never could reside in it except for very brief intervals, she was careful to commit its government to able men, whose conduct fully justified her choice.

It was chiefly during her frequent and long residences in her principality of Béarn that the Queen of Navarre had opportunities of conferring with the advocates of the Reformation, and there many of them, including Andrew Melancthon, Gérard Roussel, Lefèvre d'Étaple, Pierre Calvi, Charles de Sainte Marthe, and Calvin himself, found a refuge with her from persecution. The question whether or not Margaret ever seriously entertained the thought of abjuring the Church of Rome has been much debated by historians ; but that she very much inclined to the opinions of the Reformers is not disputed either by Protestant or Catholic writers ; both sides confess the fact. Florimond de Remond says, in his *History of the Birth and Progress of Heresy*: "It is particularly observed by all the historians of both parties that this princess was the sole cause, without designing any ill, of the preservation of the French Lutherans, and that the church which afterwards took the name of Reformed, was not stifled in its cradle ; for, besides that she lent an ear to their discourses, which at first were specious, and not so bold as afterwards, she, with a good intention, maintained a great many of them in schools at her own expense, not only in France, but also in Germany. She took a wonderful care to preserve and secure those that were in danger for the Protestant religion, and to succour the refugees at Strasburg and Geneva. Thither she sent to the learned at one time a benefaction of four thousand livres. . . . In short, this good-natured princess had nothing more at heart for those nine or ten years than to procure the escape of such as the king exposed to the rigour of justice. She frequently talked to him of it, and by little touches endeavoured to impress on his soul some pity for the Lutherans.

Margaret's influence would perhaps have induced Francis to favour the Reformation if the extravagance of some hot-headed people who posted up certain placards in the year 1534, had not exasperated him to such a degree as to make him become afterwards a violent persecutor of Lutheranism—the name then given in France to what has since been called Calvinism. She was obliged, from that time, to act with great caution, and to conduct herself in such a manner as the Calvinists have highly condemned, and which gave occasion to the Papists to say that she perfectly renounced her errors. Brantôme, after saying that this Queen was suspected of Lutheranism, adds, that “out of respect and love to her brother, who loved her entirely, and always called her his darling, she never made any profession or appearance of it ; and if she believed it, she always kept it to herself with very great secrecy because the king violently hated it, declaring that this and every new sect tended more to the destruction of kingdoms, monarchies, and dominions, than to the edification of souls.” Others believe that it was not possible for Francis I. to be ignorant that the Queen of Navarre was a Lutheran in her heart ; her attachments to the party, and the protection she gave the fugitives for this cause, were not such things as could be concealed from the King of France ; he only affected not to know them. “The Constable de Montmorency, discoursing . . . one day with the king, made no difficulty or scruple to tell him that if he would quite exterminate the heretics of this kingdom, he must begin with his court and with his nearest relations, naming the queen his sister. To this the king answered, ‘Let us not speak of that ; she loves me too much ; she will never believe but what I believe, or take up a religion to the prejudice of my state.’” *

Catholic writers assert that some years before her death the Queen of Navarre acknowledged her religious errors ; and De Remond even goes so far as to imply that she denied on her death-bed having ever swerved from the standard of

* Brantôme *Dames Illustres*.

Roman orthodoxy. Bayle comments on the remarks of this writer in a singularly earnest and noble passage.

“I do not examine,” he says, “whether Florimond de Remond has it from good authority that she protested at her death that what she had done for the followers of the new opinions proceeded rather from compassion than from any ill-will to the ancient religion of her fathers. But, granting her protestation to be sincere, I maintain that there was something more heroic in her compassion and generosity than there would have been had she been persuaded that the fugitives she protected were orthodox. For a princess or any other woman to do good to those whom she takes to be of the household of the faith is no extraordinary thing, but the common effect of a moderate piety. But for a queen to grant her protection to people persecuted for opinions which she believes to be false ; to open a sanctuary to them ; to preserve them from the flames prepared for them ; to furnish them with a subsistence ; liberally to relieve the troubles and inconveniences of their exile, is an heroic magnanimity which has hardly any precedent ; it is the effect of superiority of reason and genius which very few can reach to ; it is the knowing how to pity the misfortune of those who err, and admire at the same time their constancy to the dictates of their conscience ; it is the knowing how to do justice to their good intentions, and to the zeal they express for truth in general ; it is the knowing that they are mistaken in the hypothesis, but that in the thesis they conform to the immutable and eternal laws of order, which require us to love the truth, and to sacrifice to that the temporal conveniences and pleasures of life ; it is, in a word, the knowing how to distinguish in one and the same person his opposition to particular truths which he does not know, and his love for truth in general ; a love which he evidences by his great zeal for the doctrines he believes to be true. Such was the judicious distinction the Queen of Navarre was able to make. It is difficult for all sorts of persons to arrive at this science ; but more especially difficult for a

princess like her, who had been educated in the communion of Rome, where nothing has been talked of for many ages but fagots and gibbets for those who err. Family prejudices strongly fortified all the obstacles which education had laid in the way of this princess; for she entirely loved the king her brother, an implacable persecutor of those they called heretics, a people whom he caused to be burned without mercy wherever the indefatigable vigilance of informers discovered them. I cannot conceive by what method this Queen of Navarre raised herself to so high a pitch of equity, reason, and good sense; it was not through an indifference as to religion, since it is certain she had a great degree of piety, and studied the Scriptures with singular application. It must, therefore, have been the excellence of her genius, and the greatness of her soul, that discovered a path to her which scarcely anyone knows. It will be said, perhaps, that she needed only to consult the primitive and general ideas of order, which most clearly show that involuntary errors hinder not a man who entirely loves God, as he has been able to discover him after all possible inquiries, from being reckoned a servant of the true God, and that we ought to respect in him the rights of the true God. But I might immediately answer that this maxim is of itself subject to great disputes, so far is it from being clear and evident; besides that these primitive ideas hardly ever appear to our understanding without limitations and modifications which obscure them a hundred ways, according to the different prejudices contracted by education. The spirit of party, attachment to a sect, and even zeal for orthodoxy, produce a kind of ferment in the humours of our body; and hence the medium through which reason ought to behold those primitive ideas is clouded and obscured. These are infirmities which will attend our reason as long as it shall depend on the ministry of organs. It is the same thing to it as the low and middle region of the air, the seat of vapours and meteors. There are but very few persons who can rise above these clouds, and place them-

selves in a true serenity. If anyone could do it, we must say of him what Virgil said of Daphnis :

“Candidus insuetum miratur lumen Olympi,
Sub pedibusque videt nubes et sidera Daphnis.”

We have seen how the Constable de Montmorency endeavoured to poison the mind of Francis I. against his sister. Margaret heard of this, and resented it the more strongly, as she had always behaved to Montmorency as a friend, and especially she had espoused his interests in opposition to those of his rival, Admiral Brion. The sequel of this affair, as related by Brantôme, is curious : “She never afterwards liked the constable, and she helped greatly towards his disgrace and banishment from court : insomuch that the day on which Madam the Princess of Navarre” (Margaret’s only daughter) “was married to the Duke of Cleves at Chasteleraud, as she was to be led to church, being so heavily laden with jewels, and cloth of gold and silver, that by reason of the weakness of her body she could not walk” (she was but twelve years old), “the king commanded the constable to take his little niece in his arms and carry her to the church ; at which the whole court was very much surprised, as being an office not suitable or honourable enough in such a ceremony for the constable, and which might have been given to some other ; where-with the Queen of Navarre seemed not at all displeased, and said, ‘There is a man who would ruin me with the king my brother, and who serves at present to carry my daughter to church.’ I have this story from the person I have mentioned, and also that the constable was much displeased with this office, and greatly mortified to be made such a spectacle to all the company, and said, ‘There is an end of all my favour ; farewell, host.’ And so it happened ; for after the entertainment and the wedding dinner he was dismissed, and departed immediately.”

Judging from several original portraits of Margaret

which are preserved in the libraries of France, her last editors infer that her beauty, so much celebrated by the poets of her time, consisted chiefly in the dignity of her deportment, and the sweet and cheerful expression of her countenance. Her eyes, nose, and mouth were large. She retained no marks of the small-pox with which she was attacked before middle age, and she preserved the freshness of her complexion to a late period. Like her brother, to whom she bore a strong likeness, she was tall and stately; but her imposing air was tempered by extreme affability and a merry humour. Her enthusiastic panegyrist, Sainte Marthe, says of her, "Seeing her humanely receive everybody, refuse none, and patiently listen to each, thou wouldst have promised thyself an easy access to her; but if she cast her eyes on thee, there was in her face I know not what divinity, that would have so confounded thee that thou wouldst have been unable, I do not say to walk one step, but even to stir one foot to approach her." Though conforming on special occasions to her brother's sumptuous tastes, Margaret's personal habits were remarkably simple. She dressed plainly, and, after the loss of her infant son, almost always in black. Brantôme, speaking of the extravagant pomp displayed by Cæsar Borgia when he visited France, remarks that the great Queen of Navarre never had more than "three sumpter mules and six for her litters, though she had three or four chariots for her ladies." Her biographers have generally asserted that this frugality was imposed on Margaret by the precarious state of her fortune; but it is rather to be attributed to her sober character and her munificent charity. The supposition that her means were inadequate to her rank is manifestly erroneous; for at the very time when they are said to have been lowest, we find her declining to receive from Henry II. payment, of a considerable sum lent five-and-twenty years before to his predecessor in a moment of financial difficulty, and desiring that the amount should be given to the sisters of her first husband, the Duke d'Alençon.

Distinguished as Margaret was by her mental powers and graces, she was still more admirable for the warmth and tenderness of her affections. These, it is to be feared, were but inadequately requited, and would have been a source of unhappiness to her, were it not for that precious prerogative which loving natures enjoy, to find pleasure in self-sacrifice and suffering. There was little community of feeling between her and the Duke d'Alençon, and their marriage was childless. The husband of her choice, Henry of Navarre, was a handsome, brave cavalier, of respectable capacity, and passably good-humoured, but he had little sympathy with his wife's literary and theological tastes, and the difference in their ages was not favourable to connubial concord. It is even said that he treated her at times with a roughness unworthy of a *preux chevalier*. Hilarion de la Coste says that Henry, "having been informed that there was used in his wife's chamber some form of prayer and instruction contrary to that of his fathers, entered it with a resolution to punish the minister, but, finding they had contrived his escape, the weight of his anger fell upon the queen, to whom he gave a box on the ear, saying to her, 'Madam, you want to be too knowing ;' and immediately gave advice of it to King Francis." Brantôme, having given some instances of matrimonial discord between princes, adds this : " And lately King Henry d'Albret, with Queen Margaret of Valois, as I have it from good hands, who treated her very ill, and would have done still worse had it not been for King Francis, her brother, who spoke home and roughly to him, and charged him with threats to honour the queen his sister in regard to the rank she bore." The whimsical behaviour of this King of Navarre on the occasion of the birth of his grandson, afterwards Henry IV. of France, may enable us to guess how far he was capable of tenderness and delicacy of feeling in his conduct to his wife. On hearing that his daughter was pregnant, he recalled her from Picardy, where she was residing with her husband. The princess arrived in Pau on the 4th of December, after a journey of twenty days,

and nine days afterwards her child was born. Her father had promised that he would put his will into her hands as soon as she should be delivered, but on condition that in her labour she should sing a song: "To the end," said he; "that you may not bring me a crying and ill-humoured child." The princess promised that she would, and had so much courage and resolution that, in spite of the pains of labour, she sang, as she heard him enter her chamber, a Bearnish ditty, the burden of which was, *Noste Donne deou cap deou pon, adjouda mi en aqeste heure*—that is, "Our Lady of the bridge-end, help me at this hour." As soon as the child was born, his grandfather took him out of the midwife's hands, carried him into his cabinet, and there plentifully rubbed his lips and gums with garlic, by which horrible treatment the poor infant very narrowly escaped suffocation.

The intense affection which Margaret bestowed on her brother he returned as fully as it was in his nature to do. His conduct towards her was marked by that imperious egotism of which he gave so many unfortunate proofs in the most important circumstances of his life. He always called her *ma mignonne*, but he exacted unsparingly from "his darling" the surrender of her opinions, inclinations, and feelings to the claims of his policy or his caprice. He even took from her her only surviving child when it was but two years old, and had it brought into the château of Plessis les Tours, where the poor mother saw it only at long intervals during her unfrequent journeys in France. But Margaret was never weary of making sacrifices for the brother she idolized; and it is remarkable, not less as a characteristic of the age than of herself, that, notwithstanding the propriety of her personal conduct and her ardent piety, she was more than tolerant of the illicit amours to which her splendid brother openly addicted himself. She composed the devices for the jewels which Francis I. presented to Madame de Chateaubriant; she maintained a most friendly intercourse with Madame d'Etampes, and to her she presented her poem of *Le*

Coche, or the *Débat d'Amour*, in which she pronounced a most pompous eulogy on the beauty and the virtues of that royal mistress.

The death, in April, 1547, of that brother whom she had loved so much, and to whose glory and welfare she had devoted her existence, was a heavy blow to Margaret.* She survived him but two years, and that brief remnant of her life was spent chiefly in seclusion and religious abstraction from the concerns of the world. Nevertheless, it is not correctly stated by a recent English writer † that during that period “no solicitations could induce the queen to emerge from her seclusion, or interest herself as formerly in literature or politics.” In the very next paragraph the same writer contradicts this loose assertion, by saying that Margaret “often solaced her grief by composing elegies and plaintive songs on her misfortune.” Besides this, it is certain that the Queen of Navarre was occupied but a few months before her death in the composition of her book of tales; for the 66th novel of her *Heptameron* recounts a ludicrous adventure which befel her daughter, Joanne d'Albret, and the Duke de Vendôme, shortly after their marriage in October, 1548. Margaret's health began to decline in the summer of the following year, and she expired at the chateau of Audos, in Bigorre, on the 21st of December, 1549, in her 57th year.

Amidst the multifarious occupations of her well-filled life, the Queen of Navarre found leisure to compose a great number of literary works, besides carrying on a voluminous correspondence with her brother, his ministers, and many other persons. Her productions in verse, the greater part of which have been printed, consist of eight long poems on sacred,

* “In his last sickness,” says Brantôme, “I have heard that she spoke to this purpose: ‘Should the courier who brings me news of the king my brother's recovery, be he ever so tired, harassed, mud-bespattered, and dirty, I would embrace and kiss him as the finest prince and gentleman of France; and should he want a bed, and not be able to find one to repose himself, I would give him mine, and gladly lie on the ground, for sake of the good news he brought.’ ”

† *The Life of Marguerite d'Angoulême, Queen of Navarre*, &c. By Martha Walker Freer. 2 vols. London, 1854.

amorous, or historical subjects ; eight dramatic pieces, including four mysteries, two moralities, and two farces ; poetical epistles to her brother, her mother, and the King of Navarre ; and rondeaux, dixains, songs, and other small pieces. According to the last editors of the *Heptameron*, some of Margaret's fugitive pieces, published by them for the first time, are superior as literary works to her more serious compositions, and in them alone are to be found the gayety and grace for which she has been so much celebrated by her contemporaries. There is one among them, of a graver character, which appears to us so remarkable for its impassioned force and its full and flowing rhythm that we gladly lay it before the reader :—

Souvieigne vous des lermes respandues,
 Qui par regret très grand furent rendues
 Sur vostre tant amyable visaige ;
 Souvieigne vous du dangereux oultraige
 Que vous cuida faire mon povre coeur,
 Pressé par trop d'une extreme douleur,
 Quand il forca la voix de satisfaire
 Au tres grand mal où ne scavois que faire,
 Tant qu'a peu pres la pleur fut entendu
 Souvieigne vous du sens qui fut perdu,
 Tant que raison, parole & contenance
 N'eurent pouvoir, ny force, ny puissance,
 De desclairer ma double passion.
 Ny aussi peu ma grand affection ;
 Souvieigne vous du coeur qui bondissoit
 Pour la tristesse en quoy il perissoit ;
 Souvieigne vous des souspirs très ardens
 Qui à la foule en despict de mes dentz
 Sortoient dehors, pour mieulx me soulaiger ;
 Souvieigne vous du peril & danger
 Ou nous estions, dont nous ne tenions compt
 Car vraye amour ne congnoist paour ny honte ;
 Souvieigne vous de nostre amour honneste,
 Dont ne devons pour nul baisser la teste,
 Car nous scavons tous deux certainement
 Qu'honneur & Dieu en sont le fondement ;
 Souvieigne vous du très chaste embrasser
 Dont vous ne moy ne nous pouvions laisser ;
 Souvieigne vous de vostre foy promise
 Par vostre main dedans la mienne mise ;
 Souvieigne vous de mes doubtes passées,

Que vous avez en une heure effassées,
 Prenant en vous si grande securété,
 Que je m'asseure en vostre fermeté ;
 Souvieigne vous que vous avez remis
 Du plus parfaict de voz meilleurs amys
 Le coeur, l'esprit & le corps en repos,
 Par vostre honneste & vertueux propos
 Auquel je veulx adjouster telle foy,
 Que plus n'aura doubte pouvoir sus moy ;
 Souvieigne vous que je n'ay plus de paine
 Que ceste là que avecques moy je maine :
 C'est le regret de perdre vostre veue,
 Par qui souvent tant de joye ay receue ;
 Souvieigne vous du regard de vostre oeil,
 Dont t'esloingner me faict mourir de dueil ;
 Souvieigne vous du lieu tres mal paré
 Ou fust de moy trop de bien séparé ;
 Souvieigne vous des heures qui sonnoient,
 Et du regret qu'en sonnans me donnoient,
 Voyant le temps & l'heure s'avancer
 Du despartir ou ne fays que penser ;
 Souvieigne vous de l'adieu redoublé
 A chascun pas, de l'esperit troublé,
 Du coeur trancy & du corps affoibly,
 Et ne mettez le triste oeil en oubly ;
 Souvieigne vous de la parfaite amour,
 Qui durera sans cesser nuyct & jour,
 Qui a dens moy si bien painct vostre ymaige,
 Que je n'ay riens sinon vostre visaige,
 Vostre parler, vostre regard tant doulx
 Devant mes yeulx ; bref, je n'y ay que vous,
 Vous suppliant, o amye estimée,
 Plus que nulle aultre & de moy tant aymée,
 Souvieigne vous d'immortel souvenir
 De vostre amy, & le vueillés tenir
 Dens vostre coeur seul amy & parfaict,
 Ainsi que vous dedens le sien il faict.

On the whole, the Queen of Navarre has been far more successful in the poetical treatment of secular than of sacred subjects, and for obvious reasons. We cannot speak from personal knowledge of her efforts in the latter field, but we are very well disposed to accept the judgment pronounced upon them by the Bibliophiles Français, that they are barren of poetry, and brimful of tediousness, consisting, as they do, of long paraphrases of Scripture, theological dissertations, and

metaphysico-devotional rhapsodies. One of them, however, deserves more special mention, as marking the author's dissent from the religion of Rome. "The mirror of the sinful soul" (*Miroir de l'ame pecheresse*) "was composed in a strain very unusual in the Church of Rome, there being no mention made in it either of male or female saints, or of merits, or of any other purgatory than the blood of Jesus Christ." * The work was consequently assailed with fierce denunciations from the orthodox pulpits. A comedy was acted by the students of the College of Navarre, in which the queen was represented as a Fury of Hell, and the Sorbonne decreed at least, if it did not promulgate, a censure upon her heretical production. Margaret complained to her brother, and the result was that Nicolas Cop, rector of the Sorbonne, expressly disowned the censure pronounced by the body over which he presided; the student-comedians, and the most intemperate of the preachers, were committed to prison; and Noel Beda, syndic of the faculty of theology, who had been the most ardent promoter of the attacks on the king's sister, died in confinement at Mont Saint Michel.

The Heptameron is, of all Margaret's works, the one on which her literary reputation has mainly rested since her death. We have sketched its bibliographical history in our preface, and it now remains for us to speak of its composition. Dunlop, who may be considered as expressing the general opinion of literary historians, says that "few of the tales composed in it are original; for, except about half-a-dozen which are historically true, and are mentioned as having fallen under the knowledge and observation of the Queen of Navarre, they may all be traced to the Fabliaux, the Italian novels, and the Cent Nouvelles Nouvelles." On the contrary, the last editors of the Heptameron allege that "its distinctive character is, that it reproduces, under a tolerably transparent veil, real events which happened at the court of France, especially in the reigns of Louis XI., Charles VIII., Louis XII., and Francis I. Of the seventy-two tales which compose the Hep-

* Beza *Hist. Ecclesiast*, book i. p. 5.

tameron, we know but five or six which are evidently borrowed from the French *conteurs* of the thirteenth, fourteenth, and fifteenth centuries. This character of truth, which has not even been suspected by the majority of those who have spoken of this collection, may be demonstrated in the most evident manner." This opinion very nearly agrees with the Queen of Navarre's own statement in her prologue, that all the tales she was about to relate were founded on fact, and it is corroborated by many evidences direct and indirect. Brantôme, for instance, tells us that "his mother knew some secrets of the novels, and that she was one of the confabulators" (*une des devisantes*). He analyzes many of the tales in the Heptameron, certifies the authenticity of some of them, and makes known to us the real names of certain persons whom Margaret has introduced into them. From him we learn that, under the title of a Princess of Flanders, the Queen has portrayed herself, and related the audacious attempt made upon her chastity by Admiral de Bonnivet. Another notable verification of the Heptameron is supplied by the Bibliophiles Français. The first novel relates a murder committed by a proctor at Alençon, and mentions that the murderer obtained letters of pardon from the King of France at the intercession of the King of England. The Bibliophiles have discovered these very letters in the French archives, and found them to agree perfectly with the Queen of Navarre's narrative.

The more closely to imitate her Florentine model, she introduces her tales by describing a remarkable accident of nature by which the supposed narrators are thrown together for a season and driven to seek for some device to while away the time. Certainly there is no comparison between the fine description of the plague at Florence, which opens the Decameron, and that multiplicity of little events which the Queen has accumulated in her prologue; nevertheless, the contrivance of the latter is sufficiently ingenious, and bears a considerable resemblance to the frame of the Canterbury Tales. Ten French ladies and gentlemen, intercepted by a perilous inundation on their return from the baths of Cauter-

rets, take shelter in a monastery of the Pyrenees, where they are forced to remain till a bridge should be thrown over an impassable stream, and amuse themselves meanwhile by relating stories in a beautiful meadow on the banks of the Gave. As to the persons into whose mouths Margaret has put her stories, it is natural enough to suppose that she chose them from her own family, and from among the lords and ladies who were usually about her. Madame Oisille, for instance, appears to be Margaret's mother, that name being almost an anagram of Louise. She is represented as an aged widow of great experience, who is as a mother to the other ladies. The rest of the company call each other simply by their respective names, but in addressing Oisille they always say *Madame*. Many of the novels which turn on the debauchery and wickedness of the Franciscans or Cordeliers are related by Oisille. The tone in which she speaks of them accords with the concluding passage of the journal of Louise of Savoy: "In the year 1522, in December, my son and I, by the grace of the Holy Ghost, began to know the hypocrites white, black, grey, smoky, and of all colours, from whom God in his infinite mercy and goodness preserve and defend us, for if Jesus Christ is not a liar, there is not among all mankind a more dangerous generation."

Hircan, another of the ten interlocutors, may very probably represent one of Margaret's two husbands, but which of the two we are not prepared to say. The Bibliophiles infer that it is the Duke d'Alençon, from the deference with which he is treated by the rest of the gentlemen; but surely this would apply quite as well to the King of Navarre. In the prologue, Hircan says to Simontault, "Since you have been the first to speak, it is right that you should take the lead, *for in sport we are all equal*." Hircan's wife, Parlamente, who was never idle or melancholy, is no doubt Margaret herself; and if Hircan is the Duke d'Alençon, then Simontault is probably the King of Navarre, or *vice versa*. With respect to the other six persons, the Bibliophiles Français offer no conjectures, or only such as seem to us of little weight.

The conversations in the Heptameron on the characters and incidents of the last related tale, and which generally introduce the subject of the new one, are much longer than in the Italian novels, and indeed occupy nearly one-half of the work. Some of the remarks are quaint and comical, others are remarkable for their *naïvete*, while a few breathe the conceits of the Italian sonneteers ; for example, "It is said that jealousy is love, but I deny it ; for though jealousy be produced by love as ashes are by fire, yet jealousy extinguishes love, as ashes smother the flame." These epilogues are well worthy of attention, as embodying the author's personal views on sundry important topics, such as friendship, love, and conjugal fidelity ; and also as a curious model of conversation among persons of quality in the first half of the sixteenth century. Especially curious is it to observe in them how stories and comments of a very ticklish character are mingled with reflections imbued with the most exalted piety ; how the company prepare themselves by devotional exercises for telling tales which are often anything but edifying ; and how, when the day's work is done, they duly praise the Lord for giving them the grace to spend their time so pleasantly. Margaret's contemporaries were by no means shocked at these incongruities, as our more skeptical age would be. The causes of this difference would be an interesting subject of inquiry, but here we can only note the fact. To give another instance of it : When Clement Marot published his poetical versions of some of the Psalms, they quickly superseded all other songs throughout the country. The press could not throw off copies fast enough to supply the demand. Each of the princes and courtiers appropriated a psalm, and sang it to such a tune as he thought fit. Henry II. chose the psalm, *Ainsi qu'on oyt le cerf braire*, and made a hunting song of it. His mistress, Diane de Poitiers, jiggged out *Du fond de ma pensee* to the popular dance tune, *Le branle de Poitou* ; and Catherine de Medici, in allusion to her husband's infidelities, profanely appropriated *Ne veuillez pas, ô Sire*, set to the air, *Des bouffons*.

We have alluded to the questionable morality of the

Heptameron, and certainly we will not endorse the argument of its new editors, who combat the common opinion that it should be classed among licentious books, upon the plea that "the Queen of Navarre excels in winding up a tale of extreme gallantry with moral reflections of the most rigorous kind." The best apology for the book is, that its author has not exceeded the allowed license of good society in her own age, and that she is not to be judged by the standard of ours. Free as her language must often appear to us, it will be found, upon closer scrutiny, to be always controlled by certain conventional rules of propriety. Some grossly obscene passages, for which she has incurred unmerited censure, prove now to have been the work of those manifold offenders, her first editors.

PROLOGUE TO
THE HEPTAMERON
OF THE TALES OF THE QUEEN OF
NAVARRE.

TABLE OF PERSONAGES.

		AUTHORITIES.
<i>Oisille,</i>	Louise de Savoie.	Franck, Génin, Lacroix, Le Roux de Lincy.
<i>Parlamente,</i>	Margaret of Angoulême.	Same authorities.
<i>Hircan,</i>	Henry of Navarre.	Franck. M. Le Roux de Lincy suggested Charles of Alençon, but the arguments of M. Franck carry conviction.
<i>Longarine,</i>	Aimée Motier de la Fayette.	Franck. M. Le Roux suggested Mme. de Châtillon, who is obviously far too old. M. Montaiglon gives his vote to the daughter of Aimée: Françoise de Silly.
<i>Ennasuite,</i>	Anne de Vivonne, Mme. de Bourdeille.	Le Roux de Lincy, followed by all authorities.
<i>Simontault,</i>	François de Bourdeille.	Franck, followed by Montaiglon. There is no ground for supposing with Le Roux that Simontault represents Henri d'Albret.
<i>Dagoucin,</i>	Nicolas Dangu, Abbé de Juilly.	Franck. Lacroix has declared for the Comte D'Agoust.
<i>Geburon,</i>	M. de Burye.	Franck and Montaiglon.
<i>Nomerfide,</i>	Isabeau d'Albret.	Mary Robinson. Le Roux declared for Mme. de Châteaubriand, Franck for Mme. de Montpézat.
<i>Saffredent,</i>	René de Rohan.	Mary Robinson. Franck interprets this character as Montpézat (a score of years too old), Le Roux as Bonnivét, to whom the same objection must be made.

PROLOGUE.

AT the beginning of September, when the baths of the Pyrenees commenced to have effect, several persons from France, Spain, and other countries were assembled at those of Cauterets, some to drink the waters, others to bathe in them, or to be treated with mud ; remedies so marvellous, that the sick abandoned by physicians go home cured from Cauterets. My intention is not to declare either the situation or the virtue of the baths ; but only to relate what is pertinent to the matter I am about to describe. The patients remained at these baths until they found themselves sufficiently improved in health ; but then, as they were preparing to return home, there fell such excessive and extraordinary rains, that it seemed as though God had forgotten His promise to Noah, and was again about to destroy the world with water. The houses of Cauterets were so flooded that it was impossible to abide in them. Those who had come from Spain returned over the mountains the best way they could. But the French lords and ladies, thinking to return to Tarbes as easily as they came, found the rivulets so swollen as to be scarcely fordable ; and when they arrived at the Bearnese Gave, which was not two feet deep when they crossed it on their way to the baths, they found it so swollen and so impetuous that they were forced to turn out of their direct course and look for bridges. These, however, being only of wood, had been carried away by the violence of the current. Some attempted to ford the stream by crossing it several together in one body ;

but they were swept away with such rapidity that the rest had no inclination to follow their example. They separated, therefore, either to look for another route or because they were not of the same way of thinking. Some crossed the mountains, and, passing through Aragon, arrived in the county of Roussillon, and from there to Narbonne. Others went straight to Barcelona, and thence by sea to Marseilles or to Aigues-mortes.

But a widow of long experience, named Oisille, determined to banish from her mind the fear of bad roads, and repair to Notre Dame de Serrance ; not that she was so superstitious as to suppose that the glorious Virgin would quit her place at her son's right hand to come and dwell in a desert land, but only because she wished to see the holy place, of which she had heard so much ; and also because she was assured that if there were any means of escaping from a danger, the monks were sure to find it out. She met with no end of difficulties ; but at last she arrived, after having passed through places almost impracticable, and so difficult to climb and descend that, notwithstanding her age and her weight, she was compelled to perform the greater part of the journey on foot. But the most piteous thing was that most of her servants and horses died on the way, so that she arrived at Serrance attended by one man and one woman only. She was, however, charitably received by the monks.

There were also among the French party two gentlemen, who had gone to the baths rather to accompany the ladies they loved than for any need they themselves had to use the waters. These gentlemen, seeing that the company was breaking up, and that the husbands of their mistresses were taking them away, thought proper to follow them at a distance, without acquainting anyone with their purpose. The two married gentlemen and their wives arrived one evening at the house of a man who was more a bandit than a peasant. The two young gentlemen lodged at a cottage hard by, and hearing a great noise about midnight, they rose with their varlets,

and inquired of their host what was all that tumult. The poor man, who was in a great fright, told them it was some robbers who were come to share the booty that was in the house of their comrade the bandit. The gentlemen instantly seized their arms, and hastened with their varlets to the aid of the ladies, holding it a far happier fate to die with them than to live without them. On reaching the bandit's house, they found the first gate broken open, and the two gentlemen and their servants defending themselves valorously ; but as they were outnumbered by the bandits, and the married gentlemen were much wounded, they were beginning to give way, having already lost a great number of their servants. The two gentlemen, looking in at the windows, saw the two ladies weeping and crying so hard that their hearts swelled with pity and love, and falling on the bandits like two enraged bears from the mountains, they laid about them with such fury that a great number of the bandits fell, and the rest fled for safety to a place well known to them. The gentlemen having defeated these villains, the owner of the house being among the slain, and having learnt that the wife was still worse than himself, despatched her after him with a sword-thrust. They then entered a room on the basement, where they found one of the married gentlemen breathing his last. The other had not been hurt, only his clothes had been pierced and his sword broken ; and seeing the aid which the two had rendered him, he embraced and thanked them, and begged they would continue to stand by him, to which they assented with great good-will. After having seen the deceased buried, and consoled the wife as well as they could, they departed under the guidance of Providence, not knowing whither they were going.

If you would know the names of the three gentlemen, that of the married one was Hircan, and his wife's Parlamente. The widow's name was Longarine. One of the young gentlemen was called Dagoucín, and the other Saffredent. They were in the saddle all day, and towards evening they descried a belfry, to which they made the best of their way, not with

out toil and trouble, and were humanely welcomed by the abbot and the monks. The abbey is called St. Savin's. The abbot, who was of a very good house, lodged them honourably, and on the way to their lodgings begged them to acquaint him with their adventures. After they had recounted them, he told them they were not the only persons who had been unfortunate, for there were in another room two ladies who had escaped as great a danger, or worse, inasmuch as they had encountered not men but beasts; for these poor ladies met a bear from the mountain half a league this side of Peyrchite, and fled from it with such speed that their horses dropped dead under them as they entered the abbey gates. Two of their women, who arrived long after them, reported that the bear had killed all their men-servants. The two ladies and the three gentlemen then went into the ladies' chamber, where they found them in tears, and saw they were Nomerfide and Ennasuite. They all embraced, and after mutually recounting their adventures, they began to be comforted through the sage exhortations of the abbot, counting it a great consolation to have so happily met again; and next day they heard mass with much devotion, and gave thanks to God for that he had delivered them out of such perils.

Whilst they were all at mass, a man came running into the church in his shirt, and shouting for help, as if some one was close at his heels. Hircan and the other gentlemen hastened to him to see what was the matter, and saw two men pursuing him, sword in hand. The latter would have fled upon seeing so many people, but Hircan and his party were too swift for them, and they lost their lives. On his return, Hircan discovered that the man in his shirt was one of their companions named Geburon. His story was that, being at a cottage near Peyrchite, he had been surprised in his bed by three men. Springing out in his shirt he had seized his sword, and mortally wounded one of them; and whilst the two others were busy succouring their comrade, Geburon, seeing that the odds were two to one against him, and that he

was naked whilst they wore armour, thought his safest course was to take to his heels, especially as his clothes would not impede his running. He too praised God for his deliverance, and he thanked those who had revenged him.

After the company had heard mass and dined, they sent to see if it were possible to pass the Gave river, and were in consternation at hearing that the thing was impracticable, at which the abbot entreated them many times to remain with him until the waters had abated. This they agreed to for that day, and in the evening, when they were about to go to bed, there arrived an old monk who used to come regularly every September to our Lady of Serrance. Being asked news of his journey, he stated that, in consequence of the flood, he had come by the mountains, and travelled over the worst roads he had ever seen in his life. He had beheld a very sad spectacle. A gentleman named Simontault, tired of waiting till the river should subside, had resolved to attempt the passage, relying on the goodness of his horse. He had made his domestics place themselves round him to break the force of the current ; but when they reached the middle of the stream, the worst mounted were swept away and were seen no more. Thereupon the gentleman made again for the bank he had quitted. His horse, good as it was, failed him at his need ; but by God's will this happened so near the bank that the gentleman was able at last to scramble on all fours to the land, not without having drunk a good deal of water, and so exhausted that he could hardly sustain himself. Happily for him, a shepherd, leading back his sheep to the fields in the evening, found him seated on the stones, dripping wet, and deploring the loss of his people, who had perished before his eyes. The shepherd, who understood his need both from his appearance and his words, took him by the hand and led him to his cabin, where he made a little fire, and dried him as well as he could. That same evening, Providence conducted to the cabin the old monk, who told him the way to Our Lady of Serrance, and assured him that he would be better lodged

there than elsewhere, and that he would find there an aged widow named Oisille, who had met with an adventure as distressing as his own.

The company testified extreme joy at hearing the names of the good dame Oisille and the gentle knight Simontault; and everyone praised God for having saved the master and mistress after the loss of the servants. Parlamente especially gave hearty thanks to God, for she had long had a most affectionate servant in Simontault. They inquired carefully about the road to Serrance, and though the good old man represented it to them as very difficult, nothing could stop them from setting out that very day, so well provided with all things necessary that nothing was left them to wish for. The abbot supplied them with the best horses in Lavedan, good Bearnese cloaks, wine, and plenty of victuals, and a good escort to conduct them in safety across the mountains. They traversed them more on foot than on horseback, and arrived at last, after many toils, at Our Lady of Serrance. Though the abbot was churlish enough, he durst not refuse to lodge them, for fear of disobliging the lord of Bearn, by whom he knew they were held in consideration; but, like a true hypocrite as he was, he showed them the best possible countenance, and took them to see the lady Oisille and the gentleman Simontault. All were equally delighted to find themselves so miraculously reassembled, and the night was spent in praising God for the grace he had vouchsafed them. After taking a little rest, towards morning they went to hear mass, and receive the holy sacrament of union, by means of which all Christians are united as one, and to beg of God, who had reassembled them through his goodness, the grace to complete their journey for his glory.

After dinner they sent to know if the waters were fallen, but finding, on the contrary, that they were still higher, and that it would be a long time before they could pass safely, they resolved to have a bridge made, abutting on two rocks very near each other, and on which there still are planks used

by people on foot, who, coming from Oleron, wish to pass the Gave. The abbot, very well pleased at their incurring an expense which would increase the number of pilgrims, furnished them with workmen ; but he was so miserly that he would not contribute a farthing of his own. The workmen, however, having declared that it would take at least ten or twelve days to construct the bridge, the company began to grow tired. Parlamente, the wife of Hircan, always active and never melancholy, having asked her husband's permission to speak, said to old dame Oisille, "I am surprised, madam, that you, who have so much experience that you fill the place of a mother to the rest of us women, do not devise some amusement to mitigate the annoyance we shall suffer from so long a delay ; for unless we have something agreeable and virtuous to occupy us, we are in danger of falling sick."

"What is still worse," said Longarine, the young widow, "we shall grow cross, which is an incurable malady ; the more so as there is not one of us but has cause to be extremely sad, considering our several losses."

"Everyone has not lost her husband like you," said Ennasuite, laughing. "To have lost servants is not a matter to break one's heart, since they can easily be replaced. However, I am decidedly of opinion that we should pass the time away as agreeably as we can."

Nomerfide, her companion, said it was a very good idea, and that if she passed one day without amusement, she should be dead the next. The gentlemen all warmly approved of the proposal, and begged dame Oisille to direct what was to be done.

"You ask a thing of me, my children," replied the old lady, "which I find very difficult. You want me to invent an amusement which shall dissipate your ennui. I have been in search of such a remedy all my life long, and I have never found but one, which is the reading of Holy Writ. It is in such reading that the mind finds its true and perfect joy

whence proceed the repose and the health of the body. If you ask me what I do to be so cheerful and so healthy at so advanced an age, it is that as soon as I rise I read the Holy Scriptures. I see and contemplate the will of God, who sent his Son on earth to announce to us that holy word and that good news which promises the pardon of all sins, and the payment of all debts, by the gift he has made us of his love, passion, and merits. This idea affords me such joy that I take my psalter, and sing with my heart and pronounce with my lips, as humbly as I can, the beautiful canticles with which the Holy Spirit inspired David and other sacred authors. The pleasure I derive from them is so ravishing that I regard as blessings the evils which befall me every day, because I have in my heart through faith Him who has suffered all these evils for me. Before supper, I retire in like manner to feed my soul with reading. In the evening I review all I have done in the day ; I ask pardon for my faults ; I thank God for his graces, and lie down in his love, fear, and peace, assured against all evils. This, my children, is what has long been my amusement, after having searched well, and found none more solid and more satisfying. It seems to me, then, that if you will give yourselves every morning for an hour to reading, and say your prayers devoutly during mass, you will find in this solitude all the charms which cities could afford. In fact, he who knows God finds all things fair in him, and without him everything ugly and disagreeable. Take my advice, therefore, I entreat you, if you wish to find happiness in life."

"Those who have read the Holy Scriptures," said Hircan, "as I believe we have done, will confess, madam, that what you have said is true. But you must also consider that we are not yet so mortified but that we have need of some amusement and corporeal pastime. When we are at home we have the chase and hawking, which make us forget a thousand bad thoughts ; the ladies have their household affairs, their needlework, and sometimes dancing, wherein they find laudable exercise. I propose, then, on the part of the men, that you

as the eldest lady, read to us in the morning the history of the life of our Lord Jesus Christ, and of the great and wondrous things he has done for us. After dinner until vespers we must choose some pastime which may be agreeable to the body and not prejudicial to the soul. By this means we shall pass the day cheerfully."

Dame Oisille replied that she had so much difficulty in forgetting vanities, that she was afraid she should succeed ill in the choice of such a pastime; also, that the matter should be referred to the majority of voices. "And you, monsieur," she said to Hircan, "shall give your opinion first."

"If I thought," replied Hircan, "that the diversion I should like to propose would be as agreeable to a certain lady in this company as to myself, my choice would be soon announced; but as I am afraid this would not be the case, I have nothing to say, but will submit to the decision of the rest."

His wife Parlamente colored up at these words, believing they were meant for her. "Perhaps, Hircan," she said, a little angrily and half-laughing, "the lady you think hardest to please could find means to content herself if she had a mind. But let us say no more of the pastime in which only two can take part, and think of one in which everybody can share."

"Since my wife has so well comprehended my views," observed Hircan to the other ladies, "and a private diversion is not to her taste, I believe she is the best person to invent an amusement which will give satisfaction to us all. I declare, therefore, beforehand, that I assent to her proposal."

The whole company spoke to the same effect, and Parlamente, seeing that she was appointed mistress of the sports, thus addressed the company: "Were I conscious of possessing as much capacity as the ancients who invented the arts, I would contrive an amusement which should fulfil the obligation you lay upon me; but as I know myself, and am aware that I find it difficult even to recollect the ingenious inven

tions of others, I shall think myself lucky if I can closely follow those who have already done what you desire. I believe there is not one of you but has read the novels of Boccaccio, recently translated into French, and which the most Christian King, Francis I. of that name, Monseigneur le Dauphin, Madame la Dauphine, and Madame Marguerite prized so highly, that if Boccaccio could hear them, the praises bestowed on him by those illustrious persons would surely raise him from the dead. I can certify that the two ladies I have named, and several other personages of the court, resolved to imitate Boccaccio, except in one thing—namely, in writing nothing but what was true. Monseigneur and the two ladies arranged at first that they would each write ten tales, and that they would assemble a party of ten persons, selecting for it those whom they thought most capable of telling a story with grace, and expressly excluding men of letters; for Monseigneur did not wish that there should be any intrusion of art into the matter, and was afraid lest the flowers of rhetoric should be in some manner prejudicial to the truth of history. But the great affairs in which the king afterwards became involved, the peace concluded between the sovereign and the King of England, the accouchement of Madame la Dauphine, and several other affairs of a nature to occupy the whole court, caused this project to be forgotten; but as we have time to spare we will put it into execution whilst waiting for the completion of our bridge. If you think proper, we will go from noon till four o'clock into that fine meadow along the Gave river, where the trees form so thick a screen that the sun cannot pierce it, or incommode us with its heat. There, seated at our ease, we will each relate what we have seen or been told by persons worthy of belief. Ten days will suffice to make up the hundred. If it please God that our work prove worthy of being seen by the lords and ladies I have named, we will present it to them on our return, in lieu of images and paternosters, and I am convinced that such an offering will not be displeasing to them. At the same time,

if anyone can suggest something more agreeable, I am ready to fall in with his ideas."

The whole company declared they could not imagine anything better, and everyone looked forward with impatience for the morrow. As soon as the morning broke they all went to the chamber of Madame Oisille, whom they found already at prayers. She read to them for a good hour, after which they heard mass, and at ten o'clock they went to dinner. Everyone then retired to his own chamber, and attended to what he had to do. At noon all were punctually assembled in the meadow, which was so beautiful and agreeable, that it would need a Boccaccio to depict all its charms: enough for us to say that there never was its like.

The company being seated on the green turf, so soft and delicate that no one had need of floor or carpet, "Which of us," said Simontault, "shall have the command over the rest?"

"Since you have been the first to speak," said Hircan, "it is right you should have the command; for in sport all are equals."

"God knows," replied Simontault, "I could desire nothing better in the world than to command such a company."

Parlamente, who knew very well what that meant, began to cough, so that Hircan did not perceive she had changed color, and told Simontault to begin his tale, for all were ready to hear him. The same request being urged by the whole company, Simontault said, "I have been so ill-requited for my long services, ladies, that to revenge myself on love and on the fair one who treats me with so much cruelty, I am about to make a collection of misdeeds done by women to men, in the whole of which I will relate nothing but the simple truth."



THE HEPTAMERON
OF
THE QUEEN OF NAVARRE.

NOVEL I.

Woman of Alençon having two lovers, one for her pleasure and the other for her profit, caused that one of the two to be slain who was the first to discover her gallantries—She obtained her pardon and that of her husband, who had fled the country, and who afterwards, in order to save some money, applied to a necromancer—The matter was found out and punished.

IN the lifetime of the last Duke Charles there was at Alençon a proctor named St. Aignan, who had married a gentlewoman of that country more handsome than virtuous, who, for her beauty and her levity, was much courted by the Bishop of Sées. In order to accomplish his ends, this prelate took care to amuse the husband so well, that not only he took no notice of the doings of either of the pair, but even forgot the attachment he had always felt towards his masters. He passed from fidelity to perfidy, and finally went the length of practising sorceries to cause the death of the duchess. The prelate maintained a long correspondence with this unlucky woman, who intrigued with him rather from motives of interest than of love ; whereto she was also solicited by her husband. But she entertained such a passion for

the son of the Lieutenant-General of Alençon, named Du Mesnil, that it half crazed her ; and she often made the prelate give her husband some commission or another, that she might see the lieutenant-general's son at her ease. This affair lasted a long while, the prelate being entertained for her purse, and the other for her pleasure. She vowed to Du Mesnil that, if she received the bishop well, it was only that she might be the more free to continue her caresses to himself ; and that, whatever she did, the bishop got nothing but words, and he might be assured nobody but himself should ever have anything else of her.

One day, when her husband had to wait upon the bishop, she asked leave of him to go to the country, alleging that the air of the city did not agree with her. No sooner had she arrived at his farm than she wrote to the lieutenant's son, bidding him not fail to visit her about ten o'clock at night. The poor young man did so ; but on his arrival the servant woman who usually let him in, met him and said, " Go elsewhere, my friend, for your place is filled." Du Mesnil, thinking that the husband had returned, asked the servant how all was going on. Seeing before her a handsome, well-bred young man, the girl could not help pitying him to think how much he loved, and how little he was loved in return. With this feeling, she resolved to acquaint him with her mistress's behaviour, believing that it would cure him of loving her so much. She told him that the Bishop of Sées had but just entered the house, and was in bed with her mistress, who had not expected him till the following day ; but having detained the husband at his own residence, he had stolen away by night to visit her. The lieutenant's son was thunderstruck at this disclosure, and could hardly bring himself to believe it.

To clear up his doubts, he secreted himself in a neighbouring house, where he remained on sentry till three o'clock in the morning, when he saw the bishop come out, and recognized him perfectly in spite of his disguise.

The young man returned in despair to Alençon, where his wicked mistress arrived soon after. Never doubting but that she should dupe him as usual, she lost no time in coming to see him, but he told her that since she had touched sacred things she was too holy to talk to a sinner like him, but a sinner so repentant that he hoped his sin would soon be forgiven. When she found she was discovered, and that excuses and promises never to offend in that way again were of no avail, she went off and complained to her bishop. After long pondering over the matter, she told her husband that she could no longer reside in Alençon because the lieutenant's son, whom he thought so much his friend, was incessantly importuning her, and she begged that in order to prevent all suspicion he would take a house at Argentan. The husband, who allowed himself to be led by her, easily consented.

They had been but a few days settled in Argentan, when this wretched woman sent word to the lieutenant's son that he was the most wicked of men, and that she was not ignorant that he publicly maligned her and the prelate, but that she would yet find means to make him repent of this. The young man, who had never spoken to any one but herself, and who was afraid of involving himself in a quarrel with the prelate, mounted his horse and rode to Argentan, attended only by two of his servants. He found the lady at the Jacobins, where she was hearing vespers, and having placed himself on his knees beside her, "I am come, Madam," he said, "to

protest to you before God that I have never complained of you to any but yourself. You have behaved so vilely to me that what I have said to you is not half what you deserve. But if any man or woman says that I have publicly spoken ill of you, I am here to contradict them in your presence."

The proctor's wife, seeing that there were many people in the church, and that he was accompanied by two stout men, constrained herself, and spoke to him as civilly as she could. She told him she did not doubt the truth of what he said; that she believed him too upright to speak ill of anybody, and still less of her, who always loved him; but as something had come to her husband's ears, she begged he would say before him that he had never spoken as had been said, and that he did not believe a word of such tales. To this he readily consented, and took her by the arm to conduct her home; but she begged him not to do so, lest her husband should suppose that she had schooled him as to what he should say. Then taking one of his servants by the sleeve, she said, "Let this man come with me, and when it is time he shall bring you word. Meanwhile, you may remain quietly in your lodging." He, never dreaming of a conspiracy against him, made no objection to what she proposed.

She gave the servant she took home with her his supper, and when the man frequently asked her when would it be time to go for his master, she always replied that he would come soon enough.

At night she privily sent off one of her own domestics to fetch Du Mesnil, who, having no suspicion, accompanied the man to St. Aignan's house, having with him only one of his servants, the other being with the mistress of the house. As he entered the door, his



Leaning over the stair-head, she called out to her husband,
"Well! is it done?"

guide told him his mistress would be glad to say a few words to him before he spoke to her husband ; that she was waiting for him in a room with only one of his servants, and that he had better send away the other by the front door. This he accordingly did ; and as he was going up a narrow and very dark flight of stairs, the proctor, who had set men in ambush, hearing a voice, called out to know what it was. Some one replied it was a man who was making his way secretly into the house. Upon this, one Thomas Guerin, an assassin by profession, and hired by the proctor for the occasion, fell upon the poor young man, and gave him so many sword-wounds that at last he fell dead. Meanwhile, his servant, who was with the lady, said to her, " I hear my master's voice on the stairs. I will go to him." But she stopped him, saying, " Don't trouble yourself ; he will come soon enough." Soon afterwards, hearing his master cry out, " I am a dead man ! My God have mercy on me ! " he wanted to go to his aid, but again she stopped him. " Be quiet," she said ; " my husband is chastising him for his pranks. Let's go see." Leaning over the stair-head, she called out to her husband, " Well ! is it done ? " " Come and see," replied the husband ; " you are avenged on him who put you to such shame." And so saying, he struck his dagger ten or twelve times into the stomach of a man whom when living he dare not have assailed.

After the deed was done, and the two servants of the murdered man had fled with the sad tidings to his poor father, St. Aignan began to consider what steps he should next take. The servants of the murdered man could not be admitted to give evidence, and no one else had seen the deed besides the murderers, an old woman-servant, and a girl of fifteen. He endeavoured to secure the old woman ; but she found means of escape, and took

refuge in the Jacobins. Her testimony was the best that was had respecting this crime. The young chambermaid remained some days in St. Aignan's house ; but contriving to have her suborned by one of the assassins, he had her taken to Paris, and placed in a house of ill-fame, in order to hinder her from being believed as a witness. That nothing else might remain to prove his guilt, he burned the body ; and the bones which the fire could not consume he had mixed with mortar, for he was then building. All this being done, he sent to the court to sue for his pardon, and set forth that having ascertained that the deceased was endeavouring to dishonour his wife, he had often forbid him his house ; that he had come notwithstanding by night, under suspicious circumstances, to speak with her, and that having found him at the door of his wife's chamber, he had killed him more in the heat of anger than deliberately. But in spite of his haste, before he had despatched his letter, the duke and duchess learned the whole truth, which they had from the father of the unfortunate young man, and made it known to the chancellor in order to hinder St. Aignan from obtaining his pardon. Seeing this, the wretch fled to England with his wife and several of her relations. Before his departure, he told the assassin he had employed that he had express orders from the king to arrest him and have him put to death ; but that, in consideration of the service he had rendered him, he would save his life. He gave him ten crowns to quit the realm, and the man has never been heard of since. The murder, however, was so well verified by the servants of the deceased, by the old woman who had fled to the Jacobins, and by the bones which were found in the mortar, that the criminal process was completed in the absence of St. Aignan and his wife, who were condemned to

death as contumacious, to pay their victim's father fifteen hundred crowns for the cost of the process, and to have the rest of their property confiscated to the sovereign.

St. Aignan being in England, and finding himself condemned to death in France, so managed by his services to gain the goodwill of several great lords, and set his wife's relations to work to such purpose, that the King of England entreated the King of France to pardon him and to restore him to his possessions and his honours. The king having been informed of the atrocity of this affair, sent the details of the process to the King of England, and begged him to consider if the crime was one which could be pardoned; adding, that throughout his realm none but the Duke of Alençon alone had the privilege of granting grace in his duchy. The King of England did not yield to these representations, but so urgently solicited St. Aignan's pardon that at last he obtained it.

On his return home, to fill up the measure of his wickedness, the proctor made acquaintance with a sorcerer named Gallery, hoping to be put by him in a way to escape payment of the fifteen hundred crowns due by him to his victim's father. To this end, he and his wife went in disguise to Paris; but the wife, seeing how he often shut himself up for a long time with Gallery without saying a word to her, watched them one morning, and saw Gallery set before her husband five wooden images, three of which had their hands hanging down, and two had them raised. "We must have waxen images made like them," said Gallery to St. Aignan; "those which shall have their arms hanging down will be for the persons we shall cause to die; and those with raised arms will be for the persons whose goodwill we seek."

"Very well," said the proctor. "This one, then shall be for the king, by whom I would be favoured, and this one for Monsieur Brinon, Chancellor of Alençon."

"The images," said Gallery, "must be put under the altar, where they will hear mass, with certain words which I will teach you at the proper time."

The proctor coming then to the images with pendent arms, said that one was for Maître Gilles du Mesnil, father of the deceased, for he knew well that, as long as the old man lived, he would not cease to pursue the murderer of his son. One of the female figures with pendent arms was for my lady the Duchess of Alençon, the king's sister, because she was so fond of her old servant Du Mesnil, and had on so many occasions known the wickedness of the proctor, that unless she died he could not live. The second female figure of the same sort was for his wife, who, he said, was the cause of all his misfortunes, and who, he well knew, would never amend. His wife, who was peeping through the key-hole, and found herself on the list of victims, thought it high time to anticipate him. She had an uncle, named Neaufle, who was referendary to the Duke of Alençon, and going to him under the pretence of borrowing money, she related to him all she had seen and heard. The uncle, a good old servant of the duke's, went to the Chancellor of Alençon, and communicated to him what he had learnt from his niece. As the duke and duchess were not that day at court, the chancellor waited on Madame la Régente, the mother of the king and the duchess, who, as soon as she was informed of the matter, set La Barre, the Provost of Paris, to work at once. The provost did his duty so promptly and so well, that the proctor and the necromancer were both arrested

Neither torture nor constraint was required to make them avow their guilt, and on their own confession, judgment was completed and laid before the king. Some persons, who wished to save the lives of the culprits, represented to the king that they had no other intention in performing their enchantments than to secure his good graces ; but the king, to whom his sister's life was as dear as his own, commanded that they should be sentenced just as though they had been guilty against his own person. His sister, the Duchess of Alençon, nevertheless entreated the king to spare the proctor's life, and condemn him to a severe corporal punishment. Her request was granted, and St. Aignan and Gallery were sent to Saint Blancart's galleys at Marseilles, where they ended their days, and had leisure to reflect on the atrocity of their crimes. The proctor's wicked wife, after the loss of her husband, conducted herself worse than ever, and died miserably.*

Consider, ladies, I beseech you, what disorders a wicked woman occasions, and how many evils ensue from the sin of the one you have just heard of. Since Eve made Adam sin, it has been the business of women to torment, kill, and damn men. For my part, I have had so much experience of their cruelty, that I shall lay my death to nothing but the despair into which one of

* The events related in this novel, and the names of the persons, are all real. The last editors of the *Heptameron* (la Société des Bibliophiles Français, 1853) have published the writ of pardon granted by Francis I. to St. Aignan, the original of which is preserved in the Archives Nationales. The writ, as usual, recites the statement of the case made by the petitioner for pardon, and this agrees closely with the Queen of Navarre's narrative, allowance, of course, being made for the peculiar colouring which it was the murderer's interest to give to the facts.

them has plunged me. And yet I am crazed enough to confess this hell is more agreeable to me, coming from her hand, than the paradise which another might bestow upon me.

Parlamente, affecting not to understand that it was of herself he spoke, replied, "If hell is as agreeable as you say, you can't be afraid of the devil who put you into it."

"If my devil," replied Simontault in a pet, "were to become as black as it has been cruel to me, it would cause this company as much fright as I feel pleasure in looking upon it. But the fire of love makes me forget the fire of that hell. So I will say no more about it, but call upon Madame Oisille, being assured that if she would speak of women as she knows them, she would corroborate my opinion."

The whole company turned to the old lady and begged her to begin, which she did with a smile, and with this little preamble: "It seems to me, ladies, that the last speaker has cast such a slur upon our sex by the true story he has narrated of a wretched woman, that I must run back through all the past years of my life in order to call to my mind one woman whose virtue was such as to belie the bad opinion he has of our sex. Happily I recollect one such woman, who deserves not to be forgotten, and will now relate her story to you."

NOVEL II.

Chaste and lamentable death of the wife of one of the Queen of Navarre's muleteers.

At Amboise there once lived a muleteer, who was in the service of the Queen of Navarre, sister of Francis

I. This princess being at Bois, where she was delivered of a son, the muleteer went thither to receive his quarterly payment, and left his wife at Amboise, where they lived, in a house beyond the bridges. There lived with them for a long time one of the muleteer's men, who had felt such a passion for her that at last he could not help declaring it ; but she, being a virtuous woman, reproved him so sharply, threatening to have him beaten and dismissed by her husband, that he never afterwards durst address her with such language. Nevertheless, the fire of his love, though smothered, was not extinguished. His master then being at Blois, and his mistress at vespers at St. Florentin, which is the church of the castle, very remote from the muleteer's house, in which he was left alone, he resolved to have by force what he could not obtain either by prayers or services. To this end he broke an opening through the boarded partition between his mistress's chamber and that in which he himself slept. This was not perceived, being covered by the curtains of the master's bed on one side, and by those of the men's bed on the other.

When the poor woman had gone to bed with a little girl of twelve years old, and was sleeping soundly, as one usually does in the first sleep, the man entered the room through the opening, in his shirt, with his sword in his hand, and got into the bed with her. The moment she felt him she sprang out of bed, and addressed such remonstrances to him as would occur to any woman of honour in the like case. He, whose love was but brutality, and who would better have understood the language of his mules than such virtuous pleadings, appeared more insensible to reason than the brutes with which he had long associated. Seeing that she ran so fast round a table that he could not catch her, and that, although he

had twice laid hands on her, she had strength enough both times to break from his grasp, he despaired of ever taking her alive, and stabbed her in the loins, to see if pain would make her yield what fear and force had failed to extort from her. But it was quite the reverse; for as a brave soldier when he sees his own blood is the hotter to revenge himself on his enemies and acquire honour, so, her chaste heart gathering new strength, she ran faster than ever, to escape falling into the hands of that wretch, at the same time remonstrating with him in the best way she could, thinking by that means to make him conscious of his fault. But he was in such a frenzy that he was incapable of profiting by good advice. In spite of the speed with which she ran as long as her strength lasted, she received several more wounds, till at length, weakened by loss of blood, and feeling the approach of death, she raised her eyes and her clasped hands to heaven, and gave thanks to God, whom she called her strength, her virtue, her patience, and her chastity, beseeching him to accept the blood which, according to his commandment, was shed through respect for that of his son, wherein she was thoroughly assured that all sins are washed out, and effaced from the memory of his wrath. Then exclaiming "Lord, receive my soul which thy goodness has redeemed," she fell on her face, and received several more wounds from the villain, who, after she had lost the power of speech and motion, satisfied his lust, and fled with such speed that, in spite of all efforts to track him, he was never heard of afterwards.

The little girl who had been in bed with the poor woman had hid herself beneath it in her fright; but as soon as she saw that the man was gone, she went to her mistress, and finding her speechless and motionless, she called out through the window to the neighbours for help

Esteeming and liking the muleteer's wife as much as any woman in the town, they all hurried at once to her aid, and brought with them surgeons, who found that she had received twenty-five mortal wounds. They did all they could for her, but she was past saving. She lingered, however, for an hour, making signs with her eyes and hands, and showing thereby that she had not lost consciousness. A priest having asked her in what faith she died, she replied, by signs as unequivocal as speech, that she put her trust in the death of Jesus Christ, whom she hoped to see in his heavenly glory. And so, with a serene countenance and eyes uplifted to heaven, she surrendered her chaste body to the earth, and her soul to her Creator.

Her husband arrived just as they were about to carry her to the grave, and was shocked to see his wife dead before he had heard any news of her; but double cause he had to grieve when he was told how she had died; and so poignant was his sorrow that it had like to cost him his life. The martyr of chastity was buried in the church of St. Florentin, being attended to the grave by all the virtuous women of the place, who did all possible honour to her memory, deeming it a happiness to be the townswomen of one so virtuous. Those, too, who had led bad lives, seeing the honours paid to the deceased, amended their ways, and resolved to live better for the time to come.*

There, ladies, you have a true tale, and one which may well incite to chastity, which is so fine a virtue. Ought we not to die of shame, we who are of good birth, to feel our hearts full of the love of the world, since, to

* The tragedy here related is thought to have occurred after August, 1530, when Margaret was delivered of a son named Jean, who lived only two months.

avoid it, a poor muleteer's wife did not fear so cruel a death? Therefore we must humble ourselves, for God does not bestow his graces on men because they are noble or rich; but, according as it pleases his goodness, which regards not the appearance of persons, He chooses whom He will. He honours with his virtues, and finally crowns with his glory, those whom He has elected; and often He chooses low and despised things to confound those which the world esteems high and honourable. Let us not rejoice in our virtues, as Jesus Christ says, but let us rejoice for that we are enrolled in the Book of Life.

The ladies were so touched by the sad and glorious death of the muleteer's wife, that there was not one of them but shed tears, and promised herself that she would strive to follow such an example should fortune expose her to a similar trial. At last, Madame Oisille, seeing they were losing time in praising the dead woman, said to Saffredent, "If you do not say something to make the company laugh, no one will forgive me for the fault I have committed in making them weep." Saffredent, who was really desirous to say something good and agreeable to the company, and especially to one of the ladies, replied that this honour was not due to him, and that there were others who were older and more capable than himself who ought to speak before him. "But since you will have it so," he said, "the best thing I can do is to despatch the matter at once, for the more good speakers precede me, the more difficult will my task be when my turn comes."

NOVEL III.

A King of Naples, having debauched the wife of a gentleman, at last wears horns himself.

As I have often wished I had shared the good fortune of one about whom I am going to tell you a tale, I must inform you that in the time of King Alfonso, the sceptre of whose realm was lasciviousness, there was at Naples a handsome, agreeable gentleman, in whom nature and education had combined so many perfections, that an old gentleman gave him his daughter, who for beauty and engaging qualities was in no respects inferior to her husband. Great was their mutual love during the first months of their marriage; but the carnival being come, and the king going masked into the houses, where everyone did his best to receive him well, he came to this gentleman's, where he met with a better reception than anywhere else. Confections, music, concerts, and other amusements were not forgotten; but what pleased the king most was the wife, the finest woman, to his thinking, he had ever seen. After the repast she sang with her husband, and that so pleasingly that she seemed more beautiful. The king, seeing so many perfections in one person, took much less pleasure in the sweet harmony of the husband and wife than in thinking how he might break it. Their mutual affection appeared to him a great obstacle to his design; therefore he concealed his passion as well as he could; but to solace it in some manner he frequently entertained the lords and ladies of Naples, and did not forget the husband and his wife.

As one readily believes what one desires, the king thought that the lady's eyes promised him something agreeable, if only those of the husband were not in the way. To put his conjecture to the proof, he sent the husband to Rome with a commission which would occupy him a fortnight or three weeks. When he was gone, his wife, who never before had lost sight of him, so to speak, was in the deepest affliction. The king went to see her frequently, and did his best to console her by obliging words and presents. In a word, he played his part so well that she was not only consoled, but even very well pleased with her husband's absence. Before the end of three weeks she was so much in love with the king that she was quite as distressed at her husband's return as she had been at his departure. That she might not be deprived of the king's presence, it was settled between them that whenever the husband went to the country she should give notice to the king, who then might come to see her in perfect security, and so secretly that her honour, which she respected more than her conscience, should not be hurt; a hope which the fair lady dwelt on with great pleasure.

The husband, on his return, was so well received by his wife, that even had he been told that the king fondled her during his absence, he never could have believed it. But in course of time this fire, which such pains were taken to conceal, began gradually to make itself visible, and became at last so glaring that the husband, justly alarmed, set him to observe, and with such effect that he had scarcely any room left for doubt. But as he was afraid that he who wronged him would do him a still worse mischief if he made any noise about the matter, he resolved to dissemble, thinking it better to live with grief at his heart, than to expose his life for a woman who did

not love him. Nevertheless, he longed, in the bitterness of his resentment, to retaliate on the king, if it were possible ; and as he knew that spite will make a woman do more than love, especially such as are of a great and honourable spirit, he took the liberty one day to say to the queen how grieved he was that the king her husband treated her with indifference. The queen, who had heard of the king's amour with his wife, replied that she could not have honour and pleasure both together. " I know well," she added, " that I have the honour whereof another receives the pleasure ; but then she who has the pleasure has not the same honour as is mine."

Well knowing to whom these words applied, the gentleman responded, " Honour is born with you, madam. You are of so good a lineage that the rank of queen or empress could add nothing to your nobility ; but your beauty, your graces, and your winning deportment merit so much pleasure, that she who robs you of that which is your due does more harm to herself than to you, since for a glory which turns to shame she loses as much pleasure as you or any woman in the kingdom could enjoy. And I can tell you, madam, that the king, the crown apart, is not more capable than I of contenting a woman. Far from it, I am certain that to satisfy a woman of your merit the king ought to wish that he was of my temperament."

" Though the king is of a more delicate complexion than you," replied the queen, laughing, " the love he has for me gratifies me so much that I prefer it to any other thing."

" If that be so, madam," returned the gentleman, " I no longer pity you. I know that if the king had for you a love as pure as that you have for him, you would literally enjoy the gratification you speak of ; but God has determined that it should be otherwise, in order that, not find-

ing in him what you desire, you should not make him your god on earth "

"I own to you," said the queen, "that the love I have for him is so great that no heart can love with such passion as mine."

"Allow me, if you please, to tell you, madam, that you have not fathomed the love in every heart. I dare assure you, madam, that there is one who loves you with a love so perfect and impassioned that what you feel for the king cannot be compared with it. His love grows stronger as that of the king grows weaker, and it only rests with yourself, madam, if you think proper, to be more than compensated for all you lose."

By this time the queen began to perceive, both from the gentleman's words and his manner, that his tongue was the interpreter of his heart. She now recollected that for a long time past he had been seeking opportunities to do her service, and seeking them with such eagerness that he had become quite melancholy. At first she had supposed that his wife was the cause of his sadness ; but now she made no doubt that it was all on her own account. As love never fails to make itself felt when it is real, the queen had no difficulty in unriddling what was a secret for everyone else. The gentleman, therefore, appearing to her more amiable than her husband, considering, besides, that he was forsaken by his wife, as she was by her husband, and animated with resentment and jealousy against her husband, "My God!" she exclaimed with a sigh, and with tears in her eyes, "must it be that vengeance shall effect upon me what love has never been able to effect?"

"Vengeance is sweet, madam," observed the now hopeful suitor, "when, instead of killing one's enemy, one bestows life on a real friend. It is high time, me-

thinks, that the truth should cure you of an unreasonable love you entertain for a person who has none for you ; and that a just and well-founded love should expel the fear which is very ill-lodged in a heart so great and so virtuous as yours. Let us put out of consideration, madam, your royal quality, and let us contemplate the fact that you and I, of all persons in the world, are the two who are most basely duped and betrayed by those whom we have most perfectly loved. Let us avenge ourselves, madam, not so much for the sake of retaliation as for the satisfaction of love, which on my side is such that I could not bear more and live. If your heart is not harder than adamant, you must feel some spark of that fire which augments in proportion as I labour to conceal it, and if pity for me, who am dying of love for you, does not incite you to love me, at least you should do so out of resentment. Your merit is so great that it is worthy of the love of every honest heart ; yet you are despised and abandoned by him for whom you have abandoned all others."

These words caused the queen such violent transports that, in order to conceal the commotion of her spirits, she took the gentleman's arm, and went with him into a garden adjoining her chamber, where she walked up and down a long while without being able to speak a single word to him. But the gentleman, seeing her half-conquered, no sooner reached the end of an alley where no one could see them, than he plied her to good purpose with his long-concealed passion. Being both of one mind, they revenged themselves together ; and it was arranged between them that whenever the king went to visit the gentleman's wife, the gentleman should visit the queen. Thus, the cheaters being cheated, four would share the pleasure which two imagined they had all to

themselves. When all was over, the queen retired to her chamber, and the gentleman went home, both of them so well contented that they thought no more of their past vexations. The gentleman, far from dreading lest the king should visit his wife, on the contrary desired nothing better; and to afford him opportunity for doing so, he went to the country oftener than he had been used. When the king knew that the gentleman was at his village, which was but half a league from the city, he went at once to the fair lady; whilst the gentleman repaired by night to the queen's chamber, where he did duty as the king's lieutenant so secretly that no one perceived it.

Things went on in this way for a long while; but whatever pains the king took to conceal his amour, all the world was aware of it. The gentleman was much pitied by all good-natured people, and ridiculed by the ill-natured, who used to make horns at him behind his back. He knew very well that they did so, and he laughed in his sleeve, for he thought his horns were as good as the king's crown. One day, when the royal gallant was at the gentleman's, casting his eyes on a pair of antlers hung up in the hall, he could not help saying, with a laugh, in the presence of the master of the house himself, "These antlers very well become this place." The gentleman, who had as much spirit as the king, had this inscription put up beneath the antlers after the king was gone:

Io porto le corna, ciascun lo vede;
Ma tal le porta, chi no lo crede.

I wear the horns as all men know;
He wears them too who thinks not so.

On his next visit the king observed this inscription, and

asked the meaning of it. "If the stag," replied the gentleman, "does not know the king's secret, it is not just that the king should know the stag's secret. Be satisfied with knowing, sire, that it is not everyone who wears horns, who has his cap lifted off by them; some horns are so soft that a man may wear them without knowing it."

It was plain to the king from this reply that the gentleman knew something of his own affair, but he never suspected either him or the queen. That princess played her part extremely well; for the more pleased she was with her husband's conduct, the more she pretended to be dissatisfied. So they lived as good friends on both sides until old age put an end to their mutual pleasures. This, ladies, is a story which I have great pleasure in proposing to you by way of example, to the end that when your husbands give you horns you may do the same by them.*

"I am very well assured, Saffredent," said Ennasuite, laughing, "that if you were as much in love as you have formerly been, you would endure horns as big as oaks for the sake of bestowing a pair as you pleased; but now that your hair is beginning to turn grey, it is time to put a truce to your desires."

* The king who figures in this novel, it is thought, is Alfonso V., King of Aragon and Sicily, who supplanted King René on the throne of Naples in 1443, and remained in possession of it until his death in 1458. He married, in 1415, Maria, daughter of Henry III., King of Castile, and lived on very bad terms with that princess, who, according to the authors of *l'Art de vérifier les Dates*, never set foot in Italy. Queen Mary, who was married in 1415, must have been long past her bloom in 1443. For this reason the Bibliophiles Français are inclined to believe that the Queen of Navarre has here related, under borrowed names, a true story of her own times.

"Though she whom I love, mademoiselle, allows me no hope," replied Saffredent, "and age has exhausted my vigour, my desires remain still in full force. But since you reproach me with so seemly a passion, you will, if you please, relate to us the fourth novel; and we shall see if you can find some example which may refute me."

One of the ladies present, who knew that she who had taken Saffredent's words to herself was not the person he loved so much as to be willing to wear horns of her making, could not help laughing at the manner in which she had taken them up. Saffredent, who perceived that the laughing lady had guessed right, was very glad of it, and let Ennasuite talk on. "To prove, ladies," she said, "to Saffredent and all the company that all women are not like the queen of whom he has told us, and that the audacious are not always successful, I will relate to you the adventure of a lady who deemed that the vexation of falling in love was harder to bear than death itself. I shall not name the persons, because the story is so recent that I should be afraid of offending some of the near relations if I did so."

NOVEL IV.

Presumptuous attempt of a gentleman upon a Princess of Flanders, and the shame it brought upon him.

THERE was in Flanders a lady of such family that there was none better in the country. She was a widow, had been twice married, but had no children living. During her second widowhood she resided with her brother, who loved her much, and who was a very great

lord, being married to one of the king's daughters. This young prince was much addicted to pleasure, and was fond of the chase, amusements, and the ladies, as usual with young people. He had a very ill-tempered wife, who was by no means well pleased with her husband's diversions ; wherefore, as his sister was the most lively and cheerful companion possible, she accompanied the prince to every place to which he took his wife. There was at the prince's court a gentleman who surpassed all the others in height, figure, and good looks, and who, seeing that his master's sister was a lively lady, and fond of laughing, thought he would try if a well-bred lover would be to her taste. But the result was quite contrary to what he had expected ; although she pardoned his audacity in consideration of his good looks and good breeding, and even let him know that she was not angry that he had spoken to her, only she desired that she might never hear the same language from him again. He promised this, that he might not lose the honour and pleasure of her society, but as his passion increased with time, he forgot his promise. He did not, however, have recourse to words, for experience had taught him that she knew how to make chaste replies ; but he flattered himself that being a widow, young, vigorous, and good-humoured, she would, perhaps, take pity on him and on herself if he could find her in a convenient place.

To this end he acquainted the prince that he had a house admirably situated for the chase, and that if he would come thither and hunt three or four stags in the month of May, he would have excellent sport. The prince promised he would do so, and he kept his word. He found a handsome house prepared for his reception, in the best order, as belonging to the richest nobleman in the

country. Its owner lodged her whom he loved better than himself in an apartment opposite to that which he assigned to the prince and princess. Her bedroom was so well tapestried above, and so well matted below, that it was impossible to perceive a trap-door he had contrived in the alcove, and which led down into the room occupied by his aged and infirm mother. As the good old lady coughed a great deal, and was afraid of disturbing the princess, she exchanged bedrooms with her son. Not an evening passed that the old lady did not carry confections to the princess, on which occasions her son failed not to accompany her ; and as he was much liked by the brother, he was allowed to be present at the sister's *coucher* and *lever*, when he always found cause for the increase of his passion.

One night he stayed so late with the princess that, seeing she was falling asleep, he was obliged to leave her and return to his own chamber. He took the handsomest and best perfumed shirt he had, and a nightcap of the choicest kind ; then, looking at himself in the glass, he was so satisfied with his own appearance that he thought no lady could possibly withstand his good looks. Promising himself marvels therefore from his enterprise, he lay down on his bed, where he did not think he should stay long, for he expected to exchange it for one more honourable.

No sooner had he dismissed his attendants than he rose and locked the door, and listened for a long time to hear whether there was any noise in the princess's chamber, which, as already said, was above his own. When he had satisfied himself that all was quiet, he began to put his fine project in execution, and gradually let down the trap-door, which was so well made and so well covered with cloth that it did not make the least noise.

Then stealing up into the alcove where the princess was fast asleep, he got into bed to her without ceremony, regardless of her high birth and the obligations he was under to her, and without having in the first instance obtained her consent. The first intimation she had of his arrival was to find herself in his arms; but being a strong woman she broke loose from his grasp, and, demanding who he was, made such good use of her hands and nails that he tried to stuff the quilt into her mouth for fear she should cry out. But he never could accomplish his purpose, for as she found that he was doing his best to dishonour her, she did her best to defend herself, and called out to her lady of honour, an aged and very prudent woman, who slept in the same room, and she hastened in her shift to her mistress's aid.

The gentleman, finding he was discovered, was so much afraid of being recognized that he hurried away through his trap-door as fast as he could, no less overcome at the plight in which he returned from his enterprise than he had been keen-set and confident when he entered upon it. The candle was still burning on the table before his mirror, which showed his face all scratched and bitten, and the blood streaming from it over his fine shirt. "Thou art rightly served, pernicious beauty!" he said, apostrophising his own lacerated visage. "Thy vain promises set upon an impossible enterprise, and one which, far from increasing my good fortune, will, perhaps, bring upon me a world of trouble. What will become of me if she knows that I have committed this folly in violation of my promise? The least that can happen to me will be to be banished from her presence. Why did I employ fraud to steal what my birth and my good looks might have obtained for me by lawful ways? Could I expect to make myself

master of her heart by violence? Ought I not have waited till love put me in possession of it in recompense for my patience and my long service? For without love all the merits and power of man are nothing."

The rest of the night was spent by the discomfited gallant in such reflections as these, mingled with tears, groans, and wailings indescribable. In the morning he feigned illness, to conceal the mangled state of his countenance, pretending all the while the company remained in the house that he could not endure the light. The lady, who was convinced that there was no one at the court capable of so audacious an act except the man who had the boldness to declare his love to her, searched the chamber with the lady of honour; but not finding a passage through which anyone could have entered, she broke into a towering passion. "Be assured," she said to the lady of honour, "that the lord of this mansion is the man, and that I will make such a report to-morrow morning to my brother that the culprit's head shall bear witness to my chastity."

"I am delighted, madam," said her wary attendant, who saw what a transport of rage she was in—"I am delighted that honour is so precious in your eyes that, for its sake, you would not spare the life of a man who has put it in jeopardy through excess of love. But in this, as in every other matter, one may fall backwards when thinking to advance. Therefore, tell me, madam, the plain truth. Has he had anything of you?"

"Nothing, I do assure you," replied the princess, "besides scratches and cuffs; and unless he has found a very clever surgeon, I am sure he will show the marks of them to-morrow."

"That being the case, madam, it strikes me you ought rather to praise God than think of vengeance

Since he has had the heart to make such an attempt, the vexation of having failed in it will be more poignant than even death itself. If you would be avenged on him, leave him to his love and to his shame, which will make him suffer more than anything you can do. Do not fall, madam, into the blunder he has committed. He promised himself the sweetest of all pleasures, and he has brought upon himself the most miserable torment. Profit by his example, madam, and do not diminish your glory in thinking to augment it. If you complain of the adventure, you will publish what is known to nobody; for you may be sure that on his part it will remain an everlasting secret. Suppose even my lord your brother does you the justice you demand, and that it costs the poor gentleman his life, people will say that he has had his will of you; and most people will find it hard to believe that he would have made such an attempt if you had not given him encouragement. You are handsome, young, and lively. All the court knows that you are graciously familiar with the gentleman you suspect; and so everyone will conclude that he only made this attempt because it was your wish that he should do so. Your honour, which has hitherto sustained no blemish, will become at least questionable wherever this story is told."

The princess yielded to the force of these judicious representations, and asked the lady of honour what she should do. "Since you are pleased to receive my counsel, madam," replied the lady, "seeing the affection from which it proceeds, I must say that, in my opinion, you ought to be heartily rejoiced that the handsomest and best-bred man I know has neither by fair means nor by foul been able to make you swerve from the path of virtue. For this, madam, you should feel bound to humble yourself before God, and acknowledge that it is His work

and not your own. Many a woman, indeed, has maintained a more imposing air of gravity than you, who yet has yielded to a man less worth loving than this gentleman. You ought to be more on your guard than ever against everything in the shape of soft speeches, and be-think you that many have resisted a first attack who have yielded to a second. Remember, madam, that Love is blind, and that he makes people blind, so that they think they have nothing to fear when they are most in danger. It is my opinion, then, madam, that you ought not to tell anyone what has occurred to you, and that even if he should think of speaking to you on the subject, you should affect not to understand him. Thereby, you will avoid two bad things: one is vain-glory for the victory you have achieved; the other, the pleasure you might take in remembering things so agreeable to the flesh; for the chastest of our sex can hardly prevent themselves, strive as they will, from feeling something of the sort. Furthermore, madam, that he may not believe that what he has done accords in any way with your inclinations, I advise you to make him feel his folly by gradually withdrawing something of that friendly countenance you have been used to show him. He will also feel at the same time that you manifest great goodness of heart in contenting yourself with your victory and renouncing vengeance. God grant you the grace, madam, to persist in the virtue with which he has endowed you, and to love and serve him better than you have hitherto done, knowing that he is the source of all good things."

The princess followed her lady of honour's sage counsels, and slept calmly through the rest of the night, whilst the gentleman lay awake in bitter anguish of spirit. Next day, the prince, being about to take his de-

parture, asked after his host, and was told he was so ill he could not bear to see the light or hear anyone speak. Surprised at this sudden malady, the prince would have gone to see him, but hearing that he was asleep, and not wishing to disturb him, he went away with his wife and sister without bidding him farewell. His sister, concluding that the gentleman's illness was only a pretence to avoid showing the marks she had left upon his face, was now assured beyond all doubt that it was he who had been her nightly assailant. The prince repeatedly sent word to him to return to court, but he did not obey until he had been thoroughly cured of all his wounds, except those which love and vexation had made in his heart. On his return to court, he could not sustain the presence of his victorious enemy without blushing. Though he had been possessed of more assurance than any man at court, he was so disconcerted that he often appeared before her quite abashed—a new proof that her suspicions were well founded. She broke with him, therefore, little by little. Adroitly as she did this, he failed not to perceive it, but durst not remonstrate for fear of worse. He kept his love concealed, and endured patiently a disgrace he had well merited.*

There, ladies, is a story which should strike fear into

* The princess and the gallant spoken of in this novel are none other than the Queen of Navarre herself and Guillaume de Bonnavet, Admiral of France, as we are informed by Brantôme (*Dames Galantes*, Discours iv. t. vii.). He states the fact upon the authority of his grandmother, who, as well as his mother, Anne de Vivonne, was about Margaret's person, and it is generally regarded as true. It is to be observed, however, that Margaret has purposely introduced into her narrative several circumstances calculated to disguise her own identity; the second widowhood, for instance, for the King of Navarre survived her, and the absence of children by both marriages, for Margaret had a surviving daughter by her second husband. The handsome and gallant Bonnavet figures repeatedly in the Heptameron.

those who would seize what does not belong to them, and which should inspire ladies with courage, considering the virtue of the young princess and the good sense of her lady of honour. Should a similar thing befall one of you, here you see how it is to be remedied.

"To my thinking," said Hircan, "the tall gentleman you have been telling us of had such a faint heart that he did not deserve the honour of having his adventure talked of. Having such a fine opportunity, nothing should have prevented him from profiting by it. His love, it must be owned, was not very great, since the fear of death and of shame found a place beside it in his heart."

"And what could the poor gentleman have done against two women?" said Nomerfide.

"He should have killed the old one," replied Hircan, "and the young one, seeing herself alone, would have been half vanquished."

"Killed!" exclaimed Nomerfide; "you would turn a lover into a murderer! It would be a terrible thing to fall into your hands, I see."

"If I had pushed matters so far," continued Hircan, "I should think myself ruined in reputation unless I went the whole way to the end."

"Do you think it matter for wonder," said Geburon, "that a princess trained to virtue proves too much for one man? What would you say, then, to one woman in low life escaping from two men!"

"Geburon," said Ennasuite, "I call upon you for the fifth novel. If I am not mistaken, you know one about this poor woman which will not be displeasing to the company."

"Be it so, then," said Geburon; "I will tell you a story which I know to be true, having examined into it

on the spot. You will see from it that princesses are not the only prudent and the only virtuous of their sex, and that often those who are reputed very amorous and very sly are less so than is supposed."

NOVEL V.

A boatwoman escapes from two Cordeliers, who wanted to force her, and exposes them to public derision.

THERE was in the port of Coulon, near Niort, a boatwoman, who did nothing day and night but convey people from point to point. Two Cordeliers of Niort crossed the river alone with her. As it was one of the wildest ferries in France, they took it into their heads to make love to her, for fear she should grow dull by the way; she gave no more ear to them than they deserved; but the good fathers, who were neither fatigued by the labour of the passage, nor chilled by the coldness of the water, nor abashed by the woman's refusal, resolved to force her, or throw her into the river if she was refractory. But she was as good and as shrewd as they were wicked and witless, and said to them, "I am not so ill-natured as you might suppose; only grant me two things I have to beg of you, and you will see I am not more willing to satisfy you than you are to be satisfied." The Cordeliers swore by their good St. Francis there was nothing they would not grant her to have from her what they wanted. "Well, then," said she, "I ask you, in the first place, to promise and vow that living man shall never know from you what passes between us."

This they did with great readiness. "The second thing I ask is, that you will have to do with me one by one, for I should be too much ashamed if it was done in the presence of you both. Settle between yourselves which is to have me first." The Cordeliers thought that fair enough, and the younger of them yielded precedence to the elder.

Running the boat ashore at a little island, she said to the younger one, "Say your prayers there whilst your comrade and I go to another island. If he is satisfied with me when we come back, we will leave him, and you and I will go away together." The younger friar jumped ashore at once, and the boatwoman rowed away with his companion to another island. When they reached it, she pretended to be making her boat fast, whilst she said to the monk, "See if you can find a convenient spot." The Cordelier, like a booby, stepped out of the boat to do as she told him, and no sooner was he ashore than, setting her foot against a tree, she shot the boat out into the stream, and left the two good fathers in the lurch. "Wait there, my masters," said she, "till God's angels comes to console you, for you will get nothing from me." The duped Cordeliers went down on their knees, and begged her, for Heaven's sake, not to serve them so, but take them to the port, upon their solemn oath they would ask nothing of her. "A pretty fool I should be," she replied, still rowing away, "to put myself into your hands again once I have got out of them."

When she got home to the village, she told her husband what had occurred, and applied to the ministers of justice to come and capture those two wolves from whose fangs she had contrived to escape. The ministers of justice set out for the purpose, well accompanied, for

there was no one, great or small, but was bent on taking part in this hunt. The poor friars, seeing such a multitude coming after them, hid themselves each on his island, as Adam did from the sight of God when he had eaten the apple. Half dead with shame and the fear of punishment, they were caught and led away prisoners, amid the jeers and hootings of men and women. "These good fathers," said one, "preach chastity to us and want to foul our wives." "They dare not touch money," said the husband, "but they are ready enough to handle women's thighs, which are far more dangerous." "They are sepulchres," said others, "whitened without, but full of rottenness within." "By their fruits you shall know the nature of these trees." In short, all the passages of Scripture against hypocrites were cast in the teeth of the poor prisoners. At last the warden came to the rescue. They were given up to him at his request, upon his assuring the magistrate that he would punish them more severely than secular justice itself could do, and that, by way of reparation to the offended parties, they should say as many masses and prayers as might be desired. As he was a worthy man, they were chaptered in such a manner that they never afterwards passed over the river without crossing themselves, and beseeching God to keep them out of all temptation.

If this boatwoman had the wit to trick two such bad men, what should they do who have seen and read of so many fine examples? If women who know nothing, who scarcely hear two good sermons in a year, and have no time to think of anything but earning their bread, do yet carefully guard their chastity, what ought not others of their sex to do who, having their livelihood secured, have nothing to do but to read the Holy Scriptures, hear sermons, and exercise themselves in all sorts

of virtues? This is the test by which it is known that the heart is truly virtuous, for the more simple and unenlightened the individual, the greater are the works of God's spirit. Unhappy the lady who does not carefully preserve the treasure which does her so much honour when well kept, and so much dishonour when she keeps it ill!

"It strikes me, Geburon," said Longarine, "that it does not need much virtue to refuse a Cordelier. On the contrary, I should rather think it impossible to love such people."

"Those who are not accustomed to have such lovers as you have," replied Geburon, "do not think so contemptuously of Cordeliers. They are well-made, strapping fellows, can talk like angels, and are for the most part importunate as devils. Accordingly, the *grisettes* who escape out of their hands may fairly be called virtuous."

"O, by my faith!" exclaimed Nomerfide, raising her voice, "you may say what you will, but for my part I would rather be flung into the river than go to bed with a Cordelier."

"You can swim, then," retorted Oisille, laughing.

Nomerfide was piqued at this, and said with warmth, "There are those who have refused better men than Cordeliers, without making any flourish of trumpets about it, for all that."

"Or yet beating the drum about what they have done and granted," rejoined Oisille, who laughed to see her vexed.

"I perceive that Nomerfide has a mind to speak," said Geburon, "and I give my voice in her favour, that she may unburden her heart upon some good novel."

"The remarks which have just been made," said

Nomerfide, "concern me so little that they can give me neither pain nor pleasure. But as I have your voice, I beg you to hear mine, while I show you that, if one is sly for a good purpose, others are so for a bad one. We are vowed to speak the truth, and therefore I will not conceal it; for just as the boatwoman's virtue is no honour to other women if they do not resemble her in it, so the vice of another cannot dishonour them. Listen, then."

NOVEL VI.

Stratagem by which a woman enabled her gallant to escape, when her husband, who was blind of an eye, thought to surprise them together.

CHARLES, the last Duke of Alençon, had an old valet-de-chambre who was blind of an eye, and who was married to a woman much younger than himself. The duke and duchess liked this valet better than any other domestic of that order in their household, and the consequence was that he could not go and see his wife as often as he could have wished, whilst she, unable to accommodate herself to circumstances, so far forgot her honour and her conscience as to fall in love with a young gentleman of the neighbourhood. At last the affair got wind, and there was so much talk about it that it reached the ears of the husband, who could not believe it, so warm was the affection testified to him by his wife. One day, however, he made up his mind to know the truth of the matter, and to revenge himself, if he could, on the person who put this affront upon him. With this view he pretended to go for two or three days to a place at some

little distance ; and no sooner had he taken his departure than his wife sent for her gallant. They had hardly been half an hour together, when the husband came and knocked loudly at the door. The wife, knowing but too well who it was, told her lover, who was so astounded that he could have wished he was still in his mother's womb. But while he was swearing, and confounding her and the intrigue which had brought him into such a perilous scrape, she told him not to be uneasy, for she would get him off without its costing him anything ; and that all he had to do was to dress himself as quickly as possible.

Meanwhile, the husband kept knocking, and calling to his wife as loud as he could bawl, but she pretended not to know him. "Why don't you get up," she cried to the people of the house, "and go and silence those who are making such a noise ? Is this a proper time to come to honest people's houses ? If my husband were here he would make you know better." The husband hearing her voice, shouted louder than ever : "Let me in, wife ; do you mean to keep me at the door till daylight ?" At last, when she saw that her lover was ready to slip out, "Oh, is that you, husband ?" she said ; "I am so glad you are come ! I was full of a dream I had that gave me the greatest pleasure I ever felt in my life. I thought you had recovered the sight of your eye." Here she opened the door, and catching her husband round the neck, kissed him, clapped one hand on his sound eye, and asked him if he did not see better than usual. Whilst the husband was thus blindfolded the gallant made his escape. The husband guessed how it was, but said, "I will watch you no more, wife. I thought to deceive you, but it is I who have been the dupe, and you have put the cunningest trick upon me that ever

was invented. God mend you ! for it passes the act of man to bring back a wicked woman from her evil ways by any means short of putting her to death. But since the regard I have had for you has not availed to make you behave better, perhaps the contempt with which I shall henceforth look upon you will touch you more, and have a more wholesome effect." Therefore he went away, leaving her in great confusion. At last, however, he was prevailed upon, by the solicitations of relations and friends, and by the tears and excuses of his wife, to cohabit with her again.*

You see from this example, ladies, with what adroitness a woman can get herself out of a scrape. If she is prompt at finding an expedient to conceal a bad deed, I believe she would be still more prompt and ingenious in discovering means to hinder herself from doing a good one ; for, as I have heard say, good wit is always the stronger.

"You may boast of your cunning as much as you will," said Hircan, "but I believe if the same thing had happened to you, you could not have concealed it."

"I would as soon you told me flatly," said Nomerfide, "that I am the most stupid woman in the world."

"I do not say that," replied Hircan ; "but I look upon you as more likely to be alarmed at a rumour against you than to find an ingenious way of putting an end to it."

* Although Margaret asserts that this is a true story, and that the actors in it belonged to the household of her first husband, it is to be found in many previous collections ; as, for instance, the *Cent Nouvelles Nouvelles*, where it occurs as the sixteenth novel, entitled *Le Borgne Aveugle*. It is the sixth fable of the first book of the *Pantcha Tantra*, a collection of Hindoo stories.

"You think that everyone is like yourself, who to get rid of one rumour set another afloat. You pass for a very cunning man, but if you think that you surpass woman in that way, I will give up my turn to you, that you may tell us some story in point. Of course you know plenty, of which you are yourself the hero."

"I am not here to make myself appear worse than I am," returned Hircan, "though there are some who give me a worse character than I desire to deserve," he added, looking at his wife.

"Don't let me hinder you from speaking the truth," said she. "I would rather hear you relate your sly tricks than see you play them. But be assured that nothing can diminish the love I have for you."

"For that reason," said Hircan, "I do not complain of the injustice with which you often judge me. And so, since we understand each other, there will be so much the more peace and quiet for the future. But I am not the man to tell a story of myself, the truth of which may be displeasing to you, but shall relate one of a person who was an intimate friend of mine."

NOVEL VII.

Trick put by a mercer of Paris upon an old woman, to conceal his intrigue with her daughter.

THERE was a mercer in Paris who was enamoured of a girl in his neighbourhood, or, to speak more properly, who was loved by her, rather than she by him, for he only pretended to be attached to her in order to conceal another amour with a more exalted object. For her

part, she was very willing to be deceived, and loved him so much that she forgot all the usual coyness of her sex. After the mercer had long taken the trouble of going in search of her, he used afterwards to make her come to him wherever he pleased. The mother, who was a respectable woman, perceived this, and forbade her daughter ever to speak to the mercer, under pain of being sent to a convent; but the girl, who loved the mercer more than she feared her mother, behaved worse than ever. One day the mercer, finding her alone in a convenient place, began to entertain her on matters that ought not to be discussed before witnesses; but a servant, who had seen him come in, ran and told the mother, who hastened to the spot to put an end to the conversation. The daughter, hearing her footsteps, said, with tears in her eyes, "My love for you will cost me dear; here comes my mother, and she will now be convinced of what she always feared." The mercer, without losing his presence of mind, instantly quitted the girl, ran to meet her mother, threw his arms around the old woman's neck, hugged her with all his might, threw her on a little bed, and began to expend upon her all the rage her daughter had excited within him. The poor old woman, quite confounded at being treated in this way, could only exclaim, "What are you about? Are you mad?" But he no more desisted than if she had been the handsomest young girl in the world; and if her screams had not brought the servant men and maids to her assistance, she would have suffered the fate she apprehended so much for her daughter. The servants dragged the good woman by force out of the mercer's hands, without the poor creature ever knowing why she had been so worried. During the scuffle, the daughter escaped to a neighbour's house, where there was a wed-

ding going on ; and she and the mercer often afterwards laughed at the expense of the old woman, who never detected their intercourse.

Here you have, ladies, an instance of a man having been cunning enough to deceive an old woman, and save the honour of a young one. If I were to name the persons, or if you had seen the countenance of the mercer and the surprise of the old woman, you must have had very tender consciences to keep from laughing. I have sufficiently proved to you by this example that men are not less ingenious than women in inventing at need expedients upon the spot ; and so, ladies, you need not be afraid of falling into their hands, for, should your own wit fail, you will find theirs ready to screen your honour.

"I own, Hircan," said Longarine, "that the story is comical and the stratagem well invented ; but, for all that, it does not follow that the example is one which ought to be imitated by girls. I have no doubt there are plenty whom you would wish to approve of it ; but you have too much sense to wish that your wife and your daughter, whose honour is dearer to you than pleasure, should play at such a game. I believe there is no one who would watch them more closely, and put a stop to such doings more promptly, than yourself."

"Upon my conscience," replied Hircan, "if my wife had done the same thing, I should not esteem her the less, provided I knew nothing about it. I don't know if some one has not played as good a trick at my expense, but, fortunately, as I know nothing, I give myself no concern."

"The wicked are always suspicious," said Parla-mente ; "but happy are they who give no cause of suspicion."

“I can’t say I ever saw a fire without some smoke,” said Longarine; “but I have certainly seen smoke without any fire. Those who have bad hearts suspect alike where there is mischief and where there is none.”

“You have so well supported the cause of ladies unjustly suspected,” said Hircan to Longarine, “that I call upon you for your novel. I hope you will not make us weep, as Madame Oisille has done, by too much praise of honest women.”

“Since you would have me make you laugh,” said Longarine, laughing with all her heart, “it shall not be at the expense of our sex. I will let you see how easy it is to cheat jealous wives who think they are wise enough to cheat their husbands.”

NOVEL VIII.

A man having lain with his wife, believing that he was in bed with his servant, sends his friend to do the same thing; and the friend makes a cuckold of him, without the wife being aware of it.

THERE was in the county of Allez a person named Bornet, who had married a virtuous wife, and held her honour and reputation dear, as is the case, I suppose, with all the husbands here present. Though he desired that his wife should be faithful to him, he did not choose to be equally bound to her; in fact, he made love to his servant, though all the good he could get by the change was the pleasure attending a diversity of viands. He had a neighbour, much of his own sort, named Sandras, a tailor by trade, with whom he was on terms of such close friendship that everything was common between them,

except the wife. Accordingly, Bornet declared the design he had formed upon the servant-girl to his friend, who not only approved of it, but did what he could for its success, in hopes of having a finger in the pie. But the servant would not hear of such a thing, and finding herself persecuted on all sides, she complained to her mistress, and begged to be allowed to go home to her relations, as she could no longer endure her master's importunity. The mistress, who was very fond of her husband, and who even before this had been jealous of him, was very glad to have this opportunity of reproaching him, and showing that it was not without reason she had suspected him. With this view she induced the servant to finesse with her master, give him hopes by degrees, and finally promise to let him come to bed to her in her mistress's wardrobe. "The rest you may leave to me," she said. "I will take care that you shall not be troubled at all, provided you let me know the night he is to come to you, and that you do not breathe a syllable of the matter to anyone living."

The girl faithfully obeyed her mistress's instructions, and her master was so delighted that he hastened at once to impart this good news to his friend, who begged that, since he had been concerned in the bargain, he should also partake of the pleasure. This being agreed to, and the hour being come, the master went to bed, as he supposed, with the servant; but the mistress had taken her place, and received him, not as a wife, but as a bashful and frightened maid, and she played her part so well that he never suspected anything. I cannot tell you which of the two felt the greater satisfaction, he in the belief that he was cheating his wife, or she in the belief that she was cheating her husband.

After he had remained with her not so long as he

wished, but as long as he could, for he showed symptoms of an old married man, he went out of doors to his friend, who was younger and more vigorous, and told him what a fine treat he had just had. "You know what you promised me," said the friend. "Well, be quick then," said the master, "for fear she gets up, or my wife wants her." The friend lost no time, but took the unoccupied place beside the supposed servant, who, thinking he was her husband, let him do whatever he liked, without a word said on either side. He made a much longer business of it than the husband, greatly to the surprise of the wife, who was not accustomed to be so well regaled. However, she took it all patiently, comforting herself with the thought of what she would say to him in the morning, and how she would make game of him. The friend got out of bed towards daybreak, but not without taking the stirrup-cup. During this ceremony he drew from her finger the ring with which her husband had wedded her, a thing which the women of that country preserve with great superstition, thinking highly of a woman who keeps it till death: on the other hand, one who has had the mischance to lose it is looked upon as having given her faith to another than her husband.

When the friend had rejoined the husband, the latter asked him what he thought of his bedfellow. "Never was a better," replied the friend; "and if I had not been afraid of being surprised by daylight, I should not have come away from her so soon." That said, they went to bed, and slept as quietly as they could. In the morning, when they were dressing, the husband perceived on his friend's finger the ring, which looked very like that he had given his wife when he married her. He asked who had given him that ring, and was astounded to hear that he had taken it from the servant's finger. "Oh Lord!

have I made a cuckold of myself, without my wife's knowing it?" cried the husband, knocking his head against the wall. The friend suggested for his consolation that possibly his wife might have given the ring overnight to the servant to keep.

Home goes the husband, and finds his wife looking handsomer and gayer than usual, delighted as she was to have hindered her servant from committing a sin, and to have convicted her husband without any more inconvenience to herself than having passed a night without sleeping. The husband, seeing her in such good spirits, said to himself, "She would not look so merry if she knew what has happened." Falling into chat with her upon indifferent matters, he took her hand, and saw that the ring she always wore was not on her finger. Aghast, and with a trembling voice, he asked her what she had done with it. This gave her the opportunity she was on the watch for to let loose upon him, and she seized it with avidity.

"Oh, you most abominable of men!" she said, "from whom do you suppose you took it? You thought you had it from the servant. You thought it was for her you did more than you ever did for me. The first time you came to bed to her, I thought you made as much of her as it was possible to do; but after you left the room and came again the second time, it seemed as though you were the very devil of incontinence. What infatuation has possessed you to praise me so much, you wretch? You have had me long enough, and never cared about me. Is it the beauty and plumpness of your servant that made the pleasure seem so sweet to you? No, base man, it is the fire of your own disorderly lust that makes you so blindly and madly in love with the servant, that in the furious fit you were in I believe you would have



The poor husband was utterly confounded and horrified.

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taken a she-goat with a nightcap on for a fine girl. It is high time, husband, that you should mend your ways, and content yourself with me, who am your wife, and, as you know, an honest woman, as much as you did when you mistook me for a vicious woman. My only object in the matter has been to withdraw you from vice, so that in our old days we may live in amity and repose of conscience ; for if you choose to continue the life you have led hitherto, I would rather we should separate than that I should see you daily treading the path that leads to hell, and at the same time using up your body and your substance. But if you resolve to behave better, and to fear God and keep his commandments, I am willing to forget the past, as I trust God will forgive the ingratitude I am guilty of in not loving him as much as I ought."

If ever a man was utterly confounded and horrified, it was the poor husband. It was bad enough to think that he had forsaken his wife, who was fair, chaste, and virtuous, and overflowing with affection for him, for a woman who did not love him ; but it was infinitely worse when he represented to himself that he had been so unlucky as to make her quit the path of virtue, in spite of herself and without knowing it, to share with another the pleasures which should have been his alone, and to have forged for himself the horns of perpetual mockery. Seeing, however, that his wife was already angry enough about his intended intrigue with the servant, he did not dare to tell her of the villainous trick he had played upon herself. He implored her pardon, promised to make amends for the past by the strictest propriety of conduct in future, and gave her back her ring, which he had taken from his friend, whom he begged not to say a word of what had happened. But as everything whispered in the

ear is by-and-by proclaimed from the house-top, the adventure became public at last, and people called him a cuckold, without any regard for his wife's feelings.*

It strikes me, ladies, that if all those who have been guilty of similar infidelity to their wives were punished in the same way, Hircan and Saffredent would have great cause to fear.

"Why, Longarine?" said Saffredent. "Are Hircan and I the only married men in the company?"

"You are not the only married men," she replied. "but you are the only ones capable of playing such a trick."

"Who told you," returned Saffredent, "that we have sought to debauch our wives' servant-maids?"

"If those who are interested in the matter," she answered, "were to speak the truth, we should certainly hear of servant-maids dismissed before their time."

"This is pleasant, truly," observed Geburon; "you promised to make the company laugh, and instead of that you vex these gentlemen."

"It comes to the same thing," replied Longarine. "Provided they do not draw their swords, their anger will not fail to make us laugh."

"If our wives were to listen to this lady," said Hircan, "there is not a married couple in the company but she would set at variance."

"Nay," said Longarine, "I know before whom I speak. Your wives are so prudent, and love you so much, that though you were to make them bear horns as big as those of a deer, they would believe, and try to make others believe, that they were chaplets of roses."

* This tale is taken from the fabliau of *Le Meunier d'Alens*, and also occurs in the facetiæ of Poggio, in Sacchetti, and in the *Cent Nouvelles Nouvelles*.

The whole company, including even the ladies concerned, laughed so heartily that the conversation would have ended there, if Dagoucin, who had not yet spoken, had not taken it into his head to say, "A man is surely very unreasonable who cannot content himself when he has the means. I have often known people who, thinking to better themselves, only made themselves much worse off, because they could not be satisfied in reason. Such people deserve no pity ; for, after all, inconstancy is unpardonable."

"But what would you do," inquired Simontault, "with those who have not found their true half ? Would you call it inconstancy **on** their part to seek it wherever it might be found ?"

"As it is impossible to know," replied Dagoucin, "where is that half so exactly like its counterpart that there is no difference between them, one should hold fast where love has once attached him, and change neither in heart nor will, happen what may. For if she you love is like you, and has but one will with you, it is yourself you will love, and not her."

"You will fall into a false opinion, Dagoucin," said Hircan, "as though we ought to love our wives without being loved."

"When one loves a woman, Hircan," said Dagoucin, "only because she has beauty, charming manners, and fortune, and the end he proposes to himself is pleasure, honours, or riches, such a love is not of long duration ; for when the principle that inspired it ceases, the love itself vanishes at once. I am then convinced that he who loves, and has no other end and desire than to love well, will die rather than cease to love."

"In good faith, Dagoucin," said Simontault, "I do not believe you have ever been really in love. Had you

known what it is to be so, like other men, you would not now be picturing to us Plato's Republic, founded on fine phrases, and on little or no experience."

"You are mistaken," replied Dagoucin. "I have been in love ; I am so still, and shall be so as long as I live. But I am so much afraid that the demonstration of my passion would do injustice to the perfection of my love, that I shrink from making it known to her by whom I would be loved in equal measure. I dare not even think how I love her, lest my eyes should betray the secret of my heart ; for the more I conceal my flame, the more pleasure I feel in the consciousness that I love perfectly."

"Yet I suppose you would be very glad to be loved in return?" said Geburon.

"I own I should ; but as nothing could diminish my love, though I love much and am not loved, so it could not be augmented, even were I loved as much as I love."

"Take care, Dagoucin," said Parlamente, who disapproved of this fantastic sentiment. "I have known others who chose rather to die than to declare themselves."

"And they were happy, doubtless," returned Dagoucin.

"Yes," retorted Saffredent, "and worthy, moreover, of being classed with those innocents for whom the Church chants *Non loquendo, sed moriendo confessi sunt*. I have heard much of these languishing lovers, but I never yet saw one of them die for love. Since I myself have recovered, after much tribulation, I do not believe that any other man can ever die from that cause."

"Ah, Saffredent!" said Dagoucin, "how can you expect to be loved ! I know many instances of lovers

who have died from nothing else than the intensity of their passion."

"Since that is the case, tell us one of those stories, and let it be a good one," said Longarine.

"Yes," said he ; "to confirm my doctrine by signs and miracles, I will tell you a story that happened three years ago."

NOVEL IX.

Deplorable death of a lover in consequence of his knowing too late that he was beloved by his mistress.

ON the confines of Dauphiné and Provence there lived a gentleman who was much better endowed with the gifts of nature and education than with those of fortune. He was passionately enamoured of a demoiselle whose name I will not mention, on account of her relations, who are of good and great houses ; but you may rely on the reality of the act. Not being of as good family as she was, he durst not declare his passion ; but though his inferior birth made him despair of ever being able to marry her, nevertheless the love he bore her was so pure and respectful that he would have died rather than ask of her anything which could compromise her honour. He loved her, then, only because he thought her perfectly lovable, and he loved her so long that at last she had some suspicion of the fact. Seeing, then, that his love for her was founded on virtue only, she deemed herself fortunate in being loved by so upright a man ; and she treated him with such affability that he, who aspired to nothing better than this, was transported

with delight. But envy, the enemy of all quiet, could not suffer so innocent and so sweet an intercourse to continue. Some one told the girl's mother he was surprised the gentleman went so often to her house, that people saw it was her daughter's beauty that attracted him, and that they had often been seen together. The mother, who was thoroughly assured of the gentleman's probity, was greatly annoyed at finding that a bad interpretation was put upon his visits ; but in the end, dreading scandal and malicious gossip, she begged he would for some time cease to frequent her house. The gentleman was the more mortified at this, as the proper and respectful manner in which he had always behaved towards the daughter had deserved very different treatment. However, to put an end to the gossip about him, he discontinued his visits.

Absence, meanwhile, by no means diminished his love ; but one day, when he was paying a visit to his mistress, he heard it proposed that she should marry a gentleman not richer than himself, and whom, consequently, he thought no better entitled to have her. He began to take heart, and employed his friends to speak on his part in the hope that if the lady was allowed to choose, she would prefer him to his rival ; but as the latter was much the wealthier man, the young lady's mother and relations gave him the preference. The gentleman, who knew that his mistress was a loser as well as himself, was so grieved at being rejected that, without any malady, he began by degrees to waste away, and became so changed that one would have said he had covered his handsome face with the mask of death, to which from hour to hour he was hastening. Still he could not refrain from going as often as he could to see her whom he loved so well ; but at last, his strength being worn out, he was

compelled to keep his bed, but would never let his mistress know of it for fear of distressing her. So entirely did he give himself up to despair, that he neither ate, drank, slept, nor rested; and became so lean and wan that he was no longer to be recognised. Some one made his state known to the mother of the demoiselle, who was very kind-hearted, and had besides so much esteem for the gentleman, that if the relations had been of the same mind as herself and her daughter, the personal merit of the invalid would have been preferred to the alleged wealth of the other suitor: but the paternal relations would not hear of it. However, she went with her daughter to see the poor gentleman, whom she found more dead than alive. As he knew that his end was near, he had confessed and communicated, and never expected to see any more visitors; but on beholding again her who was his life and his resurrection, his strength returned so that he at once sat up in the bed, and said, "What brings you hither, madam? How come you to visit a man who has already one foot in the grave, and of whose death you are the cause?"

"What!" exclaimed the lady. "Is it possible we should cause the death of one we love so much? Tell me, I entreat, why you speak in this manner?"

"Madam, I concealed my love for your daughter as long as I could; my relations, however, who have asked her of you in marriage, have gone further than I wished, since I have thereby had the misfortune to lose hope. I say misfortune, not with reference to my individual satisfaction, but because I know that no one will ever treat her so well or love her so much as I would have done. Her loss of the best and most faithful friend and servant she has in the world touches me more sensibly than the loss of my life, which I wish to preserve for her

alone. Nevertheless, since henceforth it can be of no use to her, I gain much in losing it."

The mother and daughter tried to comfort him. "Cheer up, my friend," said the mother, "I promise you that, if God restores you to health, my daughter shall never have any other husband than you. She is present, and I command her to make you the same promise."

The daughter, weeping sorely, assured him of what her mother said; but he, knowing that although God were to restore him to health, he should not have his mistress, and that it was only to cheer him that these hopes were held out, replied, "Had you spoken in this manner three months ago, I should have been the healthiest and happiest gentleman in France; but this succour comes so late that I can neither believe it nor rest any hope upon it." Then, as they strove to overcome his incredulity, he continued, "Since you promise me a blessing which can never be mine, even if you would grant it, I will ask you to confer on me one much less, which I have never ventured to demand of you." They both vowed that they would grant his request, and that he might declare it boldly. "I implore you," said he, "to put into my arms her whom you promise me for a wife, and to bid her embrace and kiss me."

The daughter, who was not accustomed to such caresses, was on the point of making objections; but her mother expressly commanded her to comply, seeing that there was no longer in him either the feeling or the power of a living man. After such a command, the daughter no longer hesitated, but going up to the bedside, "Cheer up, my friend," she said, "cheer up, I conjure you." The poor dying creature, notwithstanding his extreme weakness, stretched out his emaciated arms, embraced with all his might her who was the cause of his death,

and laying his cold pale lips to hers, clung there as long as he could.

"I have loved you," he said at last, "with a love so intense and so pure that, marriage excepted, I have never desired any other favor of you than that which I now receive. But as God has not been pleased to unite us in marriage, I gladly surrender up my soul to Him who is love and perfect charity, and who knows how much I have loved you, and how pure my desires have been, beseeching Him that, since I hold the dear object of my desires within my arms, He will receive my soul in his." So saying, he clasped her again in his embrace with such vehemence that his enfeebled heart, being unable to sustain the effort, was abandoned by all his spirits ; for joy so dilated them that the seat of the soul gave way and fled to its Creator.

Though it was already some time since the poor gentleman had expired, and could not retain his hold, the love she had felt for him, and which she had always concealed, broke forth at this moment in such wise that the mother and the servants had much difficulty in detaching the almost dead survivor from the corpse. The poor gentleman was honourably interred ; but the greatest triumph in his obsequies was the tears and cries of that poor demoiselle, who as openly displayed her feelings after his death as she had concealed them during his life, as if she would make amends for the wrong she had done him. And I have been told that for all they gave her a husband to console her, she never afterwards knew real joy.*

* It is possible that this may be, as Margaret asserts, a true story of her own day, but it very closely resembles the history of the troubadour Geoffroi Rudel of Blaye, who lived in the latter part of the twelfth century. Merely upon hearsay of the moral and

Does it not strike you, gentlemen, who refuse to believe me, that this example must force you to confess that love, too much concealed and too little known, brings people to the grave? There is not one of you but knows the relations on both sides; therefore you cannot question the fact. But this is one of those things which no one believes until he has experienced it.

"Well," said Hircan, who saw that the ladies were weeping, "a greater fool I never heard of. Now, in good faith, is it reasonable that we should die for women who are made only for us, and that we should be afraid of asking of them what God commands them to give? I do not speak for myself, or for others who are married, for I have as much as I want in that way, or more; but I say it for those who stand in need. They are, to my thinking, great blockheads to fear those who ought to fear them. Don't you see that this girl repented of her imprudence? Since she embraced the dead man—a thing repugnant to nature—rely upon it, she would still better have embraced the living man, if he had been as bold as he was pitiable on his deathbed."

"By the very conduct for which you upbraid him," said Oisille, "he showed that he loved honestly, and for that he deserves eternal praise; for chastity in an enamoured heart is a thing more divine than human."

"Madam," replied Saffredent, "to confirm what

personal perfections of the Countess of Tripoli, he fell so desperately in love with her that he pined away, and embarked, in an advanced stage of illness, to go and see her. When the vessel reached the port of Tripoli he was too weak to quit it. Moved by so extraordinary a display of love, the countess visited him on board, took his hand, and spoke graciously and cheerily to him. Geoffroi could hardly falter out his thanks, and, overcome by emotion, instantly expired.

Hircan has just said, I beg you to believe that fortune favours those who are bold, and that no man who is loved by a lady fails to obtain from her at last what he demands, either in whole or in part, provided he knows how to set about it sagely and amorously ; but ignorance and timidity make men lose many a good fortune. What is singular is, that they attribute the loss of them to the virtue of their mistress, which they have never put to the least proof. Be assured, madam, that no fortress was ever well attacked but it was taken at last."

"I am shocked at you two," said Parlamente, "that you dare to hold such language. Those whom you have loved have little reason to be obliged to you ; or else you have employed your address upon such easy conquests that you have concluded all others are like them."

"For my part, madam," said Saffredent, "I have the misfortune to have nothing to boast of ; but this I attribute much less to the virtue of the ladies than to the fault I have committed in not having conducted my enterprises with sufficient sagacity and prudence. In support of my opinion, I shall cite no other authority than that of the old woman in the 'Romance of the Rose,' who says, 'Without question, fair sir, we are all made for each other ; every she for every he, and every he for every she.' In short, I am persuaded that if a woman is once in love, her lover will compass his end unless he be a booby."

"Now if I should name a lady," returned Parlamente, "who loved well, was strongly solicited, pressed, and importuned, and yet remained a virtuous woman, victorious over her love and her lover, would you own that this fact, which is truth itself, was possible?"

"Why, yes," replied Saffredent.

"Then you are very incredulous if you do not believe the example adduced by Dagoucin."

"As I have given you," said Dagoucin, "an authentic instance of virtuous love on the part of a gentleman, which continued to his last gasp, if you, madam, know any story that is to the honour of some lady, I beg you will be good enough to finish the day by relating it. Never mind the length; for there is time enough still to say many good things."

"Since I am to finish the day," said Parlamente, "I will not make you a long preamble, my story being so good, so beautiful, and so true, that I long to put you in possession of it. I have not been an eye-witness to the facts; but I have them from an intimate friend of the hero, who related them to me on condition that if I repeated them I should conceal the names of the persons. Everything, then, which I am about to tell you is true, except the names, places, and the country."

NOVEL X.

The loves of Amadour and Florida, wherein are seen several stratagems and dissimulations, and the exemplary chastity of Florida.

THERE was in the county of Aranda, in Aragon, a lady who, while still quite young, was left a widow by Count Aranda, with one son and one daughter, the latter of whom was named Florida. She spared no pains to bring up her children according to their qualities in virtue and good breeding, so that her house was considered to be one of the most honourable in all the

Spains. She often went to Toledo, where the King of Spain then resided ; and when she came to Saragossa, which was not far from her own house, she used to remain a long time at the queen's court, where she was as much esteemed as any lady could be. Going one day, according to her custom, to pay her court to the king, who was then in Saragossa, she passed through a village belonging to the Viceroy of Catalonia, who did not quit the frontiers of Perpignan, on account of the wars between the Kings of France and Spain. But as peace was then made, the viceroy, accompanied by several officers, had come to pay his devoirs to the king. The viceroy, having been apprised that the countess was to pass through his domains, went to meet her, as well by reason of the old friendship he bore her, as to do her honour as the king's kinswoman. He was accompanied by several gentlemen of merit, who had acquired so much glory and reputation during the wars that everyone thought it a good fortune to enjoy their society. There was one among them named Amadour, who, notwithstanding his youth (he was not more than eighteen or nineteen), had such an air of self-possession, and a judgment so ripe, that one would have chosen him among a thousand as a fit man to govern a state. It is true that besides good sense he had so engaging a mien, and graces so vivid and natural, that one never tired of gazing upon him. His conversation so well corresponded with all this, that it was hard to say whether nature had been more bountiful in regard to corporeal or to mental endowments. But what gained him most esteem was his great daring, far exceeding what was common with persons of his age. He had on so many occasions shown what he was capable of, that not only Spain, but France and Italy also, highly esteemed his

virtues, for he had never spared himself in any of the wars in which he had been engaged. When his country was at peace he went in search of war among foreigners, and won the respect and love of friends and enemies.

This gentleman was among those who accompanied his captain to the domain at which the countess had arrived. He could not behold with indifference the beauty and the charms of her daughter, who was then but twelve years old. He had never, he thought, seen a being so beautiful and of such high breeding, and he believed that if he could have her good grace he should be happier than if he possessed all the wealth and all the pleasures he could receive from another. After having long regarded her, he finally resolved to love her, in spite of all the insurmountable obstacles to success which reason presented to his view, whether on account of disparity of birth, or as regarded the extreme youth of the beautiful girl, who was not yet of an age to listen to tender speeches. Against all these obstacles he set a resolute hope, and promised himself that time and patience would bring all his toils to a happy end. To remedy the greatest difficulty, which consisted in the remoteness of his residence and the few opportunities he had of seeing Florida, he resolved to marry contrary to what he had resolved in Barcelona and Perpignan, where he was in such favour with the ladies that they hardly refused him anything. He had lived so long on those frontiers during the war that he had the air of a Catalan rather than of a Castilian, though he was born at Toledo, of a rich and distinguished family. Being a younger son, he had not much patrimony; but love and fortune, seeing him ill provided by his parents, resolved to make him a *chef-d'œuvre*, and gave him by means of his valour what the laws of the country refused him. He was

thoroughly versed in the art of war, and princes and lords esteemed him so highly that he oftener refused their good offices than took the trouble to solicit them.

The Countess of Aranda arrived then in Saragossa, and was extremely well received by the king and the whole court. The Governor of Catalonia paid her frequent visits, in which Amadour failed not to accompany him, for the sole pleasure of seeing Florida, for he, in order to make himself known in such good company, attached himself to the daughter of an old knight, his neighbour. Her name was Aventurada. She had been brought up from childhood with Florida, and knew all the secrets of her heart. Whether it was that Amadour found her to his taste, or that her dowry of three thousand ducats a year tempted him, he made her an offer of marriage. She listened to him with pleasure ; but as he was poor, and the old knight was rich, she was afraid he would never consent to the marriage, except at the solicitation of the Countess of Aranda. She addressed herself, therefore, to Florida, and said, " I believe, madam, that this Castilian gentleman, who, as you are aware, often speaks to me here, intends to seek me in marriage. You know what sort of man my father is, and you must be sure he will never give his consent unless the countess and you have the goodness to press him strongly." Florida, who loved the damsel like herself, assured her she would make the business her own ; whereupon Aventurada presented Amadour to her, who on kissing her hand had like to faint for joy. Though he was considered one of the men who spoke best in all the Spains, he could not find a tongue in presence of Florida. She was greatly surprised at this, for though she was but twelve years old, she nevertheless well remembered to have heard that there was not in Spain a man who could

deliver what he had to say more fluently, or with a better grace. Seeing, then, that he uttered not a word, she broke silence.

"You are so well known by reputation all over the Spains," she said, "that it would be surprising, Señor Amadour, if you were unknown here; and all who know you desire to have an opportunity to serve you. So if I can be of use to you in any way, I beg you will employ me." Amadour, who was gazing on Florida's charms, was so rapt and transported that he could hardly say grammercy. Though Florida was much surprised at his silence, she attributed it to some caprice rather than to its true cause, and retired without saying more. "Do not be surprised," said Amadour to her he wished to marry, "if I was tongue-tied in presence of the Lady Florida. She speaks so discreetly, and so many virtues are latent under her great youth, that admiration made me dumb. As you know her secrets, I beg you will tell me, Aventurada, how is it possible that she does not possess the hearts of all the gentlemen of this court, for those who shall know her and love her not must be stones or brutes." Aventurada, who already loved Amadour above all men, and could conceal nothing from him, told him that Florida was loved by everybody; but that, in accordance with the custom of the country, she spoke to few; and that as yet she was aware of only two persons who made much show of love for Florida, and those were two young Spanish princes, who desired to marry her. One was the son of the Fortunate Infante, and the other was the young Duke of Cardona.

"Tell me, pray," said Amadour, "which of the two do you think she loves best?"

"She is so good and virtuous that all she can be prevailed on to say is, that she has no choice but as her

mother pleases. As far, however, as we can judge, she likes the son of the Fortunate Infante better than the young Duke of Cardona. I believe you to be a man of such good sense that you may, if you like, come to a right surmise upon the matter at once. The son of the Fortunate Infante was brought up at this court, and is the handsomest and most accomplished young prince in Europe. If the question were to be decided by the votes of us maidens, this match would take place, in order that the most charming couple in all Spain might be united. You must know that, although they are both very young, she being but twelve and he fifteen, they have loved each other these three years. If you wish to have her good grace, I advise you to become his friend and servant."

Amadour was very glad to hear that Florida loved something, for he hoped, with the help of time, to become, not her husband, but her lover; for her virtue caused him no uneasiness, his only fear being lest she should not love at all. He had little difficulty in introducing himself to the son of the Fortunate Infante, and still less in gaining his goodwill, for he was expert in all the exercises which the young prince was fond of. He was, above all, a good horseman, skilled in feats of arms, and in all sorts of exercises befitting a young man. As war was then beginning again in Languedoc, Amadour was obliged to return with the governor; but it was not without keen regret, for there was no prospect of his returning to the place where he could see Florida. Before his departure he spoke to his brother, who was major-domo to the Queen of Spain, told him the good match he had in the Countess of Aranda's house in the Lady Aventurada, and begged him to do his best during his absence to further his marriage, and to procure on his

behalf the influence of the king, the queen, and all his friends. The brother, who loved Amadour not only as a brother, but for his great worth, promised to do all he could, and bestirred himself so well that Aventurada's miserly old father forgot his avarice, and suffered himself to be moved by Amadour's virtues, as they were represented to him by the Countess of Aranda, the beautiful Florida, and the young Count of Aranda, who was beginning, as he grew up, to love people of merit. After the marriage had been agreed on between the relations, the major-domo made his brother return to Spain under favour of a truce then pending between the two kings. During this truce the King of Spain withdrew to Madrid, to avoid the bad air which was in several places, and at the request of the Countess of Aranda gave his sanction to the marriage of the heiress-Duchess of Medinaceli with the little Count of Aranda. The wedding was celebrated at the palace of Madrid. Amadour was present, and turned the occasion to such account that he married her whom he had inspired with more love than he felt for her, and whom he made his wife only that he might have a plausible pretext for frequenting the place where his mind incessantly dwelt.

After his marriage he became so bold and so familiar in the family of the Countess of Aranda that no more distrust was entertained of him than if he had been a woman. Though he was then but twenty-two years old, he was so prudent that the countess communicated all her affairs to him, and commanded her daughter and her son to converse with him and follow all his advice. Having gained this capital point, he conducted himself so discreetly and with such address that even she whom he loved never suspected it. As she was very fond of Amadour's wife, she had such confidence in the husband

that she concealed nothing from him, and even declared to him all the love she felt for the son of the Fortunate Infante ; and Amadour, whose views were all directed to gaining her entirely, talked to her incessantly of the young prince ; for he cared not what was the subject on which he spoke to her, provided he could hold her long in conversation.

He had hardly been a month married when he was obliged to go to the wars again, and it was more than two years before he could return to his wife, who all the while continued to reside where she had been brought up. He wrote frequently to her in the interval ; but the chief part of his letters consisted of compliments to Florida, who on her part failed not to return them, and often even wrote with her own hand some pretty phrase in Aventurada's letters. This was quite enough to induce the husband to write frequently to his wife ; yet in all this Florida knew nothing but that she loved him like a brother. Amadour went and came several times, and during five years he saw Florida not more than two months altogether. Yet, in spite of distance and long absence, his love not only remained in full force, but even grew stronger.

At last Amadour, coming to see his wife, found the countess far away from the court. The king had gone into Andalusia, and had taken with him the young Count of Aranda, who was already beginning to bear arms, and the countess had retired to a country-house of hers on the frontier of Aragon and Navarre. She was very glad of the arrival of Amadour, whom she had not seen for nearly three years. He was welcomed by everybody, and the countess commanded that he should be treated as her own son. When he was with her, she consulted him on all the affairs of her house, and did just

as he advised. In fact, his influence in the family was unbounded ; and so strong was the belief in his discernment that he was trusted on all occasions as though he had been a saint or an angel. As for Florida, who loved Aventurada, and had no suspicion of her husband's intentions, she testified her affection for him without reserve. Her heart being free from passion, she felt much pleasure in his society, but she felt nothing more. He, on the other hand, found it a very hard task to evade the penetration of those who knew by experience the difference between the looks of a man who loves and of one who does not love ; for when Florida talked familiarly with him in her frank simplicity, the hidden fire in his heart blazed up so violently that he could not help feeling it in his face, and letting some sparks from it escape from his eyes.

To baffle observation, therefore, he entered into an intrigue with a lady named Paulina, who was considered in her time so beautiful that few men saw her and escaped her fascinations. Paulina being aware how Amadour had made love in Barcelona and Perpignan, and won the hearts of the handsomest ladies in the country, especially that of a certain Countess of Palamos, who was reputed the finest woman in all Spain, told him one day that she pitied him for having, after so many good fortunes, married a wife so ugly as his own. Amadour, who well knew that she had a mind to supply his wants, talked to her in the most engaging terms he could use, hoping to conceal a truth from her by making her believe a falsehood. As she had experience in love, she did not content herself with words, and plainly perceiving that Amadour's heart was not her own, she made no doubt that he wanted to use her as a stalking-horse. With this suspicion in her mind, she observed him so

narrowly that not a single glance of his eyes escaped her ; but he managed, though with the utmost difficulty, to regulate them so well that she could never get beyond conjectures. Florida, who had no notion of the nature of Amadour's feelings towards her, used to speak to him so familiarly before Paulina that he could hardly prevent his eyes from following the movements of his heart. To prevent bad consequences, one day, as Florida and he were talking together at a window, he said to her, " My dear, I beseech you to advise me which of the two is better, to speak or to die ? "

" I shall always advise my friends to speak," she replied, without hesitation ; " for there are few words which cannot be remedied : but from death there is no return."

" You promise me, then, that not only you will not be angry at what I want to tell you, but even that you will not give way to surprise until I have laid my whole mind open to you ? "

" Say what you please," replied Florida, " for if you surprise me there is no one who can reassure me."

" Two reasons, madam, have hindered me hitherto from declaring the strong passion I feel for you : one is, that I wished to make it known to you by long services, and the other, that I was afraid you would regard it as a great vanity that a simple gentleman like myself should raise his desires so high. Even though my birth were as illustrious as your own, a heart so true as yours would take it ill that any other than he on whom you have bestowed it, the son of the Fortunate Infante, should talk to you of love. But, madam, as in war necessity often compels the belligerent to destroy his own property, and ruin his standing crops that the enemy may not profit by them, so I venture to forestall the fruit which I hoped

to gather in time, lest your enemies and mine profit by our loss. Know, madam, that from the first moment I had the honour of seeing you, I so wholly consecrated myself to your service, though you were very young, that I have forgotten nothing whereby I could hope to acquire your good grace. It was to that end alone that I married her whom I thought you loved best ; and knowing the love you bore to the son of the Fortunate Infante, I took pains to serve him and be about him ; in short, whatever I thought could please you, I have tried with all my might to do. You see that I have had the good fortune to win the esteem of the countess your mother, of the count your brother, and of all those whom you love, and that I am regarded here not as a servant, but as a son of the family. All the pains I have taken for five years have had no other object than to procure me the happiness of passing my whole life with you. I crave no favour or pleasure of you which is not consistent with virtue. I know that I cannot wed you, and if I could I would not do so to the prejudice of the love you bear to him whom I would gladly see as your husband. To love you with a criminal love, like those who presume to think that a lady's dishonour should be the recompense of their long services, is a thought I am so far from entertaining, that I would rather see you dead than know that you were less worthy of love, and that your virtue should suffer the least blemish for the sake of any pleasure whatever to myself. I ask but one thing of you in recompense for my long services, and that is, that you will deign to become a mistress so loyal as never to remove me from your good grace, but let me continue on my present footing, and trust in me more than in anyone besides. Furthermore, madam, do me the honour to be well assured that, be the matter what it may, should you

have need of the life of a gentleman, you may count on mine, which I would sacrifice for you right gladly. I beseech you to believe, likewise, madam, that whatever I shall do that is honourable and virtuous shall be done for love of you. If, for sake of ladies inferior to you, I have done things which have been thought well of, what shall I not do for a mistress like you? Things which I found difficult or impossible will seem easy to me. But if you will not permit me to be wholly devoted to you, my resolution is to forsake the career of arms, and renounce the virtue which shall not have helped me at need. I entreat you, then, madam, to grant me the just grace which I ask, and you cannot refuse in conscience and with honour."

Florida changed colour at a speech so novel to her. Surprise made her cast down her eyes; nevertheless, her good sense prompted her to reply, "Does it need so long an harangue, Amadour, to ask of me what you have already? I fear so much that, under your seemingly courteous and modest language, there is some lurking mischief to deceive my unpractised youth, that I know not how to reply to you. Were I to reject the virtuous friendship you offer me, I should do contrary to what I have done hitherto; for you are the person in whom I have reposed most confidence. My conscience and my honour do not revolt either against your request or against the love I bear to the son of the Fortunate Infante, since it rests on marriage, to which you do not aspire. There is nothing, then, to hinder me from replying in accordance with your desires, except a fear I have in my heart, proceeding from the little occasion you have for speaking to me as you do; for if you already have what you ask, how comes it that you ask for it again with so much eagerness?"

"You speak very prudently madam," replied Amadour, who had his answer ready, "and you do me so much honour and so much justice in putting the confidence in me you say, that if I were not content with such a blessing, I were unworthy of all others. But consider, madam, that he who wants to build a durable edifice must begin by laying a good and solid foundation. As I desire to remain for ever in your service, I think not only of the means of being near you, but also of hindering my attachment to you from being perceived. Though this attachment, madam, is quite pure, yet those who do not know the hearts of lovers often judge ill of them, and this gives occasion for scandal as much as if their conjectures were well founded. What makes me speak of this is, that Paulina, who knows well that I cannot love her, suspects me so much that wherever I am she has her eyes continually upon me. When you speak to me before her with so much kindness, I am so much afraid of making some gesture on which she may rest a surmise that I fall into the very thing I wish to avoid. I am therefore constrained, madam, to request you will not for the future address me so suddenly before her, or before those whom you know to be as malicious as she is, for I would rather die than that any creature living should perceive it. If your honour was less dear to me, I should not have been in haste to say this to you, since I am so happy in the love and the confidence you manifest towards me, that I desire nothing more than their continuance."

Florida was so gratified that she could hardly contain herself, and thenceforth she felt in her heart emotions that were new to her. "Virtue and good breeding reply for me," she said, "and grant you what you request."

That Amadour was transported with joy will not be doubted by any who love. Florida followed his advice better than he could have wished ; for as she was timid not only in presence of Paulina, but everywhere else too, she no longer sought his society as she had been used to do. She even disapproved of his intercourse with Paulina, who seemed to her so handsome that she could not believe he did not love her. Florida vented her grief with Aventurada, who was beginning to be very jealous of her husband and Paulina. She poured out her lamentations to Florida, who, being sick of the same distemper, consoled her as well as she could.

Amadour, soon perceiving the change in Florida's conduct, believed not only that she was reserved, as he had advised her to be, but even that she had conceived unfavourable sentiments with regard to him. One day, as he was escorting her home from a convent where she had heard vespers, "What sort of countenance do you show me, madam?" he said.

"Such as I believe you wish me to show," she replied.

Suspecting the truth then, he continued, "I have taken such means, madam, that Paulina no longer suspects you."

"You could not do better for yourself and for me," she replied ; "for while doing yourself pleasure, you do me honour."

Amadour, inferring from this that she believed he took pleasure in talking with Paulina, was so incensed that he could not help saying in anger, "You begin betimes, madam, to make me suffer. I am more to be pitied than blamed, and the most cruel mortification I have ever endured in my life is the painful necessity I am under of speaking to a woman I do not love. Since

you put a bad interpretation on what I have done for your service, I will never speak more to Paulina, happen what may. To hide my sorrow as I have hidden my joy, I will retire to some place in the neighbourhood, and wait there till your caprice has passed away. But I hope I shall receive news from my captain, and be obliged to return to the army, where I will remain so long as will prove to you, I hope, that nothing keeps me here but you."

So saying, he went away without awaiting her reply, which caused Florida an anxiety it is impossible to express. Thus love began to make its strength felt through its opposite. Finding on reflection that she had been wrong, Florida wrote to Amadour, begging him to return, which he did after his anger had somewhat subsided. I cannot tell you in detail what they said to each other to destroy these prejudices of jealousy; but the result was that he justified himself so well that she promised not only that she would never believe he loved Paulina, but that she would remain convinced that it was a most cruel martyrdom for him to speak to her, or any other woman, except only with a view to render her service.

After love had dissipated this cloud, and when the lovers were beginning to take more pleasure than ever in each other's society, news came that the King of Spain was sending his whole army to Salces. Amadour, whose custom it was to be among the first to join the royal standards, would not miss this new opportunity of acquiring glory; but it must be owned that he set out with unwonted regret, as well on account of the pleasure he lost, as because he was afraid of finding a change on his return. He reflected that Florida was now fifteen, that many princes and great lords were seeking her

hand, and that if she married during his absence he would have no more opportunity of seeing her, unless the Countess of Aranda should give her *Aventurada* for her companion. Accordingly, he managed so adroitly that the countess and Florida both promised him that, wherever the latter resided after her marriage, his wife should never leave her ; and as there was a talk then of her being married in Portugal, it was resolved that *Aventurada* should accompany her to that country. Upon this assurance *Amadour* took his departure, not without extreme regret, and left his wife with the countess.

Florida, left lonely by her lover's departure, lived in such a manner as she hoped would gain for her the reputation of the most perfect virtue, and make the whole world confess that she merited such a servant as *Amadour*. As for him, on arriving at Barcelona, he was cordially welcomed by the ladies ; but they found him so changed that they never could have believed that marriage could have such an effect upon a man. In fact, he was no longer the same ; he was even vexed at the sight of what he formerly desired ; and the Countess of Palamos, of whom he had been so enamoured, could never find means to make him even visit her. Being impatient to reach the spot where honour was to be gained, he made as short a stay as possible in Barcelona. He was no sooner arrived at Salces than war broke out with great fury between the two kings. I will not enter into details of the campaign, nor enumerate the heroic actions performed in it by *Amadour*, for then, instead of telling a tale, I should have to compose a great book. It is enough to say that his renown overtopped that of all his comrades in arms. The Duke of *Nagyeres*, who commanded two thousand men, arrived at Perpignan, and took *Amadour* for his lieutenant. He did his duty

so well with his little corps that in every skirmish no other cry was heard than that of Nagyeres !

Now the King of Tunis, who had long been at war with the Spaniards, learning that Spain and France were waging mutual hostilities about Perpignan and Narbonne, thought it a good opportunity to harass the King of Spain, and sent a great number of ships to pillage and destroy every ill-guarded point they found on the coasts of Spain. The people of Barcelona, seeing so many strange sail pass by, sent word to the viceroy, who was then at Salces, and who immediately despatched the Duke of Nagyeres to Palamos. The Barbarians, finding the place so well defended, made a feint of sheering off ; but they returned in the night, and landed so many men that the Duke of Nagyeres, who had let himself be surprised, was taken prisoner. Amadour, who was very vigilant, hearing the noise, assembled instantly as many of his men as he could, and made so stout a resistance that the enemy, however superior in numbers, were for a long time held at bay. But at last, learning that the Duke of Nagyeres was a prisoner, and that the Turks were resolved to burn Palamos and the house in which he withstood them, he thought it better to surrender than to cause the loss of those who had followed him. Besides, by paying for his ransom, he expected to see Florida again. He surrendered then to a Turk named Dorlin, Viceroy of Tunis, who presented him to his master, in whose service he remained nearly two years, honoured and well treated, but still better guarded ; for, having him in their hands, the Turks thought they had the Achilles of all the Spains.

The news of this event having reached Spain, the relations of the Duke of Nagyeres were greatly affected at his disaster ; but those who had the glory of the

country at heart thought the loss of Amadour still more grievous. It became known to the Countess of Aranda, in whose house poor Aventurada lay dangerously ill. The countess, who had great misgivings as to the tender feelings which Amadour entertained for her daughter, but concealed or tried to suppress them, in consideration of the virtues which she recognized in him, called her daughter aside to communicate this painful intelligence to her. Florida, who could dissemble well, said it was a great loss for their whole house, and that, above all, she pitied his poor wife, who, to make the matter worse, was on her sick bed ; but seeing that her mother wept much, she let fall a few tears to keep her company, for fear that the feint should be discovered by being overdone. The countess often talked with her again on the subject, but could never draw from her any indication on which she could form a definite conclusion. I will say nothing of the pilgrimages, prayers, orisons, and fasts which Florida regularly performed for Amadour's safety. Immediately on his reaching Tunis, he sent an express to Florida to acquaint her that he was in good health, and full of hope that he should see her again, which was a great consolation to her. In return, she corresponded with him so diligently that Amadour had not leisure to grow impatient.

At this period the countess received orders to repair to Saragossa, where the king was. The young Duke of Cardona was there, and bestirred himself so effectually with the king and the queen that they begged the countess to conclude the marriage between him and Florida. The countess, who neither could nor would refuse their majesties anything, consented to it the more willingly as she believed that her daughter would at those years have no other will than hers. All being settled, she told her

daughter she had chosen for her the match she thought would be most advantageous ; and Florida submitted, seeing no room was left her for deliberation, the business being already settled. To make matters worse, she heard that the Fortunate Infante was at the point of death. She never suffered the least evidence of her mortification to escape in presence of her mother or anyone else ; and so strongly did she conceal her feelings, that instead of shedding tears she was seized with a bleeding at the nose so copious as to endanger her life. By way of re-establishing her health, she married the man she would willingly have exchanged for death. After her marriage she went with her husband to the duchy of Cardona, and took with her Aventurada, whom she acquainted, in confidence, with her mother's harshness towards her, and her regret for the loss of the Fortunate Infante ; but with regard to Amadour, she spoke of him only to console his wife. Resolutely setting God and honour before her eyes, she so well concealed her sorrow that none of those who were most intimate with her ever perceived that she disliked her husband.

For a long time did she continue this life, which was hardly better than death. She failed not to make all known to Amadour, who, knowing the greatness of her heart, and how she had loved the Fortunate Infante, thought it impossible she could live long, and mourned for her as one whom he looked upon as worse than dead. This affliction augmented that under which he already laboured. Gladly would he have been a slave all his life, so Florida had found a husband after her own heart ; for the thought of his mistress's sorrows made him forget his own. Meanwhile, he learned from a friend he had made at the court of Tunis, that the king was resolved to give him his choice, either to renounce his faith or be

impaled, for he wished to keep him in his service, if he could make a good Turk of him. To prevent this, Amadour prevailed upon his master to let him go upon his parole without speaking to the king ; and his ransom was set so high that the Turk calculated that a man who had so little wealth could never raise the amount.

On his return to the court of Spain he made but a short stay there, and went away to seek his ransom in the purses of his friends. He went straight to Barcelona, whither the young Duke of Cardona, his mother, and Florida, were gone on some business. Aventurada was no sooner apprised of her husband's return than she imparted the news to Florida, who rejoiced at it as if for her sake. But for fear lest the joy of again beholding Amadour should produce a change in her countenance, which might be noticed by those who did not know her, and therefore would misjudge her, she placed herself at a window, in order to catch sight of him at a distance, and the moment she perceived him, running down a staircase so dark that it was impossible to discern if she changed colour, she embraced him, took him up to her chamber, and then presented him to her mother-in-law, who had never seen him. He had not been there two days before he was as great a favourite as he had been in the house of the Countess of Aranda. I will say nothing of the conversation between Florida and Amadour, nor all she told him of the afflictions she had incurred during his absence. After many tears wrung from her eyes by her grief at having married contrary to her inclination, and at having lost him whom she loved so passionately, and whom she never hoped to see again, she resolved to console herself with the love and confidence she had in Amadour. However, she durst not avow her intentions ; but Amadour, who suspected them, lost

neither time nor opportunity to make known to her how much he loved her.

Just when Florida could hardly refrain from advancing Amadour from the condition of an expectant to that of a favoured lover, a distressing and very inopportune accident occurred. The king summoned Amadour to the court upon an affair of importance. His wife was so shocked by this news that she fainted, and falling down a flight of stairs, hurt herself so much that she never recovered. Florida, whom her death bereaved of all her consolation, was as much afflicted as one who had lost all her good friends and relations. Amadour was inconsolable, for, on the one hand he lost one of the best of wives, and, on the other hand, the means of being again with Florida; and so overwhelming was his grief that he was near dying suddenly. The old Duchess of Cardona was constantly at his bedside, repeating the arguments of the philosophers to console him; but it was of no avail, for if his grief for the dead was great, his love for the living made him a martyr.

Amadour's wife being interred, and the king's orders being pressing, he could find no pretext to prolong his stay; which so augmented his anguish that he had like to lose his senses. Florida, who, thinking to console him, was his very desolation, passed a whole afternoon in conversing with him in the most gracious manner, thinking to comfort him by the assurance that she would always find means to see him, oftener than he supposed. As he was to depart on the following day, and was so weak that he could not quit his bed, he entreated her to come again in the evening to see him, after everyone else had left him. She promised to do so, not knowing that excessive love knows no restraint of reason; whilst he, despairing for the future of seeing her whom he had

so long loved, and of whom he had never had but what you have seen, was so racked by his love and his despair that he resolved to play, as it were, at double or quits—that is to say, to win or lose all, and to pay himself in one hour for what he thought he had merited. He had his bed hung with such good curtains that he could not be seen by persons in the room, and he complained more than usual, so that everybody in the house thought he had not four-and-twenty hours to live.

After everyone else had visited him in the evening, Florida came, at the request of her husband himself, to see him, her mind made up to console him by a declaration of her affection, and to tell him, without disguise or reserve, that she was resolved to love him as much as honour could allow her. Seated beside the head of his bed, she began her consolations by weeping with him; seeing which, Amadour fancied that in this great agitation of her mind he could the more easily accomplish his purpose, and he sat up in his bed. Florida, thinking he was too weak to do this, offered to prevent him. “Must I lose you forever?” he exclaimed, on his knees; and saying this he let himself fall into her arms like a man whose strength suddenly failed him. Poor Florida embraced and supported him a long while, doing her best to comfort him; but the remedy she applied to assuage his pain increased it greatly. Still counterfeiting the appearance of one half dead, and saying not a word, he set himself in quest of what the honour of ladies prohibits. Florida, seeing his bad intention, but unable to believe it after the laudable language he had always addressed to her, asked him what he meant. Amadour, fearing to provoke a reply which he knew could not be other than chaste and virtuous, went straight to his mark without saying a word. Florida’s surprise was extreme, and

choosing rather to believe that his brain was turned than that he had a deliberate design upon her virtue, she called aloud to a gentleman who she knew was in the room; whereupon Amadour, in an agony of despair, threw himself back on his bed so suddenly that the gentleman thought he was dead. Florida, who had risen from her chair, sent the gentleman to fetch some vinegar, and then said to Amadour, "Are you mad, Amadour? What is this you have thought of doing?"

"Do such long services as mine merit such cruelty?" replied Amadour, who had lost all reason in the violence of his love.

"And where is that honour you have so often preached to me?" she retorted.

"Ah, madam," said he, "it is impossible to love your honour more than I have done. As long as you were unmarried I so well mastered my passion that you never were aware of it; but now that you are married and your honour is shielded, what wrong do I do you in asking of you what belongs to me? For have I not won you by the force of my love? The first who had your heart has so little coveted your body that he deserved to lose both. He who possesses your body is unworthy to have your heart, and consequently your body even does not belong to him. But I have taken such pains for your sake during the last five or six years that you cannot but be aware, madam, that to me alone belong your body and your heart, for which I have forgotten my own. If you think to excuse yourself on the ground of conscience, doubt not that when love forces the body and the heart, sin is never imputed. Those even who are so infuriated as to kill themselves cannot sin; for passion leaves no room for reason. And if the passion of love is the most intolerable of all others, and that which most blinds all the

senses, what sin would you attribute to him who lets himself be led by an invincible power? I am constrained to go away without the hope of ever seeing you again. But if I had from you before my departure that assurance which my love deserves, I should be strong enough patiently to endure the pains of that long absence. If, however, you will not grant me what I ask, you will soon learn that your rigour has caused me to perish miserably."

Florida, equally astonished and grieved at hearing such language from a man whom till then she had never distrusted, replied, in tears, "Is this, Amadour, the end of all the virtuous speeches you have made me during my youth? Is this the honour and the conscience you have often counselled me to prize more than my own life? Have you forgotten the good examples you have given me of virtuous ladies who have withstood criminal love, and the scorn you have always expressed for the wanton? I cannot believe, Amadour, that you are so different from yourself that God, your conscience, and my honour are dead in you. But if what you say is true, I thank God for having prevented the misfortune into which I had nearly fallen, by causing your tongue to make known to me the bottom of your heart, which I have never fathomed till now. After losing the son of the Fortunate Infante, not only by my marriage, but also because I know he loves another, and seeing myself wedded to a man I cannot love in spite of all my efforts, I had resolved to love you with my whole heart, basing my affection on that virtue which I thought I discerned in you, and which I think I have attained through your means, which is to love my honour and my conscience more than my very life. With these laudable views I had come, Amadour, to lay a good foundation for the future; but you have convinced me that I should have built on a drifting sand,

or rather on loathsome mud ; and though a great part of the house was already built, in which I hoped perpetually to abide, you have knocked it all down at a blow. So never more expect anything of me ; and never think of speaking to me, wherever I may be, either with your tongue or your eyes ; and be assured that my sentiments will never change. I say this to you with extreme regret. If I had plighted you a perfect friendship, I am sure my heart could not have borne this rupture and lived ; though, indeed, the amazement into which I am cast at having been deceived is so intense and poignant, that, if it does not cut short my life, it will at least render it very unhappy. I have no more to say but to **bid you an eternal farewell.**"

I will not attempt to describe the anguish of Amadour at hearing these words. It would be impossible not only to depict it but even to imagine it, except for those who have been in a similar position. As Florida turned to depart, he caught her by the arm, well knowing that he should lose her forever unless he removed the bad opinion his conduct had caused her to entertain of him. "It has been the longing of my whole life, madam," he said, with the most sanctimonious countenance he could assume, "to love a woman of virtue ; and as I have found few such, I wished to know if you were as estimable in that respect as you are for beauty ; whereof I am now, thanks be to God, fully convinced. I congratulate myself on having given my heart to such an assemblage of perfections ; and I entreat you, madam, to pardon my caprice and my audacity, since the dénouement is so glorious for you, and yields me such pleasure."

Florida was beginning to have her eyes opened to the wiles of men ; and as she had been slow to believe evil where it existed, she was still slower to believe good

where it was not. "Would to God," she said, "that your words were true; but I am not so ignorant but that my married experience shows me clearly that the force and infatuation of passion have made you do what you have done. Had God suffered me to slacken the reins, I am quite sure you would not have tightened them. No one would think of looking for virtue in that sort of way. But enough of this. If I too lightly gave you credit for some goodness, it is time I should know the truth, which now delivers me out of your hands." So saying, she left the room, and passed the whole night in tears. The anguish she felt from the change was so great that she could hardly bear it. Reason told her she should cease to love, but her heart told her quite another thing, and who can master the heart? Unable, then, to overcome her love, she resolved to cherish it as warmly as ever, but to suppress all tokens of it for the satisfaction of her honour.

Amadour went away the next day in a state of mind easily imagined. His great heart, however, instead of letting him yield to despair, suggested to him a new device whereby he might again see Florida and regain her goodwill. Taking the road then to Toledo, where the King of Spain was residing, he passed through the county of Aranda, arrived late one evening at the countess's mansion, and found the countess sick with grief at the absence of Florida. She kissed and embraced Amadour as though he were her own son, both because she loved him, and because she suspected that he loved Florida. She asked news of her, and he gave her as much as he could, but not all true. He avowed the friendship which subsisted between them, which Florida had always concealed, begged her mother often to send him news of her, and to bring her soon to

Aranda. He passed the night at the countess's, and continued his journey next day.

Having despatched his business with the king, he joined the army, but looked so melancholy and so changed that the ladies and the captains with whom he was intimate could hardly believe he was the same man. He wore only black clothes, and those of a much coarser kind than was requisite for the mourning he wore ostensibly for his wife, whose death served as a convenient pretext for his sadness. Amadour lived in this way for three or four years without returning to court. The Countess of Aranda, hearing that her daughter was piteously changed, wanted her to come back to her, but Florida would not; for when she learned that Amadour had acquainted her mother with their mutual friendship, and that her mother, though so discreet and virtuous, had so much confidence in Amadour that she approved of it, she was in marvellous perplexity. On the one hand, she considered that if she told her mother the truth it might occasion mischief to Amadour, which she would not have done for her life, believing that she was quite able to punish his insolence without any help from her relations. On the other hand, she foresaw that, if she concealed his misconduct, her mother and her friends would oblige her to speak with him and show him a fair countenance, and thereby, as she feared, encourage his evil intentions. However, as he was far away, she said nothing of what was past, and wrote to him when the countess desired her to do so; but it was plain, from the tone of her letters, that they were written not from her spontaneous impulses, but in obedience to her mother, so that Amadour felt pain in reading them instead of the transports of joy with which he had formerly received them.

Having during two or three years performed so many fine exploits that all the paper in Spain could not contain them, he devised a grand scheme, not to regain Florida's heart, for he believed he had lost it wholly, but to vanquish his enemy, since such she declared herself. Setting aside reason, and even the fear of death to which he exposed himself, he adopted the following course. He made such interest with the governor-in-chief that he was deputed to go and report to the king respecting certain enterprises that were in hand against Leucate ; and, without caring for the consequences, he communicated the purport of his journey to the Countess of Aranda, before he had mentioned it to the king. As he knew that Florida was with her mother, he posted to the countess's, under pretence of wishing to take her advice, and sent one of his friends before him to apprise her of his coming, begging she would not mention it, and would do him the favour to speak with him at night unknown to everyone. The countess, very glad of this news, imparted it to Florida, and sent her to undress in her husband's room, that she might be ready when she should send for her after everyone was in bed. Florida, who had not recovered from her first fear, said nothing of it, however, to her mother, and went to her oratory to commend herself to God, and pray that He would guard her heart from all weakness. Remembering that Amador had often praised her for her beauty, which had lost nothing by her long illness, she chose rather to impair it with her own hand than to suffer it to kindle so criminal a fire in the heart of so worthy a man. To this end she took a stone, which she found opportunely, and gave herself such a great blow with it on the face that her mouth, eyes, and nose were quite disfigured. That it might not appear she had done it designedly, when the countess

sent for her she let herself fall on coming out of her oratory. The countess hearing her cries hurried to her, and found her in that sad condition. Florida raised herself up and told her mother she had struck her face against a great stone. Her wounds were immediately dressed and her face bandaged, after which her mother sent her to her own chamber, and begged her to entertain Amadour, who was in her cabinet, until she had got rid of her company. Florida obeyed, supposing that Amadour had some one with him : but when she found herself alone with him, and the door closed, she was as much vexed as Amadour was delighted, fancying that he should achieve, by fair means or by force, what he had so long coveted.

After a brief conversation, finding her sentiments unchanged, and hearing from her lips a protestation that, though it were to cost her her life, she would never swerve from the principles she had professed at their last meeting, he exclaimed, desperately, "By God, Florida, your scruples shall not deprive me of the fruit of my toils. Since love, patience, and entreaties are of no avail, I will employ force to have that without which I should perish."

Amadour's visage and his eyes were so changed that the handsomest complexion in the world was become red as fire, and the mildest and most agreeable aspect so horrible and furious that it seemed as though the fire in his heart blazed out through his eyes. In his rage he had seized both Florida's delicate hands in his strong gripe, and finding herself deprived of all means of defence or flight, she thought the only chance left her was to try if his former love was so extinct that it could not disarm his cruelty. "If I must now look upon you as an enemy, Amadour," she said, "I conjure you, by the virtuous love

with which I formerly believed your heart was animated, at least to hear me before you do me violence. What can possess you, Amadour," she said, seeing that he listened to her, "to desire a thing that can give you no pleasure, and would overwhelm me with grief? You have so well known my sentiments during my youth and my prime, which might have served as an excuse for your passion, that I wonder how, at my present age, and ugly as you see I am, you seek for that which you know you cannot find. I am sure you do not doubt that my sentiments are still the same, and, consequently, that nothing but violence can enable you to obtain your wishes. Look at the state of my face, forget the beauty you have seen in it, and you will lose all desire to approach me. If there is any remnant of love in your heart, it is impossible but that pity shall prevail over your rage. It is to your pity, and to the virtue of which you have given me so many proofs, that I appeal for mercy. Do not destroy my peace of mind, and make no attempt upon my honour, which, in accordance with your counsel, I am resolved to preserve. If the love you had for me has degenerated into hate, and you design from vindictiveness rather than affection to make me the most miserable woman on earth, I declare to you that it shall not be so, and that you will force me to complain openly of your vicious conduct to her who is so prejudiced in your favour. If you reduce me to this extremity, consider that your life is not safe."

"If I must die," replied Amadour, "a moment will put an end to all my troubles; but the disfigurement of your face, which I believe is your own work, shall not hinder me from doing what I am resolved; for though I could have nothing of you but your bones, I would have them close to me."

Finding that entreaties, arguments, and tears were useless, Florida had recourse to what she feared as much as the loss of life, and screamed out as loudly as she could to her mother. The countess, on hearing her cries, at once suspected the truth, and hastened to her with the utmost promptitude. Amadour, who was not so near dying as he said, let go his hold so quickly that the countess, on opening the cabinet, found him at the door, and Florida far enough away from him. "What is the matter, Amadour?" said the countess. "Tell me the truth." Amadour, who was prepared beforehand, and was never at a loss for an expedient at need, answered, with a pale and woebegone countenance, "Alas! madam, I no longer recognize Florida. Never was man more surprised than I am. I thought, as I told you, that I had some share in her goodwill, but now I see plainly I have no longer any. Methinks, madam, that whilst she lived with you she was neither less discreet nor less virtuous than she is now; but she had no squeams of conscience to hinder her from talking to people and looking them in the face. I wanted to look at her, but she would not allow it. Seeing this, I thought I must be in a dream or a trance, and I asked leave to kiss her hand, according to the custom of the country, but she absolutely refused it. It is true, madam, I have done wrong, and I crave your pardon for it, in taking her hand and kissing it in a manner by force. I asked nothing more of her, but I see plainly that she is resolved upon my death, and that, I believe, is why she called you. Perhaps she was afraid I had some other design upon her. Be that as it may, madam, I acknowledge I was wrong; for though she ought to love all your good servants, such is my ill-luck, that I have no part in her goodwill. My heart will not change for all that, with regard either to

her or to you ; and I entreat you, madam, to let me retain your goodwill, since I have lost hers without deserving it."

The countess, who partly believed and partly doubted, asked her why she had called out so loudly. Florida replied that she did so because she was frightened. The countess asked her many other questions, and never got any but the same reply ; for having escaped from her enemy, Florida thought him sufficiently punished by the disappointment. After the countess had conversed a long time with Amadour, she let him talk again with Florida in her presence, in order to see how he would look ; but he said little to her, and contented himself with thanking her for not having told her mother, and begging her that at least, since he was banished from her heart, another might not profit by his disgrace. "If I could have defended myself in any other way," said Florida, "all would have passed between our two selves. You shall be let off with this, unless you force me to do worse. Do not be afraid that I shall ever love ; for since I have been deceived in my judgment of a heart which I thought was full of virtue, I shall never believe that a man exists who is worthy to be trusted. This misfortune will make me banish for ever from my breast all passions which love can occasion." So saying, she took leave of him.

Her mother, who had been watching them, could come to no conclusion, except that she saw clearly that her daughter had no longer any friendship for Amadour. She thought this unreasonable, and that it was enough for herself to like anyone to make Florida conceive an aversion for that person. From that moment she was so displeased with her that for seven years she never spoke to her but with asperity, and all this at the solici-

tation of Amadour. Florida, who had formerly shunned nothing so much as her husband's presence, resolved to pass all her life by his side, to avoid her mother's harshness; but seeing that nothing succeeded with her, she made up her mind to deceive Amadour. To this end she pretended to be more tractable, and advised him to attach himself to a lady to whom she said she had spoken of their mutual love. This lady, who was in the queen's household, and whose name was Loretta, delighted at having made such a conquest, was so little mistress of her transports that the affair became noised abroad. The Countess of Aranda herself, being at court, became aware of it, and afterwards treated Florida with more gentleness. Loretta's husband, who was a captain, and one of the King of Spain's great governors, was so incensed that he was resolved to kill Amadour at all hazards; but Florida, who heard of this, and, in spite of herself, still loved Amadour, instantly gave him warning. Eager as he was to return to her, he replied that if she would grant him every day three hours conversation, he would never speak another word to Loretta; but she would do nothing of the sort. "Since, then, you do not wish me to live," said Amadour, "why would you hinder me from dying, unless you hope to make me suffer more in living than the pain of a thousand deaths? Let death fly me as it will, I will seek it, so that at last I shall find it, and then only I shall be at rest."

Meanwhile, news arrived that the King of Grenada had begun hostilities against the King of Spain, which obliged the king to send his son thither with the Constable of Castile and the Duke of Alva, two old and sage lords. The Duke of Cardona and the Count of Aranda desired to take part in the campaign, and begged the

king to give them some command. The king gave them appointments suitable to their quality, and desired they should act under the advice of Amadour, who performed during the war such astonishing acts as testified as much desperation as valour. His desperate rashness at last cost him his life. The Moors, having offered battle, gave way before the charge of the Spaniards, and made a feint of flying, in order to draw on the Christian army to pursue them. Their stratagem succeeded. The old Constable and the Duke of Alva, suspecting it, detained the Prince of Spain against his will, and hindered him from passing the river ; but the Count of Aranda and the Duke of Cardona crossed it in defiance of orders to the contrary. The Moors, finding themselves pursued only by a small body, wheeled round. The Duke of Cardona was killed with a scimitar, and the Count of Aranda was so dangerously wounded that he was left for dead on the field. Amadour coming up, cleft his way through the *melée* with such fury that one would have said he was a maniac, and had the bodies of the duke and the count carried to the camp of the prince, who regretted them as if they had been his own brothers. On examining their wounds, it was found that the Count of Aranda was not dead. He was laid on a litter and carried home, where he lay ill for a long time. The body of the young duke was transported to Cardona. After rescuing the two bodies, Amadour took so little care of his own person that he let himself be surrounded by a great number of Moors. Knowing, then, that if he fell into the hands of the King of Grenada he should die a cruel death, unless he renounced the Christian religion, he resolved not to give his enemies the glory of his death or his capture, but to surrender up his body and his soul to God ; and kissing the cross of his sword, he

plunged it into his body with such force that no second blow was needed.

Thus died poor Amadour, as much regretted as his virtues deserved. The news instantly spread from mouth to mouth all over Spain. Florida, who was then at Barcelona, where her husband had formerly directed that he should be buried, after having caused his obsequies to be performed with pomp, retired into the convent of Jesus, without saying a word to her mother or her mother-in-law, taking for her spouse and lover Him who had delivered her from a love so violent as that of Amadour, and from the distress caused her by the society of such a husband. Her sole subsequent occupation and care was to love God so perfectly that, after having been a long time a nun, she surrendered up her soul to him with the joy with which a bride meets her husband.*

* “We have every reason to believe that this novel was suggested to the Queen of Navarre by some actual occurrence at the court of Charles VIII. and Louis XII. Whilst disguising the names of the principal actors, the princess has yet intermingled real events with her narrative. The beginning of the novel might even lead us to surmise that Margaret alludes in it to something in which she was personally concerned. The Countess of Aranda, left a very young widow, with a son and daughter, is very like Louise of Savoy and her two children. This, however, is a mere conjecture of ours, on which we by no means insist.

“For those who would like to attempt the solution of this little historical problem, we subjoin a list of some facts which occurred at the period in which the Queen of Navarre places her story.

“Taking of Salces by the French in 1496. Don Henry of Aragon, Count of Ribagorce, was then Viceroy of Catalonia, and Don Henry Henriquez Governor of Rousillon.—Truce between France and Spain in 1497.—Revolt at Grenada in 1499.—In 1500, revolt of the Moors in the Alpujarras; King Ferdinand marches against them in person.—In 1501, defeat of the Spaniards, in which were killed Don Alfonso de Aguilar, Pedro de Sandoval, &c., &c.

I am afraid, ladies, you have found this long story tedious; but it would have been still longer if I had given it as it was told to me. Imitate Florida's virtues, ladies, but be not so cruel; and never esteem men so highly, lest, when you are undeceived, you bring upon them a miserable death, and a life of sorrow upon your selves.

"Do you not think," said Parlamente, turning to Hircan, "that this lady was tried to the utmost, and that she resisted virtuously?"

"No," he replied; "for the least resistance a woman can decently make is to cry out. But what would she have done if she had been in a place where she could not be heard? Besides, if Amadour had not been more swayed by fear than by love, he would not so easily have given up. So I still maintain that no man ever loved heartily, and was loved in return, who did not obtain what he sought if he went the right way about it. I must,

The Duke of Najera is sent against him.—In 1503 a Moorish fleet, consisting of ten *flustes*, ravages the coasts of Catalonia. That same year King Ferdinand burns Leucate.—In 1513, the King of Spain, to appease the feud existing between the Count of Ribagorce and the Count of Aranda, commissions Father Juan de Estuniga, Provincial of the Order of St. Francis, to effect an agreement between them by means of a marriage between the eldest daughter of Count Aranda and the eldest son of the Count of Ribagorce. The latter refuses, and is banished the realm. As for the son of the Fortunate Infante, this must be Don Alfonso of Aragon, Count of Ribagorce, Duke of Segovia, sole male heir of the house of Castile, proposed in 1506 as husband for Jane the Crazy. His father, Henry of Aragon, Duke of Segovia, was surnamed the *Infante of Fortune*, because he was born in 1445, after the death of his father.

"Such are the events which the Queen of Navarre has mixed up with a narrative in which she declares that she has changed names, places, and countries."—*Bibliophiles Français*.

however, applaud Amadour for having in part done his duty."

"Duty?" said Oisille. "Do you think that a servant does his duty in offering violence to his mistress, to whom he owes all respect and obedience?"

"When our mistresses, madam," replied Saffrendent, "hold their rank in chamber or hall, seated at their ease as our judges, we are **on** our knees before them; we timidly lead them out to dance, and serve them with so much diligence that we anticipate their commands; we have so much fear of offending them, and so much desire to serve them well, that no one can look upon us without compassion. We are often thought more witless than brutes, and people praise the proud spirit of our ladies, who look so imperious, and speak with so much good breeding, that they make themselves feared, loved, and esteemed by those who see only the outside. But in private, where there is no other judge than love, we know very well that they are women and we are men. The name of mistress is then changed to that of friend, and he who was a servant in public becomes a friend in a *tête-à-tête*. Thence comes the old proverb:—

Well to serve and loyal to be,
Raiseth a servant to mastery.

Of honour they have as much as men, who can give it them and take it away; and as they see we suffer with patience, it is just that they should indemnify us when they can do so without damage to their honour."

"You do not speak," said Longarine, "of that true honour which is the most perfect contentment that can be had in this world. Though all the world believed me a virtuous woman, and I alone knew the contrary, the praises of others would but increase my shame and my

secret confusion. On the other hand, were all mankind to condemn me, whilst my conscience was free from all reproach, I should derive a sort of pleasure from calumny, so true it is that virtue is never wholly unhappy."

"Though you have left nothing to say," observed Geburon, "you will permit me to remark that I regard Amadour as the most worthy and most virtuous of cavaliers. Though he has been given a feigned name, I think, nevertheless, that I recognize him; but since others have not named him, neither will I. I will only say that if he is the same as I suppose, never was his heart susceptible of fear, or exempt from love."

"It strikes me," said Oisille, "that this day has passed so agreeably that, if this continues, our time will seem very short. The sun is already low, and vespers have been rung at the Abbey this long time. I did not tell you so before, because I was less desirous to hear vespers than to know the end of the story."

Hereupon everybody rose, and proceeding to the abbey they found that the monks had been waiting for them for more than an hour. After vespers they supped. The evening was not passed without discussing the tales that had been told in the day, and reviewing in memory the means of making the next day pass as agreeably as the first. After no end of sports in the meadow, everyone went to bed highly gratified by the way in which their first day had been spent.

SECOND DAY.

NEXT day, the party rose betimes, eager to return to the spot where they had had so much pleasure. Everyone had his tale ready, and was impatient to bring it forth. After having heard Madame Oisille's reading and attended mass, dinner was the next affair, during which they also recalled to mind many a story.

After dinner they went to rest in their chambers, and at the appointed hour everyone repaired to the meadow, where it seemed that the weather and the day expressly favoured their design. After they were all seated on verdant couches prepared by nature's own hands, Parlamente said, "Since I was the last speaker yesterday, it is for me to select the lady who shall begin this day's proceedings. Those of yesterday having been opened by Madame Oisille, the sagest and eldest lady present, I give my vote to day to the youngest—I do not say to the most light-witted, for I am sure that if we all follow her example, the monks will not have to wait so long to say vespers as they did yesterday. I call upon you, Nomerfide, but I beg you will not make us begin the day with tears."

"There was no need to give me that caution," said Nomerfide; "for one of our companions has made me choose a tale, which I have set so fast in my head that I could not tell any other; and if it engenders sadness in you, why then your nature must be very melancholy."

NOVEL XI.

An odorous adventure which befell Madame de Roncex at the Franciscan Monastery of Thouars.

IN the household of Madame de La Tremouille there was a lady named Roncex, who one day, when her mistress had gone to the Cordeliers, had a pressing need to go to the place to which she could not send her waiting-woman. She took with her a girl named La Mothe to keep her company, but from bashfulness and desire of secrecy left her in the chamber, and entered alone into a very dark privy, which was common to all the Cordeliers ; and they had rendered such good account there of all their victuals that the whole place, the seat and the floor, was covered with must of Bacchus and Ceres, passed through the bellies of the Cordeliers. The poor woman, who was so hard pressed that she had scarcely time to tuck up her skirts to sit down, unluckily seated herself on the filthiest spot in the whole place, and there she stuck as if she had been glued to it, and her poor buttocks, garments, and feet were so bewrayed that she durst not step or turn any way for fear of making herself still worse. Thereupon she began to cry out, as loud as she could, " La Mothe, my dear, I am undone and dishonoured ! " The poor girl, who had heard sundry tales of the wickedness of the Cordeliers, suspecting that some of them were hid there, and wanted to violate the lady, ran as fast as she could, saying to everyone she met, " Come and help Madame de Roncex ; the Cordeliers want to ravish her in that privy. " They ran to the place with all speed, and found the poor dame De Roncex crying for help, desiring to have some woman who could clean her, and

with her hinder parts all uncovered, for she was afraid to touch them with her garments lest she should befoul them. Rushing in at her cries, the gentlemen beheld that fine spectacle, and found no Cordelier molesting her, but only the ordure with which all her posteriors were glued. This did not pass without laughter on their part or great shame on hers ; for, instead of having women to clean her, she was waited on by men, who saw her naked in the worst condition in which a woman could show herself. Thereupon she dropped her clothes, and so dirtied what was still clean, forgetting the filth she was in for the shame she felt at seeing men. When she was out of that nasty place, it was necessary to strip her stark naked, and change all her clothes before she left the monastery. She was very much disposed to resent the help which La Mothe had brought her, but understanding that the poor girl believed her case was still worse, she forgot her anger and laughed like the rest.

Methinks, ladies, this story has been neither long nor melancholy, and that you have had from me what you expected.

The company laughed heartily at her story, and Oisille said to her, " Though the tale is nasty and dirty, we cannot object to it, knowing the persons to whom it happened. Well, I should have been very glad to see the faces worn by La Mothe and by her to whom she brought such good aid. But since you have ended so soon, give your voice to some one who does not think with such levity."

" If you would have my fault repaired," replied Nomerfide, " I give my voice to Dagoucin, who is so discreet that for his life he would not utter a folly."

Dagoucin thanked her for the favourable opinion she entertained of his good sense, and said, "The story I propose to relate will serve to show how love infatuates the greatest and worthiest hearts, and how difficult it is to overcome wickedness by dint of kindness."

[The preceding novel and epilogue, which are found in all the manuscripts consulted by the *Bibliophiles Français*, are the nineteenth of the edition of 1558. They are suppressed in that of 1559, and in all the subsequent editions, except that of 1853, and the following substituted for them.]

FACETIOUS SAYINGS OF A CORDELIER IN HIS SERMONS.

NEAR the town of Bleré, in Touraine, there is a village named Martin le Beau, where a Cordelier of Tours was called on to preach the Advent and Lent sermons. This Cordelier, who had more gabble than learning, finding himself sometimes short of matter, would contrive to eke out his hour by telling tales, which were not altogether disagreeable to the good villagers. Preaching on Holy Thursday, on the Pascal Lamb, when he had to state that it was eaten by night, seeing among the congregation some handsome young ladies newly arrived from Amboise with the intention of spending Easter at the village, he wished to surpass himself, and asked all the women if they knew what it was to eat raw meat at night. "If you don't, I will tell you, ladies," said he. The young men of Amboise, who had come, some with their wives, others with their sisters and nieces, and who were not acquainted with the pilgrim's humour, began to be scandalised; but after having heard him further, instead of being shocked, they laughed, especially when he told them that to eat the Pascal Lamb it was necessary to have one's loins girt, one's feet in one's shoes, and a hand on one's staff. The Cordelier, seeing them laugh, and guessing why, immediately corrected himself.

"Well, then, shoes on one's feet, and one's staff in his hand," said he. "Buttered bread, and bread buttered—is it not all one?" How this was received I leave you to guess. The Cordelier, perceiving that his hour was nearly out, made new efforts to divert the ladies, and gave them reason to be pleased with him. "By-and-by, ladies," he said to them, "when you are chatting with your gossips, you will ask them, 'Who is this master friar who speaks so boldly? He is a jovial companion, I warrant.' I tell you, ladies, be not astonished—no, be not astonished if I speak boldly, for I am of Anjou, at your service." So saying he ended his sermon, leaving his audience more disposed to laugh at his absurdities than to weep over the Passion of our Lord, the commemoration of which they were then celebrating.

His other sermons during the holidays were pretty much of the like efficacy. You know the brethren of that order do not forget to go about making their collections to get them their Easter eggs, as they say. Not only have they no lack of these, but people give them besides many other things, such as linen, yarn, chitterlings, hams, chines, and so forth. On Easter Tuesday, when he was making his exhortations to charity, of which people of his sort are no niggards, he said, "I am bound, ladies, to thank you for the charities you have bestowed on our poor convent, but I cannot help remarking to you that you have not duly considered our wants. You have given us, for the most part, nothing but chitterlings, of which, thanks be to God, we have no scarcity, the convent being choke-full of them. What shall we do, then, with such lots of chitterlings? Do you know what we shall do with them? It is my advice, ladies, that you mix your hams with our chitterlings, and you will make a fine alms."



Facetious sayings of a Cordelier.



Then, continuing his sermon, he contrived to introduce the subject of scandal. After having expatiated upon it and adduced some examples, he cried out, with warmth, "I am surprised, ladies and gentlemen of St. Martin, that you are scandalised at a thing that is less than nothing, and that you make a talk of me everywhere without reason, saying, 'Who would have thought it of the father, that he should have got his landlady's daughter with child?' That is a thing to be astonished about, truly. A monk has got a girl with child. What a wonder! But hark you, fair ladies, would you not have reason to be much more surprised if the girl had got the monk with child?"

Such, ladies, were the precious viands with which this good shepherd fed the Lord's flock. So shameless was he, that after the commission of his sin, he had the impudence to speak of it in the pulpit, where nothing should be uttered but what is edifying to one's neighbour, and tends, in the first place, to the glory of God.

"That was what you may call a master-monk," said Saffredent. "I should be at a loss to choose between him and Friar Angebaut, at whose door were laid all the facetious things that were said in good company."

"I see no matter for laughter in all this," said Oisille, "nor is the circumstance of the time to the monk's advantage."

"You omit to say, madam," observed Nomerfide, "that at that time, although the thing happened not very long ago, your honest villagers, nay, most of the people even of the good towns, who think themselves cleverer than the others, had more regard for such

preachers than for those who preached to them the holy Gospel purely and simply."

"Be that as it may," said Hircan, "he was not far wrong in asking for hams in exchange for chitterlings, for there is a great deal more eating in them. If any devout dame had understood the thing amphibologically, as I believe the monk intended, neither he nor his brethren would have been badly off, any more than the young wench who had her bag full."

"What effrontery!" exclaimed Oisille, "to pervert the sense of the text according to his caprice, thinking he had to do with people as brutalised as himself, and impudently endeavouring to corrupt silly women, in order to teach them to eat raw meat at night."

"Ay," said Simontault, "but then he had before him those young tripesellers of Amboise, in whose tub he would fain have washed his —. Shall I say what? No, you understand me. He would gladly have given them a taste of it, not roasted, but all stirring and frisking to give them the more pleasure."

"Gently, gently, Seigneur Simontault," said Parlemente; "you forget yourself. Where is your usual modesty, of which you can make such good use at need."

"True, madam, but the foul-mouthed monk made me equivocate. To return to our first proceedings. I beg that Nomerfide, who is the cause of my error, will give her voice to some one who will make us forget our common fault."

"Since you will have it that I am a sharer in the fault," said Nomerfide, "I will choose one who will set all right again; and that is Dagoucin, who is so well behaved that he would rather die than say anything improper."

Dagoucin thanked her for her good opinion. "The story I am going to relate," he said, "is calculated to show you how love infatuates the greatest and the best, and how difficult it is to overcome wickedness by dint of kindness."

NOVEL XII.

Incontinence and tyranny of a duke of Florence—Just punishment of his wickedness.

AT Florence there lived, about ten years ago, a duke of the house of Medicis, who had married Madame Margaret, natural daughter of the Emperor Charles the Fifth. As the princess was still very young, and the duke would not sleep with her until she was of more mature age, he treated her very tenderly ; and to spare her he amused himself with some other ladies of the city, whom he used to visit by night whilst his wife slept. Among others, he took a fancy to a lady as beautiful as she was good and virtuous, the sister of a gentleman whom the duke loved as himself, and to whom he conceded such authority that he was obeyed like the duke himself. The latter had no secrets which he did not communicate to him, so that, in a manner, he might be called his second self. The duke, knowing that the gentleman's sister was a lady of the highest virtue, durst not at first speak to her of his passion ; but after having tried every other expedient, he at last addressed his favourite on the subject.

"If there was anything in the world, my friend," he said, "which I would not do for you, I should be afraid to tell you what is in my thoughts, and still more to ask

your aid. But I have so much friendship for you, that if I had a wife, a mother, or a daughter who could save your life, you may be assured you should not die. I am persuaded that you love me as much as I love you. If I, who am your master, have such an affection for you, that which you should have for me should be no less. I have a secret, then, to tell you. Through trying to conceal it, I have fallen into the state in which you now see me, from which I have no hope of escaping but by death, or by the service you may render me, if you will."

Touched by these representations on the part of his master, and seeing his face bathed in tears, the gentleman felt so much pity that he said, "I am your creature, my lord; it is from you I hold all my wealth and honours, and you may speak to me as to your own soul, being sure that whatever I can do is at your command."

The duke then declared the passion with which he was possessed for his favourite's sister, and told him it was impossible he should live long unless the brother enabled him to enjoy her; for he was quite sure that prayers or presents would be of no avail with her. "If, then," said the duke, in conclusion, "you love my life as much as I love yours, finds means to secure me a bliss I can never obtain but through your aid." The gentleman, who loved his sister and the honour of his house more than his master's pleasure, remonstrated with him, and implored him not to reduce him to the horrible necessity of soliciting the dishonour of his family, protesting there was nothing he would not do for his master, but that his honour would not suffer him to perform such a service as that. The duke, inflamed with intolerable anger, bit his nails, and replied, furiously,

“Since I find no friendship in you, I know what I have to do.” The gentleman, who knew his master’s cruelty, was alarmed, and said, “Since you absolutely insist on it, my lord, I will speak to her.” “If you set store by my life, I will set store by yours,” were the duke’s last words as he went away.

The gentleman knew well what this meant, and remained a day or two without seeing the duke, pondering over the means of extricating himself from so bad a dilemma. On the one hand, he considered the obligations he was under to his master, the wealth and honours he had received from him; on the other hand, he thought of the honour of his house, and the virtue and chastity of his sister. He knew very well that she never would consent to such infamy, unless she were overcome by fraud or violence, which he could not think of employing, considering the shame it would bring upon him and her. In fine, he made up his mind that he would rather die than behave so vilely to his sister, who was one of the best women in Italy; and he resolved to deliver his country from a tyrant who was bent on disgracing his house; for he saw clearly that the only means of securing the lives of himself and his kindred was to get rid of the duke. Resolved, then, without speaking to his sister, to save his life and prevent his shame by one and the same deed, he went after two days to the duke, and told him that he had laboured so hard with his sister that at last, with infinite difficulty, he had brought her to consent to the duke’s wishes, but on condition that the affair should be kept secret, and that no one should know of it but they three. As people readily believe what they desire, the duke put implicit faith in the brother’s words. He embraced him, promised him everything he could ask, urged him to hasten the ful-

filment of his good tidings, and appointed a time with him for that purpose.

When the exulting duke saw the approach of the night he so longed for, in which he expected to conquer her whom he had thought invincible, he retired early with his favourite, and did not forget to dress and perfume himself with his best care. When all was still, the gentleman conducted him to his sister's abode, and showed him into a magnificent chamber, where he undressed him, put him to bed, and left him, saying, "I am going, my lord, to bring you one who will not enter this room without blushing; but I hope that before day dawns she will be assured of you."

He then went away to his own room, where he found one trusty servant awaiting him by his orders. "Is thy heart bold enough," he said to him, "to follow me to a place where I have to revenge myself on the greatest of my enemies?" "Yes, my lord," replied the man, who knew nothing of the matter in hand, "though it were upon the duke himself." Thereupon, without giving the man time for reflection, the gentleman hurried him away so abruptly that he had not time to take any other weapon than a poniard with which he was already armed.

The duke, hearing his favourite's footsteps at the door, believed that he was bringing him the object of his passion, and threw open the curtains to behold and welcome her; but instead of her he saw her brother advance upon him with a drawn sword. Unarmed, but undaunted, the duke started up, seized the gentleman round the middle, saying, "Is this the way you keep your word?" and for want of other weapons used his nails and his teeth, bit his antagonist in the thumb, and defended himself so well that they fell together beside

the bed. The gentleman, not feeling confident in his own strength, called his man, who, seeing his master and the duke grappling each other so desperately that he could not well distinguish which was which in that dark spot, dragged them both out by the heels into the middle of the room, and then set about cutting the duke's throat with his poniard. The duke defended himself to the last, until he was exhausted by loss of blood. Then the gentleman and his man laid him on the bed, finished him with their poniards, drew the curtains upon the body, and left the room, locking the door behind them.

Having slain his enemy and liberated the republic, the gentleman thought that his exploit would not be complete unless he did the same by five or six near relations of the duke. To this end he ordered his man to go and fetch them one by one ; but the servant, who had neither vigour nor boldness enough, replied, " It strikes me, my lord, that you have done enough for the present, and that you had much better think of saving your own life than of taking that of others. If every one of them should take as long to despatch as the duke, it would be daylight before we had finished, even should they be unarmed." As the guilty are easily susceptible of the contagion of fear, the gentleman took his servant's advice, and went with him alone to a bishop, whose place it was to have the gates opened and to give orders to the postmasters. The gentleman told the prelate he had just received intelligence that one of his brothers was at the point of death ; that the duke had given him leave to go to him, and therefore he begged his lordship would give him an order to the postmasters for two good horses, and to the gate-keepers to let him pass. The bishop, to whom his request seemed almost equivalent

to a command from the duke his master, gave him a note, by means of which he at once obtained what he required : but instead of going to see his brother, he made straight for Venice, where he had himself cured of the bites inflicted by the duke, and then passed over into Turkey.

Next morning the duke's servants, not seeing or hearing anything of him, concluded that he had gone to see some lady ; but at last becoming uneasy at his long absence, they began to look for him in all directions. The poor duchess, who was beginning to love him greatly, was extremely distressed at hearing that he could not be found. The favourite also not making his appearance, some of the servants went for him to his house. They saw blood at his chamber door, but no one could give any account of him. The trace of blood led the duke's servants to the chamber where he lay, and finding the door locked, they broke it open at once, saw the floor covered with blood, drew the curtains, and beheld the duke stark dead on the bed. Picture to yourselves the affliction of these servants, as they carried the body to the palace. The bishop arrived there at the same time, and told them how the gentleman had fled in the night under pretence of going to see his brother. This was enough to lead every one to the conclusion that it was he who had done the deed. It clearly appeared that his sister had known nothing about it. Though she was surprised at so unexpected an event, she loved her brother for it, since, without regard to his own life, he had delivered her from a tyrant who was bent on the ruin of her honour. She continued always to lead the same virtuous life ; and though she was reduced to poverty by the confiscation of all the family property, her sister and she found husbands as honour-

able and wealthy as any in Italy. Both of them have always lived subsequently in the best repute.*

Here is a fact, ladies, which should make you beware of that little god, who delights in tormenting princes and private persons, the strong and the weak, and who so infatuates them that they forget God and their conscience, and even the care of their own lives. Princes and those who are in authority ought to fear to outrage their inferiors. There is no man so insignificant but he can do mischief when it is God's will to inflict vengeance on the sinner, nor any so great that he can do hurt to one whom God chooses to protect.

This story was listened to by the whole company, but with very different sentiments. Some maintained that the gentleman had done well in securing his own life and his sister's honour, and delivering his country from such a tyrant. Others, on the contrary, said that it was enormously ungrateful to take the life of a man who had loaded him with wealth and honours. The ladies said he was a good brother and a virtuous citizen; the gentlemen, on the contrary, maintained that he was a traitor and a bad servant. It was amusing to hear the opinions and arguments delivered on the one side and on the other: but the ladies, as usual, spoke more from passion than from judgment, saying that the duke deserved death, and that blessed was the brother who had

* The historical fact related in this novel is one of the most celebrated in the annals of Florence. The duke was Alessandro, natural son of Lorenzo de Medicis, and the murderer was his cousin, Lorenzo de Medici. Historians state that the latter decoyed the duke to his house under pretence of affording him an interview with a Florentine lady, but they do not mention that she was Lorenzo's sister.

slain him. "Ladies," said Dagoucin, who saw what a lively controversy he had excited, "pray do not put yourselves in a passion about a thing that is past and gone; only take care that your beauties do not occasion murders more cruel than that which I have related."

"'The Fair Lady without Compassion,'"* said Parlamente, "has taught us to say that people hardly ever die of so agreeable a malady."

"Would to God, madam," rejoined Dagoucin, "that every lady here knew how false is this notion. They would not then, I imagine, desire the reputation of being pitiless, or like to resemble that incredulous fair one who let a good servant die for want of responding favourably to his passion."

"So, then," said Parlamente, "to save the life of a man who says he loves us, you would have us violate our honour and our conscience?"

"I do not say that," replied Dagoucin, "for he who loves thoroughly would be more afraid of hurting the honour of his mistress than she herself. Hence it seems to me that a gracious response, such as is called for by a seemly and genuine love, would only give more lustre to the honour and conscience of a lady. I say a seemly love, for I maintain that those who love otherwise do not love perfectly."

"That is always the upshot of your orisons," said Ennasuite. "You begin with honour, and end with its opposite. If all the gentlemen present will tell us the truth of the matter, I will believe them on their oaths."

Hircan swore that he had never loved anyone but his wife, and that it was far from his wish to make her offend

* *La Belle Dame sans Merci* is the title of a poem by Alain Chartier, in the form of a long metaphysical dialogue between a lady and her lover,

God. Simontault spoke to the same effect, and added that he had often wished that all women were ill-natured except his own wife. "You deserve that yours should be so," retorted Geburon; "but for my part, I can safely swear that I loved a woman so much that I would rather have died than have made her do anything capable of diminishing the esteem in which I held her. My love was so founded upon her virtues, that I would not have seen a stain upon them for the most precious favours I could have obtained from her."

"I thought, Geburon," said Saffredent, laughing, "that the love you have for your wife, and the good sense with which nature has endowed you, would have saved you from playing the lover elsewhere; but I see I was mistaken, for you use the very phrases which we are accustomed to employ to dupe the most subtle of dames, and under favour of which we obtain a hearing from the most discreet. Where is the lady, indeed, who will not lend us an ear when we begin our discourse with honour and virtue? But if we were all to lay open our hearts before them just as they are, there is many a man well received by the ladies whom then they would not condescend so much as to look upon. We hide our devil under the form of the handsomest angel we can find, and so receive many a favour before we are found out. Perhaps, even, we lead the ladies so far, that thinking to go straight to virtue, they have neither time nor opportunity to retreat when they find themselves face to face with vice."

"I thought you quite a different sort of man," said Geburon, "and imagined **virtue was** more agreeable to you than pleasure."

"Why," said Saffredent, "is there any greater virtue than to love in the way God has ordained? To me it

seems much better to love a woman as a woman, than to make her one's idol, as many do. For my part, I am convinced that it is better to use than to abuse."

All the ladies coincided in opinion with Geburon, and bade Saffredent hold his tongue. "Very well," said he, "I am content to say no more on the subject, for I have fared so badly with regard to it that I don't want to have any more to do with it."

"You may thank your own bad thoughts for having fared badly," said Longarine, "for where is the woman with a proper sense of decorum who would have you for a lover after what you have just said?"

"There are those," he retorted, "who did not think me intolerable, and who would not have exchanged their own sense of decorum for yours. But let us say no more about it, in order that my anger may shock no one, and may not shock myself. Let us think to whom Dagoucin will give his voice."

"I give it to Parlamente," he replied at once, "persuaded as I am that she must know better than anyone what is honourable and perfect friendship."

"Since you elect me to tell a story," said Parlamente, "I will relate to you one which occurred to a lady who had always been one of my good friends, and who has never concealed anything from me."

NOVEL XIII.

The captain of a galley, under pretence of devotion, fell in love with a demoiselle. What happened in consequence.

THERE WAS in the household of the regent, mother of King Francis, a very devout lady, married to a gentleman of the same character. Though her husband was old, and she young and fair, nevertheless she served him and loved him as though he had been the handsomest young man in the world. To leave him no cause of uneasiness, she made it her care to live with him like a woman of his own age, shunning all company, all magnificence in dress, all dances and diversions such as women are usually fond of, and making the service of God her sole pleasure and recreation. One day her husband told her that from his youth upwards he had longed to make the journey to Jerusalem, and he asked her what she thought of the matter. She, whose only thought was how to please him, replied : " Since God has deprived us of children, my dear, and has given us wealth enough, I should be strongly inclined to spend a part of it in performing that sacred journey ; for, whether you go to Jerusalem or elsewhere, I am resolved to accompany, and never forsake you." The good man was so pleased with this reply that he fancied himself already standing on Mount Calvary.

Just at this time there arrived at court a gentleman who had served long against the Turks, and who was come to obtain the king's approval for a projected enterprise against a fortress belonging to the Ottomans, the success of which was likely to be very advantageous to Chris-

tendom. The old devotee talked with him about his expedition, and learning from him that he was resolved upon it, asked him if he would be disposed, after it was accomplished, to make another journey to Jerusalem, which himself and his wife had a great desire to see. The captain, highly approving of so good a design, promised to accompany him, and to keep the thing secret. The old gentleman was impatient to see his wife, to tell her what he had done. As she had scarcely less longing than her husband to perform the journey, she talked of it often to the captain, who, paying more attention to her person than to her words, became so much in love with her that, in talking to her of the voyages he had made by sea, he often confounded the port of Marseilles with the Archipelago, and said horse when he meant to say ship, so much was he beside himself. He found her, however, of so singular a character that he durst not let her see that he loved her, much less tell her so in words. The fire of his passion became so violent by dint of his concealing it that it often made him ill.

The demoiselle, who regarded him as her guide, took as much care of him as of the cross, and sent to inquire after him so often that the interest she evinced for him cured the patient without the aid of physic. Several persons, who knew that the captain had always had a better reputation for valour than for devotion, were surprised at the great intercourse between him and this lady; and seeing that he had changed from white to black, that he frequented the churches, attended sermons, and performed all the devoirs of a devotee, they doubted not that he did so to ingratiate himself with the lady, and could not even help hinting as much to him. The captain, fearing lest this should come to the ears of the lady, withdrew from society, and told her husband and

her, that, being on the point of receiving his orders and quitting the court, he had many things to say to them, but that, for the greater secrecy, he would only confer with them in private, to which end he begged they would send for him when they had both retired for the night.

This proposal being quite to the old gentleman's liking, he failed not to go to bed early every night and make his wife undress. After everybody had gone to rest, he used to send for the captain to talk about the journey to Jerusalem, in the course of which the good man often fell asleep devoutly. On these occasions, the captain, seeing the old gentleman sleeping like the blessed, and himself seated in a chair at the bedside, close to her whom he thought the most charming woman in the world, felt his heart so hard pressed, between his fear and his desire to declare himself, that he often lost the use of his tongue. But that she might not perceive his perplexity, he launched out upon the holy places of Jerusalem, where are to be seen the memorials of the great love which Jesus Christ had for us. What he said of that love was only uttered to conceal his own; and while he expatiated upon it, he kept his eyes fixed on the lady, wept and sighed so *à propos*, that her heart was quite penetrated with piety. Believing from this outward appearance of devotion that he was quite a saint, she begged him to tell her how he had lived, and how he had come to love God with such fervour? He told her he was a poor gentleman, who to acquire wealth and honours had forgotten his conscience, and married a lady who was too nearly related to him, one who was rich, but old and ugly, and whom he did not love at all; that after having drawn all his wife's money from her, he had gone to seek his fortune at sea, and had sped so well that he had become the captain of a galley; but that since he had had the

honour of her acquaintance, her holy converse and her good example had so changed him that he was resolved, if by God's grace he came back alive from his expedition, to take her and her husband to Jerusalem, there to do penance for his great sins which he had forsaken, after which it would only remain for him to make reparation to his wife, to whom he hoped soon to be reconciled. This account which he gave of himself was very pleasing to the pious lady, who congratulated herself much on having converted a sinner of such magnitude.

These nocturnal confabulations continued every night until the departure of the captain, who never ventured to declare himself. Only he made the fair devotee a present of a crucifix from our Lady of Pity, beseeching her, whenever she looked upon it, to think of him. The time of his departure being come, and having taken leave of the husband, who was falling asleep, he had last of all to take leave of the fair one, in whose eyes he saw tears, drawn forth by the kind feeling she entertained for him. His impassioned heart so thrilled at the sight that he almost fainted as he bade her farewell, and burst into such an extraordinary perspiration that he wept, so to speak, not only with his eyes, but with every part of his body. Thus he departed without any explanation, and the lady, who never before had seen such tokens of regret, was quite astonished at his emotion. She had not the less good opinion of him for all that, and her prayers accompanied him on his way. A month afterwards, as she was returning to her own house one day, she was met by a gentleman, who delivered a letter to her from the captain, begging her to read it in private, and assuring her that he had seen him embark, fully resolved to perform an expedition which should be pleasing to the king and advantageous to the faith. At the same time, the

gentleman mentioned that he was going back to Marseilles to look after the captain's affairs. The lady went to the window and opened the letter, which consisted of two sheets of paper written all over. It was an elaborate declaration of the feelings which the writer had so carefully concealed, and in it was enclosed a large handsome diamond, mounted in a black enamelled ring, which the lady was supplicated to put on her fair finger.

Having read the enormously long letter from beginning to end, the lady was the more astonished as she had never suspected the captain's love for her. The diamond caused her much perplexity, for she knew not what to do with it. After thinking over the matter all that day, and dreaming of it at night, she rejoiced that she could abstain from replying for want of a messenger, saying to herself that as the bearer of the letter had taken such pains on the writer's behalf, she ought to spare him the mortification of such a reply as she had resolved to give him, but which she now thought fit to reserve till the captain's return. The diamond was still a cause of much embarrassment to her, as it was not her custom to adorn herself at anyone's expense but her husband's. At last her good sense suggested to her that she could not employ it better than for the relief of the captain's conscience, and she instantly despatched it, by the hands of one of her servants, to the captain's forlorn wife, to whom she wrote as follows, in the assumed character of a nun of Tarrascon:—

“MADAM,—Your husband passed this way a little before he embarked. He confessed, and received his Creator like a good Christian, and declared to me a fact which lay heavy on his conscience, namely, his regret for not having loved you as he ought. He begged me

at his departure to send you this letter with this diamond, which he begs you to keep for his sake, assuring you that if God brings him back safe and sound, he will make amends for the past by all the love that you can desire. This diamond will be for you a pledge of his word. I ask of you on his behalf the aid of your good prayers ; for all my life he shall have part in mine."

When the captain's wife received this letter and the diamond, it may well be imagined how she wept with joy and sorrow : joy at being loved by her husband, and sorrow at being deprived of his presence. She kissed the ring a thousand times, washing it with her tears, and praised God for having restored her husband's affection to her at the close of her days, and when she least expected it. The nun who, under God, had wrought such a blessing for her was not forgotten in her grateful acknowledgments. She replied to her by the same man, who made his mistress laugh heartily when he told her how the captain's wife had received her communication. The fair devotee congratulated herself on having got rid of the diamond in so pious a manner, and was as much rejoiced at having re-established the good understanding between the husband and wife as though she had gained a kingdom.

Some time afterwards news arrived of the defeat and death of the poor captain. He had been abandoned by those who ought to have supported him, and the Rhodians, who had most interest in concealing his design, were the first to make it known. Nearly eighty men who had made a descent on the land were cut off almost to a man. Among them there was a gentleman named Jean, and a converted Turk, for whom the fair devotee had been godmother, and whom she had given to the

captain to accompany him on his expedition. Jean fell along with the captain ; the Turk, wounded in fifteen places with arrows, escaped by swimming to the French vessels, and it was from his report that it was known exactly how the thing had happened. A certain gentleman whom the captain believed to be his friend, and whose interests he had advanced with the king and the greatest personages in France, after the captain had landed stood off shore with his vessels. The captain, seeing that his scheme was discovered, and that he was opposed by four thousand Turks, set about retreating. But the gentleman in whom he put such confidence, considering that after his death he himself would have the command and the profit of that great fleet, represented to the officers that it was not right to risk the king's vessels and the lives of so many brave men on board them in order to save eighty or a hundred persons. The officers, as spiritless as himself, coincided with him in opinion. The captain, seeing that the more he called to them the more they drew off from the shore, faced round against his foes, and though he was up to his knees in sand, he defended himself so valiantly that it almost seemed as if his single arm would defeat the assailants. But at last he received so many wounds from the arrows of those who durst not approach him within less than bowshot distance, that he began to grow weak from loss of blood. The Turks, seeing that the Christians were nearly spent, fell upon them with the scimitars ; but notwithstanding the overwhelming numbers of the foe, the Christians defended themselves as long as they had breath. The captain called to him the gentleman named Jean, and the Turk whom the devotee had given him, and planting his sword in the ground, kissed and embraced the cross on his knees, saying,

“Lord, receive the soul of him who has not spared his life for the exaltation of thy name.” Jean, seeing him droop as he uttered these words, took him and his sword in his arms, wishing to succour him ; but a Turk cut both his thighs to the bone from behind. “Come, captain,” he cried, as he received the stroke, “let us go to Paradise to see him for whose sake we die.” As he had been united with the captain in life, so was he also in death. The Turk, seeing that he could be of no use to either of them, and that he was pierced with arrows, made his way to the vessels by swimming ; and though he was the only one who escaped out of eighty, the perfidious commander would not receive him. But being a good swimmer, he went from vessel to vessel, till at last he was taken on board a small one, where in the course of a little time he was cured of his wounds.

It was through this foreigner that the truth became known respecting this event, glorious to the captain, and shameful to his companion in arms. The king, and all good people who heard of it, deemed the act of the latter so black towards God and man that there was no punishment too bad for him. But on his return he told so many lies, and made so many presents, that not only did his crime remain unpunished, but he succeeded to the post of him whose lacquey he was not worthy to be. When the sad news reached the court, the regent-mother, who highly esteemed the captain, greatly mourned his loss. So did the king, and all who had known him. When she, whom he had so passionately loved, heard of his strange, piteous, and Christian end, the obduracy she had felt towards him melted into tears, and her lamentations were shared by her husband, whose pilgrim hopes were frustrated by the catastrophe.

I must not forget to mention that a demoiselle belonging to this lady, who loved the gentleman Jean better than herself, told her mistress, the very day the captain and he were killed, that she had seen in a dream him whom she loved so much, that he had come to her in white raiment to bid her farewell, and told her that he was going to Paradise with his captain. But when she learned that her dream was true, she made such piteous moans that her mistress had enough to do to console her. Some time after, the court went into Normandy, of which province the captain was a native, and his wife failed not to come and pay her respects to the regent-mother, intending to be introduced by the lady with whom her husband had been so much in love. Whilst waiting for the hour when she could have audience, the two ladies entered a church, where the widow began to laud her husband, and make lamentations over his death. "I am, madam, the most unhappy of women," she said. "God has taken my husband from me at the time when he loved me more than ever he had done." So saying, she showed the diamond she wore on her finger as a pledge of his perfect affection. This was not said without a world of tears; and the other lady, who saw that her good-natured fraud had produced so excellent an effect, was so strongly tempted to laugh, in spite of her grief, that, not being able to present the widow to the regent, she handed her over to another, and retired into a chapel, where she had her laugh out.*

* The incidents related in this novel appear to be real, but it is impossible to discover the names of the actors. M. Paul Lacroix supposes the hero of the novel to be a Baron de Malleville, Knight of Malta, who was killed at Beyrout in an expedition against the Turks, and whose death has been celebrated by Clement Marot. But the *Bibliophiles Français* remark that the conjecture is unten-

Methinks, ladies, that those of our sex to whom presents are made ought to be glad to employ them as usefully as did this good lady; for they would find there is pleasure and joy in doing good. We must by no means accuse her of fraud, but praise her good sense, which enabled her to extract good out of a bad thing.

"You mean to say, then," said Nomerfide, "that a fine diamond, worth two hundred crowns, is a bad thing? I assure you, if it had fallen into my hands, neither his wife nor his relations would ever have set eyes on it. Nothing is more one's own than a thing that is given. The captain was dead, no one knew anything of the matter, and she might well have abstained from making the poor old woman cry."

"Good faith, you are right," said Hircan, "for there is many a woman who, to show that she is better than others, does acts contrary to her nature. In fact, do we not all know that nothing is more covetous than a woman? Yet vanity often prevails with them over avarice, and makes them do things in which their hearts have no share. In my opinion, the lady who set so little store by the diamond did not deserve it."

"Gently, gently," said Oisille; "I think I know her, and I pray you not to condemn her unheard."

"I do not condemn her, madam," replied Hircan; "but if the gentleman was so gallant a man as he has been represented to have been, it was a glorious thing for her to have a lover of such merit, and to wear his ring. But perhaps some one less worthy to be loved held her so fast by the finger that the ring could not be placed on it."

able, De Malleville being styled *Parisien* by the poet, whereas the captain was a Norman. He was a married man, too, which a Knight of Malta could not be.

"Truly," said Ennasuite, "she might fairly keep it, since no one knew anything about it."

"What!" exclaimed Geburon, "is everything allowable for those who love, provided nobody knows of it?"

"I have never," said Saffredent, "seen anything punished as a crime except imprudence; in fact, no murderer, robber, or adulterer, is ever punished by justice, or blamed amongst men, provided they are as cunning as they are wicked. But wickedness often blinds them so that they become witless. Thus it may be truly said that it is only fools who are punished, and not the vicious."

"You may say what you will," said Oisille, "but it is for God to judge the heart of the lady. For my part, I see nothing in her conduct but what is comely and virtuous; and to put an end to this dispute, I beg you, Parlamente, to call on some one to follow you."

"I have great pleasure in calling on Simontault," replied Parlamente, "and I am mistaken if, after these two sad novels, he will not give us one which will not make us weep."

"That is almost as good as saying that I am a buffoon," said Simontault. "By way of revenge, I will let you see that there are women who make a show of being chaste with regard to certain people, or for a certain time; but the end unmasks them, as you will see by this true story."

NOVEL XIV.

Subtlety of a lover who, counterfeiting the real favourite, found means to recompense himself for his past troubles.

AT the time when the grand-master of Chaumont was governor of the duchy of Milan, there was a gentleman named Bonnivet, whose merits afterwards raised him to the rank of admiral of France. As his rare endowments made him liked by everybody, he was often a welcome guest at banquets and entertainments where ladies were present, and he was better received by them than ever was Frenchman before or since, both because he was a handsome, agreeable man, and spoke well, and because he had the reputation of being one of the ablest and most resolute soldiers of his time. One day during the carnival, when he was among the masters, he danced with a lady, one of the handsomest and finest women in Milan. At every pause in the music, he failed not to entertain her with the language of love, in which no one was such an adept as he; but the fair one, not thinking herself bound to respond to his most humble supplications, cut him short, told him flatly that she neither loved nor ever would love any one but her husband, and that he had better address his tender speeches elsewhere. Nothing daunted by this reply, which he would by no means take for a refusal, Bonnivet stuck to the lady, and continued to press his suit with great vivacity until Mid-Lent. In spite of all his endeavours, he found her steadfast in the resolution she had expressed, yet could not persuade himself that all this was

real earnest, seeing the hard favour of the husband and the beauty of the wife.

Convinced, then, that she practised dissimulation, he resolved to have recourse to the same art, and thenceforth desisted from his solicitations. He narrowly inquired into her conduct, and found that she loved an Italian gentleman of good parts and accomplishments. Bonnivet gradually insinuated himself into the Italian's acquaintance, and did so with such adroitness that the latter never suspected his motive, but conceived such an esteem for him that next to his fair one he was the person he loved best in the world. In order to extract the Italian gentleman's secret from his breast, Bonnivet pretended to unlock his own, and told him that he loved a lady, naming one whom he scarcely ever thought of, at the same time begging him to keep the secret, that they might both have but one heart and one thought. The Italian, in return for the confidence which Bonnivet reposed in him, informed him, without reserve, of his passion for the lady before mentioned, on whom Bonnivet wanted to be revenged. The two friends met every day, and mutually recounted the good fortunes of the last four-and-twenty hours, with this difference, however, that one lied and the other told the truth. The Italian confessed that he had loved the lady in question for three years, without ever having obtained from her more than fair words and assurances that he was loved. Bonnivet gave him his very best advice; the Italian acted upon it, and prospered by it so well that in a few days the lady consented to fulfil all his desires. Nothing remained now but to contrive means for their meeting; but as Bonnivet was fertile in expedients, this was soon done.

“ I am more obliged to you than to any man living,”

said the Italian to him one evening before supper, "for, thanks to your excellent advice, I expect this night to enjoy what I have been longing for so many years."

"Pray let me know the nature of your enterprise," said Bonnivet, "so that if there is any risk in it, or it requires any artifice, I may aid and serve as your friend."

He then learned that the lady had an opportunity for leaving the great door of the house open, under the pretext of enabling one of her brothers, who was ill, to send out at any hour of the night for what he might require. The Italian was to enter the court-yard through that door, but was not to ascend the main staircase. He was to turn to the right to a small staircase, go up it to the first gallery, on which the chambers of her father-in-law and her brother-in-law opened. He was to take the third door from the stairs, push it gently, and if he found it locked, he was to go away at once, for he might conclude for certain that her husband had returned, though he was not expected back for two days; but if he found the door open, he was to come in softly, and lock the door behind him, being assured that there was no one in the room but herself. Above all, he was to wear felt shoes, that he might make no noise, and not leave home till two hours after midnight, for her brothers-in-law, who were much addicted to play, never went to bed till past one o'clock. Bonnivet congratulated his friend, wished him good speed, and bade him not hesitate to command his services if he could be of any use to him. The Italian thanked him, said that in affairs such as this one could not be too much alone, and went off to make his preparations.

Bonnivet, on his side, did not sleep; and seeing that the time was come to be revenged on the cruel fair one, he went to bed early, had his beard trimmed after the

fashion of the Italian's, and his hair cut so that she might not recognize the difference if she touched him. The felt shoes were not forgotten, nor any of the other things which the Italian was accustomed to wear. As he was held in high consideration by the lady's father-in-law, he did not hesitate to go early to the house, being prepared, in case anyone perceived him, to go straight to the chamber of the old gentleman, with whom he had some business.

He reached the house at midnight; met several people in it passing to and fro, but no one noticed him, and he made his way into the gallery. He touched the first two doors, and found them shut; the third being open, he entered it, and locked it behind him. The chamber was all hung with white, and there was a bed with a drapery of the same colour, of such fine stuff, and so excellently wrought with the needle, that nothing could be handsomer. The lady was alone in bed, dressed in the most exquisite night-gear, as he could perceive (himself unseen) through a corner of the curtain, for there was a large wax candle burning in the room. For fear of being recognized, he first put out the light; then he undressed and went to bed to her. The fair one, believing him to be the man she had loved so long, received him with all possible caresses; but he, well knowing that he owed all this to her mistake, took good heed not to say one word to her, his only care being to revenge himself at the cost of her honour, and without being under any obligation to her; but she liked that sweet revenge so well, that she thought she had recompensed him for all his sufferings. This lasted till the clock struck one, when it was time to leave her. Then he asked her, in a very low whisper, if she was as well satisfied with him as he was with her. She, think-

ing still that he was her lover, replied that she was not only satisfied, but even surprised at the excess of his love, which had kept him an hour without speaking. Upon this he could restrain himself no longer. "Now, madam," he said, laughing outright, "will you refuse me another time, as you have hitherto done?"

The lady, recognizing him too late by his voice and his laughter, was overwhelmed with shame and vexation, and called him a thousand times impostor, cheat, traitor, villain. She would have sprung out of bed to look for a knife with which to kill herself for having been so unhappy as to lose her honour for a man whom she did not love, and who, to be revenged upon her, might make known this affair to the whole world. But he held her fast, and vowed so hard that he would love her better than the other, and would faithfully keep her secret, that at last she believed him, and was pacified. He then told her how he had contrived to find himself where he then was, and related to her all the pains he had taken to win her; whereupon she praised his ingenuity, and vowed that she would love him better than the other, who had not been able to keep her secret. She was now convinced, she said, how false were the prejudices that prevailed against the French, who were better men, more persevering, and more discreet than the Italians; and from that moment she would cast off the erroneous opinions of her countrypeople, and attach herself heartily to him. Only she entreated him that for some time he would forbear from showing himself at any entertainment or in any place where she might be, unless he were masked; for she knew well she should be so much ashamed, that her countenance would tell tales of her to everybody. Having promised this, he begged her in his turn to receive his friend well when he should

come about two o'clock, and afterwards get rid of him by degrees. She made great difficulties about this, and only yielded at last under the strong coercion of her love for Bonnivet, who on taking leave of her behaved so much to her satisfaction that she would gladly have had him stay a little longer.

Having risen and put on his clothes, he went out of the room, and left the door ajar, as he had found it. As it was near two o'clock, he withdrew into a corner near the head of the stairs, lest he should meet the Italian, and soon afterwards saw him pass along the gallery and enter the fair one's chamber. Bonnivet then went home to rest after the fatigues of the night, and remained in bed till nine next morning. The Italian failed not to come to him when he was getting up, and gave him an account of his adventure, which had not turned out quite so agreeably as he had expected; for, said he, "I found the lady out of bed in her dressing-gown, and in a high fever, her pulse beating violently, her face all on fire, and such a great perspiration breaking out upon her, that she begged me to go away for fear she should be obliged to call her women to her. She was so ill, in short, that she had more need to think of death than of love, and to be put in mind of Heaven rather than of Cupid. She was very sorry, she told me, that I had run such a hazard for her sake, since she could not make me any requital in this world, being about, as she hoped, to find herself soon in a better one. I was so shocked at a mischance I so little anticipated, that my fire and my joy were changed to ice and sadness, and I instantly withdrew. At daylight this morning I sent to inquire for her, and have received word that she is extremely ill."

As he delivered this sad report he wept so piteously

that one would have thought his soul would have been washed out with his tears. Bonnivet, who was as much disposed to laugh as the other was to weep, consoled him as well as he could, and bade him recollect that things of long duration always seem to have an untoward beginning, and that love had caused this delay only to enhance his future enjoyment. Thereupon the two friends parted. The lady kept her bed for some days, and was no sooner out of it once more than she dismissed her first lover, alleging as her reason the fear of death in which she had been, and the terror of her conscience. She devoted herself wholly to Bonnivet, whose love lasted, as usual, about as long as the bloom and beauty of the flowers.

It strikes me, ladies, that Bonnivet's sly manœuvres were a fair set-off against the hypocrisy of the Milanese lady, who, after playing the prude so long, at last let her lasciviousness be seen.

"You may say what you please of women," said Ennasuite ; "but Bonnivet's conduct was anything but that of a man of honour. If a woman loves a man, is that any reason why another should have her by trickery?"

"Set it down for certain," said Geburon, "that when that sort of goods is for sale, they are always carried off by the highest and last bidder. Do not imagine that those who serve ladies take such a world of trouble for their sakes. No, it is for themselves, and for their own pleasure."

"Of that I entertain no manner of doubt," said Longarine ; "for, to be frank with you, all the lovers I have had have invariably begun by talking of my interests, and telling me that they loved my life, my welfare, and

my honour, and the upshot of it all has no less invariably been their own interest, their own pleasure, and their own vanity. So it is best to dismiss them before they have finished the first part of their sermon ; for when you come to the second, you cannot refuse them with so much credit to yourself, since declared vice is a thing to be rejected as a matter of course."

"According to your doctrine, then," said Ennasuite, "one ought to rebuff a man as soon as he opens his mouth, without knowing what he has to say."

"Not so," replied Parlamente. "Every one knows that, at the outset, a woman ought not to let it appear that she understands, still less that she believes, the declaration made to her by a lover ; but when he comes to strong oaths, it strikes me that it is more becoming in the lady to leave him in the middle of that fine road than to go with him all the way to the bottom."

"Nay, but are we always to assume that they love us with a criminal passion?" said Nomerfide. "Is it not sinful to think ill of one's neighbour?"

"You may believe this or not, as you please," said Oisille ; "but there is so much reason for fearing that such is the case, that the moment you discover the least inkling of it, you cannot be too prompt in getting away from a fire which is too apt to burn up a heart before even it is once perceived."

"That is a very hard law you lay down," replied Hircan. "If women, whom gentleness becomes so well, were all as rigorous as you would have them to be, we men would lay aside meekness and supplication, and have recourse to stratagem and violence."

"The best thing," said Simontault, "is, that every one should follow the bent of his nature, and love or not, as he pleases, but always without dissimulation."

"Would to God," exclaimed Saffredent, "that the observance of this law were as productive of honour as it would be of pleasure!"

But Dagoucín could not refrain from observing, "Those who would rather die than make known their sentiments, could not endure your law."

"Die!" cried Hircan. "The good knight is yet unborn who would die for any such cause. But let us say no more of what is impossible, and see to whom Simon-tault will give his voice."

"To Longarine," replied the gentleman thus appealed to; "for I observed her just now talking to herself. I suspect she was conning over some good thing, and she is not wont to disguise the truth either against man or woman."

"Since you think me such a friend to the truth," said Longarine, "I will tell you a story, which, though not quite so much to the credit of our sex as I could wish, will, nevertheless, show you that there are women who have as much spirit and as sound wits as men, and are not inferior to them in cunning. If my story is somewhat long, I will endeavour to make you amends by a little gayety."

NOVEL XV.

How a lady of the court, being neglected by her husband, whose love was bestowed elsewhere, retaliated upon him.

THERE was at the court of King Francis the First a gentleman whom I could name if I would. He was poor, not having five hundred livres a year; but the king prized him so highly for his great endowments, that he bestowed

upon him a wife so wealthy that a great lord might have been satisfied with such a match. As his wife was still very young, the king requested one of the greatest ladies of the court to take her into her household, which she did with great willingness. The gentleman was so well-bred and so good-looking, that he was greatly esteemed by all the court ladies, especially by one of them, whom the king loved, and who was neither so young nor so handsome as his wife. The gentleman loved this lady so passionately, and made so little account of his wife, that he hardly shared her bed one night in the year; and to add to the poor creature's mortification, he never spoke to her, or showed her any token of kindness; a sort of treatment which she found it very hard to bear. Meanwhile he spent her income for his own gratification, and allowed her so small a share of it, that she had not wherewithal to dress as became her quality. The lady with whom she resided often complained of this to the husband. "Your wife," she said, "is handsome, rich, and of a good family, yet you neglect her. Her extreme youth has enabled her hitherto to endure this neglect; but it is to be feared, that when she comes to maturer years, her mirror, and some one who is no friend to you, will so set before her eyes her beauty which you disdain, that resentment will prompt her to do what she would not have dared to think of if you had treated her better." But the gentleman, whose heart was set elsewhere, made light of these judicious remonstrances, and went on in his old ways.

After two or three years, the young wife began to be one of the finest women in France. Her reputation was so great that it was commonly reported at court that she had not her equal. The more sensible she became that she was worthy to be loved, the more poignantly

she felt her husband's contemptuous treatment, and but for the efforts of her mistress to console her, she would almost have sunk into hopeless melancholy. After having tried in vain every means to please her husband, she came to the conclusion that it was impossible he should so ill respond to the love she bore him unless he were captivated elsewhere. With this idea in her mind, she set to work so carefully and so shrewdly that she found out where it was he was so occupied every night as to forget his conscience and his wife. When she had thus got certain evidence of the life he led, she fell into such deep despondency that she would wear nothing but black, and shunned all places of amusement. Her mistress perceived this, and omitted nothing by which she could hope to raise her out of that gloomy mood; but all her kind efforts were unavailing. Her husband was made acquainted with her condition, but instead of caring to relieve it, he only laughed at it.

A great lord who was nearly related to the young wife's protectress, and who paid her frequent visits, having one day been informed of the husband's hard-hearted behaviour, was so shocked at it, that he would fain try to console the wife; but he was so charmed with her conversation and manners, and thought her so beautiful, that he had far more desire to make her love him than to talk to her of her husband, except it was to let her know how little cause she had to love such a man. As for the young lady herself, forsaken by him who ought to have loved and cherished her, and wooed by a lord who had everything to recommend him, she thought herself fortunate in having made such a conquest. Though she desired always to preserve her honour, nevertheless she took great pleasure in talking to him, and in seeing that she was loved, a thing whereof she had, so to speak,

a famishing need. This tender friendship lasted some time, but at last the king became aware of it, and as he had a great regard for the husband, and would not have any one affront or annoy him, he begged the prince to discontinue his attentions, on pain of incurring the royal displeasure. The prince, who prized the king's good graces above all the ladies in the world, promised to forego his designs, since such was the king's wish, and to go that very evening and bid farewell to the lady.

That evening the husband, being at his window, saw the prince come in and enter his wife's chamber, which was beneath his own. The prince saw him too, but did not turn back for all that. On saying farewell to her whom he was but beginning to love, the only reason he alleged for this change in him was the king's command. After many tears and lamentations, which lasted nearly until one o'clock in the morning, the lady said to him at parting, "I thank God, my lord, for the grace he confers upon me in depriving me of your friendship, since it is so little and so weak that you take it up and lay it down at the commands of men. As for me, I did not consult either mistress, or husband, or myself, whether I should love you or not. Your engaging manners and your good looks won my heart ; but since yours is less amorous than timid, you cannot love perfectly, and the friend who is not true and staunch to the uttermost is not the friend for me to love thoroughly, as I had resolved to love you ; farewell, then, my lord, you whose timidity does not deserve a love so frank and so sincere as mine."

The prince went away with tears in his eyes, and looking back, he again saw the husband, who had watched him in and out. Next day the prince told him why he had gone to see his wife, and acquainted him with the commands laid upon him by the king, whereat the gen-

tleman was greatly pleased, and gave much thanks to his sovereign. But seeing that his wife was becoming more beautiful every day, and he himself older and less good-looking, he began to change his part, and to assume that which he had long made his wife play ; for he sought her more than he had been wont, and took much more notice of her. But the more he sought her the more she shunned him, being very glad to pay him back a part of the distress he had caused her by his indifference. At the same time, not to miss the pleasure which love was beginning to afford her, she cast her eyes on a young gentleman whose person and manners were so engaging, that he was a favourite with all the ladies of the court. By complaining to him of the unkind treatment she had experienced, she inspired him with such pity for her, that he left nothing untried to console her. On her part, to indemnify her for the prince she had lost, she loved this new friend so heartily, that she forgot her past griefs, and thought only of the means of adroitly carrying on her intrigue ; and in this she succeeded so well, that her mistress never perceived it, for she took good care never to speak in her presence to her lover. When she had anything to say to him, she went to see certain ladies of the court. Among these was one with whom her husband seemed to be in love.

One dark night after supper she stole away alone, and entered the ladies' room, where she found him whom she loved more than herself. She sat down beside him, and leaning over a table they conversed together, whilst they pretended to be reading a book. Some one whom the husband had set on the watch came and told him whither his wife was gone ; and he, like a sensible man as he was, said nothing, but followed her quickly, entered the room, and saw her reading a book. Pretend-

ing not to see her, he went straight up to the ladies, who were at the other side of the room; whilst so disconcerted was she at being found by him with a man to whom she had never spoken in his presence, that she scrambled over a table, and ran away as if her husband was pursuing her sword in hand, and went to her mistress, who was just about to retire for the night.

After her mistress was undressed and she had left the room, she met one of her own women coming to tell her that her husband wanted her. She said flatly she would not go to him, for he was so strange and harsh that she was afraid he would do her some mischief. Nevertheless she went at last, for fear of worse. Her husband said not a word to her about what had occurred until they were in bed; but then as she could not help crying, he asked her the cause of her tears? She cried, she said, because she was afraid he was angry at having found her reading with a gentleman. The husband replied that he had never forbidden her to speak to anybody; but that he had been surprised at seeing her run away, as if she had done something wrong; and that this had made him believe she loved the gentleman. The end of the matter was that he forbade her thenceforward to speak to any man, either in public or in private, assuring her that otherwise he would kill her without mercy. But to forbid things we like is the surest way to make us desire them more ardently, and it was not long before this poor woman had forgotten her husband's threats and her own promises.

The very same evening, having gone back to sleep with other demoiselles and her attendants, she sent to invite the gentleman to visit her at night. Her husband, whose jealousy kept him awake, and who had heard that the gentleman used to visit his wife at night,

wrapped himself up in a cloak, took a valet-de-chambre with him, and went and knocked at his wife's door. Up she got, and seeing her women all asleep, she went alone in her mantle and slippers to the door, never in the least suspecting who was there. Her inquiry, who was there? was answered in her lover's name; but for her better assurance, she half opened the wicket and said, "If you are the person you say, give me your hand, and I shall know if you speak truly." The moment she felt her husband's hand, she recognized him, and slamming the wicket, cried out, "Ha, monsieur! it is your hand."

"Yes," cried her husband, in a great passion, "it is the hand that will keep word with you. So fail not to come, when I send for you."

With that he went away, and she returned to her chamber more dead than alive. "Get up, my friends," she cried to her women; "get up. You have slept too long for me. I thought to trick you, and I have been tricked myself," and, saying this, she fainted away. Her women, thus suddenly roused from their sleep, were astonished at her words, and still more when they saw her lying like a corpse, and they ran hurriedly to and fro in search of means to revive her. When she had recovered her speech, she said to them, "You see before you, my friends, the most wretched creature in the world." Then she related to them her adventure, entreating them to stand by her, for she looked upon herself already as a dead woman. While her women were endeavouring to comfort her, a valet-de-chambre arrived with a message from her husband, ordering her to come to him instantly. Thereupon she embraced two of her women, and began to cry and shriek, beseeching them not to let her go, for she was sure she should never re-

turn. The valet-de-chambre, however, bade her not be afraid, for he would answer for it with his life that no harm should happen to her. Seeing, then, that resistance was useless, she threw herself in the valet's arms, saying, "Since it must be so, my friend, carry this wretched body to death;" and in fact he carried, rather than led her away, for she was almost in a swoon. The moment she entered her husband's room, she fell on her knees, and said, "Have pity on me, monsieur, I beseech you; and I swear to you before God that I will tell you the whole truth."

"That I am determined you shall," replied the husband in a furious tone, and ordered every one to quit the room. As his wife had always seemed to him very devout, he thought she would not perjure herself if he made her swear on the cross. He therefore sent for a very handsome one he had, and when they were alone he made her swear on that cross that she would speak the truth as to such questions as he should put to her. By this time she had been able to rally her spirits, and having partly recovered from her first terror, she resolved to conceal nothing, but at the same time not to say anything which could compromise her lover. Her husband then put the questions he deemed necessary, and this was how she replied to them :

"I will not attempt to justify myself, monsieur, or to make little of the love I have entertained for the gentleman who is the cause of your jealousy. Whatever I might say to that effect, you could not and ought not to believe it after what has occurred; but I must tell you what has occasioned this love. Never wife so loved her husband as I loved you; and but for your unkindness I should never have loved any one but you. You know that while I was yet a child, my parents wished to marry me

to a man of higher birth than you ; but they could never make me consent to it from the moment I had spoken to you. I declared for you in spite of all they could say, and without caring for your poverty. You know in what manner you have treated me hitherto. This has caused me such grief and vexation, that but for the support of the lady with whom you have placed me, I should have sunk under my despair. But at last, seeing myself full-grown, and esteemed fair by every one but you, I began to feel so acutely the wrong you did me, that the love I had for you turned into hatred, and the desire of pleasing you into that of revenging myself. While in this desperate mood, I had opportunity to see a prince, who, more obedient to the king than to love, forsook me at a time when I was beginning to derive consolation from an honourable love. After I had lost the prince, I found one who had no need to be at any pains to woo me, for his good looks, his deportment, and his excellent endowments, are enough to make him an object of interest to all women of sense. At my solicitation, and not at his own, he has loved me with such propriety that he has never asked of me anything inconsistent with my honour. Though the little cause I have to love you might induce me to make light of my wedded faith, yet my love for God and my own honour have hitherto prevented me from doing anything I have need to confess, or which can make me apprehensive of infamy. I do not deny that, under pretence of going to say my prayers, I have retired as often as I could into a *garderobe* to converse with him ; for I have never confided the conduct of this affair to any one. Nor yet do I deny, that being in such a private place, and safe from all suspicion, I have kissed him with more hearty goodwill than I kiss you ; but may God never show me

mercy if anything else ever happened in our *tête-à-têtes*, or if he ever asked me for more, or my own heart ever harboured a thought of granting anything besides ; for I was so happy, that it seemed to me there could not be in the world a greater pleasure than that which I enjoyed.

“ But you, sir, who are the sole cause of my misfortunes, would you desire to be revenged for conduct of which you have so long been setting me an example, with this difference, that what you have done you have done without honour and without conscience ? You know, and I know too, that she whom you love does not content herself with what God and reason command. Though the laws of men condemn to infamy women who love any others than their husbands, the law of God, which is infinitely more venerable, and more august, condemns men who love any other women than their own wives. If the faults we have both committed be weighed in the balance, you will be found more guilty than I. You are a wise man ; you have age and experience enough to know evil, and shun it ; but I am young, and have no experience of the force and might of love. You have a wife who loves you, and to whom you are dearer than her own life ; and I have a husband who shuns me, hates me, and treats me with such harshness as he would not show to a servant woman. You love a woman in years, lean and lanky, and not so handsome as I am ; and I love a gentleman, younger than you, handsomer, and more agreeable. You love the wife of your best friend and the mistress of your sovereign, thus violating friendship and the respect you owe to both ; and I love a gentleman who has no other ties than his love for me. Judge now, sir, without partiality, which of us two is the more to be condemned or excused. I do not believe

there exists a man of sense and knowledge of the world who would not give his verdict against you, seeing that I am young and ignorant, despised by you and loved by the handsomest and best-bred gentleman in France, and that notwithstanding all that, I love him only because I despair of being loved by you."

Hearing such home truths as these delivered by the lips of a beautiful woman, with such grace and assurance that it was easy to see she did not think herself deserving of any punishment, the husband was so confounded that he knew not what to reply, except that a man's honour and a woman's were different things. Nevertheless, as she swore that nothing criminal had taken place between her and her lover, it was not his intention to love her less ; but he begged that she would offend no more, and that they should both forgive and forget the past. She gave a promise to that effect, and, the reconciliation being effected, they went to bed together.

Next morning an old demoiselle, who was greatly alarmed for her mistress's life, came to her bedside and said, " Well, madam, how do you find yourself ? " " There is not a better husband in the world than mine," she replied, laughing, " for he believed me on my oath." In this way five or six days passed in apparent harmony between the married pair ; meanwhile, however, the husband, whose jealousy was not at all allayed had, his wife narrowly watched night and day ; but in spite of all this vigilance his spies could not hinder the lady from again entertaining her lover in a dark and very suspicious place. Nevertheless, she managed the matter so secretly, that no one could ever know the truth for certain ; only some valet set a story afloat that he had found a gentleman and a lady in a stable which was

under the chamber occupied by the mistress of the lady in question. Upon this doubtful evidence the husband's jealousy became so increased that he resolved to have the gallant assassinated; and he assembled for that purpose a great number of relations and friends, who were to despatch him in case they met him. But it happened that one of the principal persons among the confederates was an intimate friend of the man whose death they plotted; and instead of surprising him, he put him fully on his guard; and the gentleman was such a general favourite, and always had such a good escort of friends, that he did not fear his enemy; nor was he ever assailed.

He thought it right, however, to have a conference with the lady under whose protection his fair one resided, and who had never heard a word of the whole affair, for he had never spoken with the young lady in her presence. Going to a church where he knew that she was, he acquainted her with the husband's jealousy, and the design he had formed against his life, and told her that although he was innocent, he was resolved to go and travel in foreign countries, in order to extinguish the false report that was beginning to gather strength. The princess was greatly astonished at hearing such news, and vowed that the husband did very wrong to suspect so virtuous a woman as his wife, and one in whom she had never seen anything but virtue and propriety. However, considering the husband's influence, and in order to put an end to this scandalous report, she advised him to withdraw for some time, assuring him she would never believe any such idle fancies and suspicions. Furthermore, she advised him to speak to the husband before his departure.

He took her advice, and meeting the husband in a

gallery near the king's chamber, he said to him with an assured countenance, and with the respect due to a man of his rank, "I have all my life desired, monsieur, to render you service, and I learn that in return you laid wait, yesterday evening, for my life. I beg you to consider, monsieur, that although you have more power and authority than I, nevertheless I am a gentleman as well as you, and I should be very loth to part with my life for nothing. I entreat you also to consider that you have a virtuous wife, and if any one chooses to say the contrary, I will tell him that he foully lies. For my part, I am not conscious of having done anything that should give you cause for wishing me ill ; therefore, if it so please you, I will remain your obedient servant ; or if not, I am the king's, and that is enough for me."

The husband replied, that true it was he had suspected him ; but he thought him so gallant a man that he would rather be his friend than his enemy ; and, taking leave of him, hat in hand, he embraced him as a friend. You may imagine what was said by those who had been commissioned on the preceding evening to kill the gentleman, when they witnessed these demonstrations of esteem and friendship. The lover then set out on his travels ; but as he had less money than good looks, his mistress gave him a ring her husband had given her, worth three thousand crowns, which he pawned for fifteen hundred.

Some time after his departure the husband waited on the princess, and begged leave for his wife to pass some months with one of his sisters. The princess was much surprised at this unexpected request, and pressed him so much to tell her the reason of it, that he partially explained it to her. The young lady then having taken her leave of her mistress and the whole court,

without shedding tears, or showing the least sign of grief, set out for the place to which her husband chose to send her, under the care of a gentleman who had express orders to watch her carefully, and above all, not to suffer her to speak on the road with the suspected person. Being aware of the nature of the orders given to her escort, she every day gave them alarms, and made game of their vigilance. On the day she began her journey, she fell in with a Cordelier on horseback, and chatted with him from dinner almost till bedtime. When they were within a good league of the inn, she said to him, "Here, father, are two crowns, for the consolations you have afforded me : I have wrapped them in paper as you see, for otherwise I know you would not venture to touch them. Do me the favor to set off at a gallop across the country the moment you quit my side, and take care that you are not seen by the people about me. I say this for your good and for the obligation I am under to you."

Off went the Cordelier accordingly ; and no sooner had he gone, than she said to her attendants, "Good servants you are, forsooth, and very vigilant guards. Properly you fulfil the orders of your master who confided in you. The very person with whom you have been commanded not to suffer me to speak, has been conversing with me the whole day, and you have let him alone. You deserve the stick, and not wages." The gentleman to whose care the fair lady had been entrusted was so vexed at hearing this, that he could not answer her a single word. Taking two men with him, he set spurs to his horse and galloped after the Cordelier, who did his best to escape, seeing himself pursued ; but as they were better mounted they overtook him. The good father, who had no idea why they treated him in

that manner, roared for mercy, and in suppliant humility took off his hood and remained bareheaded. They then perceived that he was not the person they had taken him for, and that their mistress had made fools of them ; which she did more cruelly still when they came back from their chase. " You are proper men," she said, " to be entrusted with the care of women. You let them talk without knowing to whom, and then believing anything they choose to tell you, you go and insult God's servants."

After several other pranks as humorous as this, she reached the place of her destination, where her two sisters-in-law and the husband of one of them kept her in great subjection. By this time the husband learned that her ring was pledged for fifteen hundred crowns. To save the honour of his wife and recover the ring, he sent her word to redeem it, and that he would pay the money. Caring nothing for the ring since her lover had the money for it, she wrote to him that her husband constrained her to reclaim it, and lest he should suppose that she loved him less than before, she sent him a diamond which her mistress had given her, and which she prized more than all her other jewels. Her lover cheerfully sent her the merchant's obligation, thinking himself well off to have fifteen hundred crowns and a diamond ; but glad above all things at being assured that his mistress loved him still. As long as the husband lived, they remained apart, and could only correspond in writing. Upon the husband's death, the lover, supposing that his mistress still retained the same feelings towards him which she had always professed, lost no time in demanding her hand in marriage ; but found that long absence had given him a rival who was preferred to himself. He was so mortified at this, that, shunning all

intercourse with ladies, he wooed danger, and died at last, after having distinguished himself as much as ever young man did.

This tale, ladies, in which our sex is not spared, conveys this lesson to husbands : that wives of high spirit suffer themselves to be led astray by resentment and vindictiveness, rather than by the charms of love. The heroine of this novel long resisted that sweet passion, but at last gave way to her despair. A good woman should not do like her, for there is no excuse for a bad action. The more one is exposed to do wrong, the more virtue there is in overcoming one's self and doing well, instead of rendering evil for evil ; especially as the ill one thinks to do to another often recoils upon the doer. Happy those women in whom God manifests the virtues of chastity, meekness, and patience.

"It strikes me, Longarine," said Hircan, "that the lady you have been telling us of was inspired by resentment more than by love ; for had she loved the gentleman as much as she pretended, she would never have quitted him for another ; and therefore she may be called spiteful, vindictive, obstinate, and fickle."

"You talk at your ease on such matters," said Ennasuite, "but you know not what a heart-break it is to love without being loved."

"It is true I have little experience in that way," said Hircan ; "for only let a lady show the least coldness towards me, and at once I bid adieu to love and her."

"That is all very well," said Parlamente, "for a man like you, who loves only his own pleasure ; but an upright wife ought not to forsake her husband."

"And yet," observed Simontault, "the fair one in question forgot for awhile that she was a woman ; for a man could not have revenged himself more signally."

"It is not fair," said Oisille, "to conclude from one instance of a naughty woman, that all others are like her."

"You are all women, however," replied Saffredent ; "and however bravely adorned you may be, any one who looked carefully under your petticoats would find that you are so."

"We should do nothing but wrangle all day, if we were to listen to you," said Nomerfide. "But I so long to hear another story, that I beg Longarine to call on some one."

Longarine cast her eyes on Geburon, and said, "If you have a story to tell of some good lady, pray do so now."

"Since you call upon me," replied Geburon, "I will relate to you a thing that happened at Milan."

NOVEL XVI.

Of a Milanese lady who tested her lover's courage, and afterwards loved him heartily.

WHEN the Grand-Master of Chaumont was governor of Milan, there was a lady there who passed for one of the most respectable in the city. She was the widow of an Italian count, and resided with her brothers-in-law, not choosing to hear a word about marrying again. Her conduct was so correct and guarded that she was highly esteemed by all the French and Italians in the duchy. One day, when her brothers and sisters-in-law entertained the Grand-Master of Chaumont, the widow could not help being present, contrary to her custom of never

appearing at any festive meeting. The French could not see her without praising her beauty and her grace : one among them especially, whom I will not name. It is enough to inform you that there was not a Frenchman in Italy more worthy to be loved, for he was fully endowed with all the beauties and graces which a gentleman could have. Though he saw the widow dressed in black crape, apart from the young people, and withdrawn into a corner with several old ladies, yet, being one who had never known what it was to fear man or woman, he accosted her, took off his mask, and quitted the dance to converse with her. He passed the whole evening with her and the old ladies her companions, and enjoyed himself more than he could have done with the youngest and sprightliest ladies of the court. So charmed was he with this conversation, that when it was time to retire he hardly believed he had had time to sit down. Though he talked with the widow only upon common topics, suited to the company around her, she failed not to perceive that he was anxious to make her acquaintance, which she was so resolute to prevent, that he could never afterwards meet with her in any company, great or small.

At last, having made inquiries as to her habits of life, and learned that she went often to the churches and religious houses, he set so many people on the watch that she could not go to any of those places so secretly but that he was there before her, and stayed as long as he could see her. He made such good use of his time, and gazed at her with such hearty good will, that she could not be ignorant of his passion ; and to prevent these encounters she resolved to feign illness for some time, and hear mass at home. This was a bitter mortification to the gentleman, for he was thus deprived of

his only means of seeing her. At last, when she thought she had baffled his plans, she returned to the churches as before, and Love took care forthwith to make this known to the gentleman, who then resumed his habits of devotion. Fearing lest she should throw some other obstacle in his way, and that he should not have time to make known to her what he felt, one morning, when she was hearing mass in a little chapel, where she thought herself snugly concealed, he placed himself at the end of the altar, and turning to her at the moment when the priest was elevating the host, said, in a voice of deep feeling, "I swear to you, madam, by Him whom the priest holds in his hands, that you are the sole cause of my death. Though you deprive me of all opportunity to address you, yet you cannot be ignorant of the passion I entertain for you. My haggard eyes and death-like countenance must have sufficiently made known to you my condition." The lady pretended not to understand him, and replied, "God's name ought not to be taken in vain ; but the poets say that the gods laugh at the oaths and falsehoods of lovers, wherefore women who prize their honour ought neither to be credulous nor pitiful." So saying, she rose and went home.

Those who have been in the like predicament will readily believe that the gentleman was sorely cast down at receiving such a reply. However, as he did not lack courage, he thought it better to have met with a rebuff than to have missed an opportunity of declaring his love. He persevered for three years, and lost not a moment in which he could solicit her by letters and by other means ; but during all that time she never made him any other reply, but shunned him as the wolf shuns the mastiff ; and that not by reason of any aversion she felt for him, but because she was afraid of exposing her



He managed so adroitly that he was in the lady's room
at the moment appointed.

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honour and reputation. The gentleman was so well aware that there lay the knot of the difficulty, that he pushed matters more briskly than ever ; till, after a world of trouble, refusals, and sufferings, the lady was touched by his constancy, took pity on him, and granted him what he had so long desired and waited for.

The assignation having been made, and the requisite measures concerted, the gentleman failed not to present himself at the rendezvous, at whatever risk of his life, for the fair widow resided with her relations. But as he was not less cunning than handsome, he managed so adroitly that he was in the lady's chamber at the moment appointed. He found her alone in a handsome bed ; but as he was undressing in eager haste, he heard whisperings outside the chamber-door, and the noise of swords clashing against the walls. "We are undone," cried the widow, more dead than alive. "Your life and my honour are in mortal peril. My brothers are coming to kill you. Hide yourself under the bed, I beseech you ; for then they will not find you, and I shall have a right to complain of their alarming me without cause."

The gentleman, who was not easily frightened, coolly replied, "What are your brothers that they should make a man of honour afraid ? If their whole race was assembled at the door, I am confident they would not stand the fourth lunge of my sword. Remain quietly in bed, therefore, and leave me to guard the door."

Then wrapping his cloak round his left arm, and with his sword in his hand, he opened the door, and saw that the threatening weapons were brandished by two servant maids. "Forgive us, monsieur," they said. "It is by our mistress's orders we do this ; but you shall have no more annoyance from us." The gentleman, seeing that his supposed antagonists were women, contented

himself with bidding them go to the devil, and slamming the door in their faces. He then jumped into bed to his mistress without delay. Fear had not cooled his ardour, and without wasting time in asking the meaning of the sham alarm, he thought only of satisfying his passion.

Towards daylight, he asked his bedfellow why she had so long delayed his happiness, and what was her reason for making her servants behave so oddly. "I had resolved," she said, laughing, "never to love; and I have adhered to that resolution ever since I became a widow. But the first time you spoke to me, I saw so much to admire in you that I changed my mind, and began from that hour to love you as much as you loved me. It is true that honour, which has always been the ruling principle of my conduct, would not suffer love to make me do anything which might blemish my reputation. But as the stricken deer thinks to change its pain by change of place, so did I go from church to church, hoping to fly from him whom I carried in my heart, the proof of whose perfect love has reconciled honour with love. But to be thoroughly assured that I gave my heart to a man who was perfectly worthy of it, I ordered my women to do as they have done. I can assure you, if you had been frightened enough to hide under the bed, my intention was to have got up and gone into another room, and never have had anything more to do with you. But as I have found you not only comely and pleasing but also full of valour and intrepidity to a degree even beyond what fame had reported you; as I have seen that fear could not appal you, nor in the least degree cool the ardour of your passion for me, I have resolved to attach myself to you for the rest of my days; being well assured that I cannot place my life and my honour in better hands than in those of him whom of

all men in the world I believe to be the bravest and the best.”*

As if human will could be immutable, they mutually promised and vowed a thing which was not in their power—I mean, perpetual affection, which can neither grow up nor abide in the hearts of men, as those ladies know who have learned by experience what is the duration of such engagements. Therefore, ladies, if you are wise, you will be on your guard against us, as the stag would be against the hunter if the animal had reason, for our felicity, our glory, and delight is to see you captured, and to despoil you of what ought to be dearer to you than life.

“Since when have you turned preacher, Geburon?” said Hircan. “You did not always talk in that fashion.”

“It is true,” replied Geburon, “that I have all my life long held a quite different language; but as my teeth are bad, and I can no longer chew venison, I warn the poor deer against the hunters, that I may make amends in my old age for the mischiefs I have desired in my youth.”

“Thank you, Geburon, for your warning,” retorted Nomerfide, “but after all, we doubt that we have much reason to be obliged to you; for you did not speak in that way to the lady you loved so much, therefore it is a proof that you do not love us, or yet wish that we should love. Yet we believe ourselves to be as prudent and virtuous as those you so long chased in your young days. But it is a common vanity of the old to believe that they have always been more discreet than those who come after them.”

* The hero of this novel is again Admiral de Bonnivet, as we learn from Brantôme.

"When the cajolery of one of your wooers," retorted Geburon, "shall have made you acquainted with the nature of men, you will then believe, Nomerfide, that I have told you the truth."

"To me it seems probable," observed Oisille, "that the gentleman whose intrepidity you extol so highly must rather have been possessed by the fury of love, a passion so violent that it makes the greatest poltroons undertake things which the bravest would think twice of before attempting."

"If he had not believed, madam," said Saffredent, "that the Italians are readier with their tongues than with their hands, methinks he must have been frightened."

"Yes," said Oisille, "if he had not had a fire in his heart which burns up fear."

"Since you did not think the courage of this gentleman sufficiently laudable," said Hircan, "I presume you know of some other instance which seems to you more worthy of praise."

"It is true that this gentleman's courage deserves some praise," said Oisille, "but I know an instance of intrepidity that is worthy of higher admiration."

"Pray tell us it then, madam," said Geburon.

"If you so much extol," said Oisille, "the bravery of a man who displayed it for the defence of his own life and of his mistress's honour, what praise is too great for another, who, without necessity, and from pure valour, behaved in the manner I am about to relate?"

NOVEL XVII.

How King Francis gave proof of his courage in the case of Count Guillaume, who designed his death.

A GERMAN count named Guillaume, of the House of Saxe, to which that of Savoy is so closely allied that anciently the two made but one, came to Dijon, in Burgundy, and entered the service of King Francis. This count, who was considered one of the finest men in Germany, and also one of the bravest, was so well received by the king, that he not only took him into his service, but placed him near his person, as one of the gentlemen of his chamber. The Seigneur de la Tremouille, Governor of Burgundy, an old knight and faithful servant of the king, being naturally suspicious and attentive to his master's interests, had always a good number of spies among his enemies to discover their intrigues; and he conducted himself with such wariness that little escaped his notice. One day he received a letter, informing him among other things, that Count Guillaume had already received certain sums of money with promises of more, provided he would have the king put to death in any way in which it could be done. The Seigneur de la Tremouille instantly communicated the intelligence to the king, and made no secret of it to Madame Louise of Savoy, his mother, who, putting out of consideration that she was related to the German, begged the king to dismiss him forthwith. Instead of doing so, the king begged Madame Louise to say no more about it, declaring it impossible that so gallant a man could be guilty of so villainous an act.

Some time after, a second despatch was received, confirmatory of the former one. The governor, burning with zeal for the preservation of his master's life, begged permission of him either to expel the count from the realm, or to take precautionary measures against him; but the king expressly commanded him to make no stir in the matter, doubting not that he should come at the truth by some other means.

One day, the king went to the chase, armed with no other weapon other than a very choice sword, and took Count Guillaume with him, desiring him to keep close up with him. After having hunted the stag for some time, the king, finding himself alone with Count Guillaume, and far from his suite, turned aside, and rode into the thick of the forest. When they had advanced some way he drew his sword, and said to the count, "What think you? Is not this an excellent sword?" The count, taking it by the point, replied that he did not think he had ever seen a better. "You are right," rejoined the king; "and it strikes me that if a gentleman had conceived the design of killing me, and knew the strength of my arm, the boldness of my heart, and the temper of this good sword, he would think twice of it before he attacked me; nevertheless, I should regard him as a great villain, if, being alone with me, man to man, he durst not attempt to execute what he had dared to undertake."

"The villainy of the design would be very great, sire," replied the astounded count; "but not less would be the folly of attempting to put it in execution."

The king sheathed his sword with laugh, and, hearing the sound of the chase, set spurs to the horse, and galloped in the direction from which the sound came.

When he rejoined his suite he said not a word of

what had passed, satisfied in his own mind that Count Guillaume, for all his vigour and bravery, was not the man to strike so daring a blow. The count, however, making no doubt that he was suspected, and greatly fearing a discovery, went the next day to Robertet, the secretary of finance, and told him that, on considering the profits and appointments the king had proposed to make him for remaining in his service, he found they would not be sufficient to maintain him for half the year ; and that, unless his majesty would be pleased to double them, he should be under the necessity of retiring. He concluded by begging that Robertet would ascertain the king's pleasure in the matter, and make him acquainted with it as soon as possible. Robertet said he would lose no time, for he would go that instant to the king : a commission which he undertook the more readily, as he had seen the information obtained by La Tremouille. As soon as the king was awake, Robertet laid his business before him, in presence of Monsieur de la Tremouille and Admiral de Bonnivet, who were not aware of what the king had done the day before.

"You want to dismiss Count Guillaume," said the king, laughing, "and you see he dismisses himself. You may tell him, then, that if he is not satisfied with the terms he accepted when he entered my service, and which many a man of good family would think himself fortunate in having, he may see if he can do better elsewhere. Far from wishing to hinder him, I shall be very glad to have him find as good a position as he deserves."

Robertet was as prompt in carrying this reply to the count as he had been in laying the latter's proposals before the king. "That being the case, I must retire from his majesty's service," said the count. Fear made him so eager to be gone, that twenty-four hours sufficed for

the rest. He took leave of his majesty as he was sitting down to table, and affected extreme regret at the necessity which compelled him to quit that gracious presence. He also took leave of the king's mother, who let him go with no less gladness than she had welcomed him as a kinsman and friend. The king, seeing his mother and his courtiers surprised at the count's sudden departure, made known to them the alarm he had given the count, adding that even if he were innocent of what was laid to his charge, he had a fright sufficient to make him quit a master whose temper he did not yet know.*

I see no reason, ladies, which could have obliged the king thus to expose his person against a man who was reckoned so formidable an adversary, had he not chosen, from mere greatness of soul, to quit the company in which kings find no inferiors to offer them simple combat, in order to put himself upon an equal footing with a man whom he regarded as his enemy, and to prove in person his daring and high courage.

"He was certainly right," said Parlamente; "for the praises of all mankind are not so satisfying to a great heart as its own experience of the virtues with which God has endowed it."

"The ancients long ago represented," said Geburon, "that one cannot arrive at the temple of Fame without passing through that of Virtue. As I know the two persons of whom you have related this tale, I know perfectly well that the king is one of the most intrepid men in his dominions."

* The fact related in this novel must have occurred in the forest of Argilly, in July, 1521, when Francis I. was at Dijon. The German count in question was Wilhelm von Furstemberg. He is the subject of the thirtieth chapter of Brantôme's *Capitaines Etrangers*.

"When Count Guillaume came to France," said Hircan, "I should have been more afraid of his sword than of those of the best four among the Italians who were then at court."

"We all know," said Ennasuite, "that all the praises we could bestow on the king would fall far short of his merits, and that the day would be gone before everyone should have said all he thinks of him. Therefore, madam, give your voice to some one who may again tell us something to the advantage of men, if any such thing there be."

"I imagine," said Oisille to Hircan, "that as you are so much in the habit of speaking ill of women, you will not find it difficult to tell us something good of your own sex."

"That I can the more easily do," replied Hircan, "as it is not long since I was told a tale of a gentleman whose love, fortitude, and patience were so praiseworthy that I must not suffer their memory to be lost."

NOVEL XVIII.

A lady tests the fidelity of a young student, her lover, before granting him her favours.

IN a certain town in France there lived a young seigneur of good family, who was attending the schools, desiring to acquire the knowledge which endows those of quality with honour and virtue. Though he had already made such progress in his studies that at the age of seventeen or eighteen he was a pattern for other students, Love failed not, nevertheless, to teach him other les-

sons. To make them more impressive and acceptable, that sly instructor concealed himself under the face and in the eyes of the handsomest lady in the country, who had come to town on business connected with a lawsuit. Before Love employed the charms of this lady to subjugate the young seigneur, he had gained her heart by letting her see the perfections of the gentleman, who for good looks, pleasing manners, good sense, and a winning tongue, was not surpassed by anyone. You who know what way this fire makes in a little time, when once it has begun to burn the outworks of a heart, will easily imagine that love was not long in rendering himself master of two such accomplished subjects, and so filling them with his light that their thoughts, wishes, and words were but the flame of that love. The natural timidity of youth made the gallant press his suit with all possible gentleness. But it was not necessary to do violence to the fair one, since love had already vanquished her. Modesty, nevertheless, that inseparable companion of the ladies, obliged her to conceal the sentiments of her heart as long as she could. But at last the citadel of the heart, wherein honour has its dwelling, was so breached that the poor lady gave her consent to what she had never been loth to. Still, in order to put the patience, fortitude, and passion of her lover to the proof, she surrendered only on one very difficult condition ; on his fulfilling which, she assured him that she would always love him most truly ; but if he failed in it, she would do quite the reverse. The condition she proposed was this : she would condescend to talk with him, both being in bed together *en chemise*, but he was to ask nothing of her beyond kisses and sweet words ; and he, thinking there was no joy comparable to that which she offered him, accepted the condition without hesitation.

That night the compact was fulfilled. It was in vain she caressed him ; he would never break his word, however sharply he felt the promptings of nature. Though he was fully assured that the pains of purgatory were not a whit worse than those he endured, yet his love was so great, and his hopes so strong, that, counting on the perpetual affection it cost him so much to secure, he triumphed by his patience, and got up from beside her just as he laid down. The fair one, more astonished, I rather think, than pleased at such extraordinary forbearance, took it into her head either that his love was not so great as he said, or that he had not found in her all the attractions he had expected ; for she made no account at all of the propriety, patience, and religious fidelity of her lover. She resolved, therefore, before she surrendered, to put the love he professed for her once more to the proof. To this end she requested him to gallant a girl she had in her service, one who was very good-looking, and much younger than herself, in order that persons who saw him come so often to her house might suppose that he came for the sake of the girl, and not of herself. The young seigneur, who flattered himself that he had inspired as much love as he harboured in his own bosom, did all that was required of him, and made love to the girl in obedience to her mistress's desire ; and the girl, pleased with the addresses of so handsome a youth, who had such a seductive tongue, believed all he said to her, and was in love with him in earnest.

The mistress, seeing that things had come to this pass, and that her lover desisted none the more from pressing her to fulfil her promise, admitted to him that, after having put his love to such severe proofs, it was but just that she should recompense his constancy and submissiveness ; accordingly, she promised to meet him

an hour after midnight. I need not tell you whether or not the impassioned lover was transported with joy, and was punctual to the assignation. But the fair one, in order to put the force of his passion to a new trial, said to her demoiselle, "I know the love of Seigneur Such-a-one for you, and I know that you are no less in love with him. I take such an interest in your happiness that I have resolved to contrive means for you both to enjoy a long conversation together in private and at your ease." The demoiselle was in such ecstasy that she could not dissemble her passion, and, in obedience to her mistress's directions, lay down alone on a handsome bed. The mistress then, leaving large candles lighted, the better to display the girl's beauty, and the door open, pretended to go away, but contrived to hide herself near the bed so cunningly that she could not be discovered. The lover, expecting to find her as she had promised, stole softly into the room at the appointed hour, shut the door, undressed, and got into bed. No sooner had he stretched out his arms to embrace his mistress, as he supposed, than the poor girl, who believed him to be all her own, threw her arms round his neck, and spoke to him with such affection, and with such a charming countenance, that there is not a holy hermit in the world but would have forgotten his paternosters for her sake. But when he recognized her form and her face, the love that had made him get so quickly into bed made him jump out of it still more hastily, on finding that his bedfellow was not she who had made him sigh so long. Vexed then alike with the mistress and the maid, "Your folly," he said, "and the malice of her who put you there, cannot make me other than I am. Try to be an honest woman; for you shall not lose your good name through me." So saying, he flung himself out of the room in huge dudgeon,



The poor girl, believing him to be all her own, threw
her arms around his neck.

Photographed from Life.



and it was a long time before he again visited his mistress.

Love, however, who is never without hope, suggested to him that the greater his constancy, and the more it was made known by such decisive experiments, the longer and more blissful would be his enjoyment. The lady, who had witnessed all, was so delighted and so surprised at the excess and firmness of his love, that she was impatient to see him again, in order to make amends for the sufferings she had inflicted upon him in testing his affection. The moment she saw him she spoke to him so graciously, and with such tenderness, that he not only forgot all he had undergone, but even rejoiced at it, seeing that his mistress honoured his constancy, and was convinced of the sincerity of his love. He had no more disappointments to complain of; his services and his love were crowned, and he obtained from the fair one thenceforth all his heart could wish for.

Show me, ladies, if you can, a woman who has evinced the same firmness, patience, and fidelity in love as this gentleman. Those who have been exposed to the like temptations think those which painters assign to St. Anthony very trivial in comparison. For he who can be chaste and patient in spite of the temptations of beauty, love, opportunity, and the absence of all hindrance, may rely on having virtue enough to overcome all the devils in hell.

"It is a pity," said Oisille, "that the gentleman did not address his love to a lady as virtuous as himself; it would then have been the most decorous and perfect I ever heard of."

"Tell me," said Geburon, "which of this gentleman's two trials do you think was the more difficult?"

"The last, I think," said Parlamente; "for resentment and anger are the most terrible of all temptations."

Longarine said she thought that the first was the most arduous of the two; for in order to keep his promise, he had to be victorious over love and over himself.

"You talk at random," said Simontault; "but we, who know something about the matter, may be allowed to say what we think of it. For my part, I say that he was a fool the first time, and a blockhead the second. It is my belief that, in keeping his word to his mistress, he made her suffer as much as himself, or more. She only exacted that promise from him to make herself appear a better conducted woman than she really was; for she could not but know that there is no command, or oath, or anything else in the world, which is capable of stopping the headlong impulses of a violent love. She was very glad to cover her vice under an appearance of virtue, and make believe that she was accessible for nothing beneath a heroic virtue. He was a blockhead the second time to leave her who loved him, and was worth more than the other, especially when he had so good an excuse as the provocation he had received."

"I say quite the contrary," interrupted Dagoucín. "The first time he showed himself firm, patient, and a man of his word; and the second time, faithful, and loving to perfection."

"And who knows," said Saffredent, "but he was one of those whom a chapter names *de frigidis et maleficiatis*?* But that nothing might be wanting to the

* This is an allusion to the penalties pronounced by several councils, and repeated in the Capitularies and the Decretals of Pope Boniface VIII., against those who were supposed guilty of having by magical practices deprived a bridegroom of the power of consummating his nuptials.

glory of this hero, Hircan ought to have acquainted us if he did his duty when he got what he wanted. We should then have been able to judge whether he was so chaste through virtue or through impotence."

"You may be sure," said Hircan, "that if I had been told this, I should not have concealed it any more than the rest. But knowing as I do the man and his temperament, I attribute his conduct to the force of his love, and not at all to impotence or coldness."

"If that is the case," said Saffredent, "he ought to have laughed at his promise. Had the fair one been offended at his doing so, it would not have been very hard to appease her."

"But, perhaps," said Ennasuite, "she would not then have consented."

"That's a fine idea!" cried Saffredent. "Was he not strong enough to force her, since she had given him the opportunity?"

"Holy Mary!" exclaimed Nomerfide, "how you talk! Is that the way to win the good graces of a lady who is believed to be chaste and modest?"

"It seems to me," replied Saffredent, "that one cannot do more honour to a woman of whom one desires to have that sort of thing than to take it by force, for there is not the pettiest demoiselle of them all but dearly loves to be long wooed and entreated. There are some who can only be won by dint of presents; others are so stupid that they are hardly pregnable on any side. With these latter, one must think of nothing but how to hit upon the means of having them. But when one has to do with a dame so wary that one cannot deceive her, and so good that she is not to be come at either by presents or by fair words, is it not allowable to try all possible means of success? Whenever you hear that a man

has forced a woman, you may be sure that she had left him no other means to accomplish his ends ; and you ought not to think the worse of a man who has risked his life to satisfy his love."

"I have seen in my time," said Geburon, laughing, "places besieged and taken by storm, because there was no means of bringing the governors to terms either by money or threats ; for they say that a fortress which treats is half taken."

"One would think," said Ennasuite, "that love is built only upon these follies. There have been many who have loved constantly with other intentions."

"If you know one such instance," said Hircan, "tell it us."

"I know one," said Ennasuite, "which I will willingly relate."

NOVEL XIX.

Two lovers, in despair at being hindered from marrying, turn monk and nun.

IN the time of the Marquis of Mantua, who had married the sister of the Duke of Ferrara, there was in the service of the duchess a demoiselle named Pauline, so much loved by a gentleman who was in the service of the marquis that everyone was surprised at the excess of his passion ; for being poor, but a handsome man, and, moreover, in great favour with the marquis, it was thought that he ought to attach himself to a lady who had wealth enough for them both : but he regarded Pauline as the greatest of all treasures, which he hoped to make his

own by marriage. The marchioness, who loved Pauline, and wished that she should make a wealthier match, dissuaded her from this one as much as she could, and often hindered the lovers from seeing each other, telling them that if they married they would be the poorest and most miserable couple in Italy. But the gentleman could not admit the validity of this argument. Pauline, on her part, dissembled her love as much as she could; but she only thought of it the more for all that. Their courtship was long, and they hoped their fortune would mend in time.

While they were awaiting this happy change, war broke out, and the gentleman was made prisoner, along with a Frenchman who was as much in love in his own country as the other was in Italy. Being fellows in misfortune, they began reciprocally to communicate their secrets. The Frenchman told his companion that his heart was captive, without saying to whom; but as they were both in the service of the Marquis of Mantua, the Frenchman knew that his comrade loved Pauline, and, having his interest at heart, advised him to abandon that connection. This the Italian vowed it was impossible for him to do, and added that, unless the Marquis of Mantua, in recompense for his imprisonment and his good services, bestowed his mistress upon him at his return, he would turn Cordelier, and never serve any other master than God. The Frenchman, who saw in him no signs of religion, with the exception of his devotion to Pauline, could not believe that he spoke in earnest. At the end of nine months the Frenchman was set at liberty, and exerted himself to such effect that he procured that of his comrade also, who immediately on his liberation renewed his importunities to the marquis and the marchioness for their sanction to his marriage with Pau-

line. It was in vain they represented to him the poverty to which they would both be reduced ; the relations on both sides, who would not consent to the match, forbade him to speak any more to Pauline, in hopes that absence and impossibility would cure him of his headstrong passion : but all this was unavailing to change his feelings. Seeing himself forced to submit, he asked leave of the marquis and marchioness to bid farewell to Pauline, after which he would see her no more, and his request was forthwith granted.

“ Since heaven and earth are against us,” said he to Pauline when they met, “ and we are not only forbidden to marry, but even to see each other, the marquis and marchioness, our master and mistress, who exact such a cruel kind of obedience of us, may boast of having with one word smitten two hearts, whose bodies can henceforth only languish to death. By so unfeeling a mandate they plainly show that they have never known love or pity. I know well that their purpose is to see us both prosperously established in wealthy marriages ; but they know not that people are truly rich only when they are content. However, they have so wronged and incensed me that it is impossible I should remain in their service. I have no doubt that if I had never talked of marrying you, they would not have carried their scruples so far as to forbid our speaking to each other ; but as for me, I can assure you that, having long loved you so honestly and truly, I shall continue to love you all my life. And forasmuch as seeing you I could not endure the monstrous hardship of not being allowed to speak to you, and not seeing you, my heart, which could not remain void, would be filled with a despair which might end fatally for me, I have for a long time resolved to retreat into the cloister. Not but that I well know one may

work out his salvation in any condition of life ; but I believe that in these retreats one has more leisure to meditate on the greatness of the Divine goodness, which will have pity, I trust, on the faults of my youth, and dispose my heart to love the things of heaven as much as I have loved those of earth. If God gives me the grace to be able to obtain his, my continual occupation will be to pray for you. I entreat you, by the faithful and constant love we have borne to one another, to remember me in your prayers, and to beseech the Lord to give me as much constancy, when I cease to see you, as He gave me gladness in beholding you. As I have hoped all my life to have from you through marriage what honour and conscience allow, and have contented myself with that hope, now that I lose it, and can never be treated by you as a husband, I entreat that, in bidding me farewell, you will treat me as a brother, and let me kiss you."

Poor Pauline, who had manifested rigour enough towards him, seeing the extremity of his grief and the reasonableness of his request, which was so moderate under such circumstances, could only reply by throwing herself in tears on his neck. So overcome was she that speech, sense, and motion failed her, and she fainted in his arms, whilst love, sorrow, and pity produced the same effect on him. One of Pauline's companions, who saw them fall, called for help, and they were recovered by force of remedies. Pauline, who wished to hide her affection, was ashamed when she was aware how vehemently she had suffered it to display itself ; however, she found a good excuse in the commiseration she had felt for the gentleman. That heart-broken lover, unable to utter the words, "Farewell for ever !" hurried away to his chamber, fell like a corpse on his bed, and passed the night in such bitter lamentations that his servant supposed he had lost all his rela-

tions and friends, and all he was worth in the world. Next morning he commended himself to our Lord, and after dividing the little he possessed among his domestics, only retaining a very small sum of money for his immediate use, he forbade his servants to follow him, and wended his way alone to the convent of the Observance, to ask for the monastic habit, with the determination of wearing none other as long as he lived. The warden, who had known him formerly, thought at first that he was joking, or that he himself was dreaming; indeed, there was not a man in all the country who had less the look of a Cordelier, or was better gifted with the graces and endowments which one could desire to see in a gentleman. But after having heard him, and seen him shed floods of tears, the source of which was unknown to him, the warden kindly received him as a guest, and soon afterwards, seeing his perseverance, he gave him the robe of the order, which the poor gentleman received with great devotion.

The marquis and marchioness were made acquainted with this event, and were so much surprised at it that they could hardly believe it. Pauline, to show that she was without passion, did her best to dissemble her regret for her lover, and succeeded so well that everybody said she had forgotten him, whilst all the time she would fain have fled to some hermitage, to shun all commerce with the world. But one day, when she went to hear mass at the Observance with her mistress, when the priest, the deacon, and the sub-deacon issued from the vestry to go to the high altar, her lover, who had not yet completed the year of his noviciate, served as acolyte, and led the procession, carrying in both hands the two *canettes* covered with silk-cloth, and walking with downcast eyes. Pauline, seeing him in that garb, which augmented rather

than diminished his good looks, was so surprised and confused that, to conceal the real cause of her heightened colour, she began to cough. At that sound, which he recognized better than the bells of his monastery, the poor lover durst not turn his head ; but as he passed before her, he could not hinder his eyes from taking the direction to which they had been so long used. Whilst gazing sadly on his mistress, the fire he had thought almost extinct blazed up so fiercely within him that, making an effort beyond his strength to conceal it, he fell full length on the floor. His fear lest the cause of this accident should be known prompted him to say that the floor of the church, which was broken at that spot, had thrown him down. Pauline perceived from this circumstance that he had not changed his heart along with his habit ; and believing that, as it was now so long since he had retired from the world, everyone imagined she had forgotten him, she resolved to put into execution her long-meditated design of following her lover's example.

Having now been more than fourteen months privily making all necessary arrangements previous to her taking the veil, she one morning asked leave of the marchioness to go to hear mass at the convent of St. Claire. Her mistress granted this request without knowing why it was preferred. Calling at the Franciscan monastery on her way, Pauline begged the warden to let her see her lover, whom she called her relation. She saw him in private, in a chapel, and said to him, " If I could with honour have retired to the cloister as soon as you, I should have been there long ago. But now that by my patience I have prevented the remarks of those who put a bad construction upon everything rather than a good one, I am resolved to renounce the world, and adopt the order, habit, and life which you have chosen. If you fare well,

I shall have my part ; and if you fare ill, I do not wish to be exempt. I desire to go to Paradise by the same road as you, being assured that the Being who is supremely perfect, and alone worthy to be called Love, has drawn us to his service by means of an innocent and reasonable affection, which He will convert entirely to himself through His Holy Spirit. Let us both forget this perishing body, which is of the old Adam, to receive and put on that of Jesus Christ, who is our spirit."

The cowed lover wept with joy to hear her express such a holy desire, and did his utmost to confirm it. "Since I can never hope for more than the satisfaction of seeing you," he said, "I esteem it a great blessing that I am in a place where I may always have opportunity to see you. Our conversations will be such that we shall both be the better for them, loving as we shall do with one love, one heart, one mind, led by the goodness of God, whom I pray to hold us in His good hands, in which no one perishes." So saying, and weeping with love and joy, he kissed her hands ; but she stooped her face as low as her hand, and they exchanged the kiss of love in true charity.

From the Franciscan monastery, Pauline went straight to the convent of St. Claire, where she was received and veiled. Once there, she sent word to her mistress, who, hardly crediting such strange news, went to see her next day, and did all she could to dissuade her from her purpose. The only reply she received from Pauline was that she ought to be satisfied with having deprived her of a husband of flesh, the only man in the world she had ever loved, without seeking likewise to separate her from Him who is immortal and invisible, which neither she nor all the creatures on earth could do. The marchioness, seeing her so strong in her

pious resolution, kissed her, and left her in her convent with extreme regret.

These two persons lived afterwards such holy and devout lives that it cannot be doubted that He whose law is charity said to them at the end of their course, as to Mary Magdalen, "Your sins are forgiven, since you have loved so much," and removed them in peace to the blessed abode where the recompense infinitely surpassed all human merits.

You cannot but own, ladies, that the man's love was the greater of the two ; but it was so well repaid that I would all those who love were so richly recompensed.

"In that case, there would be more fools than ever," said Hircan.

"Do you call it folly," said Oisille, "to love virtuously in youth, and then to centre all our love in God?"

"If despite and despair are laudable," replied Hircan, laughing, "then I must say that Pauline and her lover are worthy of high praise."

"Yet God has many ways of attracting us to Him," said Geburon ; "and though their beginnings seem bad, their end is, nevertheless, very good."

"I believe," said Parlamente, "that no one ever perfectly loved God who did not perfectly love some of his creatures in this world."

"What do you call loving perfectly?" said Saffredent. "Do you believe that those enamoured cataleptics who worship ladies at a hundred paces' distance, without daring to speak out, love perfectly?"

"I call perfect lovers," replied Parlamente, "those who seek in what they love some perfection, be it goodness, beauty, or charming demeanour ; who aim always at virtue, and whose hearts are so noble and so spotless that

they would rather lose their lives than devote them to low things forbidden by honour and conscience ; for the soul which is created only to return to its sovereign good, so long as it is imprisoned in the body, does but long to arrive at that high destination. But because the senses, which can give its views thereof, are obscured and carnal since the sin of our first parents, they can only present to it those visible objects which approach nearest to perfection. In that direction the soul rushes forth, and thinks to find in outward beauty, in visible graces, and in moral virtues, the supreme beauty, grace, and virtue. But after having sought and proved them, and not found what it loves, the soul lets them go, and passes on its way, like the child who loves apples, pears, dolls, and other trivial things, the handsomest it can see, and thinks that to amass little pebbles is to be wealthy ; but as it grows up it loves living dolls, and amasses things necessary to human life. After a longer experience has shown it that there is neither perfection nor felicity in the things of this earth, it seeks the true felicity, and Him who is its source and principle. Still, if God did not open the eyes of its faith, it would be in danger of passing from ignorance to infidel philosophy ; for it is faith alone that demonstrates and makes the soul receive that good which the carnal and animal man cannot know."

"Do you not see," said Longarine, "that even the uncultivated ground, which produces only trees and useless herbs, is, nevertheless, an object of desire, in the hope that when it is well cultivated and sown it will produce good grain ? In like manner, the heart of man, which is conscious only of visible things, will never arrive at the condition of loving God but through the seed of the Word ; for that heart is a sterile, cold, and corrupted soil."

"Thence it comes," said Saffredent, "that most doctors are not spiritual, because they never love anything but good wine and ugly sluts of chambermaids, without making trial of what it is to love honourable ladies."

"If I could speak Latin well," said Simontault, "I would quote St. John to you, who says, 'He who loves not his brother whom he sees, how shall he love God whom he doth not see?' In loving visible things, one comes to love things invisible."

"Tell us where is the man so perfect as you describe, *et laudabimus eum*," said Ennasuite.

"There are such men," replied Dagoucin; "men who love so strongly and so perfectly that they would rather die than entertain desires contrary to the honour and conscience of their mistresses, and who yet would not have either them or others be aware of their sentiments."

"These men are like the chameleon, who lives on air," observed Saffredent. "There is no man in the world but is very glad to have it known that he loves, and delighted to know that he is loved. Also, I am convinced, that there is no fever of affection so strong but passes off as soon as one knows the contrary. For my part, I have seen palpable miracles in that way."

"I beg, then," said Ennasuite, "that you will take my place, and tell us a story of some one who has been restored from death to life by having discovered in his mistress the reverse of what he desired."

"I am so much afraid," said Saffredent, "of displeasing the ladies, whose most humble servant I have always been, and always shall be, that without an express command I should not have dared to speak of their imperfections. But, in token of obedience, I will speak the truth."

NOVEL XX.

A gentleman finds his mistress in the arms of her groom, and is cured at once of his love.

AT one time there lived in Dauphiné a gentleman named the Seigneur De Riant, of the household of King Francis I., and one of the best-looking and best-bred men of his day. He paid his court for a long time to a widow, whom he loved and respected so much that, for fear of losing her good graces, he durst not ask of her that which he longed for with the utmost passion. As he was conscious of being a handsome man and well worthy of being loved, he firmly believed what she often swore to him—namely, that she loved him above all men in the world; and that if she were constrained to do anything for any one, it would be for him alone, who was the most accomplished gentleman she had ever known. She begged he would content himself with this, and not attempt to exceed the limits of decorous friendship, assuring him that, upon the least symptom of his craving anything more, she should be lost to him for ever.

The poor gentleman not only contented himself with these fine words, but even deemed himself happy in having won the heart of a person he believed to be so virtuous. It would be an endless affair to give you a circumstantial detail of his love, of the long intercourse he had with her, and of the journeys he made to see her. Enough to say that this poor martyr to a fire so pleasing that the more one is burned by it the more one likes to be burned, daily sought the means of aggravating his

martyrdom. One day he was seized with a desire to travel post to see her whom he loved better than himself, and whom he prized above all the women in the world. On arriving at her house he asked where she was. They told him she had just come back from vespers, and was gone to take a turn in the warren to finish her devotions. He dismounts, goes straight to the warren, and meets her woman, who tells him that she is gone to walk alone in the great alley. Upon this he began to hope more than ever for some good fortune, and continued to search for her as softly as possible, desiring above all things to steal upon her when she was alone. But on coming to a charming pleached arbour, in his impatience to behold his adored, he darted into it abruptly, and what did he see then but the lady stretched on the grass, in the arms of a groom, as ugly, nasty, and disreputable as De Riant was all the reverse. I will not pretend to describe his indignation at so unexpected a spectacle ; I will only say it was so great that in an instant it extinguished his long-cherished flame. "Much good may it do you, madam," said he, as full of resentment as he had been of love. "I am now cured and delivered of the continual anguish which your fancied virtue had caused me ;" and without another word, he turned on his heel and went back faster than he had come. The poor woman had not a word to say for herself, and could only put her hands over her face, that as she could not cover her shame she might at least cover her eyes, and not see him who saw her but too plainly, notwithstanding her long dissimulation.

So, ladies, unless you choose to love perfectly, never think of dissembling with a proper man, and giving him displeasure for sake of your own glory ; for hypocrisy is

paid as it deserves, and God favours those who love frankly.*

“It must be confessed,” said Oisille, “that you have kept something good in reserve for us to the end of the day. If we were not pledged to tell the truth, I could not believe that a woman of such a station could have forgotten herself so much as to quit so handsome a gentleman for a nasty groom.”

“If you knew, madam,” replied Hircan, “the difference there is between a gentleman who has all his life worn harness and followed the army, and a servant who has led a sedentary life and been well fed, you would excuse this poor widow.”

“Say what you will,” rejoined Oisille, “I doubt that you would admit any excuse for her.”

“I have heard,” said Simontault, “that there are women who are very glad to have apostles to preach up their virtue and their chastity ; they treat them with the most gracious kindness and familiarity, and assure them they would grant them what they sue for, did conscience and honour permit it. When the poor dupes are in company they talk of these excellent ladies, and swear they would put their hands in the fire if they are not women of virtue, relying on the proof they think they have personally obtained for their assertion. But the ladies thus praised by these simple gentlemen show themselves in their real colours to those who are like themselves, and choose for the objects on whom they bestow their favours

* This is a very old story, though told by the Queen of Navarre with name and date, as one of her own time. It occurs in the introduction to the *Arabian Nights*, in the eighteenth canto of the *Orlando Furioso*, and in the novels of Morlini, the first edition of which was printed at Naples in 1520. La Fontaine has put it at the beginning of his tale of *Joconde*.

men who have not the boldness to tell tales, and of so abject a condition that, even were they to blab, they would not be believed."

"I have heard the same thing said before by extravagantly jealous folk," said Longarine. "But surely this is what may be called painting a chimera; for though such a thing may have happened to one wretched woman, is it thence to be inferred that all women do the same thing?"

"The more we talk on this subject," said Parlamente, "the more we shall be maligned. We had better go hear vespers, that we may not keep the monks waiting for us as we did yesterday."

This proposal was unanimously agreed to.

"If anyone," said Oisille, as they were walking back to the monastery, "gives thanks to God for having told the truth to-day, Saffredent ought to implore his pardon for having told such a villanous tale against the ladies."

"I give you my oath," said Saffredent, "that although I have only spoken upon hearsay, what I have told you is, nevertheless, the strict truth. But if I choose to tell you what I could relate of women from my own knowledge, you would make more signs of the cross than they do in consecrating a church."

"Since you have so bad an opinion of women," said Parlamente, "they ought to banish you from their society."

"There are some who have so well practised what you advise," he replied, "that if I could say worse of them, and do worse to them all, to excite them to avenge me on her who does me so much injustice, I should not be slow to do so."

While he was speaking, Parlamente put on her half-mask and went with the rest into the church, where they

found that although the bell had been rung for vespers there were no monks to say them. The fathers had been apprised of the agreeable manner in which the company spent their time in the meadow, and being fonder of pleasure than of their prayers, they had gone and crouched down there in a ditch behind a very thick hedge, and had listened to the tales with so much attention that they had not heard the vesper-bell. The consequence was that they came running in with such haste that they were quite out of breath when they should have begun vespers. After service, some of the company inquiring of them why they had come in so late and chanted so badly, they confessed the cause ; and for the future they were allowed to listen behind the hedge, and to sit at their ease. The supper was a merry one ; and during it were uttered such things as any of the company had forgotten to deliver in the meadow. This filled up the rest of the evening, until Oisille begged them to retire, that they might prepare for the morrow, saying that an hour before midnight was better than three after it. There upon they sought their respective chambers, and so ended the second day.

THIRD DAY.

EARLY as it was next morning when the company assembled in the refectory, they found Madame Oisille already there. She had been meditating for half an hour on what she was to read to them; and so intent were they upon listening to her that they did not hear the bell, and a monk had to come and tell them that high mass was about to begin. After hearing mass and dining soberly, in order to have their memories more clear, they all retired to their chambers to review their several repertoires of tales previously to the next meeting in the meadow. Those who had some droll story to tell were already so merry that one could not look in their faces without being prepared beforehand for a hearty laugh. When all were seated, they asked Saffredent to whom he addressed his call. "The fault I committed yesterday," he said, "being as you say so great, and knowing not how to repair it, I call on Parlamente. Her excellent sense will enable her to praise the ladies in such a manner as will make you forget the truth I have told you."

"I do not undertake to repair your faults," replied Parlamente; "but I will take good care not to imitate them. To this end, without departing from the truth we have pledged ourselves to speak, I will show you that there are ladies who in their love have had no other end in view than virtue and honour. As the lady of whom I have to speak is of a good family, I will change nothing in her story but the names. You will see, ladies, from what I am going to narrate, that love can make no change in a chaste and virtuous heart."

NOVEL XXI.

Virtuous love of a young lady of quality and a bastard of an illustrious house—Hindrance of their marriage by a queen—Sage reply of the demoiselle to the queen—Her subsequent marriage.

THERE was a queen in France who had in her household several young ladies of good birth, and among the rest one named Rolandine, who was her near relation. But the queen, being displeased with this young lady's father, punished the innocent for the guilty, and behaved not very well to Rolandine. Though this young lady was neither a great beauty nor the reverse, such was the propriety of her demeanour and the sweetness of her disposition, that many great lords sought her in marriage, but obtained no reply, for Rolandine's father was so fond of his money that he neglected the establishment of his daughter. On the other hand, she was so little in favour of her mistress that she was not wooed by those who wished to ingratiate themselves with the queen. Thus, through the negligence of her father and the disdain of her mistress, this poor young lady remained long unmarried. At last she took this sorely to heart, not so much from eagerness to be married, as from shame at not being so. Her grief reached such a pitch that she forsook the pomp and mundane pursuits of the court to occupy herself only with prayer and some little handiworks. In this tranquil manner she passed her youth, leading the most blameless and devout of lives.

When she was approaching her thirtieth year, she became acquainted with a gentleman, a bastard of an

illustrious house, and one of the best-bred men of his day, but ill endowed by fortune, and of so little comeliness that no one but herself would have readily chosen him for a lover. As this poor gentleman had remained solitary like herself, and as the unfortunate naturally seek each other's society, he one day accosted Rolandine. There being a strong similitude between them in point of temperament and fortune, they poured their griefs into each other's ears, and that was the beginning of a very intimate friendship between them. Seeing that they both laboured under the same misfortune, they everywhere sought each other out for mutual consolation, and thus they became more and more attached to each other to an extraordinary degree. Those who had known Rolandine so coy that she would hardly speak to anyone were shocked to see her every moment with the bastard, and told her *gouvernante* that she ought not to permit such long conversations. The *gouvernante* spoke to Rolandine on the subject, telling her that it was taken amiss that she should be on such familiar terms with a man who was neither rich enough to marry her, nor good-looking enough to be loved. Rolandine, who had hitherto been reproved for her austerity rather than for her mundane ways, replied, "You see, mother, that I cannot have a husband of my own quality. I have hitherto always attached myself to the young and good-looking; but as I am afraid of falling into the pit into which I have seen so many fall, I now attach myself to this gentleman, who, as you know, is so correct and so virtuous that he never talks to me but of seemly things. What harm, then, do I do to you, and to those who make a talk about it, consoling my sorrows by means of an innocent converse?"

The poor woman, who loved her mistress more than

herself, made answer, "I see plainly, mademoiselle, that you are right, and that your father and your mistress do not treat you as you deserve. But since this acquaintance gives rise to remarks which are not to the advantage of your honour, you ought to break it off, though the man were your own brother."

"I will do so, since such is your advice," replied Rolandine, weeping, "but it is very hard to have no consolation in the world."

The bastard came to see her as usual, but, with tears in her eyes, she related to him in detail all that her *gouvernante* had said to her, and begged him not to visit her any more until this tattle should have subsided; and he complied with her entreaty. Both of them having lost their consolation through this separation, they began to feel an uneasiness such as neither had ever before experienced. Her whole time was spent in prayer, fasting, and journeying; for the sentiment of love, so totally new to her, caused her such agitation that she did not know a moment's rest. The bastard was not in a much better plight; but as he had made up his mind to love her and try to obtain her for a wife, and saw that it would be a very glorious thing for him to succeed in the attempt, his only thought was how he should press his suit, and how he should secure the *gouvernante* in his interest. To this end he represented to her the deplorable condition of her mistress, who was wilfully deprived of all consolation. The good woman thanked him with tears for the interest he took in her mistress's welfare, and cast about with him for means to enable him to have an interview with her. It was arranged between them that Rolandine should pretend to be troubled with a headache, which made all noise insupportable to her; and that when her companions left her in her chamber,

the bastard and she might remain alone, and converse together without restraint. The bastard, delighted with the expedient, gave himself up entirely to the guidance of the *gouvernante*, and in this way he was enabled to talk with his mistress whenever he pleased.

But this pleasure was not of long duration ; for the queen, who disliked Rolandine, asked what she was doing in her chamber. Some one replied that she had a headache ; but somebody else, either disliking her absence or wishing to cause her annoyance, said that the pleasure she took in conversing with the bastard would be sure to cure her headache. The queen, who regarded as mortal sins in Rolandine what would have been venial sins in others, sent for her, and forbade her ever to speak to the bastard, except in her own chamber or hall. Rolandine professed obedience, and replied, that had she known that the bastard, or anyone else, was displeasing to her majesty, she would never have spoken to him. At the same time, she was inwardly resolved to find out some other expedient, of which the queen should know nothing. As she fasted on Wednesdays, Fridays, and Saturdays, and did not quit her chamber, she took care to be visited on those days by the bastard, whom she was beginning to love greatly, and had time to talk with him in presence of her *gouvernante* whilst the others were at supper. The less time they had at their disposal, the more fervid and impassioned was their language ; for they stole the time for mutual conversation, as the thief steals something precious. But there is no secret which is not found out at last. A varlet, having seen the bastard come in one day, mentioned it in a place where it failed not to be repeated, till it reached the ears of the queen, who put herself into such a towering passion that the bastard never afterwards durst enter the chamber of

the demoiselles. He often pretended to go a journey, in order to have opportunity to see the object of his affections, and every evening he used to return to the chapel of the château, dressed sometimes as a Cordelier, sometimes as a Jacobin, and always so well disguised that no one knew him except Rolandine and her gouvernante, who failed not at once to accost the good father.

The bastard, feeling assured that Rolandine loved him, did not scruple to say to her one day, "You see, mademoiselle, to what I expose myself for your service, and how the queen has forbidden you to speak to me. You see, too, that nothing is farther from your father's thoughts than disposing of you in marriage. He has refused so many good offers that I know no one far or near who can have you. I know that I am poor, and that you could not marry a gentleman who was not richer than myself; but if to have a great deal of love were to be rich, I should think myself the most opulent man in the world. God has given you great wealth, and the expectation of still greater. If I were so happy as to be chosen by you for your husband, I would be all my life your spouse, your friend, and your servant. If you marry one who is your own equal—and such a one, I think, will not easily be found—he will insist on being the master, and will have more regard to your wealth than to your person, to beauty than to virtue; he will enjoy your wealth, and will not treat you as you deserve. My longing to enjoy this contentment, and my fear that you will have none with another, oblige me to entreat that you will make me happy, and yourself the best-satisfied and best-treated wife in the world."

Rolandine, hearing from her lover's lips the declaration she had made up her mind to address to him, replied, with a glad face, "I rejoice that you have antic-

ipated me, and have said to me what I have long resolved to say to you. Ever since I have known you, now two years, not a moment has passed in which I have not thought over all the arguments that could be adduced in your favour and against you; but at last, having resolved to engage in matrimony, it is time that I should make a beginning, and choose the man with whom I think I can pass my life with most quiet and satisfaction. I have had as suitors men of good figure, wealthy, and of high birth; but you are the only one with whom it seems to me that my heart and mind can best agree. I know that in marrying you I do not offend God, but that, on the contrary, I do what he commands. As for my father, he has so much neglected the duty of establishing me, and has rejected so many opportunities, that the law empowers me to marry without his having a right to disinherit me; but even should I have nothing but what belongs to myself, I shall esteem myself the happiest woman in the world in having such a husband as you. As for the queen, my mistress, I need make no scruple of disobeying her to obey God, since she has not scrupled to frustrate all the advantages that offered themselves to me during my youth. But to prove to you that my love for you is founded on honour and virtue, I require your promise that, in case I consent to the marriage you propose, you will not ask to consummate it until after the death of my father, or until I shall have found means to obtain his consent."

The bastard having promised this with alacrity, they gave each other a ring in pledge of marriage, and exchanged kisses in the church before God, whom they called to witness their mutual promise; and never afterwards was there anything between them of a more inti-

mate nature than kisses. This slight satisfaction quite contented these two perfect lovers, who were a long time without seeing each other, or ever giving way to mutual suspicion. There was hardly a place where honour was to be acquired to which the bastard did not repair, being assured that he could never be poor, since God had bestowed on him a rich wife ; and she, during his absence, so faithfully preserved that perfect affection for him, that she made no account of any other man. There were some who sought her in marriage, and had for answer that, having been so long unmarried, she was resolved to remain so forever. This reply obtained such publicity that it reached the ears of the queen, who asked her the reason of such language. Rolandine replied that it was dictated by obedience ; that she well knew her majesty had never chosen to marry her when very advantageous matches had offered ; and that age and patience had taught her to be content with her present condition. Whenever marriage was mentioned to her, she always replied to the same effect.

The war being ended, and the bastard having returned to court, she did not speak to him before others, but always in the church under pretext of confession, for the queen had forbidden both of them, on pain of their lives, ever to converse except in public. But virtuous love, which fears no prohibitions, was more ingenious in suggesting to them means and opportunity to meet and converse than their enemies in hindering them. There was no monastic habit which the bastard did not successively assume ; and by that means their intercourse was always agreeably maintained, until the king went to one of his country seats near Tours, which was so situated that the ladies could not go on foot to any other church than that of the château, which had such

an exposed confessional that the confessor would have easily been recognized. But as often as one opportunity failed them, love furnished them with another. At that very time there came to the court a lady nearly related to the bastard. She and her son were lodged in the king's residence ; and the young prince had a projecting chamber, detached as it were from the king's apartments, and so placed that from his window one could see and speak to Rolandine, their windows being exactly at the angle of the main building and the wing. The chamber which was over the king's hall was that of Rolandine and the other ladies of honour. Rolandine, having frequently seen the young prince at the window, sent word of the fact by her *gouvernante* to the bastard. The latter, having reconnoitred the ground, pretended to take great pleasure in reading the book of the Knights of the Round Table, which was one of those belonging to the prince ; and towards dinner-hour he used to beg a *valet-de-chambre* to let him in, and leave him shut up in the chamber to finish reading his book. The valet, knowing him to be his master's relation, and a gentleman to be trusted, let him read as much as he pleased. Rolandine, on her part, used to come to her window, and in order to be free to remain there the longer, she pretended to have a sore leg ; and she took her meals so early that she had no need to go to the table of the ladies of honour. She also bethought her of working at a crimson silk coverlet, which she hung at the window, where she was very glad to be left alone to converse with her husband, who spoke in such a manner that no one could overhear them. When he saw anyone coming she coughed, and made signs to the bastard to retire. Those who had orders to watch them were persuaded that there was no love between them,

for she never quitted a chamber in which he certainly could not see her, the entrée being forbidden him.

The mother of the young prince, being one day in her son's chamber, placed herself at the window where lay the big book. Presently one of Rolandine's companions in office, who was at the window of their chamber, saluted the lady. The latter asked her how Rolandine was. The other replied that she should see her if she pleased, and made her come to the window in her nightcap. After some conversation about Rolandine's illness, both parties retired. The lady casting her eyes on the big book of the Round Table, said to the valet-de-chambre who had charge of it, "I am astonished that young people give up their time to reading such follies." The valet-de-chambre replied that he was still more surprised that persons of ripe years, and who passed for sensible people, were more attached to them than the young; and thereupon he told her, as a curious fact, how the bastard, her relation, spent four or five hours every day in reading that book. The lady at once guessed the reason, and ordered the valet-de-chambre to conceal himself, and watch narrowly what the bastard did. The valet-de-chambre executed his commission, and found that, instead of reading, the bastard planted himself at the window, and that Rolandine came and talked with him. He even overheard many expressions of their love, which they thought they had so well concealed. Next day, the valet having told his mistress what he had seen and heard, she sent for her cousin, the bastard, and after some sharp remonstrances, forbade him evermore to place himself at that window. In the evening she spoke to Rolandine, and threatened she would inform the queen if she persisted in that foolish attachment. Rolandine, without losing her presence of

mind, replied that, whatever the lady might have been told, she had not spoken to the bastard since she had been prohibited from doing so by her mistress, as her companions and her servants could witness. As for the window of which the lady spoke, she had never talked there with the bastard.

The lover, now fearing lest his intrigue should be exposed, withdrew from the danger, and absented himself for a long time from court, but not without writing to Rolandine, which he managed to do with such address that, in spite of all the queen could do, Rolandine heard from him twice a week. In the first instance he employed a monk to convey his letters ; but this means failing, he sent a little page, dressed sometimes in one colour, sometimes in another. The page used to post himself at the places through which the ladies passed, and, mingling with the other servants, found means always to deliver his letters to Rolandine. The queen going into the country, one of those persons whom she had charged to be on the watch regarding this affair recognized the page, and ran after him ; but the page, who was a cunning lad, darted into the house of a poor woman, who was boiling her pot, and instantly thrust his letters into the fire. The gentleman who pursued him, having caught and stripped him naked, searched him all over, but, finding nothing, let him go. When the page was gone, the good woman asked the gentleman why he had searched the poor boy in that manner. He replied that it was because he believed the boy had letters about him. " You were not likely to find them," she said : " he had hidden them too well." " Where, pray ?" inquired the gentleman, who now made sure of having them. He was quite confounded when he heard that they were burnt, and saw that the page had been too clever

for him. However, he went at once and told the queen what he had ascertained.

The bastard, not being able to employ the page any more, sent in his stead an old domestic, who, without caring for the threats of death which he well knew the queen had proclaimed against all who should meddle in this affair, undertook to convey the letters to Rolandine. Having entered the château, he stationed himself at a door which was at the foot of a great staircase used by all the ladies, but a valet, who had formerly known him, recognized him at once, and denounced him to the queen's maître d' hôtel, who gave orders for his instant arrest. The wary servant, seeing that he was watched, turned to the wall, under a certain pretence, tore his letters into the smallest possible pieces, and threw them behind the door. Immediately afterwards he was arrested and searched, but nothing being found on him, he was interrogated upon oath as to whether he had not carried letters. Nothing was left untried in the way of promises or threats to make him confess the truth, but, in spite of all they could do, they could never get anything out of him. The unsatisfactory result was reported to the queen ; but some one having thought of looking behind the door found there the fragments of the letters. The king's confessor was sent for ; and having arranged all the pieces on a table, he read the whole of the letter, in which the secret marriage was plainly revealed, for the bastard called Rolandine his wife. The queen, who was not of a humour to conceal her neighbour's fault, made a great noise about the matter ; and insisted on every means being employed to make the man confess the truth respecting the letter, the identity of which he could not deny ; but say to him or show him what they would, there was no possibility of making him avow any-

thing. Those who had been commissioned in this matter took him to the edge of the river, and put him into a sack, telling him that he lied to God and the queen, contrary to the proved truth. Choosing rather to die than to betray his master, he asked for a confessor, and after having set his conscience right, he said to them, "I pray you, sir, to tell the bastard, my master, that I commend to him my wife and my children, and that I die with a good heart for his service. Do with me what you please, and be assured that you will never extract anything from me to my master's disadvantage." Then, to frighten him more, they threw him into the water shut up as he was in the sack, and shouted to him that his life should be saved if he would speak the truth; but seeing that he made no reply, they took him out of the water, and reported his firm behaviour to the queen. "Neither the king nor myself," said her majesty, "is so fortunate in servants as the bastard, who has not wherewithal to reward them." She did all she could to engage the worthy fellow in her service, but he would never quit his master, until the latter permitted him to enter the service of the queen, in which he lived happy and contented.

Having discovered the secret marriage by means of the intercepted letter, the queen sent for Rolandine, and with great violence of manner called her several times wretch instead of cousin, upbraiding her with the dishonour she had done to her house, and to her who was her mistress, in having thus married without her consent. Rolandine, who was long aware of the little kindness the queen entertained for her, fully returned that feeling. As there was no love between them, fear no longer availed; and as Rolandine saw plainly that a reprimand so publicly given was prompted less by regard for her than by the wish to put her to shame, and that

the queen was more pleased in mortifying her than grieved to find her in fault, she replied, with an air as calm and composed as that of the queen was agitated and passionate, "If you did not know your own heart, madam, I would set before you the bad feeling you have long entertained towards my father and me; but you know it so well, that you will not be surprised to hear that it is not a secret for anybody. For my part, madam, I have seen and felt it to my cost. If you had been as kind to me as to those who are not so nearly related to you, I should now be married in a manner that would do honour both to you and to me; but you have forsaken me, and not shown me the least mark of favour, so that I have missed all the good offers I have had through my father's negligence and the little account you have made of me. This unkind treatment threw me into such despair that, if my health had been strong enough to endure the austerities of a convent, I would gladly have entered one to escape from the continual vexations which your harshness caused me. In the midst of this despondency I became acquainted with one who would be of as good a house as myself, if the love of two persons was as much esteemed as the matrimonial ring; for you know that his father would take precedence of mine. He has long loved and cheered me; but you, madam, who have never forgiven me the least fault, or praised any good act I may have done, though you knew by experience it was not my wont to talk of love and mundane vanities, and that I lived a more religious life than any other of your servants, you have not hesitated from the first to take offence at my speaking to a gentleman as unfortunate as myself, and in whose friendship I sought nothing else than consolation of mind. When I saw that I was entirely deprived of this, my despair was so great that I resolved to

seek my repose with as much solicitude as you took to deprive me of it. From that very hour we interchanged promises of marriage which were sealed with a ring. It seems to me, then, madam, that you wrong me in calling me wicked. The great and perfect friendship which subsists between the bastard and myself would have given me occasion to do wrong if I had been so disposed, yet we have never gone further than kissing, it being my conviction that God would do me the grace to obtain my father's consent before the consummation of our marriage. I have done nothing against God or against my conscience. I have waited till the age of thirty to see what you and my father would do for me ; and my youth has been passed in such chastity and virtue that no one in the world can justly cast the least reproach upon me in that respect. Finding myself on the decline, and without the hope of obtaining a husband of my own rank, reason determined me to take one according to my taste, not for the lust of the eyes, for, as you know, he whom I have chosen is not comely ; nor yet for that of the flesh, since there has been no consummation ; nor for the pride and ambition of this life, for he is poor, and of little preferment ; but I have had regard purely and simply to the virtue and good qualities he possesses, as to which all the world is constrained to do him justice, and to the great love he has for me, which affords me the hope of enjoying quiet and contentment with him. After having maturely considered the good and the evil which might result to me, I took the course which appeared to me the best, and finally resolved, after two years' examination, to end my life with him ; and this I so fully resolved that no torments which could be inflicted upon me, nor death itself, could make me change my purpose. So, madam, I beseech you to excuse in me

what is highly excusable, as you very well know, and leave me to enjoy the peace and quiet I expect to find with him."

The queen, unable to make any reasonable reply to language so resolute and so true, could only renew her passionate chiding and abuse, and bursting into tears, "Wretch," she said, "instead of humbling yourself, and testifying repentance for the fault you have committed, you speak with audacity, and, instead of blushing, you do not so much as shed one tear ; thereby giving plain proof of your obstinacy and hardness of heart. But if the king and your father do as I would have them, they will put you in a place where you will be constrained to hold other language."

"Since you accuse me, madam, of speaking with audacity," replied Rolandine, "I am resolved to say no more, unless you are pleased to permit me to speak." The queen having given her permission, she continued : "It is not for me, madam, to speak to you with audacity. As you are my mistress, and the greatest princess in Christendom, I must always entertain for you the respect which is your due ; and it has never been my intention to depart from it. But as I have no advocate but the truth, and as it is known to myself alone, I am obliged to speak it boldly, in the hope that if I have the good fortune to make you thoroughly cognizant of it, you will not believe me to be such as you have been pleased to call me. I am not afraid that any mortal creature should know in what manner I have conducted myself in the affair which is laid to my charge, for I know that I have not done anything contrary either to God or to my honour. This, madam, is what makes me speak without fear, being well assured that He who sees my heart is with me ; and with such a judge on my side, I should be

wrong to fear those who are subject to his judgment. Wherefore should I weep, madam, since honour and conscience do not upbraid me ? As to repentance, madam, I am so far from repenting of what I have done that were it to be done again, I would do it. It is you, madam, who have great reason to weep, both for the wrong you have done me in the past, and for that which you now do me in censuring me publicly for a fault of which you are more guilty than I. If I had offended God, the king, you, my kindred, and my conscience, I ought to testify my repentance by my tears ; but I ought not to weep for having done an act that is good, just, and holy, which would never have been spoken of but with honour, if you, madam, had not prematurely divulged it, and given it an air of culpability : thereby plainly showing that you are more bent on dishonouring me than on preserving the honour of your house and your kindred. But since it is your pleasure, madam, to act thus, it is not for me to gainsay you. Innocent as I am, I shall feel no less pleasure in submitting to the punishment you may choose to inflict upon me than you in imposing it. You and my father, madam, have but to say what you desire that I should suffer, and you shall be promptly obeyed. I reckon upon it, madam, that he will not be backward in this ; and I shall be very glad if he will share your sentiments, and if, after having agreed with you in the negligence he has shown in providing for my welfare, he imitates your activity now that the question is how to do me harm. But I have another Father in Heaven, who, I hope, will give me patience to endure the evils I see you are preparing for me ; and it is in Him alone I put my whole trust."

The queen, bursting with rage, gave orders that Rolandine should be taken out of her sight, and shut up

alone in a chamber where she should not be allowed to speak to anyone. Nevertheless, her *gouvernante* was left with her, and through her it was that Rolandine made known her present condition to the bastard, asking his advice at the same time as to what she should do. The bastard, believing that the services he had rendered to the king would be counted for something, repaired at once to the court. He found the king at the chase, told him the truth of the matter, reminded him of his poverty, and besought his majesty to appease the queen and permit the consummation of the marriage. The king made no other reply than to say "Do you assure me that you have married her?"

"Yes, sire," replied the bastard, "by words and by presents only; but if your majesty pleases, the ceremony shall be completed."

The king looked down, and without saying another word returned to the *château*. On arriving there, he called for the captain of his guards, and ordered him to arrest the bastard. However, one of the friends of the latter, who guessed the king's intention, sent him warning to get out of the way, and retire to one of his houses which was not far off, promising that if the king should send in search of him, as he expected would be the case, he should have prompt notice, so that he might quit the kingdom; and that, should matters be more favourable, he would send him word to return. The bastard took his friend's advice, and made such good speed that the captain of the guards did not find him.

Meanwhile, the king and queen having conferred together as to what should be done with the poor lady who had the honour to be their relation, it was decided, at the queen's suggestion, that she should be sent back to her father, who should be made acquainted with the

truth of the matter. Before she went away, several ecclesiastics and people of sage counsel went to see her, and represented to her that, being engaged only by word of mouth, the marriage could easily be dissolved, provided both parties were willing, and that it was the king's pleasure she should do so, for the honour of the house to which she belonged; but she replied that she was ready to obey the king in all things, provided conscience was not implicated; but what God had joined, men could not put asunder. She besought them not to ask of her a thing so unreasonable. "If the love and the good-will which are founded only on the fear of God," she added, "are a true and solid bond of marriage, then am I so closely bound that neither steel, nor fire, nor water can loose me. Death alone can do so, and to it alone will I surrender my ring and my oath; so, gentlemen, I beg you will say no more to me on the subject." She had so much steadfastness, that she would rather die, and keep her word, than live after having broken it.

This resolute reply was reported to the king, who, seeing that it was impossible to detach her from her husband, gave orders that she should be taken away to her father's; and thither she was carried, with such little ceremony or regard to her quality, that none who saw how she was treated could restrain their tears. She had transgressed, indeed; but her punishment was so great, and her fortitude so singular, that they made her fault seem a virtue. Her father, on hearing this disagreeable news, would not see his daughter, but sent her away to a castle situated in a forest, and which he had formerly built for a reason well worthy to be narrated. There she was for a long time a prisoner, and every day she was told, by her father's orders, that if she would renounce her husband he would treat her as his daughter,

and set her at liberty. But nothing could shake her constancy. One would have thought she made pleasant pastime of her sufferings, to see how cheerfully she bore them for the sake of him she loved.

What shall I say here of men ? The bastard, who was under such obligations to her, fled to Germany, where he had many friends, and showed by his inconstancy that he had attached himself to Rolandine through avarice and ambition rather than through real love ; for he became so enamoured of a German lady that he forgot to write to her who was suffering so much for his sake. However cruel fortune was towards them, she yet left it always in their power to write to each other ; but this sole comfort was lost through the bastard's inconstancy and negligence, whereat Rolandine was distressed beyond measure. The few letters he did write were so cold and so different from those she had formerly received from him, that she felt assured some new amour had deprived her of her husband's heart, and done what vexations and persecutions had been incapable of effecting. But her love for him was too great to allow of her taking any decisive step on mere conjectures. In order, therefore, to know the truth, she found means to send a trusty person, not to carry any letters or messages to him, but to observe him, and make careful inquiries. This envoy, on his return, informed her that the bastard was deeply in love with a German lady, and that it was said she was very rich, and that he wished to marry her. So extreme was poor Rolandine's affliction on learning this news, that she fell into a dangerous illness. Those who were aware of its cause told her, on the part of her father, that since the bastard's inconstant and dastardly behaviour were known, she had a perfect right to abandon him ; and they tried hard to persuade her to do so. But it

was in vain they tormented her ; she remained unchanged to the end, displaying alike the greatness of her love and of her virtue. In proportion as the bastard's love diminished, Rolandine's augmented, the latter gaining as it were all that the former lost. Feeling that in her bosom alone was lodged all the love that had formerly dwelt in two, she resolved to cherish it until the death of the one or the other.

The divine goodness, which is perfect charity and true love, took pity on her sorrows, and had so much regard for her patience that the bastard died soon after, in the midst of his wooing of another woman. The news being brought her by persons who had been present at his burial, she sent to her father, begging he would be so good as to allow her to say a few words to him. Her father, who had never spoken to her during the whole time of her captivity, went to her forthwith. After having heard her plead her justification at very great length, instead of condemning and thinking of killing her, as he had often threatened, he embraced her, and said, with swimming eyes, " You are more just than I, my daughter, for if you have committed a fault, I am the principal cause of it. But since it has pleased God that things should happen thus, I will try to make amends for the past." Accordingly, he took her home, and treated her as his eldest daughter.

A gentleman who bore the name and the arms of the family at last sought her in marriage. This gentleman, who was very prudent and virtuous, often saw Rolandine, and conceived so much esteem for her that he praised her for what others blamed, persuaded as he was that she acted only upon virtuous principles. The chevalier being liked both by the father and the daughter, the marriage was forthwith concluded. It is true that a brother she

had, and who was the father's sole heir, would never give her a portion of the family wealth, under pretext that she had been wanting in obedience to her father; after whose death he treated her so cruelly that she and her husband, who was a younger son, found it a hard matter to subsist. But God provided a remedy, for the brother, who wished to retain all, died, leaving behind him both his own wealth and that of his sister, which he unjustly retained. By this means Rolandine and her husband were raised to great affluence. They lived honourably, according to their quality, were grateful for the favours bestowed on them by Providence, had much love for one another, and, after they had brought up two sons, with whom it pleased God to bless their marriage, Rolandine joyfully yielded up her soul to Him in whom she had always put her whole trust.*

Ladies, let the men who regard us as inconstancy's very self show us a husband like the wife of whom I have been telling you, one who had the same goodness, fidelity, and constancy. I am sure they will find the task so very hard that I will acquit them of it altogether, rather than put them to such infinite pain. As for you, ladies, I beg that, for the maintenance of your dignity,

* The Bibliophiles Français have clearly enough identified the persons in this story. The Queen of France is the celebrated Anne of Bretagne, wife of Charles VIII. and of Louis XII. Rolandine is Anna de Rohan, third child and eldest daughter of Jean II., Viscount of Rohan, Count of Porhoet, Leon, and La Garnache. She married, in 1517, Pierre de Rohan, Baron of Frontenay, by whom she had two sons. The bastard appears to have been Jean, Bastard of Angoulême, legitimized in 1458 by Charles VII.; and the lady, the mother of the young prince, who forbade the bastard to continue his interviews with Rolandine at the window, and who must, therefore, have had a certain right to command him, was probably Louise of Savoy.

you will either not love at all, or love as perfectly as this demoiselle. Do not say that she exposed her honour, since by her firmness she has been the means of so augmenting ours.

"It is true, Oisille," said Parlamente, "that your heroine was a woman of a very lofty spirit, and the more commendable for her steadfastness as she had to do with an unfaithful husband, who wished to quit her for another."

"That, I think," said Longarine, "must have been the hardest thing for her to bear; for there is no burden so heavy which the love of two persons who are truly united may not bear with ease and comfort; but when one of the two deserts his duty, and leaves the whole burden to the other, the weight becomes insupportable."

"You ought then to have pity on us," said Geburon, "since we have to bear the whole weight of love, and you will not so much as help with a finger-end to ease the burden."

'The burdens of the man and of the woman are often different,' observed Parlamente. "The wife's love, founded on piety and virtue, is so just and reasonable, that he who is untrue to the duties of such a friendship ought to be regarded as a dastard, and wicked in the sight of God and man. But as men love only with a view to pleasure, women, who in their ignorance are always the dupes of wicked men, often engage themselves too deeply in a commerce of tenderness; but when God makes known to them the criminal intentions of those whom they supposed to entertain none but good ones, they may break off with honour, and without damage to their reputation, for the shortest follies are always the best."

"That is a mere whim of your own," said Hircan, "to assert that virtuous women may honourably cease to love men, whilst the latter may not in like manner cease to love women; as if the heart of the one sex was different from that of the other. For my part, I am persuaded that, in spite of diversity in faces and dresses, the inclinations of both are the same; the only difference is that the more hidden guilt is the worse."

"I am very well aware," said Parlamente, with some anger, "that in your opinion the least guilty women are those whose guilt is known."

"Let us change the subject," interrupted Simon-tault, "and dismiss that of the heart of man and of woman by saying that the best of them is good for nothing. Let us see to whom Parlamente will give her voice."

"To Geburon," she said.

"Since I have begun with mentioning the Cordeliers," said he, "I must not forget the monks of St. Benedict, and cannot forbear relating what happened in my time to two of these good fathers; at the same time, let not what I am going to tell you of a wicked monk hinder you from having a good opinion of those that deserve it. But as the Psalmist says that *all men are liars*, and that *there is none that worketh righteousness, no not one*, it seems to me that one cannot fail to esteem a man such as he is. In fact, if there is good in him, it is to be attributed, not to the creature but to Him who is the principle and the source of all good. Most people deceive themselves in giving too much to the creature, or in too much esteeming themselves. And that you may not suppose it impossible to find extreme concupiscence under an extreme austerity, I will relate to you a fact which happened in the time of King Francis I."

NOVEL XXII.

A prior tries every means to seduce a nun, but at last his villainy is discovered.

THERE was at St. Martin-des-Champs, at Paris, a prior, whose name I will not mention, because of the friendship I once bore him. He led so austere a life until the age of fifty, and the fame of his sanctity was so strong throughout the kingdom, that there was no prince or princess who did not receive him with veneration when he paid them a visit. No monastic reform was effected in which he had not part ; and he received the name of the “Father of true monasticism.” He was elected visitor of the celebrated society of the Ladies of Fontevault, who were in so much awe of him that when he came to any of their convents the nuns trembled with fear, and treated him just as they might have treated the king, hoping thereby to soften his rigour towards them. At first, he did not wish that such deference should be paid him ; but as he approached his fifty-fifth year, he at last came to like the honours he had refused in the beginning ; and coming by degrees to regard himself as the public property of the religious societies, he was more careful to preserve his health than he had been. Though he was bound by the rules of his order never to eat meat, he granted himself a dispensation in that respect, a thing he would never do for anyone else, alleging as his reason that the whole burden of the brethren’s spiritual interests rested upon him. Accordingly, he pampered himself, and to such good purpose

that from being a very lean monk he became a very fat one.

With the change in his manner of living a change took place in his heart also, and he began to look at faces on which he had before made it matter of conscience to cast his eyes casually. By dint of looking at beauties, rendered more desirable by their veils, he began to lust after them. In order to satisfy his unholy passion he changed from a shepherd into a wolf ; and if he found an Agnes in any of the convents under his jurisdiction, he failed not to corrupt her. After he had long led this wicked life, Divine goodness, taking pity on the poor misused sheep, was pleased to unmask the villain, as you shall hear.

He had gone one day to visit a convent near Paris named Gif, and while he was confessing the nuns, there came before him one named Sister Marie Herouet, whose sweet and pleasing voice indicated that her face and heart were not less so. The mere sound inspired the good father with a passion exceeding all he had ever felt for other nuns. In speaking to her he stooped down to look at her, and seeing her mouth so rosy and charming, he could not help lifting up her veil to satisfy himself if her eyes corresponded to the beauty of her lips. He found what he sought, and noted it so well that his heart became filled with a most vehement ardour ; he lost his appetite for food and drink, and even all countenance, in spite of his efforts to dissemble. On his return to his priory there was no rest for him. He passed his days and nights in extreme disquietude, his mind continually occupied in devising means to gratify his passion, and make of this nun what he had made of so many others. As he had observed that she possessed steadiness of character and quickness of perception, the thing ap-

peared to him hard to accomplish. Conscious, moreover, that he was ugly and old-looking, he resolved not to attempt to win her by soft words, but extort from her by fear what he could not hope to obtain for love.

With this intention, he returned a few days after to the convent of Gif, and displayed more austerity there than ever he had done before, angrily rating all the nuns. One did not wear her veil low enough; another carried her head too high; another did not make obeisance properly like a nun. So severe was he with regard to all these trifles, that he seemed as terrible as the picture of God on the day of judgment. Being gouty, he was much fatigued in visiting all parts of the convent, and it was about the hour of vespers (an hour assigned by himself) that he reached the dormitory. The abbess told him it was time to say vespers. "Have them said, mother," replied the prior, "for I am so tired that I will remain here, not to repose, but to speak to Sister Marie about a scandalous thing I hear of her; for I am told that she babbles like a worldling." The prioress, who was aunt to Sister Marie's mother, begged that he would chapter her soundly, and left her in the hands of the prior, quite alone, except that a young monk was with him.

Left alone with Sister Marie, he began by lifting up her veil, and bidding her look in his face. Sister Marie replied that her rule forbade her to look at men. "That is well said, my daughter," said the prior, "but you are not to believe that monks are men."

For fear, then, of being guilty of disobedience, Sister Marie looked at him, and thought him so ugly that it seemed to her more a penance than a sin to look at him. The reverend father, after talking of the love he bore her, wanted to put his hands on her breasts. She re-

pulsed him as she ought ; and the reverend father, vexed at so unwonted a beginning, exclaimed in great anger, "What business has a nun to know that she has breasts?"

"I know that I have," replied Sister Marie ; "and I am very certain that neither you nor anyone else shall ever touch them. I am neither young enough nor ignorant enough not to know what is a sin and what is not so."

Seeing, then, that he could not compass his designs in that way, he had recourse to another expedient, and said, "I must declare my infirmity to you, my daughter ; I have a malady which all the physicians deem incurable, unless I delight myself with a woman whom I passionately love. I would not for my life commit a mortal sin ; but even should it come to that, I know that simple fornication is not to be compared to the sin of homicide. So if you love my life, you will hinder me from dying, and save your own conscience."

She asked him what sort of diversion it was that he contemplated ; to which he replied that she might rest her conscience on his, and he assured her that he would do nothing which would leave any weight on either. To let her judge by the preliminaries what sort of pastime it was he asked of her, he embraced her and tried to throw her on a bed. Making no doubt then of his wicked intention, she cried out, and defended herself so well that he could only touch her clothes. Seeing, then, that all his devices and efforts were fruitless, like—I will not say a madman, but like a man without conscience or reason, he put his hand under her robe, and scratched all that came under his nails with such fury that the poor girl, shrieking with all her might, fell in a faint. The abbess, hearing her cries, ran to the dormitory, reproaching herself for having left her relation alone with the reverend father. She stood for a moment at

the door to listen, but, hearing her niece's voice, she pushed open the door, which was held by the young monk. When she entered the dormitory, the prior, pointing to her niece, said, " You did wrong, mother, not to acquaint me with Sister Marie's constitution : for, not knowing her weakness, I made her stand before me, and while I was reprimanding her, she fainted away, as you see."

Vinegar and other remedies being applied, Sister Marie recovered from her faint ; and the prior, fearing lest she should tell her aunt the cause of it, found means to whisper in her ear, " I command you, my daughter, on pain of disobedience and eternal damnation, never to speak of what I have done to you. It was my great love for you that made me do it ; but since I see that you will not respond to my passion, I will never mention it to you while I live. I may, however, assure you, for the last time, that if you will love me I will have you chosen abbess of one of the best abbeys in this kingdom."

She replied that she would rather die in perpetual imprisonment than ever have any other friend than Him who had died for her on the cross ; deeming herself happier in suffering all ills with Him than in enjoying without Him all the pleasures the world can afford. She warned him once for all not to speak to her any more in that manner, if he did not wish her to complain of it to the abbess ; but if he desisted, she would say nothing of what was past. Before this bad shepherd withdrew, in order to appear quite different from what he was in reality, and to have the pleasure of again gazing on her he loved, he turned to the abbess and said, " I beg, mother, that you will make all your daughters sing a *Salve Regina* in honour of the Virgin, in whom I rest my hope." The *Salve Regina* was sung ; and all the while the fox

did nothing but weep, not with devotion, but with regret at having so ill succeeded. The nuns, who attributed his emotion to the love he felt for the Virgin Mary, regarded him as a saint; but Sister Marie, who knew his hypocrisy, prayed to God in her heart to confound a villain who had such contempt for virginity.

The hypocrite returned to St. Martin's, carrying with him the criminal fire which consumed him day and night, and occupied his mind only in trying to find means for accomplishing his unrighteous end. Being afraid of the abbess, whose virtue he was aware of, he thought he could not do better than remove her from that convent. With that view, he went to Madame de Vendôme, who was then residing at La Fère, where she had built and endowed a convent of the order of St. Benedict, named Mont d'Olivet. In his professed character of a sovereign reformer, he represented to her that the abbess of Mont d'Olivet was not capable of governing such a community. The good lady begged him to name one who should be worthy to fill that office. This was just what he wanted, and he at once recommended her to take the abbess of Gif, whom he depicted to her as the abbess of the greatest capacity in France. Madame de Vendôme sent for her forthwith, and gave her the government of her convent of Mont d'Olivet; whilst the prior, who commanded the suffrages of all the communities, had one who was devoted to him elected abbess of Gif.

This being done, he went to the convent to try once more if by prayers or promises he could prevail over Sister Marie. He succeeded no better than the first time, and returning in despair to St. Martin's, he there contrived more villany. As much with a view to accomplish his original purpose as to be revenged on the uncomplying nun, and for fear the affair should obtain

publicity, he had the relics stolen from the convent of Gif by night, accused the confessor of the convent, an aged and worthy monk, of having committed the theft, and imprisoned him at St. Martin's. Whilst he kept him there he suborned two witnesses, who deposed that they had seen the confessor and Sister Marie committing an infamous and indecent act in a garden; and this he wanted to make the old monk confess. The good man, who knew all the prior's tricks, begged him to assemble the chapter, and said he would state truly all he knew in presence of the monks. This demand he took care not to grant, fearing lest the confessor's justification should condemn himself; but finding the latter so invincibly steadfast, he treated him so ill that some say he died in prison; others say that the prior forced him to unfrock and quit the realm. Be it as it may, he was never seen afterwards.

The prior, having, as he thought, such a great hold on Sister Marie, went to Gif, where the abbess his creature never disputed a word that fell from his lips. He began by exercising his authority as visitor, and summoned all the nuns one by one, that he might hear them in chamber in form of confession and visitation. Sister Marie, who had lost her good aunt, having at last appeared in her turn, he began by saying to her, "You know, Sister Marie, of what a crime you are accused; and consequently you know that the great chastity you affect has availed you nothing, for it is very well known that you are anything but chaste."

"Produce my accuser," replied Sister Marie, undauntedly, "and you will see how he will maintain such a statement in my presence."

"The confessor himself has been convicted of the fact, and that must be proof enough for you," returned the prior.

"I believe him to be such a good man," said Sister Marie, "that he is incapable of confessing such a falsehood. But even should he have done so, set him before me and I will prove the contrary."

The prior, seeing she was not daunted, said, "I am your father, and as such I wish to be tender with your honour; I leave the matter between you and your conscience, and will believe what you shall tell me. I conjure you then, on pain of mortal sin, to tell me the truth. Were you a virgin when you entered this house?"

"My age at that time, father, is warrant for my virginity. I was then but five years old."

"And since then, my daughter, have you not lost that fair flower?"

She swore she had not, and that she had never undergone any temptation except from him.

"I cannot believe it," the hypocrite replied; "it remains to be proved."

"What proof do you require?"

"That which I exact from other nuns. As I am the visitor of souls, so am I also of bodies. Your abbesses and prioresses have all passed through my hands, and you must not scruple to let me examine your virginity. Lay yourself on that bed, and turn the front of your robe over your face."

"You have told me so much of your criminal love for me," replied Sister Marie, indignantly, "that I have reason to believe your intention is not so much to examine my virginity as to despoil me of it. So be assured I will never consent."

"You are excommunicated," returned the prior, "to refuse obedience; and unless you do as I bid you, I will dishonour you in full chapter, and will state all I know of you and the confessor."

Sister Marie, without suffering herself to be dismayed, replied that He who knew the hearts of his servants would be her stay. "And since you carry your malevolence so far," she said, "I would rather be the victim of your cruelty than the accomplice of your criminal desires; because I know that God is a just judge."

In a rage that may be more easily imagined than described, the prior hurried off to assemble the chapter. Summoning Sister Marie before him, he made her kneel, and thus addressed her: "It is with extreme grief, Sister Marie, that I see how the wholesome remonstrances which I have addressed to you on so capital a fault have been of no avail, and I am compelled with regret to impose a penance upon you contrary to my custom. I have examined your confessor touching certain crimes of which he was accused, and he has confessed to me that he has abused you, and that in a place where two witnesses depose to having seen you. Instead, then, of the honourable post of mistress of the novices in which I had placed you, I ordain that you be the lowest of all, and also that you eat your diet of bread and water on the ground in the presence of all the sisters, until you shall have merited pardon by your repentance."

Sister Marie, having been warned beforehand, by one of her companions who knew her whole affair, that if she made any reply which was displeasing to the prior he would put her *in pace*, that is, immure her for ever in a cell, heard her sentence without saying a word, raising her eyes to heaven, and praying that He who had given her the grace to resist sin, would give her the patience necessary to endure her sufferings. This was not all. The venerable prior further prohibited her speaking for three years to her mother or her relations, or writing any letter excepting in community.

After this the wretch went away and returned no more. The poor girl remained a long time in the condition prescribed by her sentence ; but her mother, who had a more tender affection for her than for her other children, was surprised at not hearing from her, and said to one of her sons that she believed her daughter was dead, and that the nuns concealed her death in order the longer to enjoy the annual payment made for her maintenance. She begged him to inquire into the matter, and see his sister, if it were possible. The brother went at once to the convent, was answered with the usual excuses, and was told that for three years his sister had not quitted her bed. The young man would not be put off with that reply, and swore that unless she were shown to him he would scale the walls and break into the convent. This threat so alarmed the nuns that they brought his sister to the grating ; but the abbess followed her so closely, that she could not speak to her brother without being heard by the good mother. But Sister Marie, having her wits about her, had taken the precaution beforehand to write down all the facts I have related, together with the details of a thousand other stratagems which the prior had employed to seduce her, and which, for the sake of brevity, I omit.

I must not, however, forget to mention that, whilst her aunt was abbess, the prior, fancying it was on account of his ugliness he was repulsed, caused Sister Marie to be tempted by a young and handsome monk, hoping that, if she yielded to the latter for love, he himself might afterwards have his will of her through fear. But the young monk having accosted her in a garden, with words and gestures so infamous that I should be ashamed to repeat them, the poor girl ran to the abbess, who was talking with the prior, and cried to her,

“Mother, they are demons, and not monks, who come to visit us.” Upon this the prior, afraid of being discovered, said to the abbess, with a laugh, “Certainly, mother, Sister Marie is right.” He then took her hand, and said, in presence of the abbess, “I had heard that Sister Marie spoke very well, and with such facility as led people to believe she was mundane. For this reason I have done violence to my nature, and have spoken to her as worldlings speak to women, so far as I know that language from books ; for in point of personal experience I am as ignorant as I was the day I was born. And as I attributed her virtue to my age and ugliness, I ordered my young monk to speak to her in the same tone. She has made, as you see, a sage and virtuous resistance. I am pleased with her for it, and esteem her so highly that henceforth I desire that she be the first after you, and the mistress of the novices, in order that her virtue may be fortified more and more.” The venerable prior did many feats of the same sort during the three years he was in love with the nun, who, as I have said, gave her brother a written narrative of her sad adventures through the grating.

The brother carried the paper to his mother, who hurried distractedly to Paris, where she found the Queen of Navarre, only sister to the king, and laid this piteous tale before her, saying, “Put no more trust, madam, in these hypocrites. I thought I had placed my daughter on the outskirts of heaven, or at least on the way to it ; but I find I have placed her in hell, and in the hands of people worse than all the devils there ; for the devils tempt us only so far as we are ourselves consenting parties, but these wretches try to prevail over us by violence when they cannot do so by love.” The Queen of Navarre was greatly perplexed. She had implicit

confidence in the prior of St. Martin's, and had committed to his charge the abbesses of Montivilliers and of Caen, her sisters-in-law. On the other hand, the crime appeared to her so black and horrible, that she longed to avenge the poor innocent girl, and communicated the matter to the king's chancellor, who was then legate in France.* The legate made the prior appear before him, and all that the latter could allege in excuse for himself was that he was seventy years of age. He appealed to the Queen of Navarre, beseeching, by all the pleasures she would ever wish to do him, and as the sole recompense of his past services, that she would have the goodness to put a stop to these proceedings, assuring her he would avow that sister Marie Herouet was a pearl of honour and chastity. The queen was so astounded at this speech, that, not knowing how to reply to it, she turned her back upon him, and left him there. The poor monk, overwhelmed with confusion, retired to his monastery, where he never would let himself be seen by anybody, and died a year afterwards. Sister Marie Herouet, esteemed as the virtues God had given her deserved, was taken from the abbey of Gif, where she had suffered so much, and was made by the king abbess of the abbey of Giy, near Montargis. She reformed the abbey which his majesty had given her, and lived like a saint, animated by the spirit of God, whom she praised all her life long for the repose He had procured her, and the dignity with which He had invested her.†

* Antoine Duprat, cardinal-legate, chancellor of France, was appointed legate in 1530, and died 1535. The events related in this novel must have occurred between those years.

† The prior who figures in this novel was Etienne Gentil, who became prior in 1508, and died in 1536. The abbey of St. Martin-des-Champs stood on the site now occupied by the Conservatoire des Arts et Métiers. The church and the refectory are still standing.

There, ladies, is a story which well confirms what St Paul says to the Corinthians, that God makes use of weak things to confound the strong, and of those who seem useless in men's eyes to overthrow the glory and splendour of those who, thinking themselves something, are yet in reality nothing. There is no good in any man but what God puts into him by His grace ; and there is no temptation out of which one does not come victorious, when God grants aid. You see this by the confession of a monk, who was believed to be a good man, and by the elevation of a girl whom he wished to exhibit as criminal and wicked. In this we see the truth of our Lord's saying, that "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

"How many worthy people this monk deceived !" said Oisille ; "for I have seen how they trusted in him more than in God."

"I should not have been one of those he deceived !" said Nomerfide, "for I have such a horror of the very sight of a monk that I could not even confess to them, believing them to be worse than all other men, and never to frequent any house without leaving in it some shame or dissension."

"There are some good men amongst them," said Oisille ; "and the wickedness of an individual ought not to be imputed to the whole body ; but the best are those who least frequent secular houses and women."

"That is very well said," observed Ennasuite, "for the less one sees and knows them the better one esteems them ; for upon more experience one comes to know their real nature."

"Let us leave the monastery where it is," said Nomerfide, "and see to whom Geburon will give his voice."

"To Madame Oisille," replied Geburon, "in order

that she may tell us something in honour of the regular clergy."

"We have pledged ourselves so strongly to speak the truth," replied Oisille, "that I could not undertake that task. Besides, your tale reminded me of a piteous one, which I must relate to you, as I come from the neighbourhood of the country where the thing occurred in my own time. I choose this story of recent date, ladies, in order that the hypocrisy of those who believe themselves more religious than others may not so beguile you as to make your faith quit the right path, and induce you to hope for salvation in any other than Him who will have no companion in the work of our creation and redemption. He alone is almighty to save us in eternity and to comfort us in this life, and deliver us out of all our afflictions. You know that Satan often assumes the appearance of an angel of light, in order that the eye, deceived by the semblance of sanctity and devotion, may attach itself to the things it ought to shun."

NOVEL XXIII.

A cordelier who was the cause of three murders, those of husband, wife, and child.

IN Perigord, there dwelt a gentleman whose devotion to St. Francis was such that he imagined all those who wore that saint's habit were, as a matter of course, as holy as the sainted founder of their order. In honour of that good saint he fitted up a suite of apartments in his house to lodge the Franciscan monks, by whose advice he regulated all his affairs, even to the smallest house-

hold matters, thinking that he could not but walk safely when he followed such good guides. It happened that the wife of this gentleman, a handsome lady, and as virtuous as she was handsome, was delivered of a fine boy ; for which her husband, who already loved her much, now regarded her with redoubled affection. The better to entertain his wife, the gentleman sent for one of his brothers-in-law ; and a Cordelier, whose name I shall conceal for the honour of the order, arrived also. The gentleman was very glad to see his spiritual father, from whom he had no secrets ; and after a long conversation between the lady, her brother, and the monk, they all sat down to supper. During the repast, the gentleman, looking wistfully at his lovely wife, said aloud to the good father, " Is it true, father, that it is a mortal sin to be with one's wife during the month of her confinement ? "

The Cordelier, who was anything but what he seemed, replied, " Certainly, sir ; I think it is one of the greatest sins that can be committed in marriage. I need only refer you to the example of the blessed Virgin, who would not enter the Temple till the day of her purification, though she had no need of that ceremony. This alone should teach you the indispensable necessity of abstaining from this little pleasure, since the good Virgin Mary, in order to obey the law, abstained from going to the Temple, in which was her whole consolation. Besides, the physicians say there is reason to fear for the children that might be begotten under such circumstances."

The gentleman, who had expected that the monk would give him permission to lie with his wife, was much annoyed at a reply so contrary to his hope ; however, he let the matter drop. The reverend father having drunk

a little more than was reasonable during the conversation, cast his eyes on the lady, and concluded within himself that if he was her husband, he would lie with her without asking anyone's advice. As the fire kindles little by little, and at last waxes so strong and fierce that it burns down the house, so the poor monk felt himself possessed with such vehement concupiscence, that he resolved all at once to satisfy the desire he had cherished in secret for three years. After the supper-things had been taken away, he took the gentleman by the hand, led him to the side of the bed, and said to him, in the presence of his wife, "Knowing, sir, as I do, the affection that subsists between you and mademoiselle, I compassionate the feelings with which your great youth inspires you both. Therefore I will impart to you a secret of our holy theology. You must know, then, that the law which is so rigorous on account of the abuses committed by indiscreet husbands, is not so strict with regard to husbands so prudent and moderate as you. Hence, sir, after having stated before others what is the severity of the law, I must tell you in private what is its mildness. Know, then, that there are women and women, as there are men and men. Before all things, then, it is necessary that mademoiselle, who has been delivered these three weeks, should tell you if her flux of blood has quite ceased."

The demoiselle replied very positively that it had.

"That being the case, my son," resumed the Cordelier, "I permit you to lie with her without scruple, on these two conditions: first, that you mention it to no one, and that you come to her secretly; secondly, that you do not come to her until two hours after midnight, in order not to disturb your wife's digestion."

The gentleman promised to observe both these con-

ditions, and confirmed his promise by so strong an oath that the monk, who knew him to be more of a fool than a liar, did not doubt that he would keep his word. After a pretty long conversation, he bade them good night, gave them plenty of benedictions, and retired to his chamber. As he was leaving the room, he took the gentleman by the hand, and said, "Certes, sir, it is time for you to retire also, and leave mademoiselle to repose." The gentleman obeyed and withdrew, telling his wife, in the good father's presence, to leave the door open.

On reaching his chamber the good monk thought of anything but sleeping. As soon as he found that the house was all still, that is to say, about the hour when he was wont to go to matins, he went straight to the chamber where the gentleman was expected. He found the door open, and having entered, he began by putting out the candle, and then got into bed to the lady as fast as he could. "My dear, this is not what you promised the good father," said the demoiselle, who mistook him for her husband; "you said you would not come here until two o'clock." The Cordelier, who was more intent upon action than on contemplation, and was afraid, too, of being recognized if he spoke, made no reply, but proceeded at once to gratify the criminal passion which had long poisoned his heart; whereat the demoiselle was much astonished. The hour when the husband was to come being at hand, the Cordelier got out of bed, and returned to his chamber; but as love had before hindered him from sleeping, so now the fear that always follows crime allowed him no repose. He got up, went to the porter, and said, "My friend, monsieur has commanded me to go back at once to our convent, where I am to put up prayers for him. So pray let me have my beast, and open the door for me without letting anyone

know, for this business requires secrecy." The porter, knowing that to obey the Cordelier was to serve his master, opened the gate and let him out.

At that moment the gentleman awoke, and seeing that it was near the time when he was to go to his wife, he wrapped his dressing-gown about him, and went to his wife's bed, whither he might have gone in accordance with God's law without asking leave of anyone. His wife being ignorant of what had occurred, and finding her husband beside her, and hearing his voice, said to him, in surprise, "What, sir! is this the promise you made the good Cordelier, that you would be cautious of your health and mine? Not content with having come hither before the time, you now come again. Do think better of it, I entreat you."

Confounded at being addressed in this manner, and unable to conceal his vexation, the husband replied, "What is this you say? It is three weeks since I have been in bed with you, and you accuse me of coming to you too often. If you continue to talk to me in that strain, you will make me believe that my company is distasteful to you, and constrain me to do what I have never yet done, that is, to seek elsewhere the lawful pleasure you refuse me."

The lady, who thought he was joking, replied, "Do not deceive yourself, sir, in thinking to deceive me. Though you did not speak to me the first time you came, I knew very well that you were there."

The gentleman then perceived that they had both been duped, and solemnly vowed that he had not been there before; and the wife, in an agony of grief, begged he would find out at once who it could be that had deceived her, since the only persons who had slept in the house were her brother and the Cordelier. The hus-

band's suspicions falling immediately on the latter, he ran to his chamber, and found it empty. To make sure whether or not he had fled, he called the porter, and asked if he knew what had become of the Cordelier. The porter told him what had passed, and the poor gentleman, convinced of the monk's villainy, went back to his wife, and said, "Be assured, my dear, that person who lay with you and performed such feats was no other than our father confessor."

The lady, to whom honour had always been most precious, was so horror-stricken, that, forgetting all humanity and the natural gentleness of her sex, she entreated her husband on her knees to revenge her for such a cruel outrage; whereupon he mounted his horse, and rode off in pursuit of the Cordelier. The wife, left alone in her bed, without anyone to counsel her, and without any consolation except her new-born babe, pondered over the hideous adventure which had befallen her, and making no account of her ignorance, regarded herself as guilty, and as the most miserable woman in the world. And then, having never learned anything from the Cordelier but confidence in good works, satisfaction for sins by austerity of life, fasting, and discipline, and being wholly ignorant of the grace given by our good God through the merits of his Son, the remission of sins through his blood, the reconciliation of the Father with us through his death, and the life given to sinners by his sole goodness and mercy, she was so bewildered between her horror at the enormity of the deed and her love for her husband and the honour of her line, that she thought death far happier than such a life as hers. Thus, rendered desperate by her grief, she lost not only the hope which every Christian ought to have in God, but common sense too, and the recollection of her own nature.

Not knowing, then, either God or herself, but, on the contrary, full of rage and madness, she undid one of the cords of her bed, and strangled herself with her own hands. In the agony of that painful death, amidst the last violent efforts of nature, the unfortunate woman pressed her foot upon her infant's face, and its innocence could not secure it from a death as piteous as its mother's.

Roused by a great cry uttered by the expiring lady, a woman who slept in her room got up, and lighted a candle. Seeing her mistress hanging dead by the bed-cord, and her infant smothered at her feet, the horrified servant went to the bedroom of the deceased's brother, and took him to see that sad spectacle. The brother, as deeply afflicted as a man would naturally be who tenderly loved his sister, asked the servant who had perpetrated such a crime. She could not tell at all ; the only thing she could say was, that no one had entered the room but her master, who had quitted it but a moment ago. The brother, hurrying instantly to his brother-in-law's chamber, and not finding him there, was firmly persuaded that he had done the deed. Mounting his horse without more delay, or waiting for fuller information, he rode after his brother-in-law, and met him as he was returning from his ineffectual pursuit of the Cordelier. "Defend yourself, base villain !" cried the brother-in-law ; "I trust that God will revenge me with this sword on the greatest miscreant on earth." The husband would have expostulated ; but the brother-in-law pressed him so hard, that all he could do was to defend himself, without knowing what was the cause of the quarrel. They dealt each other so many wounds that they were compelled, by loss of blood and weakness, to dismount and rest a little. While they were taking breath, the husband said, "Let me at least

know, brother, why the friendship we have always had for one another has been changed into such rancorous hatred?"

"Let me know why you have put my sister to death, one of the best women that ever lived," replied the brother; "and why, under pretext of going to sleep with her, you have hung her with the bed-cord?"

More dead than alive on hearing these words, the poor husband faltered out, "Is it possible, brother, that you found your sister in the state you say?" Being assured that this was the exact truth, "Pray, brother, listen to me," he continued, "and you shall know why I left the house." And then he related the adventure of the Cordelier. The astonished brother now bitterly repented the precipitation with which he had acted, and earnestly implored forgiveness. "If I have wronged you," said the husband, "you are avenged; for I am wounded beyond hope of recovery." The brother-in-law set him on his horse as well as he could, and led him back to his own house, where he died the next day, and the survivor confessed before all his relations and friends that he was the cause of his death.

For the satisfaction of justice, the brother-in-law was advised to go and solicit his pardon of King Francis I. To this end, after having honourably interred the father, mother, and child, he set out on one Good Friday, to solicit his pardon at court; and he obtained it through the favour of François Olivier, Chancellor of Alençon, afterwards, in consideration of his great endowments, chosen by the king to be chancellor of France.

I am persuaded, ladies, that after this story, which is the very truth, there is not one of you but will think twice before giving reception to such guests. Let it at least

teach you that the more hidden the venom, the more dangerous it is.

"Surely," said Hircan, "this husband was a great fool to bring such a gallant to sup by the side of such a handsome and virtuous woman."

"I have seen the time," said Geburon, "when there was not a house in our country in which there was not a chamber for the good fathers ; but at present people know them so well that they are more feared than adventurers."

"It seems to me," said Parlamente, "that a woman in bed ought never to let monk or priest into her room except to administer to her the sacraments of the church ; and for my part, when I summon any of them to my bedside, it may be taken for a sure sign that I am very far gone."

"If everybody was as austere as you," said Ennasuite, "the poor clergy would no longer be free to see women when and where they pleased, and that would be worse to them than excommunication."

"Have no fear on their account," said Saffredent ; "these worthies will never want for women."

"Is this not too bad ?" exclaimed Simontault. "It is they who unite us with our wives in the bonds of wedlock, and they have the wickedness to try to disunite us, and make us break the oath they have imposed upon us."

"It is a pity," said Oisille, "that they who have the administration of the sacraments make light of them in this manner. They ought to be burned alive."

"You would do better to honour them than to blame them," replied Saffredent, "and to flatter instead of abusing them ; for it is they who have the power to burn and dishonour others, therefore, let them alone ; and let us see, whom does Oisille call on ?"

"On Dagoucin," she replied ; "for I see he is so pensive that it strikes me he must have something good at the tip of his tongue."

"Since I cannot and dare not say what I think," said Dagoucin, "at least I will speak of a man to whom cruelty was prejudicial and afterwards advantageous. Although love has such a good opinion of its own strength and potency that it likes to show itself quite naked, and finds it extremely irksome, nay, insupportable to go cloaked, yet those who, in obedience to its dictates, make too great haste to disclose themselves often suffer for it, as happened to a gentleman of Castile, whose story I shall relate to you."

NOVEL XXIV.

Device of a Castilian to make a declaration of love to a queen, and what came of it.

THERE was at the court of a king and queen of Castile, whose names history does not mention, a gentleman of such good birth and comely person that his equal there was not in all Spain. Everyone held his endowments in admiration, but still more his eccentricity ; for it had never been perceived that he loved or courted any lady, though there were many at the court who might have fired ice itself ; but there was not one who could kindle the heart of Elisor, for so this gentleman was named. The queen, who was a woman of great virtue, but a woman, nevertheless, and not more exempt than the rest of her sex from that flame which is the more violent the more it is compressed—the queen, I

say, surprised that this gentleman did not attach himself to any of her ladies, asked him one day if it was true that he was as indifferent as he appeared. He replied, that if she saw his heart as she saw his face, she would not have asked him that question. Eager to know what he meant, she pressed him so hard that he confessed he loved a lady whom he believed to be the most virtuous in all Christendom. She did all she could by entreaties and commands to make him say who the lady was, but all to no purpose ; till at last she pretended to be most deeply incensed against him, and swore that she would never speak to him again if he did not name the lady he loved so passionately. To escape from her importunities, he was forced to say that he would rather die than do what she required of him ; but at last, finding that he was about to be deprived of the honour of seeing her, and to be cast out of her favour for not declaring a truth in itself so seemly that no one could take it in bad part, he said to her, trembling with emotion, "I cannot and dare not, madam, name the person ; but I will show her to you the first time we go to the chase ; and I am sure that you will say, as well as I, that she is the most beautiful and most accomplished lady in the world."

After this reply, the queen went to the chase sooner than she would otherwise have done. Elisor had notice of this, and prepared to wait on her majesty as usual. He had got made for himself a great steel mirror in the shape of a corslet, and this he placed on his chest, concealed beneath a mantle of black frieze, all bordered with purl and gold. He rode a black horse, very richly caparisoned. His harness was all gilded and enamelled black in the Moorish fashion, and his black silk hat had a buckle adorned with precious stones, and having in



"And what did you see in the mirror?" "Nothing but myself,"
said the Queen.

the centre, for a device, a Love concealed by Force. His sword, poniard, and the devices upon them, corresponded to the rest; in short, he was admirably accoutred; and he was such a good horseman that all who saw him neglected the pleasures of the chase to see the paces and the leaps which Elisor made his horse perform. After escorting the queen to the place where the toils were spread, he alighted and went to aid her majesty to dismount. At the moment she held out her arms he opened his cloak, which covered his new cuirass, and said, "Be pleased, madam, to look here;" and without awaiting her reply, he set her gently on the ground.

When the chase was ended, the queen returned to the palace without speaking to Elisor. After supper she called him to her, and told him he was the greatest liar she had ever seen, for he had promised to show her at the chase the lady of his love, and yet he had done no such thing; but for her part, she was resolved for the future to make no account of him. Elisor, fearing that the queen had not understood what he had said to her, replied that he had kept his word, and that he had shown her not only the woman, but also that thing in all the world which he loved best. Affecting ignorance of his meaning, she declared she was not aware that he had shown her any of the ladies. "That is true," replied Elisor; "but what did I show you when you dismounted from your horse?"

"Nothing," said the queen, "but a mirror you had on your chest."

"And what did you see in the mirror?"

"Nothing but myself."

"Consequently, madam, I have kept my word and obeyed you. Never did anything enter my heart but that which you saw when you looked at my chest. She

who was there pictured is the only one whom I love, revere, and adore, not as a woman merely, but as an earthly divinity, on whom my life and death depend. The only favour I ask of you, madam, is that the perfect passion, which has been life to me whilst concealed, may not be my death now that I have declared it. If I am worthy that you should regard me and receive me as your most impassioned servant, suffer me at least to live, as I have hitherto done, upon the blissful consciousness that I have dared to give my heart to a being so perfect, and so worthy of all honour, that I must be content to love her, though I can never hope to be loved in return. If the knowledge you now possess of my intense love does not render me more agreeable to your eyes than heretofore, at least do not deprive me of life, which for me consists in the bliss of seeing you as usual. I now receive from you no other favour than that which is absolutely necessary for my existence. If I have less, you will have a servant the less, and will lose the best and most affectionate one you have ever had or ever will have."

The queen, whether it was that she might appear other than she really was, or that she might put his love for her to a longer proof, or that she loved another whom she would not forsake for him, or, lastly, that she was glad to have this lover in reserve in case her heart should become vacant through any fault which might possibly be committed by him whom she loved already, said to him, in a tone which expressed neither anger nor satisfaction, "I will not ask you, Elisor, although I know not the power of love, how you can have been so presumptuous and so extravagant as to love me; for I know that the heart of man is so little at his own command that one cannot love or hate as one chooses. But

since you have so well concealed your feelings, I desire to know how long you have entertained them ? ”

Elisor, looking in her beautiful face, and hearing her inquire about his malady, was not without hopes that she would afford him some relief ; but, on the other hand, seeing the self-command and the gravity with which she questioned him, he feared he had to do with a judge who was about to pronounce sentence against him. Notwithstanding this fluctuation between hope and fear, he protested that he had loved her since her early youth ; but that it was only within the last seven years he had been conscious of his pain, or rather of a malady so agreeable that he would rather die than be cured.

“ Since you have been constant for seven years,” said the queen, “ I must be no more precipitate in believing you than you have been in declaring your love to me. Therefore, if you speak the truth, I wish to convince myself of it in a manner that shall leave no room for doubt ; and if I am satisfied with the result of the trial, I will believe you to be such towards me as you swear that you are ; and then, when I find you to be indeed what you say, you shall find me to be what you wish.”

Elisor besought her to put him to any proof she pleased, there being nothing so hard that would not appear to him very easy, in the hope that he might be happy enough to convince her of the perfect love he bore her. He only waited, he said, to be honoured with her commands.

“ If you love me, Elisor, as much as you say,” replied the queen, “ I am sure that nothing will seem hard to you to obtain my good graces ; so I command you, by the desire you have of possessing them, and the fear of losing them, that to-morrow, without seeing me more, you quit the court and go to a place where for seven

years you shall hear nothing of me, nor I of you. You know well that you love me, since you have had seven years' experience of the fact. When I shall have a similar seven years' experience, I shall believe what all your protestations would fail to assure me of."

This cruel command made Elisor believe at first that her intention was to get rid of him; but, upon second thoughts, he accepted the condition, hoping that the proof would do more for him than all the words he could utter. "If I have lived seven years without any hope," he said, "under the painful necessity of dissembling my love, now that it is known to you, and that I have some gleam of hope, I shall pass the other seven years with patience and calmness. But, madam, since in obeying the command you impose upon me I am deprived of all the joy I have ever had in the world, what hope do you give me that, at the end of seven years, you will own me for your faithful servant?"

Drawing a ring off her finger, "Let us cut this ring in two," said the queen; "I will keep one half and you the other, in order that I may recognize you by that token, in case length of time makes me forget your face."

Elisor took the ring, divided it in two, gave the queen one half, and kept the other. Then taking leave of her, more dead than those who have already given up the ghost, he went home to give orders for his departure. Sending his whole retinue to the country, he went away with only one attendant to a place so lonely and sequestered that none of his relations and friends had any tidings of him for seven years. How he lived during that time, and what sorrow absence made him endure, are things beyond my telling; but those who love can be at no loss to conceive them.

Precisely at the end of seven years, and at the moment when the queen was going to mass, a hermit with a long beard came to her, kissed her hand, and presented to her a petition, which she did not peruse at once, though her custom was to receive all the petitions that were presented to her, however poor were the people who preferred them. When mass was half said, she opened the petition, and found enclosed in it the half of the ring she had given to Elisor. This was an agreeable surprise for her, and before she read the paper, she ordered her almoner to bring her straightway the hermit who had presented the petition. The almoner sought for him in all directions, but all he could learn was that he had been seen to mount and ride away, but no one could tell which way he had gone. While awaiting the return of her almoner, the queen read the petition, which turned out to be a letter, composed in the best possible manner, and, but for the desire I feel to make it intelligible to you, I should never have ventured to translate it; for I must beg you to understand, ladies, that the Castilian is better adapted than the French tongue to express the emotions of love. The letter was as follows :

“ Time, a mighty teacher, gave me perfectly to know the nature of love. Time was afterwards assigned me, that the incredulous one might see by my protracted woe what love could not convince her of. Time hath shown me on what foundation my heart built its great love. That foundation was your beauty, which concealed great cruelty. Time teaches me that beauty is nothing, and that cruelty is the cause of my weal. Exiled by the beauty whose regards I so yearned for, I have come to be more conscious of your extreme unkindness. I obey your cruel order, however, and am

perfectly content to do so ; for time has had such pity on me that I have wished to return to this place to bid you, not a good day, but a last farewell. Time has shown me love just as it is, poor and naked ; and I have no sense of it except regret. But time has likewise shown me the true love, which I have known only in that solitude where for seven years I have been doomed to mourn in silence. Through time I have come to know the love that dwells on high, at sight of which the other love vanishes, and I have given myself wholly to the one, and weaned my affections from the other. To that better love I devote my heart and my body, to do suit and service to it, and not to you. When I served you, you esteemed me nothing. I now give you back entirely the love you put into my heart, having no need either of it or you. I take my leave of cruelty, pain, torment, scorn, hatred, and the burning fire with which you are filled, no less than you are adorned with beauty. I cannot better bid farewell to all woes and pains and intolerable distresses, and to the hell of the amorous woman, than in bidding farewell to you, madam, without the least prospect that wherever you or I may be, we shall ever look upon each other more."

This letter was not read without tears and incredible surprise and regret. Indeed, the queen could not but feel so keenly the loss of a servant who loved her so perfectly, that not all her treasures, nor even her crown, could hinder her from being the poorest and most miserable princess in the world, since she had lost that which no wealth could replace. After hearing mass, she returned to her chamber, where she gave utterance to the lamentations her cruelty had merited. There was no mountain, rock, or forest to which she did not send in quest of the hermit ; but he who had taken him out

of her hands, hindered him from falling into them again, and removed him to Paradise before she could discover his retreat in this world.

This example shows that no one can tell what can do him harm only and no good. Still less, ladies, should you carry distrust and incredulity so far as to lose your lovers through desiring to put them to too severe a proof.

"All my life long, Dagoucín," said Geburon, "I have heard the lady in question spoken of as the most virtuous woman in the world; but now I regard her as the most cruel that ever lived."

"It seems to me, however," said Parlamente, "that she did him no such great wrong, if he loved her as much as he said, in exacting from him seven years of trial. Men are so accustomed to lie on these occasions, that one cannot take too many precautions before trusting them—if they are ever to be trusted."

"The ladies of our day," said Hircan, "are wiser than those of times past; for in seven days' trial they are as sure with regard to a lover as others were in seven years."

"Yet are there those in company," said Longarine, "who have been wooed for seven years without ever being won."

"That is true," said Simontault; "but with your leave they ought to be classed with the ladies of bygone times, for in the modern class they would not be received."

"After all," said Oisille, "Elisor was greatly indebted to the queen, since she was the cause of giving his heart entirely to God."

"It was great luck for him," said Saffredent, "to find

God in his way ; for, crossed as he was, I wonder he did not give himself to the devil."

"When your lady ill-used you," inquired Ennasuite, "did you give yourself to such a master?"

"Thousands of times ; but the devil would never take me, seeing that the tortures of hell were less than those she made me suffer, and that there is no devil more insupportable than a woman who is passionately loved and will not love in return."

"If I was in your place, and entertained such sentiments," said Parlamente, "I would never love a woman."

"Such has always been my unfortunate propensity," replied Saffredent, "that when I cannot command I think myself very happy in being able to serve. But tell me, pray, in conscience, now, do you applaud this princess for such excessive rigour?"

"Yes," said Oisille, "for I believe she did not choose either to love or be loved."

"That being the case," said Simontault, "why give him hopes after seven years should have passed?"

"You are right," said Longarine ; "and I think that ladies who do not choose to love should cut the matter short at once, and hold out no hopes to their suitors."

"Perhaps," said Nomerfide, "she loved another who was not so worthy as Elisor, and preferred the worse man to the better."

"It is my belief," said Saffredent, "that she was glad to keep him in play, that she might have him ready to her hand whenever she cast off the lover she then preferred to him."

"I see plainly," said Oisille, "that as long as the conversation runs upon this topic, those who do not like to be treated harshly will say everything bad they can of us ; so be pleased, Dagoucin, to give your voice to some one."

"I give it to Longarine," said he, "being assured that she will tell us something novel and speak the very truth without sparing either men or women."

"Since you have such a good opinion of my sincerity," said Longarine, "I will relate an anecdote of a great prince who surpassed in endowments all the princes of his time. Permit me also to remark, that falsehood and dissimulation are things which should be least of all used, unless in a case of extreme necessity. They are very ugly and disgraceful vices, especially in princes and great lords, whom truth becomes still more than other men. But there is no prince in the world, however glorious or rich he may be, who does not acknowledge the empire of love, and submit to its tyranny. Indeed, that arrogant god disdains all that is common, and delights only in working miracles every day, such as weakening the strong, strengthening the weak, making fools of the wise, and knowing persons of the ignorant, favouring the passions, destroying reason, and, in a word, turning everything topsy-turvy. As princes are not exempt from it, no more so are they from the necessity in which they are put by the desire of amorous servitude. Thence it comes that they are forced to use falsehood, hypocrisy, and feigning, which, according to Maître Jean de Meun, are means for vanquishing enemies. Though conduct of this nature is laudable in a prince, though it be censurable in all other men, I will recount to you the device employed by a young prince who tricked those who are used to trick all the world."

NOVEL XXV.

Cunning contrivance of a young prince to enjoy the wife of an advocate of Paris.

AMONG the advocates in Paris, there was one who was more esteemed than any nine others in his profession ; and as his knowledge and ability made him sought by all clients, he became the richest of all the men of the gown. Now, seeing that he had no children by his first wife, he thought he should have some by a second ; for though he was old, he had, nevertheless, the heart and the hope of a young man. He made choice of a Parisian of eighteen or nineteen, very handsome in face and complexion, and handsomer still in figure and plumpness. He loved her and treated her as well as possible ; but he had no children by her any more than by his first wife ; which the fair one at last took sorely to heart. As youth cannot carry the burden of care very far, the advocate's young wife resolved to seek elsewhere the pleasure she did not find at home, and used to go to balls and feasts ; but this she did, nevertheless, with such outward propriety, and so much caution, that her husband could not take offence, for she was always with those ladies in whom he had most confidence.

One day, when she was at a wedding entertainment, there happened to be present a young prince, who told me the story, and forbade me to name him. All I can tell you is that there never was, and never will be, I think, a prince in France of finer person and demeanour. The eyes and the countenance of the advocate's lady inspired the prince with love. He spoke to her so well, and with

such grace, that she took pleasure in his discourse, and ingenuously owned to him that she had long had in her heart the love for which he craved, and begged he would spare himself the pains of trying to persuade her to a thing to which love had already made her consent at mere sight. The frankness of love having bestowed on the prince what was well worth the pains of being won by time, he failed not to thank the god who favoured him; and he plied his opportunity so well, that they agreed there and then upon the means of seeing each other in less crowded company. The time and the place being assigned, the prince appeared punctually, but in disguise, that he might not compromise the honour of the fair one. As he did not wish to be known by the rogues and thieves who roam by night, he had himself escorted by some trusty gentlemen, from whom he separated on entering the street where the lady resided, saying to them, "If you hear no noise within a quarter of an hour, go away, and return about three or four o'clock." The quarter of an hour having expired, and no noise having been heard, the gentlemen withdrew.

The prince went straight to the advocate's house, and found the door open as he had been promised, but on going up the staircase he met the advocate with a candle in his hand, who saw him first. Love, however, which gives wit and boldness in proportion to the crossings and thwartings it occasions, prompted the prince to go up at once to the advocate and say to him, "You know, master advocate, the confidence which I and all my house repose in you, and that I regard you as one of my best and most faithful servants. I am come to see you privately, as well to recommend my affairs to you as to beg you will give me something to drink, for I am very thirsty, and not let anybody know that I have been here. When I

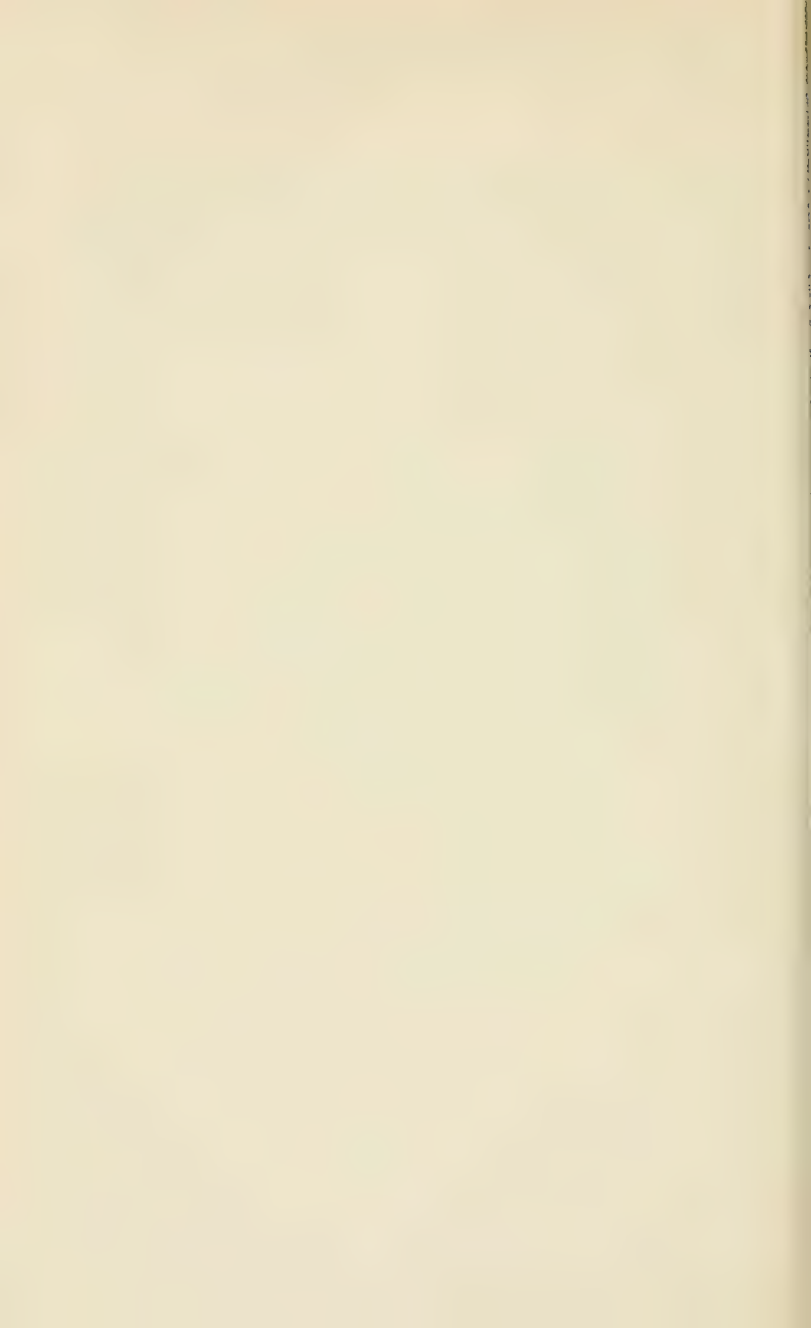
quit you, I shall have to go to another place, where I should not like to be known."

The poor man, delighted with the honour the prince did him by this familiar visit, begged him to enter his room, and told his wife to prepare a collation of the best fruits and the most exquisite confections she could find ; which she did right gladly, with all possible daintiness. Though she was in kerchief and mantle, and appeared to more than usual advantage in that *négligé*, the prince affected not to look at her, but talked continually about his business to her husband, who had always had the management of it. Whilst the wife knelt before the prince to present him some confections, and the husband was going to the buffet to fetch him something to drink, she found time to tell him not to fail on departing to enter a *garderobe* on the right, where she would soon join him. When he had drunk, he thanked the advocate, who wished by all means to accompany him : but this the prince would not allow, assuring him he was going to a place where he had no need of company. Then turning to the wife, he said, " I will not deprive you of your good husband, who is one of my old servants. You are so happy in having him that you have reason to thank God. You must serve and obey him well ; and if you did otherwise you would be very ungrateful." So saying, he went out, shut the door after him, that he might not be followed to the staircase, and entered the *garderobe*, where the fair one joined him as soon as her husband was asleep. She took him into a cabinet as elegant as could be, but in truth there was nothing in it handsomer than he and she ; and I doubt not that she kept word with him as to all she had promised. He left her at the hour he had told his people, and found them at the place where he had desired them to wait for him.



She was in kerchief and mantle, and appeared to more
than usual advantage in that negligée

Photographed from Life



As the intrigue was of long duration, the prince chose a shorter way to go to the advocate's; this was to pass through a monastery. He managed matters so well with the prior that every night the porter opened the door for him towards midnight, and did the same when he returned. The advocate's house not being far from the monastery, he took no one with him. Notwithstanding the prince led the life I have described, still he loved and feared God, so true it is that man is a whimsical mixture of good and evil, and a perpetual contradiction. On his way to the advocate's he only passed through the monastery, but on his return he never failed to remain a long time at prayer in the church. The monks, seeing him on his knees as they went to matins, or returned from them, believed he was the most pious of men.

The prince had a sister who was much in the habit of frequenting that convent. As she loved her brother above all men, she used to commend him to the prayers of all the good people she knew. One day, when she was thus speaking for him with great earnestness to the prior of this monastery, the good father replied, "Why, madam, what is that you ask of me? You name the very man above all others to whose prayers I most desire to be myself commended; for if he is not pious and righteous, I never expect to see one that is so." Thereupon he quoted the text which says that "Blessed is he who can do evil, and doeth it not." The sister, who longed to know what proof the prior had of her brother's sanctity, questioned him so earnestly that he said to her, as if he was revealing a secret of the confessional, "Is it not a marvellous and goodly thing to see a young and handsome prince abandoning pleasures and repose to come frequently to our matins? He does not come like a prince who seeks to be honoured of men, but quite

alone, like a simple monk, and he goes and hides himself in one of our chapels. This devotion so confounds my brethren and myself, that we do not think ourselves worthy to be called men of religion in comparison with him."

The sister did not know what to think of this ; for though her brother was very mundane, she knew, nevertheless, that he had a good conscience, that he believed in God and loved him much ; but she could never have imagined that he would make a practice of going to church at that hour. As soon as she saw him, she told him what a good opinion the monks had of him. He could not help laughing, and in such a manner that she, who knew him as she did her own heart, readily guessed that there was something concealed under this pretended devotion. She teased him so much that at last he told her the whole truth, as you have heard from me, and as she did me the honour to relate it to me.*

* Francis I. is the young prince who figures in this novel. The same story has been told of him, with additional circumstances, by some historians and others. It is thus related by a physician named Louis Guyon, *Sieur de la Nauche*, who flourished at the end of the 16th century. "Francis I. was enamoured of a lady of great beauty and great grace, the wife of an advocate of Paris, whom I will not name, for he has left children in high estate, and who are persons of good repute. The lady would never comply with the king's desires, but on the contrary repulsed him with many rude words, which hurt him sore. Knowing this, some courtiers and royal pimps told the king he might take her authoritatively and by the power of his royalty. One of them actually went and said this to the lady, who reported it to her husband. The advocate saw plainly that they must quit the realm, and that, moreover, they should find it very hard to escape, unless they obeyed. Finally, the husband allowed his wife to comply with the king's desire ; and that he might be no hindrance, he pretended to have business in the country for eight or ten days. Meanwhile he remained concealed in Paris, frequenting the brothels, trying to catch the pox to give to

You see by this, ladies, that there are no advocates so crafty, or monks so shrewd, but that they may be tricked in case of need when one loves well. Since, then, love teaches how to trick the tricksters, how much reason have we to fear it, we who are poor simple creatures ?

"Though I guess pretty well," said Geburon, "who is the hero of this tale, I cannot help saying that he is to be praised for having kept the secret ; for there are

his wife, that the king might take it from her. He quickly got what he sought, infected his wife, and she the king, who gave it to several other women with whom he conversed ; and he never could be thoroughly cured, for all the rest of his life he was unhealthy, sad, peevish, and inaccessible." (*Diverses Leçons de Louis Guyon, sieur de la Nauche*. Lyon, 1610, t. II, p. 109.) Brantôme also speaks of the malady contracted by the king through his gallantries, and says that it shortened his life ; but he does not mention any woman in particular, or allude to the story of the advocate's wife. "Many have thought that she was no other than 'La belle Féronnière,' so called because she was married to an advocate of the Le Féron family, many members of which were distinguished in the bar of Paris."

"We must then," say the Bibliophiles Francais, "number among apocryphal anecdotes the last and vilest part of the adventure of the advocate of Paris. What is true, Margaret has made known to us ; modern historians, even those who have shown themselves most unfavourable to Francis I., have not reproduced the fact stated by Louis Guyon. M. Genin, editor of Margaret's letters, has even published the postscript of a letter of Cardinal d'Armagnac, which proves that at least a year before his death the king was in perfect health. (See *Lettres de Marguerite d'Angoulême*, &c., 1841, 8vo., p. 473.) Thus is annihilated the ignoble accusation of a shameful disease which should have hastened the death of Francis I."

In Grammont's Memoirs it is related that the Duke of York, afterwards James II., was the victim of the same sort of revenge on the part of a jealous husband as that attributed to the advocate of Paris.

few great lords who give themselves any concern either about the honour of women or public scandal, provided they have their pleasure. Frequently, even, they act in such a manner as to make people believe more than the truth."

"It would be well," said Oisille, "if all young lords followed this example, for often the scandal is worse than the sin."

"You may well believe," said Nomerfide, "that the prayers he offered up in church were very sincere and very acceptable to God."

"That is not a question for you to decide," said Parlamente, "for, perhaps, his repentance was such on his return from his assignation that his sin was forgiven."

"It is very difficult," said Hircan, "to repent of a thing that gives such pleasure. For my part, I have often confessed, but hardly repented it."

"If one does not repent, it were better not to confess," observed Oisille.

"Sin displeases me, madam," rejoined Hircan. "I am vexed at offending God; but pleasure pleases me."

"You would be very glad, you and others like you," remarked Parlamente, "that there were neither God nor law but what agreed with your own inclination."

"I confess," said Hircan, "I should be glad if my pleasures were as pleasing to God as they are to me. In that case, I would often give matter for rejoicing."

"You will not make a new God, however," said Geburon; "and so the best thing we can do is to obey the one we have. But let us leave these disputes to theologians, and see to whom Longarine will give her voice."

"To Saffredent," said Longarine, "on condition that he tells us the finest tale he can recollect, and that he is

not so intent on speaking ill of women as not to do them justice when he can say anything to their advantage."

"With all my heart," said Saffredent. "I recollect, quite *à propos*, a story of a loose woman and a staid one; so you may choose whichever example of the two you prefer. You will see from this story that love makes bad acts be done by persons of bad heart; it also makes people of worth do things deserving of praise; for love is good in itself, but the depravity of the individual often makes it take a new title, such as lascivious, light, cruel, or vile. You will see, nevertheless, from the tale I am about to tell, that love does not change the heart, but makes it appear such as it is: wanton in the wanton, sober in the sober."

NOVEL XXVI.

How the Lord of Avannes was weaned from a dissolute amour with a lady of Pampeluna by the advice and sisterly affection of a virtuous lady.

DURING the reign of King Louis XII., there was a young lord named Monsieur D'Avannes, son of Monsieur d'Albret, the brother of John, King of Navarre, with whom D'Avannes usually resided. This young lord was so handsome, and had such an engaging demeanour at the age of fifteen, that he seemed to be made only to be beloved and admired; and so he was by all who saw him, and above all by a lady who lived in Pampeluna, in Navarre, and was married to a very wealthy man,

with whom she lived happily. Though she was but three-and-twenty, yet, as her husband was nearly fifty, she dressed so modestly that she had more the appearance of a widow than of a married woman. She was never seen at weddings or festivities but with her husband, whose worth she prized so highly that she preferred it to the good looks of all other men. The husband, on his side, knew her to be so discreet, and had so much confidence in her, that he entrusted all the affairs of the house to her prudence.

This rich man and his wife were one day invited to the wedding of one of their female relations. D'Avannes was present to do honour to the bridal, and also because he was fond of dancing, in which he acquitted himself better than any man of his day. When dinner was over and the ball began, the rich man begged D'Avannes to dance. The latter asked with whom he would have him dance : whereupon the rich man, taking his wife by the hand, presented her to D'Avannes, and said, " If there was a handsomer lady in the room, monsieur, or one so much at my disposal, I would present her to you as I do this one, begging you, monsieur, to do me the honour to dance with her." The prince gladly complied ; and he was still so young that he took more pleasure in dancing and skipping than in gazing on ladies' charms. It was not so with his partner, who paid more attention to the handsome figure and good looks of her cavalier than to the dance ; but she took care not to let this appear.

Supper time being come, M. D'Avannes took leave of the company and retired to the château. The rich man escorted him thither, mounted on his mule, and said to him on the way, " Monsieur, you have to-day done so much honour to my relations and myself that I

should be ungrateful if I did not make you every offering in my power. I know, monsieur, that lords like you, who have strict and close-handed fathers, have often more need of money than we, who, with our small retinue and good management, do nothing but amass. God, who has given me everything that could be desired in a wife, has thought fit to leave me still something to wish for in this world, since I am deprived of the joy which fathers derive from children. I know, monsieur, that it does not belong to me to adopt you ; but if you please to regard me as your servant, and confide your little affairs to me, as far as a hundred thousand crowns may go you shall never want for aid in your need."

M. D'Avannes was very glad of this offer, for he had just such a father as the other had mentioned ; and after thanking his generous friend, he called him his father by alliance. Thenceforth the rich man was so fondly attached to M. D'Avannes, that he failed not to ask him every morning and evening if he wanted anything ; and he made no secret of this to his wife, who was much pleased with it. M. D'Avannes never afterwards wanted anything he could desire. He often went to see his father by alliance, and eat with him ; and when he did not find him at home, the wife gave him whatever he asked for, and spoke to him so sagely, exhorting him to virtue, that he feared and loved her above all women in the world. For her part, having the fear of God and honour before her eyes, she contented herself with seeing and speaking to him, which is enough for a virtuous love ; nor did she ever give him any indication from which he could conjecture that she entertained for him any other than a sisterly and Christian regard. About the age of seventeen, M. D'Avannes began to attach himself more to the ladies than he had been used to do ;

and though he would more gladly have loved his own good lady than any other, the fear of losing her friendship hindered him from speaking, and made him fix his choice elsewhere.

He addressed himself to a lady near Pampeluna, who had a house in the town, and had married a young man whose ruling passion was horses, dogs, and hawks. For her sake he gave a thousand entertainments, such as tournaments, games, races, wrestling-matches, masquerades, balls, &c. ; but as the husband was of a jealous temper, and the lady's father and mother knew her to be fair and frolicsome, and were afraid of her tripping, they watched her so closely that all M. D'Avannes could do was to whisper a word or two in her ear at a ball, although he well knew, and this made the matter still more provoking, that nothing but time and place was wanting for the consummation of their mutual inclinations. He went to his good father, told him he had a mind to visit Notre Dame de Montferrat, and begged he would receive his whole retinue into his house, for it was his wish to go alone. This request was instantly granted; but as love is a great prophet, and as the wife was under the influence of that power, she guessed the truth at once, and could not help saying to M. D'Avannes, "The Notre Dame you adore, monsieur, is not outside the walls of this town. Take care of your health, I beseech you." M. D'Avannes, who, as I have already said, feared and loved her, blushed so much at these words that he tacitly betrayed the truth, and went away.

After buying two handsome Spanish horses, he dressed himself as a groom, and disguised himself so well, that no one could have known him. The husband of the wanton lady, being fond of horses above all things, saw the two belonging to M. D'Avannes, and imme-

diately offered to buy them. The bargain being concluded, he took particular notice of the groom, and seeing that he managed the horses very well, asked if he would enter his service. M. D'Avannes at once agreed to do so, and said he was a poor groom, who could do nothing but take care of horses, but this he could do so well that his master would be satisfied with him. The gentleman gave him the charge of all his horses, and when he reached home told his wife that he was going to the château, and that he begged her to look after his groom and his horses. As much to please her husband as because she had no other recreation, the lady went to see the horses, and noticed the new groom, who seemed to her a good-looking man ; but she did not recognize him. Seeing this, he made his obeisance to her in the Spanish fashion, took her hand and kissed it, and in so doing pressed it so strongly that she knew him, for he had often done the same thing in dancing with her. From that moment she thought of nothing but how she might contrive to speak with him in private ; and this she did that very evening. She was invited to an entertainment to which her husband was to have taken her ; but she feigned indisposition, and would not go. Her husband, not wishing to disappoint his friends, begged her, since she would not accompany him, to look after his dogs and his horses, and see that they wanted for nothing. This commission was most agreeable to her ; but the better to play her part, she replied that, since he would not employ her in higher things, she would prove to him, by her care for the least, how much she desired to please him.

No sooner was her husband gone than she went to the stable, where she found that something was not as it should be. To set matters right, she gave so many orders to the men that she was left alone with the head groom,

and, for fear of anyone coming upon them, she told him to go into the garden and wait for her in a little corner at the end of an alley, which he did with such haste that he had not time even to thank her. Having given her orders in the stables, she went to see the dogs, and busied herself so much about them, that it seemed as though from being mistress she had become servant. All this being done, she went back to her chamber, and complained so much of fatigue that she had to go to bed. All her women withdrew except one, in whom she specially confided ; and this one she sent to the garden, with orders to bring her the man she would find at the end of the alley. The chambermaid found the head groom, brought him straightway to her mistress, and then mounted guard outside, to give warning should the husband return. M. D'Avannes, finding himself alone with his fair one, stripped off his groom's dress, his false nose and false beard, and not as a timorous groom, but in his proper character, boldly stepped into bed to her without asking leave, and was received as the handsomest man of his time by the most wanton woman in the country. There he remained until the return of her husband, when he resumed his mask, and quitted the place he had so cunningly usurped.

The husband, on entering his courtyard, found that his wife had carefully executed his orders, and thanked her for it. "I have only done my duty, my dear," she said. "It is true that if one had not an eye on the varlets, you have not a dog but what would be mangy, or a horse but would be out of condition ; but as I know their laziness and your wishes, you shall be better served than ever you have been." The husband, who thought he had got the best groom in the world, asked her what she thought of him. "I assure you, monsieur," said she,

“that he knows his business as well as any man you could find. Still he requires to be kept to his work, for he is the sleepest varlet I ever saw.” The wedded pair were on better terms with each other than they had ever been, and the husband became quite cured of his jealousy, because his wife was now as attached to her household concerns as she had previously been fond of feasts, dances, and company. Formerly she used always to spend four hours at her toilette ; but now she dressed very simply. Her husband, and those who did not know that a worse devil had driven out a lesser, extolled her for so happy a change. Meanwhile, this virtuous-seeming hypocrite led such a licentious life that reason, conscience, order, or moderation had no longer any place in her. M. D'Avannes, being young and of a delicate constitution, could not long sustain all this ; but became so pale and thin that he had no need of a mask to conceal his identity. His extravagant love for this woman had so infatuated him that he imagined he had strength to accomplish devoirs for which that of Hercules would not have been sufficient. Having fallen ill at last, and being teased by the lady, who was not so fond of him sick as sound, he asked for his discharge, which the husband granted with regret, making him promise to return as soon as he was recovered.

M. D'Avannes had no need of a horse for his departure, for he had only the length of a street to travel. He went at once to his good father's and found there only his wife, whose virtuous love for him had not at all decreased through absence. When she saw him so pale and thin, she could not help saying to him, “I do not know, monsieur, what is the present state of your conscience, but I do not perceive that your pilgrimage has increased your plumpness. I am very much mistaken if

your travels by night have not fatigued you more than those by day. If you had made the journey to Jerusalem on foot, you would have come back more sunburnt, but not so lean and weak. Recollect this ride, and pay no more devotions to such images, which, instead of resuscitating the dead, bring the living to death. I should say more to you, but I see that, if you have sinned, you have been so punished that it would be cruel to add to your distress."

M. D'Avannes, more ashamed than penitent, replied, "I have heard, madam, that repentance follows close upon the fault. This I experience, to my cost ; and I pray you, madam, to excuse my youth, which is punished by the experience of the mischief it would not be warned against."

The lady changed the conversation, and made him lie down in a fine bed, where he remained for a fortnight, taking nothing but restoratives ; and the husband and the wife were so assiduous in their attentions that one or other was always with him. Though he had committed the folly you have heard against the feelings and the advice of the excellent lady, she nevertheless continued to love him as before, in the hope that, when this great fire of youth had passed away, he would reform and come to love rightly, and then he would be all her own. During the fortnight he remained in her house, she talked so much and so well to inspire him with a love of virtue, that he began to hate vice, and to be disgusted with his fault.

Gazing one day on the virtuous lady, who appeared to him much handsomer than the wanton, and knowing her excellent qualities better than he had ever done, he banished all fear, and thus addressed her : "I see no better means, madam, of becoming as good as you would

have me to be, than to turn my whole heart to the love of virtue. Pray tell me, madam, I beseech you, would you not have the goodness to give me all the aid in your power to that end?"

The lady, delighted to see him come to the point to which she wished to lead him, replied, "I promise you, monsieur, that if you love virtue as much as becomes a lord of your rank, I will spare nothing to render you all the services of which I may be capable."

"Remember your promise, madam," returned M. D'Avannes; "and consider that God, whom the Christian knows only by faith, has deigned to assume flesh like that of the sinner, in order that, attracting our flesh to the love of his humanity, He might also attract our spirits to the love of his divinity, thus employing visible things to make us love the invisible. As this virtue, which I wish to love all my life long, has nothing visible about it except the outward effects it produces, it is necessary that it should assume some body, in order to make itself known to men. It has assumed that body, madam, in putting on yours, the most perfect it could have found. I own, therefore, that you are not *only* virtuous, but actually virtue itself; and I, who see that virtue shine beneath the veil of the most beautiful body that ever existed, wish to serve and honour it all my life, and to renounce for ever the love that is criminal and vain."

The lady, though no less delighted than surprised to hear him speak thus, was able completely to conceal her feelings, and said, "I will not take upon me, monsieur, to reply to your theology; but as I am much more disposed to fear the evil than to believe the good, I beg you will not address me in a language which gives you so poor an opinion of those who are weak enough to believe it. I

know very well that I am a woman like any other, and a woman that has so many defects that virtue would do something greater in transforming me into itself than in transforming itself into me, unless it wished to remain unknown to the world. No one would think of recognizing it under such a garb as mine. Howbeit, with all my faults, my lord, I still love you as much as a woman can and ought who fears God and cherishes honour ; but this love shall not be declared to you until your heart is capable of the patience which a virtuous love requires. When that time comes, monsieur, I know what I shall have to tell you. Meanwhile, be assured that your welfare, your person, and your honour are dearer to me than to yourself."

Trembling, and with tears in his eyes, M. D'Avannes begged to be allowed to take a kiss as a pledge of her word, but she refused, saying that she did not choose to violate the custom of the country for him. Presently the husband arrived. "I am so much indebted, father," said D'Avannes, "to you and your wife, that I entreat you always to regard me as your son." The good man willingly expressed his assent. "Let me kiss you, then, in assurance of that affection," continued D'Avannes. This was done. "If I were not afraid," he said next, "of contravening the law, I would request the same favour of my mother, your wife." The husband desired his wife to kiss him, which she did without testifying either repugnance or alacrity ; whilst the fire which the previous conversation had already kindled in the heart of M. D'Avannes grew hotter at this kiss so ardently longed for, and before so peremptorily denied him.

After this M. D'Avannes went back to the king, his brother, and told all sorts of stories about his journey

to Montferrat. To his great vexation, he learned that his brother was going to Oly and Taffares, and fearing that the journey would be a long one, he resolved to try before his departure if the lady were not better disposed towards him than she appeared. To this end he went to lodge in town, and took, in the street in which she lived, a dilapidated old wooden house, to which he set fire about midnight. The whole town was in great alarm ; the rich man was roused by the noise, and calling out from the window to know where the fire was, he was told that it was at the house of M. D'Avannes. Hurrying thither with all his domestics, he found the young lord in the street in his shirt. Such was his pity for him that, taking him in his arms, and covering him with his own robe, he hastened home with him, and said to his wife, " Here is a prisoner, my dear, whom I commit to your custody. Treat him like myself."

He was no sooner gone than M. D'Avannes, who would have been glad to be treated as her husband, jumped into the bed, hoping that the opportunity and the place would inspire the chaste lady with more humane sentiments ; but he was quite disappointed, for as he got in at one side she got out at the other, carrying away her *chamarre*, which she put on ; and seating herself at the bedside, she said, " What ! monsieur, did you imagine that opportunity could change a virtuous heart ? Know that as gold becomes purer in the fire, so a chaste heart grows stronger amid temptations. Often it grows stronger among them than elsewhere, and becomes more cold the more it is attacked by its opposite. Be assured, then, that if I had entertained any other sentiments than those I have avowed, I should not have lacked means, and that I neglect them only because I do not choose to use them. If you would

have me continue to love you, banish not only the desire but the thought that, do what you may, you can ever bring me to be other than what I am."

Her women now coming in, she ordered them to prepare a collation of all sorts of confections ; but D'Avannes could neither eat nor drink, so great was his vexation at having missed his blow, and exposed himself, as he feared, by that demonstration of his desires, to lose the position of familiarity in which he had been with her. The husband, having taken measures for extinguishing the fire, returned, and prevailed on M. D'Avannes to pass the night in his house ; but he passed it in such a manner that his eyes were more occupied in weeping than in sleeping. He went and bade them adieu at the bedside very early in the morning, and plainly perceived, in kissing the lady, that she felt more pity than anger for his fault. This was a fresh brand to the fire of his love. After dinner he set out for Taffares with the king ; but before his departure he went twice more to take a final farewell of his good father and his wife, who, since her husband's first command, no longer made any scruple to kiss M. D'Avannes as her son.

There is no doubt that the more virtue did violence to the poor lady's eyes and countenance, constraining them to hide the fire that was in her heart, the more it augmented and became insupportable. Unable, then, any longer to endure the conflict between love and honour, which yet she had resolved should never be manifested, and having no longer the pleasure and consolation of seeing and conversing with him for whom she lived, she fell into a continuous fever, caused by a melancholy humour which she was forced to conceal, and which rendered the extremities of her body quite cold, though the inside burned continually. The phy-

sicians, a class of men on whose hands hangs not the health of men, began to despair on account of an obstruction of the spleen, which rendered her melancholy, and they advised the husband to warn his wife to think of her conscience, saying that she was in the hands of God ; as if people in good health were not there also. The husband, who was excessively fond of his wife, was so overwhelmed at this news that he wrote, for his own consolation, to M. D'Avannes, begging he would take the trouble to come and see them, in the hope that his presence would be a comfort to the patient. M. D'Avannes, on receipt of the letter, instantly started off post-haste, and on entering the house, he found the domestics of both sexes as full of grief for their mistress as she deserved. Shocked at what he saw, he remained at the door as if paralyzed, until his good father came and embraced him with tears, and without being able to utter a word, led him to the sick woman's chamber. Turning her languid eyes full upon him, she held out her hand, and drew him towards her with all the little strength left her.

“The moment is come, my lord,” she said, embracing him, “when all dissimulation must cease, and I must declare to you the truth I have had so much difficulty in concealing ; it is, that if you have had much love for me, I have had no less for you. But my pain is greater than yours, because I have been compelled to hide it. Conscience and honour have never allowed me to declare to you the sentiments of my heart, for fear of augmenting in you a passion which I wished to diminish. But know, my lord, that the *no* which I have said to you so often, and which it has cost me so much pain to pronounce, is the cause of my death. I die with satisfaction, since, by God's grace, notwithstanding the

excess of my love, I have nothing to reproach myself with in regard to piety and honour. I say the excess of my love, for a less fire than mine has destroyed greater and stronger edifices. I die happy, since, before quitting this world, I can declare my affection, which corresponds to yours, save only that the honour of men and that of women are not the same thing. I pray you, my lord, henceforth not to be afraid to address yourself to the greatest and most virtuous ladies you can ; for it is hearts of that character which have the strongest passions, and which control them most wisely ; and your grace, good looks, and good breeding will always enable you to gather the fruits of your love. I will not ask you to pray to God for me, for I know that the gate of Paradise is not shut against true lovers, and that love is a fire which punishes lovers so well in this life that they are exempted from the sharp torment of purgatory. And now, farewell, my lord ; I commend to you your good father, my husband. Tell him truly, I beg you, what you know of me, in order that he may know how much I have loved God and him. And come no more before my eyes, for henceforth I wish to employ my mind only in putting myself in a condition to receive the promises made to me by God before the foundation of the world."

So saying, she embraced him with all the strength of her weak arms. M. D'Avannes, on whom compassion produced the same effect as pain and sickness in the lady, retired without being able to say a word, and threw himself upon a bed which was in the room, where he fainted several times. The lady then called her husband, and after many becoming demonstrations, she recommended M. D'Avannes to him, assuring him that next to himself that was the person she had loved best in the

world. Having kissed her husband she bade him farewell, and then the holy sacrament of the altar was brought her after extreme unction, which she received with joy, and an entire assurance of her salvation. Finding at last that her sight was leaving her, and that her strength was failing, she began to repeat aloud her *In manus*, hearing which, M. D'Avannes sat up in the bed, and saw her render up with a gentle sigh her glorious soul to Him from whom it came. When he saw that she was dead, he threw himself upon the body, which he had never approached without trembling while she lived, and embraced it so that it was with difficulty he was forced away from it. The husband, who had never supposed he loved her so much, was surprised, and said, "It is too much, my lord." And thereupon they withdrew.

After they had long deplored, the one his wife, the other his mistress, M. D'Avannes recounted his love to the husband, and told him that until her death the deceased had never shown him any other signs than those of rigid reserve. This increased the husband's admiration for his departed wife, and still more his grief for her loss, and all his life afterwards he rendered service to M. D'Avannes. The latter, who was then but eighteen, returned to the court, and it was a long time before he would speak to any of the ladies there, or even see them ; and for more than two years he wore mourning.

You see, ladies, what a difference there is between a chaste woman and a wanton. Their love, too, produced very different effects ; for the one died a glorious death, and the other lived but too long after the loss of her reputation and her honour. As much as the death of

the saint is precious before God, so is that of the sinner the reverse.

"Truly, Saffredent," said Oisille, "anything finer than the story you have just narrated one could not wish to hear; and if the rest of the company knew the persons as I do, they would think it still finer, for I never saw a handsomer gentleman, or one of better deportment, than M. D'Avannes."

"Must it not be owned," replied Saffredent, "that this was a chaste and good woman, since, in order to appear more virtuous than she was in reality, and to hide the love which reason and nature willed that she should have for so perfect a gentleman, she let herself die for want of giving herself the pleasure she desired without owning it."

"If she had felt that desire," said Parlamente, "she would not have lacked either place or opportunity to reveal it; but she had so much virtue that reason always controlled her desire."

"You may paint her portrait as you please," said Hircan; "but I know that a greater devil always drives out a less, and that the pride of the ladies seeks rather carnal pleasure than the fear and love of God. They are perpetual enigmas, and they are such clever dissemblers that it is impossible to know what is in their hearts. If the world had not annexed infamy to the loss of their honour, it would be universally found that nature has made them with the same inclinations and the same affections as ourselves. Not daring to take the pleasure they long for, they have changed that vice into another which they think more decorous: I mean a cruelty quite as much pretended as real, by which they think to gain immortal renown; and through the petty vanity of resisting the vice of nature's law (if nature is vicious), they

resemble not only the brutes in cruelty and inhumanity, but even the devils, whose pride and craft they borrow."

"It is a pity you have a good woman for your wife," said Nomerfide, "since, not content with despising the virtue of other women, you would fain have it believed that they are all vicious."

"I am very glad," replied Hircan, "to have a wife who gives no ground for scandal ; a thing which I would not do either ; but as for chastity of heart, I believe that she and I are children of Adam and Eve ; so, if we examine ourselves well, we have no business to cover our nakedness with leaves, but rather to confess our weakness."

"I know well," said Parlamente, "that we all have need of the grace of God, being as we are by nature disposed to sin ; but it must be owned, nevertheless, that our temptations are not similar to yours : and if we sin through pride, no one suffers for it, and neither our body nor our hands receive any stain. But your pleasure consists in dishonouring women, and your glory in killing men in war ; which are two things absolutely opposed to the law of God."

"I admit what you say," remarked Geburon ; "but when God says that *whoever looks upon a woman to lust after her hath already committed adultery in his heart*, and that *whoever hateth his neighbour is a homicide*, do you suppose he does not also mean to speak of women?"

"God, who knoweth the heart, will decide," said Longarine. "Meanwhile, it is always a good thing that men should have no power to accuse us, for God's goodness is so great that He will not judge us without an accuser. Not judge us, did I say? The frailty of our hearts is so well known to Him that He will give us credit for not having proceeded to overt acts."

"Pray let us drop this dispute," said Saffredent. "We are here to tell tales, not to preach sermons. I therefore give my voice to Ennasuite, and beg that she will not forget to make us laugh."

"I shall not fail to do so," replied Ennasuite. "On my way hither I was told a story of two servants of a princess, which seemed to me so droll, and made me laugh so much, that I forgot the dismal tale I had prepared for to-day, and which I will postpone until to-morrow, my countenance being now too merry to make it pass well with you."

NOVEL XXVII.

Of a secretary who had the impudence to solicit the favours of his host's wife, and had only shame for his pains.

THERE was at Amboise a man who served a princess in the capacity of chamberlain, and who, being an obliging, civil person, gladly entertained people who came to him, especially his own comrades. Not long ago one of his mistress's secretaries came to lodge with him, and remained ten or twelve days. This secretary was so ugly that he was more like a king of the cannibals than a Christian. Though his host treated him as a friend and a brother, yet he behaved to him like a man who had—I will not say forgotten all decency, but who had never had a feeling of it in his heart: this was, to solicit in the way of lawless love his companion's wife, who not only had nothing engaging in her, but looked the very antidote of criminal pleasure, and as good and virtuous a

woman as any in Amboise. On becoming aware of the man's bad intentions, the woman thought it better to expose his turpitude than to suppress and conceal it by a prompt and decisive refusal ; she therefore pretended to listen to his suit. He, thinking that he had made a conquest, pressed her incessantly, without considering that she was fifty, that she was not handsome, and that she had the reputation of a good woman who loved her husband. One day among others, when the husband was at home, and they were in a lower room, she pretended that the only thing requisite was to find a safe place for a *tête-à-tête*, where they might entertain each other as he wished. He proposed that they should go up to the garret. She rose at once, and begged him to go first, promising to follow him. He, laughing and grinning like an amorous monkey, went up stairs and posted himself in the garret. Whilst he was waiting for what he had so hotly desired, he listened with all his ears for his fair one's footsteps ; but instead of them, he heard her voice crying out, "Wait a bit, master secretary, till I go and ask my husband if it is his pleasure that I should go to you." Imagine how the man looked in tears who had cut such an ugly figure when laughing. He hurried down stairs with tears in his eyes, and begged her for God's sake to say nothing, and not set her husband against him. "I am certain," she replied, "that you are too much his friend to wish to say anything which might not be repeated to him ; so I am going to speak to him about this matter." And so she did, in spite of all he could do to prevent her. He ran away, and was as much ashamed as the husband was glad to hear of the trick his wife had played him. So satisfied was the good man with his wife's virtue, that he gave himself no concern about his companion's villany, thinking him sufficiently

punished in having the shame he had intended for him recoil upon his own head.

This tale teaches us, ladies, that honest folk ought never to attach themselves to those who have neither conscience, heart, not wit enough to know God, honour, and true love.

"Though your tale be short," said Oisille, "it is as amusing as any I have heard, and to the honour of a worthy woman."

"It is no great thing to boast of," said Simontault, "for an honest woman to refuse a man so ugly as you represent this secretary to have been. Had he been handsome and well-bred, her conduct would then have been some evidence of virtue. As I think I know the man, if it was my turn to tell a story, I think I could give you one about him not less droll than this."

"Well, do so," said Ennasuite.

"Courtiers, and inhabitants of great cities," he continued, "have such a good opinion of their own capacity that they regard others as very small folk in comparison with themselves. Though craft and cunning are of all countries and all conditions, yet as those who think themselves the shrewdest do so only through vanity, they are only the more laughed at when they happen to make some mistake, as I shall instance to you in an affair of recent occurrence."

NOVEL XXVIII.

A secretary, thinking to dupe a certain person, was himself duped.

WHEN King Francis I. was at Paris with his sister the Queen of Navarre, that princess had a secretary named Jean, who was not one of those who let anything worth having be lost for want of picking it up. There was neither president nor counsellor with whom he was not acquainted, merchant nor rich man whose house he did not frequent. At the same time there also arrived in Paris a merchant of Bayonne, named Bernard du Ha, who, having business in hand, and being in need of protection, addressed himself to the *lieutenant criminel*, who was of his country. The Queen of Navarre's secretary used also to go frequently to see the same person, as a good servant of his master and mistress. One holiday, when he went to the house, he found neither the lieutenant nor his lady at home ; but there was Bernard du Ha, playing a viol or some other instrument for the servant-women of the house, and teaching them to dance the branles of Gascony. When the secretary saw this, he wanted to make Bernard believe that he was doing wrong, and that if the lieutenant and his lady knew of it they would be very angry. Having talked to him in so alarming a manner that the other begged him not to tell what he had seen, he said, "What will you give me not to say a word about it?" Bernard du Ha, who was not so frightened as he made believe, perceiving that the secretary wanted to dupe him, promised to give him a pasty of the best Basque ham he had ever eaten. The

secretary was highly pleased, and begged that he might have the pasty on the following Sunday after dinner, which the other promised.

Counting on this promise, the secretary went to see a lady of Paris, whom he passionately desired to marry, and said to her, "On Sunday, madam, I will come and sup with you, if you please; but do not trouble yourself about anything but good bread and good wine, for I have so gulled a stupid fellow of Bayonne, that he will be at the cost of the rest: I will bring you the best Basque ham that ever was tasted in Paris." The lady, taking his word for it, invited two or three of her fair neighbours, and assured them she would treat them to something they had never tasted before. Sunday being come, the secretary went in quest of the merchant, and found him at the Pont au Change. Saluting him very politely, he said, "To the devil with you for having given me such trouble to find you."

"Many a one has taken more trouble than you," replied Bernard du Ha, "and has not been so well rewarded in the end." So saying, he produced the pasty, which he had under his cloak, and which was big enough to set before a small army. The secretary was so pleased that, although he had an enormous ugly mouth, he squeezed it up so small that one would have thought he could not bite the ham. Hastily clutching the pasty, he turned his back upon the merchant without inviting him to partake of the treat, and carried it to his mistress, who was very curious to know if the eatables of Guienne were as good as those of Paris. Supper-time being come, the company began to fall to at the soup with much vigour. "Leave those insipid things," said the secretary, "and let us taste this whet for wine." So saying, he opened the pasty, and set about cutting the ham, but it was so

hard that he could not stick the knife into it. After trying again and again, he found that he was hoaxed, and that instead of a ham he had been given a wooden shoe, such as is worn in Gascony, with a stick thrust into the end of it, and the whole smeared with suet and powdered with rust of iron and spices, which gave out a very pleasant odour. The secretary was greatly ashamed both of having been duped by the person he thought to dupe, and having deluded his mistress, contrary to his intentions ; to say nothing of his sore disappointment at having to content himself with soup for supper. The ladies, who were as vexed as himself, would have accused him as the author of the trick if they had not seen by his face that he was anything but pleased with its success.

After making a light supper, the secretary retired in great dudgeon, and seeing that Bernard du Ha had not kept his word, he did not think himself bound by his own. Accordingly he went to the *lieutenant criminel*, intending to say everything bad he could of the merchant ; but the latter had been beforehand with him, and had already related the adventure to the lieutenant, who laughed in the secretary's face, and told him that he had learned to his cost what it was to play tricks on Gascons. And so all he got was the shame of having been the dupe of his own cunning.

The same thing happens to many, who, wishing to deceive, find themselves deceived. Therefore it is best to do to others only as we would be done by.

"I assure you," said Geburon, "that I have often witnessed such occurrences ; and those who pass for village boobies often overreach persons who think themselves very clever ; for there is no greater ninny than a

man who thinks himself cunning, nor any one wiser than he who knows that he is not so.'

"He who knows his own incapacity, knows something, after all," said Parlamente.

"For fear time should fail us, I give my voice to Nomerfide," said Simontault. "I am sure she will not delay us long by her rhetoric."

"You shall have from me the satisfaction you desire," said Nomerfide. "I am not surprised, ladies, if love inspires princes and well-educated persons with the art of extricating themselves from danger. In fact, they are brought up in intercourse with so many persons of knowledge, that it would be very surprising if they were ignorant of anything. But address in love appears with much greater lustre when those who display it are persons of less intelligence. I shall, then, relate to you a piece of cleverness exhibited by a priest through the prompting of love alone; for he was so ignorant in all other things, that he could hardly say mass."

NOVEL XXIX.

A villager, whose wife intrigued with the parish priest, suffered himself to be easily deceived.

THERE was at Carrelles, a village in the county of Maine, a rich husbandman, who in his old age married a handsome young wife, by whom he had no children; but she consoled herself for this disappointment with several friends. When gentlemen and persons of mark failed her, she reverted to her last resource, which was the church, and chose for the accomplice of her sin him

who could absolve her—that is to say, her priest, who paid frequent visits to his sheep. The dull old husband suspected nothing ; but as he was a rough and sturdy old fellow, she played her game as secretly as she could, being afraid that her husband would kill her if he came to know of it.

One day, when the husband was gone into the fields, and his wife did not expect him back for some time, she sent for master parson to confess her ; but during the time they were making good cheer together the husband arrived so suddenly that the priest had not time to steal off. Intending, then, to hide, he went by the wife's directions up into a loft, and covered the trap-hole in the floor by which he had got in with a winnowing basket. Meanwhile, the wife, who was afraid her husband might suspect something, regaled him well at dinner, and plied him so well with wine, that the good man, having taken a little drop too much, and being fatigued with walking, fell asleep in a chair by the fireside. The priest, who found it dull work waiting in the loft, on ceasing to hear any noise in the room below, leaned over the trap-hole, and stretching out his neck as far as he could, saw that the good man was asleep. But while making his observations he inadvertently leaned with so much weight on the winnowing basket, that down fell basket, priest and all, by the side of the good man, and woke him up with the noise. But the priest was on his legs before the other had opened his eyes, and said, " There's your winnowing basket, gossip, and I'm much obliged to you ;" and so saying, he walked off. The poor husbandman, quite bewildered, asked his wife what was the matter? " It is your winnowing basket, my dear," she replied, " which the priest had borrowed and has now returned."

"It is a very clumsy way of returning what one has borrowed," said the good man, grumbling, "for I thought the house was falling."

In this way the priest saved himself at the expense of the husbandman, who objected to nothing but the abrupt manner in which his reverence had returned his winnowing basket. The master he served, ladies, saved him for that time, in order to possess and torment him longer.

"Do not imagine that simple folk are more exempt from craft than we are," said Geburon; "far from it, they have a great deal more. Look at thieves, murderers, sorcerers, false coiners, and other people of that sort, whose wits are always at work; they are all simple folk."

"I am not surprised that they have more craft than others," said Parlamente, "but I am surprised that, having their wits directed to so many other things, they can think of love. Is it not strange that so fine a passion can enter such vulgar hearts?"

"You know, madam, what Maître Jean de Meun says:—

Aussi bien sont amourettes.

Sous bureau que sous brunettes.

Besides, the love of which the tale speaks is not that which makes one wear harness. The poor, who have not wealth and honours like us, have in compensation more of the commodities of nature. Their viands are not so delicate as ours, but good appetite makes amends for that deficiency, and they fare better on coarse bread than we on dainties. Their beds are not so handsome or so well made as ours, but their sleep is sounder.

Their ladies are neither painted nor decked out like ours whom we idolize, but they receive pleasure from them much oftener than we, without fearing any other tongues than those of the beasts and birds that see them. In a word, they lack what we have, and have abundance of what we have not."

"Pray let us have done with this peasant and his wife," said Nomerfide, "and finish the day before vespers. It is for Hircan to do so."

"I will finish it, then, with a very dismal tale," said Hircan. "Though I do not willingly speak ill of ladies, knowing as I do that men are malicious enough to deduce from the fault of one conclusions disparaging to all the rest, yet the singularity of the adventure overcomes my fear, and the exposure of ignorance will perhaps make others wiser."

NOVEL XXX.

Frailty of a lady who, to conceal one evil, commits another still greater.

WHEN Louis XII. was king, the legate at Avignon being then a lord of the house of Amboise, nephew to the legate of France, whose name was George, there was a lady in Languedoc who had an income of more than four thousand ducats. Her name I will not mention, for sake of her relations. She was still very young when her husband died, leaving her but one son; and whether from regret for her husband, or love of her son, she resolved never to marry again. To avoid all occasion for doing so, she frequented only the society of the devout, thinking that opportunity makes sin, and not

knowing that sin forges opportunity. She gave herself up wholly to the divine service, shunning all parties of pleasure, and everything worldly, insomuch that she made it a matter of conscience to be present at a wedding, or to hear the organ played in church. When her son was seven years old, she chose a man of holy life as his preceptor, to bring him up in piety and sanctity. But when he was between fourteen and fifteen, nature, who is a very mysterious schoolmaster, finding him well grown and idle, taught him a very different lesson from any he had learned from his preceptor; for under that new instruction he began to look upon and desire such things as seemed to him fair and among others a demoiselle who slept in his mother's room. No one had the least suspicion of this, for he was regarded as a child, and nothing was ever heard in the house but goodly discourse.

The young gallant having begun secretly to solicit this girl, she went and told her mistress. The mother loved her son so much, that she believed this to be a story told to get him into disgrace; but the girl repeated her complaints so often that her mistress at last said she would find out the truth of the matter: if it was as the girl stated, she would punish her son severely, but if not, the accuser should pay the penalty. In order, then, to come at the truth, she ordered the demoiselle to make an appointment with the young gentleman that he should come to her at midnight, to the bed in which she lay alone near the door in his mother's chamber. The demoiselle obeyed her orders, and that night the mother lay down in the demoiselle's bed, resolving that if her son came thither she would chastise him in such a manner that he should never lie with a woman without remembering it. Such were her angry thoughts when her son

actually entered the bed in which she lay ; but unable still to bring herself to believe that he had any unchaste intention, she waited for some plainer evidence of his bad purpose before she would speak to him. But she waited so long, and nature is so frail, that her anger ended in an abominable pleasure, and she forgot that she was a mother. As water retained by force is more impetuous when let loose, so was it with this unfortunate woman, who made her whole pride consist in the violence she did her body. When she began to descend the first step from her chastity she found herself at once at the bottom, and became pregnant that night by him whom she wished to hinder from getting others with child.

No sooner was the sin committed than she was seized with the most poignant remorse, and her repentance lasted as long as her life. So keen was her anguish on rising from beside her son, who never discovered his mistake, that entering a closet, and calling to mind the firm resolution she had formed and which she had so badly executed, she passed the whole night alone in an agony of tears. But instead of humbling herself, and owning that of ourselves alone, and without the aid of God, we can do nothing but sin, she thought by her own efforts and by her tears to repair the past and prevent future mischief, always imputing her sin to the occasion, and not to wickedness, for which there is no remedy but the grace of God. As if there was but one sort of sin which could bring damnation, she applied her whole mind to avoid that one ; but pride, which the sense of extreme sinfulness should destroy, was too strongly rooted in her heart, and grew in such a manner, that, to avoid one evil, she committed many others.

Early next morning she sent for her son's governor, and said to him, " My son is coming to maturity, and it

is time that he should be removed from the house. One of my relations, who is beyond the mountains with the Grand Master of Chaumont, will be glad to have him. Take him away, then, forthwith; and to spare me the pain of parting, do not let him come to bid me farewell." Without more ado she gave him money for the journey, and he set out the next day with his pupil, who was very glad of it; and having had what he wanted of his mistress, desired nothing better than to go to the wars. The lady was long plunged in extreme grief, and but for the fear of God she could have wished that the unhappy fruit of her womb should perish. To conceal her fault she pretended to be ill; and having a bastard brother in whom she confided above all men, and to whom she had made large donations, she sent for him, informed him of the misfortune that had happened to her, but not of her son's share in it, and begged him to save her honour by his help, which he did. Some days before she expected to be confined, he advised her to try change of air, and remove to his house, where she would be more likely to recover than at home. She went thither with hardly any attendants, and found there a midwife, who had been sent for as if to attend her brother's wife, and who, without knowing the lying-in woman, delivered her by night of a fine little girl. The gentleman put the infant out to nurse as his own; and the lady, after a month's stay, returned home, where she lived more austere than ever.

Her son being grown up, and Italy being at peace, he sent to beg his mother's permission to return to her. But as she was afraid of relapsing into the same crime, she put him off from time to time as well as she could; but he pressed her so much, that at last she gave him leave to come home, having no plausible reason to allege

for persisting longer in her refusal. She sent him word, however, not to appear before her until he was married ; to choose a wife whom he loved passionately ; and not to let his choice be determined by wealth, for if he chose a comely wife that was enough.

During this time the daughter, who had been left with the bastard brother, having grown up into a very handsome girl, her guardian thought of removing her to some place where she should not be known. He consulted the mother on the subject, and it was her wish that she should be given to the Queen of Navarre, named Catherine. The girl was so handsome and well-bred at the age of thirteen, that the Queen of Navarre had a great regard for her, and wished much to marry her well ; but the girl being poor, many lovers presented themselves, but no husband. The unknown father, returning from Italy, visited the court of the Queen of Navarre, and no sooner saw his daughter than he fell in love with her. As he had his mother's permission to marry any woman he liked, he only asked was she of noble lineage, and being told that she was, he demanded her in marriage of the Queen of Navarre, who very gladly bestowed her upon him, knowing well that the cavalier was as wealthy as he was well-bred and handsome.

The marriage having been consummated, the gentleman wrote to his mother, saying she could no longer close her doors against him, since he brought with him a wife as handsome and as perfect as she could wish for. His mother made inquiries as to the wife he had taken, and found that it was their own daughter, which caused her such excessive affliction, that she was near dying suddenly, seeing that the means she employed to put a stop to the course of her misfortune only served to

make it greater. Finding no remedy for what had occurred, she went to the Legate of Avignon, confessed the enormity of her crime, and asked his advice. The legate, to satisfy her conscience, summoned several theologians, to whom he submitted the affair without naming the person concerned. The decision of this council of conscience was, that the lady was never to reveal the secret to her children, who had not sinned, inasmuch as they had known nothing; but that, as for herself, she was to do penance all her life. So the poor lady returned home, where soon after arrived her son and her daughter-in-law, who loved each other so much, that never was there a fonder couple, or one more like each other, she being his daughter, sister and wife; and he her father, brother, and husband. Their love continued unabated to the last, whilst their profoundly penitent mother never saw them caress but she withdrew to weep.*

* This novel is founded on a popular tradition, traces of which are found in several places in France. Millin, in his *Antiquités Nationales*, speaking of the collegial church of Ecouis, says: "There was found in the middle of the nave, in the cross aisle, a white marble slab, on which was inscribed this epitaph:

‘Ci-gît l’enfant, ci-gît le père,
Ci-gît la sœur, ci-gît le frere,
Ci-gît la femme et le mari,
Et ne sont que deux corps ici.’”

[Here lies the child, here lies the father, here lies the sister, here lies the brother, here lie the wife and the husband, and there are but two bodies here.]

“The tradition is, that a son of Madame d’Ecouis had by his mother, without knowing her or being recognized by her, a daughter named Cécile. He afterwards married in Lorraine that same Cécile, she being then with the Duchess of Bar. Thus Cécile was her husband’s daughter and sister. They were interred in the same grave at Ecouis, in 1512.” Millin says that the same story is told

There, ladies, is what happens to those of your sex who think to vanquish, by their own strength, love and nature with all the faculties which God has given them.

(but with modifications) in other churches of France; for instance, in that of Alincourt, a village between Amiens and Abbeville, is seen the following epitaph:

“ Ci-gît le fils, ci-gît la mere,
 Ci-gît la fille avec le pere,
 Ci-gît la sœur, ci-gît le frere,
 Ci-gît la femme et le mari,
 Et ne sont que trois corps ici.”

[Here lies the son, here lies the mother, here lies the daughter with the father, here lies the sister, here lies the brother, here lie the wife and the husband, and there are only three bodies here.]

Gaspard Meturas, who has inserted this epitaph in his *Hortus Epitaphiorum Selectorum*, 1648, says that it is found in a church of Claremont, in Auvergne, and adds: “The key to it consists in saying that the mother engendered her husband by lying with (*en épousant*) her own father; for it thence follows that he was her son, her brother and her husband, even legitimately, the marriage having been effected with a righteous ignorance on both sides.

Dunlop, in his History of Fiction, says that the thirty-fifth novel of the second part of Bandello “is the same story with the plot of the Mysterious Mother of Horace Walpole, and the thirtieth tale of the Queen of Navarre. The first part of this story had already been told in the twenty-third novel of Massuccio. The second part, which relates to the marriage only, occurs in Bandello and the Queen of Navarre. It is not likely, however, that the French or Italian novelists borrowed from one another. The tales of Bandello were first published in 1554, and as the Queen of Navarre died in 1549, it is improbable that she had an opportunity of seeing them. On the other hand, the work of the queen was not printed till 1558, nine years after her death, so it is not likely that any part of it was copied by Bandello, whose tales had been edited some years before. It may therefore be presumed that some current traditions furnished both with the horrible incident they report. Indeed, Bandello declares, in the introduction to the tale, that it happened in Navarre, and was told to him by a lady of that country. In Luther’s Colloquia Mensalia, under the article Auricular Confes-

Better were it to own their weakness, avoid exposure to temptation, and say to God, like David, "Lord I suffer force : answer for me."

"It is impossible to imagine a stranger case," said Oisillé. "Methinks there is no man or woman who ought not to humble himself and fear God, seeing how the hope of doing a good thing was so productive of mischief."

"Be assured," said Parlamente, "that the first step man takes in self-confidence, removes him so far from the confidence he ought to have in God."

"Man is wise," said Geburon, "when he recognizes no greater enemy than himself, and distrusts his own will and counsel, however good and holy they may seem in his eyes."

"For no apparent prospect of good to come of it, however great," said Longarine, "should a woman expose herself to share the same bed with a man, however

sion, it is said to have occurred at Erfurt, in Germany. It is also related in the eleventh volume of Byshop's Blossoms, and in *L'Inceste Innocent*, a novel by Desfontaines, published in 1638. Julio de Medrano, an old Spanish writer of the sixteenth century, says that he heard a similar story when he was in the Bourbonnais, where the inhabitants showed him the house in which the parties had lived, and repeated to him this epitaph, which was inscribed on their tomb" (that in four lines quoted above). "Mr. Walpole disclaims having had any knowledge of the tale of the Queen of Navarre or *Bandello* when he wrote his drama. Its plot, he says, was suggested by a story he had heard when very young, of a lady who, under uncommon agonies of mind, waited on Archbishop Tillotson, revealed her crime, and besought his counsel in what manner she should act, as the fruit of her horrible artifice had lately been married to her son, neither party being aware of the relation that subsisted between them. The prelate charged her never to let her son or daughter know what had passed. For herself, he bade her almost despair."

nearly related to her. Fire and tow are no safe neighbours."

"Assuredly," said Ennasuite, "this woman was a conceited fool, who thought herself such a saint that she could not sin, as some would have simple folks believe of them, which is a gross and pernicious error."

"Is it possible," exclaimed Oisille, "that there are people so foolish as to believe anything of the sort?"

"They do still more," said Longarine; "they say that it is necessary to habituate oneself to chastity; and to try their strength, they talk with the handsomest women and those they love best, and by kissing and touching them make trial of themselves as to whether or not they are in a condition of complete mortification of the flesh. When they find that this pleasure moves them, they fall back on solitude, fasting, and discipline; and when they have so subdued the flesh that neither conversation nor kissing causes them any emotion, the fools try the temptation of lying together and embracing without any voluptuous desire. But, for one who resists, a thousand succumb. Thence have ensued so many mischiefs, that the Archbishop of Milan, where this religious practice was introduced, was compelled to separate the sexes, and put the women into the women's convent, and the men into that of the men."

"Was there ever a more extravagant folly?" said Geburon. "A man wants to make himself sinless, and seeks with avidity provocations to sin."

"Some there are," said Saffredent, "who do quite the reverse; they shun temptation as much as possible, and yet concupiscence clings to them everywhere. The good Saint Jerome, after having soundly flogged and hid himself in the desert, confessed that he had been unable to overcome the fire of lust that burned in his marrow.

The sovereign remedy, then, is to commend oneself to God; for, unless He upholds us by His power, His virtue, and His goodness, we not only fall, but take pleasure in falling."

"You do not see what I do," said Hircan; "which is, that whilst we were telling our stories the monks who were behind that hedge did not hear the vesper-bell; but no sooner did they hear us talk of God than away they went, and now they are ringing the second bell."

"We shall do well to follow them," said Oisille, "and praise God for his grace in enabling us to pass this day so happily."

Upon this the whole company rose and went to the church, where they devoutly heard vespers. At supper they talked over the conversation of the day, and many things which had occurred in the time, each citing what he thought most worthy of recollection. After a cheerful evening, they retired to their beds, in the hope of resuming next day a pastime which was so agreeable to them. Thus ended the third day.

FOURTH DAY.

MADAME OISILLE rose earlier than the rest, according to her good custom, and meditated on Holy Writ whilst awaiting the gradual assemblage of the company. The laziest excused themselves with the words of Scripture, "I have a wife, and I cannot come so soon." Thus it was that when Hircan and his wife made their appearance, Madame Oisille had already begun her reading; but she knew how to pick out the passages in which those are censured who neglect the hearing of the Word. She not only read the text, but she made them such good and holy exhortations that it was impossible for them to take offence at them. When these devotional exercises were ended, Parlamente said to her, "I was vexed when I came in at having been lazy, but I now congratulate myself on my laziness, since it has made you speak so well. I derive a double advantage from it—repose of body and satisfaction of mind."

"For penance, then, let us go to mass," said Oisille, "to pray to our Lord for the will and the strength to do His commands; and then let Him command what He pleases."

As she said these words they entered the church, and after having heard mass with much devotion, they sat down to table, where Hircan did not fail to banter his wife for her laziness. After dinner every one retired to study his part, and at the appointed hour they all repaired punctually to the usual rendezvous. Oisille asked Hircan who should begin the day. "If my wife had not been the first speaker yesterday," he said, "I would give

my voice for her; for though I have always believed that she loved me better than any man in the world, she has shown me to-day that she loves me a great deal better than God and his Word, since she has preferred my company to your reading. Since, then, I cannot give my voice to the most discreet of the women, I will give it to the most discreet of the men—I mean Geburon, whom I entreat not to spare the monks.”

“It is not necessary to make the entreaty,” replied Geburon. “I hold them too well in mind to forget them. It is not long since I heard a story told by Monsieur de Saint Vincent, then the emperor’s ambassador, which is too good to be lost.”

NOVEL XXXI.

A monastery of cordeliers was burned and the monks in it, in perpetual memory of the cruelty of one of them who was in love with a lady.

WITHIN the dominions of the Emperor Maximilian of Austria there was a monastery of Cordeliers, held in high esteem, and near it was the house of a gentleman. This gentleman was so infatuated with these Cordeliers that there was nothing he did not give them, in order to have part in the benefit of their fastings and prayers. Among others, there was in this monastery a tall, handsome young Cordelier, whom the gentleman had taken for his confessor, and who was as absolute in the house as the master himself. The Cordelier, struck by the exceeding beauty and propriety of the gentleman’s wife,

became so enamoured of her, that he could neither eat nor drink, and lost all natural reason. Resolved to execute his design, he went all alone one day to the gentleman's house. Finding no one at home, the monk asked the lady whither her husband was gone. She replied that he was gone to one of his estates, where he was to remain two or three days; but that if he wanted him, she would send an express to bring him back. The Cordelier told her that was unnecessary, and began to go to and fro about the house, as if he had some affair of consequence in his head.

As soon as the monk had left the lady's room, she said to one of her women (there were but two of them), "Run after the father, and learn what he wants; for I know by his looks that he is not pleased." The girl, finding him in the court-yard, asked him if he wanted anything? He said he did, and drawing her into a corner, he plunged into her bosom a poniard he carried in his sleeve. He had hardly done the deed when one of the gentleman's men, who had gone to receive the rent of a farm, entered the yard on horseback. As soon as he had dismounted, he saluted the Cordelier, who embraced him, and buried the poniard in his back, after which he closed the gates of the château.

The lady, seeing that her servant did not return, and surprised at her remaining so long with the Cordelier, said to the other woman, "Go see why your companion does not come back." The servant went, and no sooner came in sight of the Cordelier than he called her aside, and served her as he had done the other. Knowing that he was then alone in the house, he went to the lady, and told her that he had long loved her, and that it was time she should obey him. She, who could never have suspected him of anything of the kind, replied, "I believe,

father, that if I were so unhappily inclined, you would be the first to condemn me and cast a stone at me."

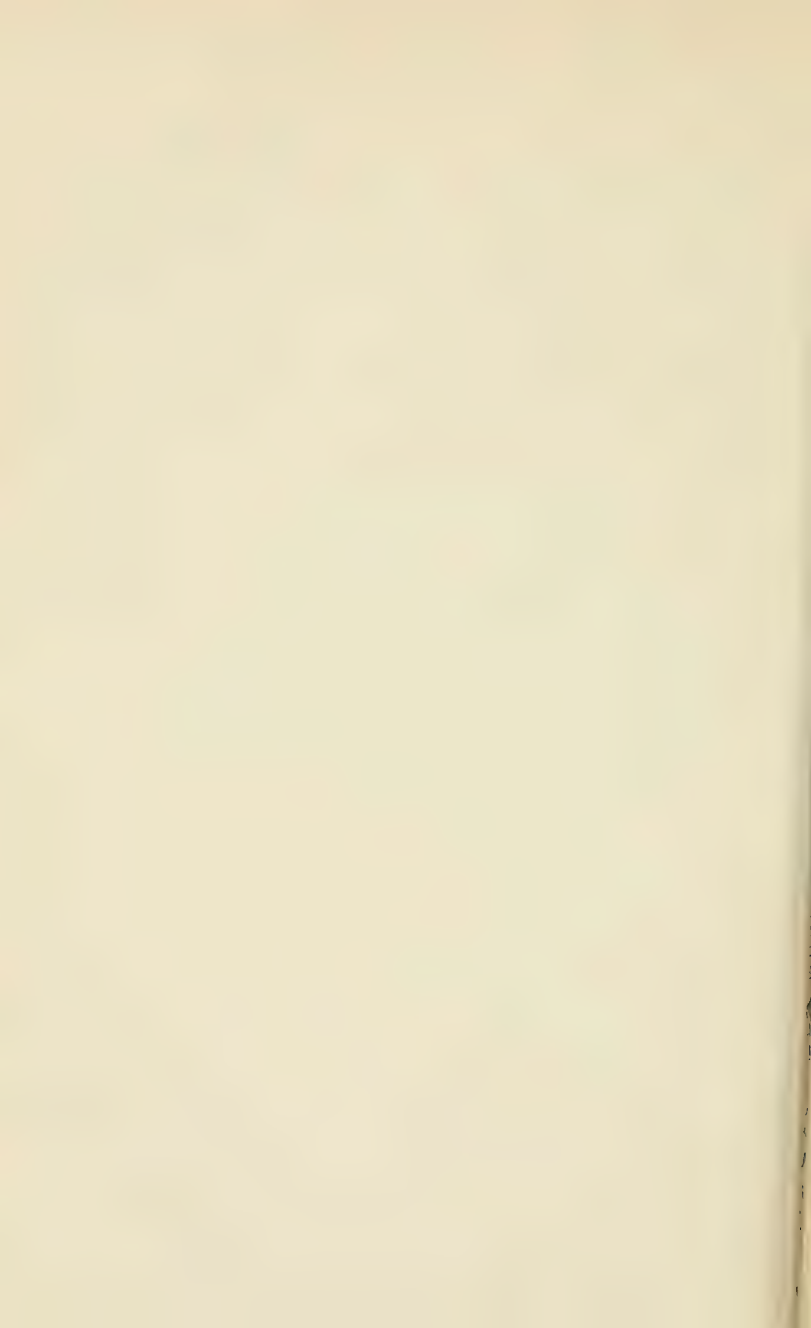
"Come out into the yard," said the monk, "and you will see what I have done."

The poor woman did so, and seeing her two women and her man lying dead on the ground, was so horrified, that she remained motionless and speechless as a statue. The villain, who did not want to have her for an hour only, did not think fit to offer her violence then, and said to her, "Have no fear, mademoiselle; you are in the hands of that man in all the world who loves you most." So saying, he took off his robe, beneath which he had a smaller one, which he presented to the demoiselle, threatening, if she did not put it on, that he would treat her as he had done the others. The demoiselle, more dead than alive, made a show of obeying him, as well to save her life as to gain time, in hopes that her husband would return. She took off her head-dress, by the Cordelier's order, as slowly as she could; and when she had done so, the monk, without regard to the beauty of her hair, cut it off in haste, made her strip to her shift, and put on the small robe, and then, resuming his own, set off with all the speed he could make along with the little Cordelier he had so long coveted.

God, who has pity on the wronged innocent, was touched by the tears of this poor lady, and so ordered things that her husband, having despatched his business sooner than he expected, took that very road to return home by which the Cordelier was carrying off his wife. The monk, descrying the husband from a distance, said to the lady, "Here comes your husband. I know that if you look at him he will try to get you out of my hands; so walk before me, and do not turn your head in his direction, for if you make him the least sign, I shall have



"Come out into the yard," said the monk, "and you will see what I have done."



plunged my poniard in your breast sooner than he will have delivered you." Presently the gentleman came up, and asked him whence he came? "From your house, monsieur," replied the Cordelier. "I left mademoiselle quite well, and she is expecting you." The gentleman rode on without perceiving his wife; but the valet who accompanied him, and who had always been in the habit of conversing with the Cordelier's companion, named Friar John, called to his mistress, thinking that she was that person. The poor woman, who durst not turn her head towards her husband, made no reply to the valet; and the latter crossed the road, that he might see the face of this pretended Brother John. The poor lady, without saying anything, made a sign to him with her eyes, which were full of tears. The valet then rode up to his master, and said, "In conscience, monsieur, Friar John is very like mademoiselle, your wife. I had a look at him as I crossed the road. It is certainly not the usual Friar John; at least, I can tell you, that if it is, he weeps abundantly, and that he gave me a very sorrowful glance of his eye."

The gentleman told him he was dreaming, and made light of what he said. The valet, however, still persisting in it that there was something wrong, asked leave to ride back and see to it, and begged his master to wait for him. The gentleman let him go, and waited to see what would be the upshot. But the Cordelier, hearing the valet coming after him with shouts to Friar John, and making no doubt that the lady had been recognized, turned upon the valet with a great iron-bound staff, gave him such a blow on the side that he knocked him off his horse, and springing instantly upon him with the poniard, speedily dispatched him. The gentleman, who from a distance had seen his valet fall, and supposed that this

had happened by some accident, spurred towards him at once to help him. As soon as he was within reach, the Cordelier struck him a blow of the same staff with which he had struck the valet, unhorsed and fell upon him ; but the gentleman, being very strong, threw his arms round the Cordelier, and hugged him so roughly, that he not only prevented his doing him any more mischief, but made him drop the poniard. The wife caught it up at once and gave it to her husband. At the same time she seized him by his hood and held him with all her might, whilst her husband stabbed him several times with the poniard. The Cordelier, being unable to do anything else, begged for quarter, and confessed the crime he had committed. The gentleman granted him his life, and begged his wife to go for his people, and a cart to carry the prisoner away, which she did, throwing off her Cordelier's robes, and hurrying home in her shift and cropped hair. The gentleman's retainers all hastened to help him to bring home the wolf he had captured ; and the culprit was afterwards sent by the gentleman to Flanders to be tried by the emperor's officers.

He not only confessed the crime for which he was tried, but also avowed a fact, which was afterwards verified on the spot by special commissioners sent for that purpose, which was, that several other ladies and handsome girls had been taken to that convent in the same manner as this Cordelier had attempted to carry off the lady of whom we are speaking ; and if he did not succeed, this was owing to nothing else than the goodness of God, who always takes upon Him the defence of those who trust in Him. The girls and the other stolen spoil found in the monastery were removed, and the monks were burned with the monastery, in perpetual memorial of a crime so horrible. We see from this that there is

nothing more cruel than love when its principle is vice, as there is nothing more humane or more laudable when it dwells in a virtuous heart.*

I am very sorry, ladies, that truth does not furnish us with so many tales to the advantage of the Cordeliers as contrariwise. I like this order, and should be very glad to know some story in which I could praise them. But we are so pledged to speak the truth, that I cannot conceal it after the report of persons so worthy of belief; though, at the same time, I assure you that if the Cordeliers of the present day did anything worthy of memory which was to their honour, I would do justice to it with more alacrity than I have told the truth in the story I have just related to you.

"In good faith, Geburon," said Oisille, "that sort of love might well be called cruelty."

"I am surprised," said Simontault, "that he did not ravish the lady at once when he saw her in her shift, and in a place where he was master."

"He was not picksome but gluttonous," said Saffre-dent. "As he intended to have his fill of her every day, he had no mind to amuse himself with nibbling at her."

"That is not it," said Parlamente. "A ruffian is always timorous. The fear of being surprised and losing his prey made him carry off his lamb, as the wolf carries off a sheep, to devour it at his ease."

* Notwithstanding what is said in the prologue to the fourth day respecting the recent origin of this tale, it is found in several writers of earlier date. It is identical, for instance, with a fabliau by Rutebeuf entitled *Frère Denise* (See *Fabliaux de Legrand d'Aussy*), iv. 383, and has some resemblance to No. LX. of the *Cent Nouvelles Nouvelles*. The Queen of Navarre's tale has been copied by Henry Stephens, in his *Apology for Herodotus*, by L'Etoile, in his journal of the reign of Henry III., anno 1577, and by Malespini, in his *Ducento Novelle*, No. LXXV.

"I cannot believe he loved her," said Dagoucin, "nor can I conceive that so exalted a passion as love should enter so cowardly and villanous a heart."

"Be it as it may," said Oisille, "he was well punished for it. I pray God that all who do the like deeds may suffer the like penalties. But to whom do you give your voice?"

"To you, madam," said Geburon, "for I know you will not fail to tell us a good tale."

"If new things are good," replied Oisille, "I will tell you one which cannot be bad, since the event happened in my time, and I have it from an eye-witness. You are doubtless not ignorant that death being the end of all our woes, it may, consequently, be called the beginning of our felicity and our repose. Thus man's greatest misery is to wish for death and not be able to obtain it. The greatest ill which can befall a criminal is not to be put to death, but to be made to suffer so much that he longs for death, while his sufferings, though continual, are of such a nature as not to be capable of abridging his life. It was in this way that a gentleman treated his wife, as you shall hear."

NOVEL XXXII.

A husband surprises his wife in *flagrante delicto*, and subjects her to a punishment more terrible than death itself.

KING CHARLES VIII. sent to Germany a gentleman named Bernage, Lord of Sivray, near Amboise. This gentleman, travelling day and night, arrived very late one evening at the house of a gentleman, where he

asked for a night's lodging, and obtained it, but with difficulty. The owner of the house, nevertheless, learning in whose service he was, came to him and begged he would excuse the incivility of his servants, stating that certain of his wife's relations, who meant him mischief, obliged him to keep his doors thus closed. Bernage told him on what business he was travelling, and his host expressing his readiness to render the king his master all possible services, received his ambassador into his house, and lodged and treated him honourably. Supper-time being come, he showed him into a richly-tapestried hall, where, entering from behind the hangings, there appeared the most beautiful woman that ever was seen ; but her hair was cropped close, and she was dressed in black garments of German cut. After the gentleman had washed with Bernage, water was set before this lady, who washed also, and took her seat at the end of the table without speaking to anyone, or anyone to her. Bernage often looked at her, and thought her one of the handsomest women he had ever seen, except that her face was very pale, and her air extremely sad. After she had eaten a little, she asked for drink, which was given to her by a domestic in a very singular vessel. This was a death's head, the holes of which were stopped with silver ; and out of this vessel she drank two or three times. After she had supped and washed, she made a reverence to the master of the house, and retired again behind the tapestry without speaking to anyone.

Bernage was so surprised at this extraordinary spectacle that he became quite sombre and pensive. His host perceived this, and said to him, " You are surprised, I see, at what you have beheld at table. Now, the courteous demeanour I have marked in you does not permit

me to make a secret of the matter to you, but to explain it, in order that you may not suppose me capable of acting so cruelly without great reason. That lady whom you have seen is my wife, whom I loved more than man ever loved woman. I risked everything to marry her, and I brought her hither in spite of her relations. She, too, evinced so much love for me that I would have hazarded a thousand lives to obtain her. We lived long in such concord and pleasure that I esteemed myself the happiest gentleman in Christendom; but honour having obliged me to make a journey, she forgot hers, and the love she had for me, and conceived a passion for a young gentleman I had brought up in this house. I was near discovering the fact on my return home, but I loved her so ardently that I could not bring myself to doubt her. At last, however, experience opened my eyes, and I saw what I feared more than death. The love I had felt for her changed into fury and despair. Feigning one day to go into the country, I hid myself in the chamber which she at present occupies. Soon after my pretended departure, she retired to it, and sent for the young gentleman. I saw him enter the room and take liberties with her which should have been reserved for me alone. When I saw him about to enter the bed with her, I issued from my hiding-place, seized him in her arms, and slew him. But as my wife's crime seemed to me so great that it would not have been a sufficient punishment for it had I killed her as I had killed her gallant, I imposed upon her one which I believe is more insupportable than death; which was, to shut her up in the chamber in which she used to enjoy her stolen pleasures. I have hung there in a press all the bones of her gallant, as one hangs up something precious in a cabinet; and that she may not forget them at her meals, I have

her served, as she sits opposite to me at table, with the skull of that ingrate instead of a cup, in order that she may see living him whom she has made her mortal enemy by her crime, and dead, for her sake, him whose love she preferred to mine. In this way, when she dines and when she sups, she sees the two things which must afflict her most, namely, the living enemy and the dead friend ; and all this through her guilt. In other respects, I treat her as I do myself, except that her hair is cropped ; for the hair is an ornament no more appropriate to the adulteress than the veil to a harlot ; therefore her cropped head denotes that she has lost honour and chastity. If you please to take the trouble to see her, I will take you into her room."

Bernage willingly accepted the offer, and going down stairs with his host, found the lady seated alone by an excellent fire in a very handsome chamber. The gentleman drew back a curtain which concealed a great press, and there he saw all the bones of a man suspended. Bernage had a great wish to speak to the lady, but durst not for fear of the husband, until the latter, guessing his thoughts, said to him, " If you like to say anything to her, you will see how she expresses herself."

" Your patience, madam," said Bernage, turning to her, " is equal to your torture ; I regard you as the most unhappy woman in the world."

The lady, with eyes filled with tears, and with incomparable grace and humility, replied, " I confess, sir, that my fault is so great, that all the ills which the master of this house, whom I am not worthy to call husband, could inflict upon me, are nothing in comparison to the grief I feel for having offended him." So saying she wept profusely.

The gentleman took Bernage by the arm and led him

away. Next morning he continued his journey upon the king's service ; but on taking leave of the gentleman he could not help saying to him, " The esteem I entertain for you, sir, and the courtesies you have shown me in your house, oblige me to tell you that, in my opinion, considering the great repentance of your poor wife, you ought to forgive her ; the more so as you are young and have no children. It would be a pity that a house like yours should fall, and that those who perhaps do not love you should become inheritors of your substance."

The gentleman, who had resolved never to forgive his wife, pondered long over what Bernage had said to him, and at last, owning that he had spoken the truth, promised that if she persevered in her present humility, he would forgive her after some time. Bernage, on his return to the court, related the whole story to the king, who directed inquiries to be made into the matter, and found that it was all just as Bernage had reported. The description he gave of the lady's beauty so pleased the king that he sent his painter, Jean de Paris, to take her portrait exactly as she was, which he did with the husband's consent. After she had undergone a long penance, and always with the same humility, the gentleman, who longed much for children, took pity on his wife, reinstated her, and had by her several fine children.

If all those wives who have done the same sort of thing had to drink out of similar vessels, I am greatly afraid, ladies, that many a gilt cup would be turned into a death's head. God keep us from the like, for if his goodness does not restrain, there is not one of us but may do worse ; but if we trust in Him, He will guard those who own that they cannot guard themselves. Those who rely on their own strength run great risk of

being tempted, and of being constrained by experience to acknowledge their infirmity. I can assure you that there are many who have stumbled through pride in this way, whilst others, who were reputed less discreet, have been saved through their humility. The old proverb says truly, "What God keeps is well kept."

"I look upon the punishment inflicted in this case as quite reasonable," said Parlamente; "for as the offence was worse than death, so also ought the penalty to be."

"I am not of your opinion," said Ennasuite. "I would rather see the bones of all my lovers hung up in my cabinet all my life long than die for them. There is no misdeed that cannot be repaired, but from death there is no return."

"How can infamy be repaired?" asked Longarine. "Do what she may, you know that a woman cannot retrieve her honour after a crime of this nature."

"I should like to know," returned Ennasuite, "if the Magdalen is not now in more honour than her sister who was a virgin?"

"I admit," replied Longarine, "that we praise her for her love for Jesus Christ, and for her great penitence; nevertheless, the name of sinner clings to her always."

"Much I care what name men give me," said Ennasuite; "only let me have God's pardon and my husband's too, there is no reason why I should wish to die."

"If this lady loved her husband as she ought," said Dagoucin, "I am surprised she did not die of grief at looking upon the bones of him whom her crime had brought to death."

"Why, Dagoucin," said Simontault, "have you yet to learn that women know neither love nor regret?"

"Yes," he replied, "for I have never ventured to prove their love for fear of finding it less than I should have wished."

"You live, then, on faith and hope," said Normerfide, "as the plover lives on wind. You are easily kept."

"I content myself with the love I feel in my own heart," he replied, "and with the hope that there is the same in the hearts of ladies. But if I was quite sure that that love corresponded to my hope, I should feel a pleasure so extreme that I could not sustain it and live."

"Keep yourself safe from the plague," said Geburon, "for as for the other malady, I warrant you against it. But let us see to whom Madame Oisille will give her voice."

"I give it," she said, "to Simontault, who I know will spare no one."

"That is as much as to say that I am rather given to evil speaking," said he. "I shall, nevertheless, let you see that people who have been regarded in that same light have yet spoken the truth. I believe, ladies, you are not so simple as to put faith in everything a person tells you, however sanctified an air he may assume, unless the proof is clear beyond doubt. Many an abuse is committed under the guise of a miracle. Therefore I intend to relate to you a story not less honourable to a religious prince than shameful to a wicked minister of the church."

NOVEL XXXIII.

Incest of a priest, who got his sister with child under the cloak of sanctity, and how it was punished.

THE Count Charles d'Angoulême,* father of Francis I., and a prince of great piety, being one day at Coignac, some one told him that in a village named Cherves there was a maiden who lived with such austerity that it was a marvel, yet she was with child, and did not even make any secret of it, but assured everybody that she had never known man, and that she knew not how it had happened to her, unless it was the work of the Holy Ghost. The people readily gave credit to this delusion, and looked upon the girl as a second Virgin Mary, the more so as she had been known to be so well-behaved from her childhood, and never to have shown the least sign of a disposition to mundane vanities. She not only fasted at the seasons appointed by the church, but also made several voluntary fasts every week, and never stirred from the church as long as there was any service going on in it. The common people made so much account of this manner of life that everyone flocked to see her, as though she were a living miracle, and fortunate was he who could touch her gown. The priest of the parish was her brother, a man in years, of an austere life, and a reputed saint. So rigorously did he treat his sister, that he had her shut up in a house, whereat the people were greatly displeased, and the affair made so much noise that it came, as I have already said, to the ears of

* This story is told of the father of Queen Margaret, and is doubtless founded on fact.

Count Charles, who, seeing the delusion into which everybody had fallen, resolved to put an end to it.

To this end, he sent a referendary and an almoner, both of them worthy men, to ascertain the truth. They went to the spot, inquired into the fact as carefully as possible, and applied to the priest, who was so vexed at the affair that he begged them to be present at the verification he hoped to make of it. Next morning the priest celebrated mass, his sister, who was very big, being present on her knees. After it was over, he took the *Corpus Domini*, and said to his sister, in presence of the whole congregation, "Wretch that thou art, here is He who suffered death for thee, in whose presence I ask thee if thou art a virgin as thou hast always assured me." She replied boldly and fearlessly that she was so. "How, then, is it possible that thou art pregnant, yet still a virgin?" "All I can say," she replied, "is, that it is the grace of the Holy Ghost, who does in me whatever he pleases; but also I cannot deny the grace which God has done me in preserving me a virgin. Never have I had even a thought of marrying."

Her brother then said to her, "I give thee here the precious body of Jesus Christ, which thou wilt take to thy damnation if thou dost not speak the truth; whereof will be witnesses these gentlemen, who are here present on the part of my lord the count."

The girl, who was about thirteen years of age, then made oath as follows:—"I take the body of our Lord here present to my condemnation before you, sirs, and you my brother, if ever man has touched me any more than you." So saying, she received the body of our Lord.

The referendary and the almoner went away quite confounded, not being able to believe that anyone would

lie after such an oath, and they made their report to the count, whom they tried to bring to entertain the same belief as themselves. But he, being a wise man, after much thought, made them repeat the very words of the oath; and having well weighed them, he said, "*She told you that never man touched her any more than her brother.* I am persuaded that it was her brother who got her with child, and that she seeks to conceal his incest by prevarication. We, who believe that Jesus Christ is come, must not expect another. Return then to the place and put the priest in prison; I am sure he will confess the truth."

They executed their orders, but unwillingly, and not without remonstrating against the necessity of putting such a scandal upon a good man. The priest was no sooner committed to prison than he confessed his crime, and owned that he had instructed his sister to speak as she had done in order to conceal the intercourse between them, and this not only to baffle inquiry by so slight a device, but also to secure themselves universal esteem and veneration by this false statement. Being asked how he could carry his wickedness to such an excess as to make his sister swear upon our Lord's body, he replied that his audacity had not reached that length, and that he had used an ordinary wafer, which was neither consecrated nor blessed.

All this having been reported to the Count d'Angoulême, he sent the affair before the courts of justice. Execution was delayed until the sister was delivered of a fine boy. After her delivery the brother and sister were burnt, to the great astonishment of all the people, who had beheld a monster so horrible under such a garb of holiness, and so detestable a crime under the appearances of a life so laudable and regenerate.

The good Count d'Angoulême's faith, ladies, was proof against outward signs and miracles. He knew that we had but one Saviour, who, when he said *consummatum est*, showed thereby that we are not to expect a successor for our salvation.

"Truly," said Oisille, "that was a monstrous piece of effrontery covered with unparalleled hypocrisy. It is the height of impiety to cover so enormous a crime with the mantle of God and religion."

"I have heard," said Hircan, "that those who commit acts of cruelty and tyranny under pretence of having the king's commission, are doubly punished, the reason being that they make the king's name a cover for their injustice. Likewise, it is seen that although hypocrites prosper for some time under the cloak of godliness, God no sooner unmask them than they appear such as they are; and then their nakedness, their filth, and their infamy are the more horrible, the more august and sacred was the wrapper with which they concealed them."

"There is nothing more agreeable," said Nomerfide, "than to speak frankly and as the heart feels."

"It serves to make one fat," replied Longarine, "and I imagine you decide from your own case."

"Let me tell you," returned Nomerfide, "I remark that fools live longer than the wise, unless some one kills them; for which I know but one reason, namely, that fools do not dissemble their passions. If they are angry they strike; if they are merry, they laugh; but those who deem themselves wise hide their defects with so much care that their hearts are all poisoned with them."

"I believe that is true," said Geburon; "hypocrisy, whether as regards God, men, or nature, is the cause of all the evil that befalls us."

"It would be a fine thing," said Parlamente, "if faith so filled our hearts with Him who is all virtue and all joy, that we should show them to everyone without disguise."

"That will be when there is no longer any flesh on our bones," observed Hircan.

"Yet," remarked Oisille, "the spirit of God, which is mightier than death, can change our hearts without changing our bodies."

"You speak, madam," said Saffredent, "of a gift which God hardly makes to men."

"He does make it," rejoined Oisille, "to those who have faith. But as this is a matter above the comprehension of flesh, let us see to whom Simontault gives his voice."

"To Nomerfide," he said. "As she has a merry heart, I do not think her words will be sad."

"Since you have a mind to laugh," said Nomerfide, "I must serve you after your own way, and give you matter for laughter. I wish to show you that fear and ignorance are equally mischievous, and that one often sins only for want of knowing things. With this view, I will relate to you what happened to two poor Cordeliers of Niort, who, for not understanding the language of a butcher, had like to die of fright."

NOVEL XXXIV.

Two **over-inquisitive** Cordeliers had a great fright, which had like to cost them their lives.

Two Cordeliers arrived late one night at Grip, a village belonging to the Lord of Fors, situated between Niort and Fors, and took up their quarters with a butcher. As their bedroom was separated from their host's only by an ill-jointed boarded partition, they had a mind to listen to what passed between the husband and wife, and they clapped their ears to the partition close to the head of the host's bed. As the butcher had no suspicion of his guests, he talked to his wife about his business, and said, "My dear, I must be up betimes to-morrow, and see about our Cordeliers. One of them is very fat; we will kill him and salt him forthwith, and we shall make a good thing of him."

Though the butcher talked of his pigs, which he called Cordeliers, the two poor friars, hearing this, set it all down to their own account, and awaited daylight with great terror. One of them was very fat, the other very lean; and the fat one set about confessing himself to his companion, alleging that a butcher, having lost the love and fear of God, would make no more of slaughtering them than an ox or any other beast. As they were shut up in their chamber, from which there was no issue but through their host's, they gave themselves up for dead men, and earnestly commended their souls to God. The young man, who was not so overcome by fear as the elder, said to him, that since they

could not get out at the door, they must try to escape through the window ; at the worst they could only be killed in the attempt, and death one way or the other was the same thing in the end. The fat friar consented to the expedient. The young one opened the window, and, as it was not very high, dropped lightly to the ground, and ran away as fast and as far as he could, without waiting for his companion, who was not so lucky, for, being very bulky, he fell so heavily that he hurt one leg severely, and was unable to rise from the ground. Deserted by his companion and unable to follow him, he looked about for some place where he might hide, and saw nothing but a pigsty, into which he dragged himself the best way he could. When he opened the door, two big porkers which were inside rushed out, and left the place free to the Cordelier, who shut himself in, hoping that he might hear people passing by, to whom he would call and obtain help.

As soon as daylight appeared, the butcher got ready his big knives, and told his wife to come and help him to kill the two pigs. Going to the sty, he opened the little door, and cried out, "Come, turn out here, my Cordelier. I'll have your chitterlings for my dinner to-day." The Cordelier, who could not stand on his leg, crawled out on his hands and knees, roaring for mercy. If he was in a great fright, the butcher and his wife were no less so. The first idea that came into their heads was that St. Francis was angry with them because they had called pigs Cordeliers, and under that notion they fell on their knees before the poor friar, begging pardon of St. Francis and his order. On the one side was the Cordelier bawling for mercy to the butcher, on the other side the butcher making the same appeal to the Cordelier. At last the Cordelier, finding that the butcher had no inten-

tion of hurting him, told him why he had hid himself in that place. Fear then gave place to laughter, except on the part of the poor friar, whose leg pained him so much that he had no inclination to laugh. The butcher, to console him in some degree, took him back to the house and had his hurt carefully attended to. As for his companion, who had forsaken him in distress, he ran all night, and arrived in the morning at the house of the Lord of Fors, where he made loud complaints of the butcher, who, he supposed, had by that time killed his companion, since the latter had not followed him. The Lord of Fors sent immediately to Grip to see how matters stood, and his messengers brought back matter for laughter, which he failed not to communicate to his mistress, the Duchess d'Angoulême, mother of Francis I.

It is not good, ladies, to listen to secrets when one is not invited, and to have a curiosity to hear what others say.

"Did not I tell you," exclaimed Simontault, "that Nomerfide would not make us cry, but laugh? Every one of us, I think, has done so very heartily."

"Whence comes it," said Oisille, "that one is always more disposed to laugh at a piece of nonsense than at a good thing?"

"Because," replied Hircan, "the nonsense is more agreeable to us, being more conformable to our own nature, which of itself is never wise. Thus everyone is fond of his like: fools love folly, and wise men wisdom. I am sure, however, that neither fools nor wise could help laughing at this story."

"There are some," said Geburon, "who are so engrossed with the love of wisdom that nothing you could say to them would make them laugh. Their joy and

their satisfaction are so moderate that no accident is capable of altering them."

"Who are these persons?" inquired Hircan.

"The philosophers of past times," replied Geburon, "who hardly felt either mirth or sadness; at least, they showed no manifestation of either, so possessed were they with the belief that there is virtue in vanquishing oneself."

"I am as much convinced as they that it is good to vanquish a vicious passion," said Saffredent, "but to vanquish a natural passion, which has no evil tendency, seems to me a useless victory."

"Nevertheless, that was regarded as a great virtue," remarked Geburon.

"But then," returned Saffredent, "it is not said that all the ancients were sages; and I would not swear that there was not in them more of the appearance of sense and virtue than of the reality."

"You see, however," said Geburon, "that they condemn everything that is bad, and even that Diogenes trampled on Plato's coverlet because he thought it too rich and curious; and to show that he despised and wished to trample under foot Plato's vainglory and avarice, 'I trample,' said he, 'on the pride of Plato.'"

"You do not tell all," replied Saffredent; "you forget that Plato at once retorted upon him, 'Thou tramplest on it, indeed, but with still more pride.' In fact, it was only through a certain arrogance that Diogenes despised elegance."

"In truth," said Parlamente, "it is impossible to overcome ourselves by ourselves; nor can one think to do so without prodigious pride, the vice of all others the most to be feared, since it rears itself upon the ruins of all the rest."

"Did I not read to you this morning," said Oisille, "that those who believed themselves wiser than others, and who came by the light of reason to know a God, the creator of all things, for having been vain thereof, and not having attributed this glory to Him to whom it belonged, and for having imagined that they had acquired this knowledge by their own labours, became more ignorant and less reasonable—I will not say than other men, but than the very brutes? In fact, their minds having run astray, they ascribed to themselves what belongs to God alone, and manifested their errors by the disorders of their lives, forgetting their very sex, and abusing it, as St. Paul says in his Epistle to the Romans."

"There is not one of us," said Parlamente, "but recognizes, on reading that epistle, that outward sins are the fruits of inward unbelief, the more dangerous to eradicate the more it is covered by virtue and miracles."

"We men," said Hircan, "are nearer to salvation than women, for as they do not hide their fruits they easily know their roots. But you women, who dare not produce yours, and who do so many acts that are fair in appearance, hardly know the root of pride, that grows under so goodly a covering."

"I own," said Longarine, "that if God's word does not show us by faith the leprosy of unbelief that is hidden in our hearts, God does us a great grace when He suffers us to commit a visible fault, which manifests our hidden disposition. Blessed are they whom faith has so humbled that they have no need of outward acts to make them conscious of the weakness and corruption of their natures."

"Do let us consider, I beseech you," said Simontault, "what a course our conversation has taken. From an instance of extreme folly we have come to philosophy

and theology. Let us leave these matters to those who are more competent to discuss them, and ask Nomerfide to whom she gives her voice."

"To Hircan," she replied, "but on condition that he will be tender of the honour of the ladies."

"The condition fits me very aptly," said Hircan, "for the story I have to tell you is the very one to fulfil it. You shall see from it, nevertheless, that the inclination of men and of women is naturally vicious, unless it be kept right by the goodness of Him to whom we ought to impute all the victories we achieve over ourselves. And to abate the airs you give yourselves when any story is told which does you honour, I will tell you one which is strictly true."

NOVEL XXXV.

How a sensible husband cured his wife of her passion for a Cordelier.

AT Pampelune there was a lady who was reputed fair and virtuous, and at the same time the most devout and chaste in the country. She loved her husband much, and was so obsequious to him that he had entire confidence in her. She was wholly occupied with God's service, and never missed a single sermon, and omitted nothing by which she could hope to persuade her husband and her children to be as devout as herself, who was but thirty years old, an age at which women commonly resign the pretensions of beauties for those of new she-sages.

On the first day of Lent this lady went to church to receive the ashes which are a memorial of death. A Cordelier, whose austerity of life had gained him the

reputation of a saint, and who, in spite of his austerity and his macerations, was neither so meagre nor so pale but that he was one of the handsomest men in the world, was to preach the sermon. The lady listened to him with great devotion, and gazed no less intently on the preacher. Her ears and her eyes lost nothing that was presented to them, and both alike found wherewithal to be gratified. The preacher's words penetrated to her heart through her ears; and the charms of his countenance, passing through her eyes, insinuated themselves so deeply into her mind that she felt as it were in an ecstasy. The sermon being ended, the Cordelier celebrated mass, at which the lady was present, and she took the ashes from his hand, which was as white and shapely as that of any lady. The devotee paid much more attention to the monk's hand than to the ashes he gave her, persuading herself that this spiritual love could not hurt her conscience, whatever pleasure she received from it. She failed not to go every day to the sermon, and to take her husband with her; and both so highly admired the preacher, that at table and elsewhere they talked of nothing but him.

This fire, for all its spirituality, at last became so carnal, that the heart of this poor lady, which was first kindled by it, consumed all the rest. Slow as she had been to feel the flame, she was equally prompt to take fire, and she felt the pleasure of her passion before she was aware that passion had possession of her. Love, which had rendered himself master of the lady, no longer encountered any resistance on her part; but the mischief was that the physician who might have relieved her pain was not aware of her malady. Banishing, therefore, all fear, and the shame she ought to have felt in exposing her wild fantasy to so sober-minded a man, and her in-

continence to one so saintly and virtuous, she resolved to acquaint him in writing of the love she cherished for him ; which she did as modestly as she could, and gave her letter to a little page, with instructions as to what he was to do, especially enjoining him to take good care that her husband did not see him go to the Cordelier's.

The page, taking the shortest road, passed through a street where his master happened, by the merest chance, to be sitting in a shop. The gentleman, seeing him pass, stepped forward to see which way he was going ; and the page, perceiving this, hid himself with some trepidation. His master saw this, followed him, and seizing him by the arm, asked him whither he was going. His embarrassed and unmeaning replies, and his manifest fright, aroused the suspicions of the gentleman, who threatened to beat him if he did not tell the truth. "Oh, sir," said the little page, "if I tell you, my mistress will kill me." The gentleman, no longer doubting that his wife was making a bargain without him, encouraged the page, and assured him that nothing should befall him if he spoke the truth—on the contrary, he should be well rewarded ; but if he told a lie, he should be imprisoned for life. Thus urged by fear and hope, the page acquainted him with the real fact, and showed him the letter his mistress had written to the preacher, whereat the husband was the more shocked, as he had been all his life assured of the fidelity of his wife, in whom he had never seen a fault.

Being a wise man, however, he dissembled his anger, and further to try his wife, he answered her letter in the preacher's name, thanking her for her gracious inclination, and assuring her that it was fully reciprocated. The page after being sworn by his master to manage the affair discreetly, carried this letter to his mistress, who

was so transported with joy that her husband perceived it by the change in her countenance ; for instead of her fastings in Lent having emaciated her, she looked handsomer and fresher than ever. It was now Mid-Lent, but the lady, without concerning herself about the Lord's Passion or the Holy Week, wrote as usual to the preacher, the theme being always her amorous rage. When he turned his eyes in her direction, or spoke of the love of God, she always imagined that he addressed himself covertly to her ; and, so far as her eyes could explain what was passing in her heart, she did not suffer them to be idle.

The husband, who regularly replied to her in the name of the Cordelier, wrote to her after Easter, begging she would contrive to give him a meeting in private ; and she, impatiently longing for an opportunity to do so, advised her husband to go see some land they had near Pampelune. He said he would do so, and went and concealed himself in the house of one of his friends ; whereupon the lady wrote to the Cordelier that her husband was in the country, and that he might come and see her.

The gentleman, wishing to prove his wife's heart thoroughly, went and begged the preacher to lend him his robe. The Cordelier, who was a good man, replied that his rule forbade him to do so, and that for no consideration would he lend his robe to go masking in. The gentleman assured him it was not for any idle diversion he wanted it, but for an important matter, and one necessary to his salvation ; whereupon the Cordelier, who knew him to be a worthy, pious man, lent him the robe. The gentleman then procured a false beard and a false nose, put cork in his shoes to make himself as tall as the monk, put on the robe, which covered the greater part of

his face, so that his eyes were barely seen, and in a word, dressed himself up so that he might easily be mistaken for the preacher. Thus disguised, he stole by night into his wife's chamber, where she was expecting him in great devotion. The poor creature did not wait for him to come to her, but ran to embrace him like a woman out of her senses. Keeping his head down to avoid being recognized, he began to make the sign of the cross, pretending to shun her, and crying, "Temptation! temptation!"

"Alas! you are right, father," said she, "for there is no more violent temptation than that which proceeds from love. You have promised to afford me relief, and I pray you to have pity on me now that we have time and opportunity."

So saying, she made great efforts to embrace him, while he kept dodging her in all directions, still making great signs of the cross, and crying, "Temptation! temptation!" But when he found that she was pressing him too closely, he drew a stout stick from under his robe, and thrashed her so soundly that he put an end to the temptation. This done, he left the house without being known, and immediately returned his borrowed robe, assuring the owner that he had used it to great advantage. Next day he returned home as if from a journey, and found his wife in bed. Pretending not to know the nature of her malady, he asked her what ailed her. She replied that she was troubled with a kind of catarrh, and that she could neither move hand nor foot. The husband, who had a great mind to laugh, pretended to be very sorry, and by way of cheering her, said that he had invited the pious preacher to supper. "Oh, my dear!" said she, "don't think of inviting such people, for they bring ill-luck wherever they go."

"Why, my love," replied the husband, "you know how much you have said to me in praise of this good father. For my part, I believe, if there is a holy man on earth, it is he."

"They are all very well at church and in the pulpit," she rejoined, "but in private houses they are antichrists. Don't let me see him, my dear, I entreat you, for, ill as I am, it would be the death of me."

"Well, you shall not see him, since you do not choose to do so; but I cannot help having him to supper."

"Do as you please," said she; "only, for mercy's sake, let me not set eyes on him, for I cannot endure such folk."

After entertaining the Cordelier at supper, the husband said to him, "I look upon you, father, as a man so beloved by God, that I am sure he will grant any prayer of yours. I entreat you, then, to have pity on my poor wife. She has been possessed these eighteen days by an evil spirit, so that she wants to bite and scratch everybody, and neither cross nor holy water does she care for one bit; but I believe, firmly, that if you put your hand on her the devil will go away. From my heart, I beseech you to do so."

"All things are possible to him who believes, my son," replied the good father. "Are you not well assured that God never refuses his grace to those who ask for it with faith?"

"I am assured of this, father."

"Be assured also, my son, that He is able and willing, and that He is not less mighty than munificent. Let us strengthen ourselves in faith to resist this roaring lion, and snatch from him his prey, which God has made his own by the blood of his Son Jesus Christ."

Thereupon the gentleman conducted the excellent

man into the room where his wife was resting on a couch. Believing that it was he who had beaten her, she was roused to a prodigious degree of fury at the sight of him, but her husband's presence made her hang down her head and hold her tongue. "As long as I am present," said the husband to the good father, "the devil does not torment; but as soon as I leave her, you will sprinkle her with holy water, and then you will see how violently the evil spirit works her." So saying, the husband left him alone with his wife, and stopped outside the door to see what would ensue.

When she found herself alone with the Cordelier, she began to scream at him like a mad woman, "Villain! cheat! monster! murderer!" The Cordelier, believing in good faith that she was possessed, wanted to take hold of her head, in order to pray over it; but she scratched and bit him so fiercely that he was obliged to stand further off, throwing plenty of holy water over her, and saying many good prayers. The husband, seeing it was time to put an end to the farce, entered the room again, and thanked the Cordelier for the pains he had taken. The moment he appeared there was end to the wife's termagant behaviour, and she meekly kissed the cross for fear of her husband. The pious Cordelier, who had seen her in such a fury, believed firmly that our Lord had expelled the devil at his prayer, and went away praising God for this miracle. The husband, seeing his wife so well cured of her folly, would never tell her what he had done, contenting himself with having brought her back to the right way by his prudence, and having put her into such a frame of mind that she mortally hated what she had so unwisely loved, and was filled with detestation for her own infatuation. Thenceforth she was weaned from all superstition, and devoted herself to her

husband and her family in a very different way from what she had done before.

Here you may see, ladies, the good sense of the husband, and the weakness of one who was regarded as a woman of strict propriety. If you attend well to this example, I am persuaded that, instead of relying on your own strength, you will learn to turn to Him on whom your honour depends.

"I am very glad," said Parlamente, "that you are become the ladies' preacher; you would be so with better right if you would address the same sermons to all those you hold discourse with."

"Whenever you please to hear me," he replied, "I assure you I will speak the same language to you."

"That is to say," observed Simontault, "that when you are not by he will talk to a different purpose."

"He will do as he pleases," said Parlamente, "but, for my own satisfaction, I would have him always speak thus. The example he has adduced will at least be of service to those women who think that spiritual love is not dangerous; but to me it seems that it is more so than any other."

"I cannot think, however," remarked Oisille, "that one should scorn to love a man who is virtuous and fears God; for, in my opinion, one cannot but be the better for it."

"I pray you to believe, madam," rejoined Parlamente, "that nothing can be more simple-willed and easy to deceive than a woman who has never loved; for love is a passion which takes possession of the heart before one is aware of it. Besides, this passion is so pleasing that, provided one can wrap oneself up in virtue as in a cloak, it will be scarcely known before some mischief will come of it."

"What mischief can come of loving a good man," said Oisille.

"There are plenty, madam," replied Parlamente, "who pass for good men as far as ladies are concerned ; but there are few who are so truly good before God that one may love them without any risk to honour or conscience. I do not believe that there is one such man living. Those who are of a different opinion, and trust in it, become its dupes. They begin this sort of tender intimacy with God, and often end it with the devil. I have seen many a one who, under colour of talking about divine things, began an intimacy which at last they wished to break off, but could not, so fast were they held by the fine cloak with which it was covered. A vicious love perishes and has no long abode in a good heart ; but decorous love has bonds of silk so fine and delicate that one is caught in them before one perceives them."

"According to your views, then," said Ennasuite, "no woman ought ever to love a man. Your law is too violent ; it will not last."

"I know that," replied Parlamente, "but for all that, it is desirable that every woman should be content with her own husband, as I am with mine."

Ennasuite, taking these words personally, changed colour, and said, "You ought to think everyone the same at heart as yourself, unless you set yourself up for being more perfect than the rest of your sex."

"To avoid dispute," said Parlamente, "let us see to whom Hircan will give his voice."

"I give it to Ennasuite," said he, "in order to make up matters between her and my wife."

"Since it is my turn to speak," said Ennasuite, "I will spare neither man nor woman, so as to make both

sides even. You find it hard to overcome yourselves and admit the probity and virtue of men. This obliges me to relate a story of the same nature as the preceding one."

NOVEL XXXVI.

A President of Grenoble, becoming aware of his wife's irregularities, took his measures so wisely that he revenged himself without any public exposure of his dishonour.

THERE was at Grenoble a president whose name I shall not mention. It is enough to say that he was not a Frenchman, that he had a very handsome wife, and that they lived very happily together. The husband, however, being old, the lady thought fit to love a young clerk named Nicolas. When the husband went in the morning to the Palace of Justice, the clerk used to step into the bedchamber and take his place. An old domestic of the president's, who had been in his service for thirty years, discovered this, and as a faithful servant, could not help revealing it to his master. The president, who was a prudent man, would not believe the fact without inquiry, and told the servant that he wanted to create dissension between him and his wife; adding, that if the fact was as he stated, he could easily give him ocular proof of it, and if he failed to do so, then he, the president, would believe that the servant had trumped up his lying tale to make mischief between husband and wife. The valet assured him that he should see what he had told him.

One morning, when the president had gone to the palace, and the clerk had stolen into the bedroom as

usual, the valet sent one of his fellow-servants to apprise the president, while he himself remained on the watch before the bedroom door, to see if Nicolas came out. The president, on seeing the messenger beckon to him, immediately quitted the court on pretence of sudden illness, and hurried home, where he found his old servant standing sentry at the bedroom door, and was assured by him that Nicolas was inside, having gone in not long before. "Remain at the door," said the president. "There is no other way to get in or out of the room, as thou knowest, except a little closet, of which I always keep the key."

The president enters the room, and finds his wife and the clerk in bed together. Nicolas, who did not expect such a visit, threw himself in his shirt at his master's feet, and implored pardon, whilst the lady fell a crying. "Though what you have done," said the president to her, "is as bad as it can be, I do not choose to have the credit of my house blasted for you, and the daughters I have had by you made the sufferers. I command you, then, to cease your crying, and see what I am going to do. As for you, Nicolas," said he to the clerk, "hide yourself in my cabinet, and make no noise."

Nicolas having done as he ordered, he opened the door, and calling in the old servant, said to him, "Didst thou not assure me thou wouldst show me my clerk in bed with my wife? I came hither on the strength of thy word, and thought to kill my wife. I have found nothing, though I have searched everywhere. Search thyself, under the beds and in all directions."

The valet, having searched and found nothing, said to his master, "The devil must have flown away with him; for I saw him go in, and he did not come out by the door; however, I see he is not here."

"Thou art a very bad servant," said his master, "to want to put such division between my wife and me. Begone ; I discharge thee, and for the services thou hast rendered me, I will pay thee what I owe thee and more ; but get thee gone quickly, and beware how thou art found in this city after twenty-four hours are past."

The president paid him his wages, and five or six years over ; and as he had reason to be satisfied with his fidelity, he resolved within himself to reward him still more. When the valet had gone away with tears in his eyes, the president called the clerk out of the cabinet, and after having given him and his wife such a lecture as they deserved, he forbade them both to give the least hint of the matter to anyone. His wife he ordered to dress more elegantly than she had been used to do, and to let herself be seen at all parties and entertainments. As to the clerk, he ordered him to make better cheer than before ; but that as soon as he should whisper in his ear the words "Go away," he should take good care not to remain three hours longer in the city.

For a fortnight the president did nothing but feast his friends and neighbours, contrary to his previous custom, and after the repast he gave a ball to the ladies. One day, seeing that his wife did not dance, he ordered the clerk to dance with her. The clerk, thinking he had forgotten the past, danced gayly with the lady ; but when the ball was over, the president, feigning to have some order to give him about household matters, whispered in his ear, "Begone, and never come back." Sore loth was Nicolas to leave the lady-president, but very glad to get off safe and sound. After the president had fully impressed all his relations and friends, and all the inhabitants of Grenoble, with the belief that he was very fond of his wife, he went one fine day in the month of May

into his garden to gather a salad. I do not know what herbs it was composed of ; but I know that his wife did not live twenty-four hours after eating of it, whereat he appeared greatly afflicted, and played the disconsolate widower so well that no one ever suspected him of having killed her. In this way he revenged himself and saved the honour of his house.*

I do not pretend, ladies, to laud the president's conscience ; but my design is to exhibit the levity of a woman,

* In a manuscript French dictionary of the Beauties and Curiosities of Dauphiné, there is an article which says that " in the Rue des Clercs, at Grenoble, was formerly to be seen over the hall door of the house of Nicholas Prunier de Saint André, president of the Parliament of Grenoble, a stone escutcheon, supported by an angel, and bearing a lion de gueule on a field or. These arms were those of the Carles family, which became extinct in the seventeenth century. The angel that supported the escutcheon held the forefinger of one hand to his mouth in a mysterious manner, as if to enjoin secrecy. Geoffroy Carles, sole president of the Parliament of Grenoble in 1505, put it up over that house, which belonged to him. He, indeed, had long dissembled before he found an opportunity to be revenged for the infidelity of his wife, by causing her to be drowned by the mule she rode at the passage of a torrent. He had purposely ordered that the mule should be left several days without drink. This occurrence, which appeared in print in several places, was made the subject of one of the novels of that time, in which, however, the names of the persons concerned are not given. Geoffroy was so learned in the Latin tongue, and in the humanities, that Queen Anne of Bretagne, wife of Louis XII., selected him to teach that tongue and the belles lettres to her daughter Renée, who was afterwards Duchess of Ferrara. The same Geoffroy Carles was made knight of arms and of laws by Louis XII. in 1509." This is probably the person meant by the Queen of Navarre, though she gives a different account of the manner in which he put this wife to death. The story, however, appears to be older than the times of Geoffroy Carles, since it is related of a president of Provence in the *Cent Nouvelles Nouvelles* (No. 47), which were composed between the years 1456 and 1461, and first printed in Paris in 1486.

and the great patience and prudence of a man. Do not be offended, ladies, I beseech you, with the truth, which sometimes tells against you as well as against the men; for women, too, have their vices as well as their virtues.

"If all those who have intrigued with their valets were compelled to eat such salads," said Parlamente, "I know those who would not be so fond of their gardens as they are, but would pluck up all the herbs in them, to avoid those which save the honour of children at the expense of a wanton mother's life."

Hircan, who guessed for whom she meant this, replied with great warmth, "A woman of honour should never suspect another of things she would not do herself."

"To know is not to suspect," rejoined Parlamente. "However, this poor woman paid the penalty which many deserve. Moreover, I think that the president, being bent on avenging himself, could not set about it with more prudence and discretion."

"Nor with more malice," Longarine subjoined. "It was a cold-blooded and cruel vengeance, which plainly showed that he respected neither God nor his conscience."

"What would you have him do, then," said Hircan, "to revenge the most intolerable outrage a wife can ever offer to her husband."

"I would have had him kill her," she answered, "in the first transports of his indignation. The doctors say that such a sin is more pardonable, because a man is not master of such emotions; and consequently, the sin he commits in that state may be forgiven."

"Yes," said Geburon, "but his daughters and his descendants would have been disgraced for ever."

"He ought not to have poisoned her," said Lon-

garine, "for since his first great wrath was past, she might have lived with him like an honest woman, and nothing would ever have been said about the matter."

"Do you suppose," said Saffredent, "that he was appeased, though he pretended to be so? For my part, I'm persuaded that the day he mixed his salad his wrath was as hot as on the very first day. There are people whose first emotions never subside until they have accomplished the dictates of their passion."

"It is well to ponder one's words," said Parlamente, "when one has to do with people so dangerous as you. What I said is to be understood of an anger so violent that it suddenly engrosses the senses, and hinders reason from acting."

"I take it in that very sense," replied Saffredent, "and I say that of two men who commit a fault, he who is very amorous is more pardonable than the other who is not so; for when one loves well, reason is not easily mistress. If we would speak truly, we must own there is not one of us but has some time or other experienced that furious madness, and yet hopes for grace. Let us say, then, that true love is a ladder by which to ascend to the perfect love which we owe to God. No one can ascend to it but through the afflictions and calamities of this world, and through the love of his neighbour, to whom he ought to wish as much good as to himself. This is the true bond of perfection; for as St. John says, 'How can you love God whom you do not see, unless you love your neighbour, whom you do see?'"

"There is no fine text in Scripture which you may not warp to your own purposes," said Oisille. "Beware of doing like the spider, which extracts a poison from

every good viand; for I warn you that it is dangerous to quote Scripture out of place, and without necessity."

"Do you mean to say, then," returned Saffredent, "that when we talk to your unbelieving sex, and call God to our aid, we take his name in vain? If there is sin in this, it all lies at your door, since your unbelief constrains us to use all the oaths we can think of; and even so we cannot kindle your icy hearts."

"A plain proof," said Longarine, "that you all lie; for if you spoke the truth, it is so potent that it would persuade us. All that is to be feared is lest the daughters of Eve too easily believe in the serpent."

"I see plainly how it is," said Saffredent; "the women are invincible. So I give up the game to see on whom Ennasuite will call."

"On Dagoucin," she said, "who, I think, will not be disposed to speak against the ladies."

"Would to God," said he, "that they were as favourable to me as I am disposed to speak so of them. To show you that I have endeavoured to do honour to the virtuous of their sex by the pains I have taken to learn their good actions, I will relate one of those to you. I will not say, ladies, that the patience of the gentleman of Pampelune and of the president of Grenoble was not great, but I maintain that their vindictiveness was no less so. In praising a virtuous man, we must not so much exalt a single virtue as to make it serve as a cloak and cover for so great a vice. A woman who has done a virtuous action for the love of virtue itself is truly laudable. An instance of this I will give you in the story I am about to tell you of a young married lady, whose good deed had for motive only the honour of God and the salvation of her husband."

NOVEL XXXVII.

Judicious proceedings of a wife to withdraw her husband from a low intrigue with which he was infatuated.

A CERTAIN lady of the house of Loue was so good and virtuous that she was loved and esteemed by all her neighbours. Her husband with good reason confided to her all his affairs, which she managed so discreetly that in a short while their house became under her hands one of the richest and best furnished in Anjou and Touraine. She lived long with her husband, and had several fine children by him ; but as there is no enduring felicity here below, hers began to be crossed. Her husband, not feeling satisfied with a life of such perfect ease, had a mind to try if trouble would increase his enjoyment. His wife was no sooner asleep than he used to get up from beside her, and not return till daylight. The lady took this conduct so much to heart that falling into a profound melancholy, which yet she tried to conceal, she neglected the affairs of her house, her person, and her family, thinking she had lost the fruit of her labours in losing her husband's love, to preserve which there was no pains she would not willingly have sustained. But as she saw he was lost to her, she became so negligent of everything else that the consequences were soon seen in the mischief that ensued. On the one hand, the husband spent without order or measure ; on the other hand, the wife no longer attending to the affairs of the house, they soon became so involved that the timber began to be felled, and the lands to be mortgaged. One of her relations, who knew her secret grief, remonstrated with her on the fault she com-

mitted, and told her that if she did not regard the fortunes of the family for her husband's sake, she ought at least to consider her poor children. This argument struck her ; she rallied her spirits, and resolved to try by every means to regain her husband's love.

Next night, perceiving that he rose from beside her, she also got up, put on her night-wrapper, had her bed made, and sat down to read for hours until his return. When he entered the room, she went up and kissed him, and presented a basin and water to him to wash his hands. Her husband, astonished at this extraordinary behaviour, told her that he had only been to the privy, and that he had no need to wash. She replied, that although it was no great matter, still it was decent to wash one's hands when one came from so nasty a place, thereby wishing to make him know and hate his wicked way of life. As this did not produce any amendment in him, she continued the same course of proceeding for a year, but still without success.

This being the case, one night, when she was waiting for her husband, who stayed away longer than usual, she took it into her head to go after him. She did so, and looking for him in chamber after chamber, she at last found him in a back lumber-room in bed with the ugliest and dirtiest servant wench about the house. To teach him to quit so handsome and so cleanly a wife for so ugly and frousy a servant, she took some straw and set it on fire in the middle of the room. But seeing that the smoke would as soon smother her husband as awake him, she pulled him by the arm, crying out " Fire ! fire !" If the husband was ashamed and confounded at being found by so worthy a wife with such a swinish bedfellow, it was not without great reason. " For more than a year, sir," said his wife, " have I been endeavouring by

gentleness and patience to withdraw you from such a wicked life, and make you comprehend that, while washing the outside, you ought to make the inside clean also ; but when I saw that all my efforts were useless, I be-thought me of employing the element which is to put an end to all things. If this does not correct you, sir, I know not if I shall be able another time to withdraw you from the danger as I have done now. I pray you to consider that there is no greater despair than that of slighted love, and that if I had not had God before my eyes, I could not have been patient so long."

The husband, glad to be let off so cheaply, promised that for the future he would never give her cause for sorrow. The wife gladly believed him, and with his consent turned away the servant who offended her. They lived so happily afterwards that even past faults were for them a source of increased satisfaction, in consequence of the good that resulted from them.

If God gives you such husbands, ladies, do not despair, I entreat you, before you have tried all means to reclaim them. There are four-and-twenty hours in the day, and there is not a moment in which a man may not change his mind. A wife ought to esteem herself happier in having regained her husband by her patience, than if fortune and her relations had given her one more faultless.*

"There," said Oisille, "is an example for all married women to follow."

"Follow it who will," said Parlamente ; "but for my

* The subject of this novel is the same as that of the story of the Dame de Langalier, related by the Seigneur de Latour-Landry to his daughters, in the book he wrote for their instruction. (See Leroux de Lincy, *Femmes Célèbres de l'Ancienne France*, i. 350.)

part it would be impossible for me to be so patient. Although in every condition in which one is placed, patience is a fine virtue, it seems to me, nevertheless, that in matrimonial matters it at last produces enmity. The reason is that, suffering from one's mate, one is constrained to keep aloof from the offender as much as possible. From this alienation springs contempt for the faithless one, and this contempt gradually diminishes love; for one loves a thing only in proportion as one esteems it."

"But it is to be feared," said Ennasuite, "that the impatient wife would meet with a furious husband, who, instead of patience, would cause her sorrow."

"And what worse could a husband do than we have just heard?" said Parlamente.

"What could he do?" rejoined Ennasuite. "Beat his wife soundly, make her sleep on the little bed, and put her he loves into the best bed."*

"I believe," said Parlamente, "it would be less painful to a right-minded woman to be beaten in a fit of passion than to be despised by a husband who was not worthy of her. After the rupture of wedded affection, the husband could do nothing which could be more painful to the wife. Accordingly, the tale states that the lady took pains to bring back the truant only for the sake of her children—a fact I can readily believe."

"Do you think it a great proof of patience in a woman," said Nomerfide, "to kindle a fire on the floor of a room in which her husband is sleeping?"

"Yes," said Longarine, "for when she saw the smoke

* In France, formerly, it was customary to have in all well-furnished bedrooms two beds, a principal one and another much smaller for the confidential servant, who always slept in his master's room. See *Novel XXXIX.*

she woke him up ; and that was perhaps the greatest fault she committed, for the ashes of such husbands would be good to make lye withal."

"You are cruel, Longarine," said Oisille. "Yet that is not the way in which you lived with your husband."

"No," replied Longarine, "for, thank God, he never gave me cause ; on the contrary, I must regret him as long as I live, instead of complaining of him."

"And if he had treated you otherwise," said Nomerfide, "what would you have done?"

"I loved him so much," replied Longarine, "that I believe I should have killed him and myself afterwards. After having thus avenged myself, I should have found more pleasure in dying than in living with a faithless man."

"So far as I can see," observed Hircan, "you love your husbands only for your own sakes. If they commit the least fault on Saturday, they lose their whole week's labour. Do you want to be mistresses, then ? For my part, I am willing to have it so, if other husbands will consent to it."

"It is reasonable that the man should rule us," said Parlamente ; "but it is not reasonable that he should forsake and ill use us."

"God has so wisely ordained, both for the man and for the woman," said Oisille, "that I believe marriage, provided it be not abused, is one of the best and happiest conditions in life. I am persuaded that all present are as much impressed with that opinion as myself, or even more so, however they may affect to think otherwise. As the man esteems himself wiser than the woman, the fault will be more severely punished if it comes from him. But enough of this. Let us know on whom Dagoucin will call."

“On Longarine,” was the reply.

“You give me great pleasure,” said Longarine; “for I have a story which is worthy to follow yours. Since we are upon the praise of virtuous patience in ladies, I will tell you of one whose conduct was still more laudable than hers of whom you have just heard, and was the more commendable as she was a city lady, a class who are usually less trained to virtue than others.”

NOVEL XXXVIII.

Memorable charity of a lady of Tours with regard to her faithless husband.

THERE was at Tours a handsome and discreet bourgeoisie, who, for her virtues, was not only loved but feared by her husband. However, as husbands are frail and often grow tired of always eating good bread, hers fell in love with one of his *métayères*.* He used frequently to go from Tours to visit his *métairie*, always remained there two or three days, and always came back so jaded and out of sorts that his poor wife had trouble enough to set him up again. But no sooner was he himself once more, than back he would go to his *métairie*, where pleasure made him forget all his ailments. His wife, who loved his life and health above all things, seeing him always come back in such a bad plight, went

* *Metayere*. It was usual in France, before the Revolution, for the owner of a farm to supply the tenant with seed, &c., and to receive a proportion of the crop in lieu of rent. A farm managed on this principle was called a *métairie*, and the farmer a *metayer*, feminine, *metayere*.

to the métairie, where she found the young woman whom her husband loved, and said to her, not angrily, but in the gentlest manner possible, that she knew her husband often visited her, but was sorry she treated him so badly as invariably to send him home ill. The poor woman, constrained by respect for her mistress and by the force of truth, had not courage to deny the fact, and besought pardon. The Tourangeaude * desired to see the room and the bed in which her husband slept. The room struck her as so cold and dirty that she was struck with pity, and sent straightway for a good bed, fine blankets, sheets, and counterpane after her husband's taste. She had the room made clean and neat, and hung with tapestry, gave the woman a handsome service of plate, a pipe of good wine, sweetmeats, and confections, and begged her for the future not to send her husband back to her in so broken-down a condition.

It was not long before the husband went to see the métayère as usual ; and great was his surprise to find the sorry room become so neat, but still greater was it when she gave him a silver cup to drink out of. He asked her where it came from, and the poor woman told him with tears that it was his wife, who, pitying his poor entertainment, had thus furnished the house, enjoining her to be careful of his health. Struck by the great goodness of his wife, who thus returned so much good for so much evil, the gentleman reproached himself for ingratitude as great as his wife's generosity. He gave his métayère money, begged her thenceforth to live like an honest woman, and went back to his wife. He confessed the whole truth to her, and told her that her gentleness and goodness had withdrawn him from a bad

* Woman of Touraine.

course, from which it was impossible he should ever have escaped by any other means ; and forgetting the past, they lived thenceforth together in great peace and concord.*

There are very few husbands, ladies, whom the wife does not win in the long run by patience and love, unless they are harder than the rocks which yet the weak and soft water pierces in time.

"Why, this woman had neither heart, nor gall, nor liver !" exclaimed Parlamente.

"What would you have ?" said Longarine ; "she did as God commands, rendering good for evil."

"I fancy," said Hircan, "that she was in love with some Cordelier, who ordered her as a penance to have her husband so well treated in the country, in order that while he was there she might have leisure to treat himself well in town."

"In this you plainly show the wickedness of your own heart," said Oisille, "judging so ill of a good deed. I believe, on the contrary, that she was so penetrated by the love of God that she cared for nothing but her husband's welfare."

"It strikes me," said Simontault, "that he had more

* This tale is related by the author of the *Menagier de Paris*, i. 237, ed. 1847, published by the Société de Bibliophiles Français. It is the 72d of Morlini, and is in the manuscript copy of the *Varii Succedi* of Orologi, mentioned by Borromio. The French and Italian tales agree in the most minute circumstances, even in the name of the place where the lady resided. Erasmus also relates this tale in one of his colloquies, entitled *Uxor Μεμψαγαμος sive Conjugium* ; and it occurs in Albion's England, a poem by William Warner, who was a celebrated writer in the reign of Queen Elizabeth ; those stanzas which contain the incident have been extracted from that poetical epitome of English history, and published in Percy's *Relics* under the title of the Patient Countess.

reason to return to his wife during the time he was in such bad case at the métairie than when he was made so comfortable there."

"I see," said Saffredent, "that you are not of the same way of thinking as a rich man of Paris, who, when he lay with his wife, could not lay aside the least of his mufflings without catching cold, but when he went to see the servant girl in the cellar, without cap or shoes, in the depth of winter, he never was a bit the worse for it. Yet his wife was very handsome, and the servant very ugly."

"Have you not heard," said Geburon, "that God always helps madmen, lovers, and drunkards? Perhaps the Tourangeau was all three."

"Do you mean thence to infer," said Parlamente "that God does nothing for the chaste, the wise, and the sober?"

"Those who can help themselves," replied Geburon, "have no need of aid. He who said that he came for the sick and not for the hale came by the law of his mercy to aid our infirmities, and cancelled the decrees of his rigorous justice; and he who thinks himself wise is a fool in the sight of God. But to end the sermon, whom do you call upon, Longarine?"

"On Saffredent," she said.

"Then I will prove to you by an example," said he, "that God does not favour lovers. Though it has been already said, ladies, that vice is common to women and to men, yet a woman will invent a cunning artifice more promptly and more adroitly than a man. Here is an example of the fact."

NOVEL XXXIX.

Secret for driving away the hobgoblin.

A LORD of Grignaux, gentleman of honour to Anne, Duchess of Brittany and Queen of France, returning home after an absence of more than two years, found his wife at another estate he had, not far from that in which he usually resided. He asked the reason of this, and was told that the house was haunted by a spirit, which made such a disturbance that no one could live in it. Monsieur de Grignaux, who was not a man to give credit to these fancies, replied that if it was the devil himself he should not fear him, and took his wife home with him to their usual abode. At night he had plenty of torches lighted, the better to see this spirit; but, after watching a long time without seeing or hearing anything, he at last fell asleep. No sooner had he done so than he was awakened by a sound box on the ears, after which he heard a voice crying, "Brenigne, Brenigne," which was the name of his deceased grandmother. He called to a woman who slept in the chamber to light a candle, for he had had all the torches put out, but she durst not rise. At the same time, Monsieur de Grignaux felt his bed-clothes pulled off, and heard a great noise of tables, trestles, and stools tumbled about the room with a din that lasted until day. But he never believed that it was a spirit; he was not so frightened as vexed at losing his night's rest.

On the following night, being resolved to catch Master Goblin, he had no sooner lain down than he pretended

to snore with all his might, keeping his open hand over his face. While thus awaiting the arrival of the spirit, he heard something approach, and began to snore louder than ever. The spirit, which by this time had become familiar, gave him a great thump, whereupon Monsieur de Grignaux seized its hand, crying out, "Wife, I have caught the spirit." His wife rose instantly, lighted a candle, and behold you, it turned out that the spirit was the girl who slept in their chamber. She threw herself at their feet, begging to be forgiven, and promised to tell them the truth, which was, that the love she long entertained for a domestic had made her play this trick in order to drive the master and mistress out of the house, and that they two, who had charge of it, might make good cheer, which they failed not to do when they were alone. Monsieur de Grignaux, who was not a man to be trifled with, had them both beaten in a manner they never forgot, and then turned them both out of doors. In this way he got rid of the spirits who had haunted his house for two years.

Love, ladies, works wonders. It makes women lose all fear, and torment men to arrive at their ends. Condemning the wickedness of the servant, we must equally applaud the good sense of the master, who knew that the departed spirit does not return.

"Decidedly," said Geburon, "the valet and the wench were not then favoured by love. I agree with you, however, that the master had need of much good sense."

"The girl, however," said Ennasuite, "lived for a long while to her heart's content by means of her stratagem."

"That is a very wretched content," said Oisille,

“which begins with sin and ends with shame and punishment.”

“That is true,” rejoined Ennasuite; “but there are many persons who suffer whilst living righteously, and who have not the wit to give themselves in the course of their lives as much pleasure as the pair in question.”

“I firmly believe,” replied Oisille, “that there is no perfect pleasure unless the conscience is at rest.”

“The Italian maintains,” said Simontault, “that the greater the sin the greater the pleasure.”

“One must be a perfect devil to entertain such a thought,” said Oisille; “but let us drop the subject, and see to whom Saffredent will give his voice.”

“No one remains to speak but Parlamente,” said Saffredent; “but though there were a hundred others, she should have my voice, as a person from whom we are sure to learn something.”

“Since I am to finish the day,” said Parlamente, “and promised yesterday to tell you why Rolandine’s father had the castle built in which he kept her so long a prisoner I will now fulfil my word.”

NOVEL XL.

The Count de Jossebelin has his brother-in-law put to death, not knowing the relationship.

THE Count de Jossebelin, father of Rolandine, had several sisters. Some made wealthy marriages, others became nuns, and one, who was incomparably handsomer than the rest, remained in his house unmarried. The brother was so fond of this sister that he preferred

neither his wife nor his children to her ; and though she had many eligible offers of marriage, they were all rejected, from his fear of losing her, and being obliged to pay down money. Consequently she remained a great part of her life unmarried, living with strict propriety in her brother's house. There was a young and handsome gentleman who had been reared in the house, and who as he grew in age grew also in personal and mental endowments, to that degree that he completely governed his master. When the latter had any message to send his sister, he always made this young gentleman the bearer of it ; and as this took place morning and evening, it led to such a familiarity as presently ripened into love. The young gentleman durst not for his life offend his master ; the demoiselle was not without scruples of honour ; and so they had no other fruition of their love than in conversing together, until the brother had said again and again to the lover that he wished he was of as good family as his sister, for he had never seen a man he would rather have for a brother-in-law. This was repeated so often that after consulting together, the lovers came to the conclusion that if they married secretly they should easily be forgiven. Love, which makes people readily believe what they desire, persuaded them that no bad consequences would ensue for them ; and with that hope they married, unknown to anyone except a priest and some women.

After having for some years enjoyed the pleasure which two handsome persons who passionately love each other can reciprocally bestow, fortune, jealous of their happiness, roused up an enemy against them, who, observing the demoiselle, became aware of her secret delights, being yet ignorant of her marriage. This person went and told the brother that the gentleman in whom

he had such confidence visited his sister too often, and at hours when a man ought never to enter her chamber. At first he could not believe this, such was his trust in his sister and the gentleman. But, as he loved his house's honour, he caused them to be observed so closely, and set so many people on the watch, that the poor innocent couple were at last surprised.

One evening, word being brought the brother that the gentleman was with his sister, he went straightway to her chamber, and found them in bed together. Choking with rage and unable to speak, he drew his sword, and ran after the gentleman to kill him; but the latter, being very nimble, evaded him; and, as he could not escape by the door, he jumped out of a window that looked upon the garden. The poor lady threw herself in her shift on her knees before her brother, crying, "Spare my husband's life, monsieur, for I have married him, and if he has offended you, let me alone suffer the punishment, for he has done nothing but at my solicitation."

"Were he a thousand times your husband," replied the incensed brother, "I will punish him as a domestic who has deceived me." So saying, he went to the window, and called out to his people to kill him, which was forthwith done before his eyes and those of his sister.

At this sad spectacle, which her prayers and supplications had been unable to prevent, the poor wife was like one distracted. "Brother," she said, "I have neither father nor mother, and I am of an age to marry as I choose. I chose a man whom you told me repeatedly that you would have liked me to marry. And because I did so, as by law I had a right to do without your interference, you put to death the man you loved best in the world. Since my prayers have not availed to save him,

I conjure you by all the affection you ever had for me to make me the companion of his death, as I have been of all his fortunes. Thereby you will glut your cruel and unjust wrath, and give repose to the body and soul of a wife who will not and cannot live without her husband."

Though the brother was beside himself with passion, he had so much pity on his sister that, without saying yes or no, he left her and withdrew. After having carefully investigated the matter, and ascertained that the murdered man had been wedded to his sister, he would have been glad if the deed had not been done. Being afraid, however, that his sister, to revenge it, would appeal to justice, he had a castle built in the midst of a forest, and there he confined her, with orders that no one should be admitted to speak to her.

Some time after, to satisfy his conscience, he tried to conciliate her, and caused her to be sounded upon the subject of marriage; but she sent him word that he had given her such a bad dinner she had no mind to be regaled with the same dish for supper; that she hoped to live in such wise that he should never have the pleasure of killing a second husband of hers; and that after dealing so villanously with the man he loved best in the world, she could not imagine that he would pardon another. She added, that notwithstanding her weakness and impotence, she trusted that He who was a just judge and would not suffer wrong to go unpunished, would do her the grace to avenge her, and let her finish her days in her hermitage in meditating on the love and charity of her God. And this she did. She lived in that place with so much patience and austerity that after her death every one visited her remains as those of a saint. From the moment of her death her brother's house began to fall into decay, so that of six sons not

one remained to continue it. They all died miserably ; and in the end Rolandine, his daughter, remained sole heiress of all, as you have been told in another tale, and succeeded to her aunt's prison.*

I wish, ladies, that you may profit by this example, and that none of you may think of marrying for your own pleasure, without the consent of those to whom you owe obedience. Marriage is an affair of such long duration that one cannot engage in it with too much deliberation ; and deliberate ever so well and so sagely, yet one is sure to find in it at least as much pain as pleasure.

"Were there no God or law to teach maidens discretion," said Oisille, "the example might suffice to make them have more respect for their relations than to marry without their knowledge."

"Nevertheless, madam," replied Nomerfide, "when one has one good day in the year, one is not wholly unfortunate. She had the pleasure of seeing and conversing for a long time with him whom she loved better than herself. Besides, she enjoyed it through marriage without scruple of conscience. I regard this satisfaction as so great that, to my thinking, it fairly counterbalanced the grief that subsequently befel her."

"You mean to say, then," said Saffredent, "that the

* Josselin, a little town of Le Morbihan, was included in the domains of the Viscount of Rohan, whose name the Queen of Navarre disguises by calling him Count of *Jossebelin*. Jean II., Viscount of Rohan, had one uterine sister, named Catherine, and several half-sisters. Catherine de Rohan, who is said by the authors of *Histoire Gènealogique de la Maison de France*, iv. 57, to have died unmarried, is the heroine of this novel, and the murder of the Count of Keradieux, for which the Viscount of Rohan was imprisoned, is no doubt the one of which the Queen of Navarre speaks.

pleasure of bedding with a husband is more to a woman than the pain of seeing him killed before her eyes."

"No such thing," said Nomerfide; "were I to say so, I should speak contrary to my own experience of women. What I mean is, that an unaccustomed pleasure like that of marrying the man one loves best must be greater than the pain of losing him by death, which is an ordinary occurrence."

"That may be true of natural death," said Geburon, "but the one in question was too cruel. I think it very strange that this lord, who was neither her father nor her husband, but only her brother, should have dared to commit such a cruel deed, seeing even that his sister was of an age at which the law allows girls to marry as they think fit."

"For my part, I see nothing strange in that," said Hircan. "He did not kill his sister, whom he loved so fondly, and over whom he had no jurisdiction; but he dealt as he deserved with the young gentleman, whom he had brought up as his son, and loved as his brother. He had advanced and enriched him in his service, and then, by way of gratitude, the young gentleman married his sister, which he ought not to have done."

"Again," resumed Nomerfide, "it was no common and ordinary pleasure for a lady of such high family to marry a gentleman domestic. Thus, if the death was a surprise, the pleasure also was novel, and the greater as it was contrary to the opinion of all the wise, and was helped by the satisfaction of a heart filled with love, and by repose of soul, seeing that God was not offended. As to the death you call cruel, it seems to me that death being necessary, the quicker it is the better; for do we not know that death is a passage which must inevitably be crossed? I regard as fortunate those who do not linger

long in the outskirts of death, and who by good luck, which alone deserves that name, pass at one bound into everlasting felicity."

"What do you call the outskirts of death?" said Simontault.

"Sorrows, afflictions, long maladies," replied Nomerfide. "Those who have to sustain such extreme pangs of body or of mind that they come to despise death and complain of its too tardy approach are in the outskirts of death, and they will tell you how the inns are named in which they have sighed more than reposed. The lady in question could not help losing her husband by death; but her brother's anger saved her from the pain of seeing him for a long time an invalid or ill-tempered, and she could deem herself happy in converting to the service of God the satisfaction and joy she had with her husband."

"Do you count for nothing the shame she underwent and the tedium of her prison?" said Longarine.

"I am persuaded," replied Nomerfide, "that when one loves well, and with a love founded on God's command, one makes no account of shame, except so far as it lessens love; for the glory of loving well knows no shame. As for her prison, as her heart was wholly devoted to God and her husband, I imagine she hardly felt the loss of her liberty; for where one cannot see what one loves, the greatest blessing one can have is to think of it incessantly. A prison is never narrow when the imagination can range in it as it will."

"Nothing can be truer than what Nomerfide alleges," said Simontault; "but the madman who effected this separation ought to have deemed himself a very wretch, offending as he did God, love, and honour."

"I am astonished," said Geburon, "that there is so

much diversity in the nature of women's love ; and I see plainly that those who have the most love have the most virtue, but those who have the least love are the virtuous in false seeming."

"It is true," said Parlamente, "that a heart that is virtuous towards God and man loves with more passion than a vicious heart, because the former is not afraid that the real nature of its sentiments should be apparent."

"I have always understood," said Simontault, "that men are not blameable for paying court to women ; for God has put into the heart of man love and the boldness to sue, and into that of woman fear and the chastity to refuse. If a man has been punished for having used the power implanted in him, he has been treated with injustice."

"But was it not a monstrous inconsistency in this brother," said Longarine, "to have persisted so long in praising this young gentleman to his sister ? It seems to me that it would be a great folly, not to say cruelty, in a man who had charge of a fountain to praise its water to one who gazed on it, parched with thirst, and then to kill him for offering to drink of it."

"The fire of his encomiums on the young man," said Parlamente, "unquestionably kindled the fire of love in the lady's heart, and he was wrong to put out with his sword a fire he himself had lighted by his sweet words."

"I am surprised," said Saffredent, "that it should be taken amiss that a simple gentleman, by dint of courtship alone, and not through any false pretences, should come to marry a lady of so illustrious a house, since the philosophers maintain that the least of men is worthier than the greatest and most virtuous of women."

"The reason is," said Dagoucin, "that in order to preserve the public tranquillity, regard is only had to the

degree of the families, the age of the persons, and the laws, men's love and virtue being counted as nothing, in order not to confound the monarchy. Thence it comes that in the marriages which take place between equals, and in accordance with the judgment of men and of the relations, the persons are often so different in heart, temperament, and disposition, that instead of entering into an engagement which leads to salvation, they throw themselves into the confines of hell."

"Instances have also been seen," said Geburon, "of persons who have married for love, with hearts, dispositions and temperaments mutually conformable, **without** concerning themselves about difference of birth, and who have, nevertheless, repented of what they have done. In fact, a great but indiscreet love often changes into jealousy and fury."

"To me it seems," said Parlamente, "that neither the one course nor the other is commendable, and that those persons who submit to the will of God regard neither glory, nor avarice, nor voluptuousness. They alone are to be commended, who, actuated by virtuous love, sanctioned by the consent of their relations, desire to live in the married state as God and **nature** ordain. Though there is no condition without its troubles, I have yet seen these latter run their course without repenting that they had entered upon it. The present company is not so unhappy as not to number in it married persons of this class."

Thereupon Hircan, Geburon, Simontault, and Saffredent vowed that they had all married in that very spirit, and that accordingly they had never repented of the act. Whether that was true or not, the ladies whom it concerned were nevertheless so pleased with the declaration, that, being of opinion they could hear **nothing** better than

it, they rose to go and give thanks for it to God, and found that the monks were ready for the vesper service. Their devotions ended, they supped, but not without reverting to the subject of marriage, everyone recounting his own experience whilst wooing his wife. But as they interrupted each other, it was not possible to make a full record of their several stories, which was a pity, for they were not less agreeable than those they had recounted in the meadow.

This conversation was so interesting that bed-time arrived before they were aware of it. Madame Oisille was the first to perceive that it was time to retire, and her example was followed by the rest. All went to bed in the gayest humour, and I do not think the married couples slept more than the others, but spent a part of the night in talking over their affections in times past, and giving each other evidences of its present existence. Thus the night passed agreeably away.

FIFTH DAY.

MADAME OISILLE, as soon as day had dawned, prepared for them a spiritual breakfast of such good savour, that it fortified their minds and bodies alike; and the company were so attentive to it, that it seemed that they never heard a sermon to more advantage. The second bell for mass having rung, they went to meditate on the good things they had heard. After mass they took a little walk while waiting for dinner, anticipating as agreeable a day as the preceding one. Saffredent said that he was so charmed with the good cheer they made and the recreation they enjoyed, that he could wish it might be a month yet before the bridge was finished; but as it was no comfort to the abbot to live along with so many respectable people into whose presence he durst not bring his usual female pilgrims, he urged the workmen to make all possible speed. When the company had rested awhile after dinner, they returned to their usual pastime, and everyone being seated, they asked Parlamente who should begin. "It strikes me," she said, "that Saffredent would do very well, for his face does not seem to me adapted to make us cry."

"Nay, ladies, you will be very cruel," he replied, "if you bestow no pity upon a Cordelier whose story I am going to relate to you. You will say, perhaps as has been already remarked of other incidents of this kind, that they are things which have happened to ladies, and would not have been attempted but for the facility of their execution; but that is not the case: on the con-

trary, you shall see from the example I am about to adduce, that the Cordeliers are so blind in their lust, that they know neither fear nor prudence.”

NOVEL XLI.

Strange and novel penance imposed by a cordelier confessor on a young lady.

WHEN Margaret of Austria came to Cambrai on the part of the emperor her nephew to negotiate the peace between him and the Most Christian King, who sent on his part Louise of Savoy his mother, there was in the suite of Margaret of Austria the Countess of Aiguemont, who passed in that assembly for the most beautiful of the Flemish ladies. After the conference the Countess of Aiguemont returned home, and the season of Advent being come, she sent to a monastery of Cordeliers, requiring a preacher, a good man, fit to preach to and confess the countess and her household. The warden, who received great benefits from the house of Aiguemont and from that of Fiennes, to which the countess belonged, sent the best preacher in the society, and the one who was regarded as the most upright man. He performed his duty very well in preaching the Advent sermons, and the countess was perfectly satisfied with him.

On Christmas night, when the countess intended to receive her Creator, she sent for her confessor, and after having well and duly confessed in a chapel carefully closed that the confession might be more secret, she gave place to her lady of honour, who, having made her confession, next sent her daughter. After the young

penitent had told all she knew, the good confessor knew something of her secrets, which prompted him to impose upon her an extraordinary penance, and he was bold enough to say to her, "Your sins, my daughter, are so great, that I order you, for penance, to wear my cord on your bare flesh."

The demoiselle, who had no wish to disobey him, replied, "Give it me, father, and I will not fail to wear it."

"No, daughter," replied the holy man, "it would not be meet for you to fasten it on. That must be done by these very hands from which you are to receive absolution, and afterwards you will be absolved from all your sins."

The demoiselle began to cry, and said she would do no such thing. "What!" exclaimed the confessor, "are you a heretic, to refuse the penances which God and our holy Mother Church have ordained?"

"I make of confession the use which the Church has commanded," replied the demoiselle. "I am quite willing to receive absolution and to do penance; but I will not have you put your hands to it; for in that case, I refuse to submit to your penance."

"That being the case," said the confessor, "I cannot give you absolution."

The demoiselle withdrew, sorely troubled in conscience, for she was so young that she was afraid she had transgressed by the refusal she had given to the reverend father. After mass was over, and the Countess of Aiguemont had taken the communion, her lady of honour, intending to do the same, asked her daughter if she was ready. The girl replied, with tears, that she had not yet confessed. "Then, what have you been doing so long with the preacher?" inquired her mother.



The good father was handsomely thrashed in the kitchen.

"Nothing," replied the daughter; "for as I would not submit to the penance he ordered me, he would not grant me absolution."

Thereupon the mother questioned her so shrewdly, that she learned the nature of the extraordinary penance which the monk wished to impose upon her daughter. She made her confess to another, and afterwards they both communicated.

As soon as the countess returned from church, the lady of honour complained to her of the preacher, to the countess's great surprise, for she had a very good opinion of him. All her anger, however, did not hinder her from laughing at the oddity of the penance; but neither did her laughter hinder her from having the good father chastised. He was handsomely thrashed in the kitchen, and so compelled, by dint of blows, to confess the truth; after which, he was sent away, bound hand and foot, to his warden, with a request that another time he would **commission** better men to preach the word of God.

Consider, ladies, if the monks do not scruple to display their wickedness in so illustrious a house, what are they not capable of doing in the poor places to which they commonly go to make their gatherings, and where they have such full opportunities that it is a miracle if they quit them without scandal? This obliges me to entreat, ladies, that you will change your scorn into compassion, and consider that the power which can blind the Cordeliers does not spare the ladies, when he finds them a fair mark for his shafts.

"Assuredly, this was a wicked Cordelier," said Oisille. "A monk, a priest, and a preacher, to be guilty, on Christmas day, of such an infamy, and that in the house of God, and under the sacred veil of confession! This was carrying impiety and villany to the very climax."

"Why," said Hircan, "to hear you talk, one would think the Cordeliers should be angels, or more chaste than other men ; but they are quite the reverse, as you must know from many an example. As for this one, it appears to me that he was very excusable, finding himself, as he did, shut up alone with a handsome girl."

"Nay," said Oisille, "but it was Christmas night."

"The very thing that makes him the more excusable," said Simontault, "for being in Joseph's place, beside a beautiful virgin, he had a mind to try and beget a baby, in order to play the mystery of the Nativity to the life."

"Truly," said Parlamente, "if he had thought of Joseph and the Virgin Mary, he would not have harboured such a wicked purpose. At any rate, he was an audacious villain to make such a criminal attempt upon no encouragement."

"The manner in which the countess had him castigated," said Oisille, "might serve, methinks, as a warning to others like him."

"I do not know if she did well," said Nomerfide, "thus to scandalise her neighbour, and if it would not have been better to remonstrate with him on his fault in private and gently, than thus to divulge it."

"That I think would have been better," said Geburon, "for we are commanded to reprove our neighbour in secret, before we speak of his offence, not only to the Church, but to any person whatever. When a man is deprived of all motives on the side of honour, it is very hard for him to reform ; and the reason is, that shame keeps as many from sin as does conscience."

"I think," said Parlamente, "that every one should practise the precepts of the Gospel, and it is very scandalous that those who preach them should do the re-

verse ; therefore we need have no fear of scandalising those who scandalise others. On the contrary, it appears to me meritorious to make them known for what they are, so that we may be on our guard against their wiles with regard to the fair sex, who are not always wary and prudent. But to whom does Hircan give his voice ? ”

“ Since you ask me,” he replied, “ I give it to you, to whom no sensible man could refuse it.”

“ Well, then,” rejoined Parlamente, “ I will tell you a story to which I can testify of my own knowledge. I have always heard that the weaker the vessel in which virtue abides, and the more violently it is assaulted by a powerful and formidable antagonist, the more worthy is it of praise, and the more conspicuously is its nature displayed. That the strong defends himself against the strong is no matter for wonder ; but to see the weak beat the strong is a thing to be extolled by all the world. Knowing the persons of whom I mean to speak, methinks it would be wronging the truth I have seen hid under so mean a garb that no one made any account of it, if I did not speak of her by whom were done the honourable actions of which I am about to tell you.”

NOVEL XLII.

Chaste perseverance of a maiden, who resisted the obstinate pursuit of one of the greatest lords in France—Agreeable issue of the affair for the demoiselle.

THERE once lived in one of the best towns of Touraine a lord of great and illustrious family, who had been brought up from his youth in the province. All I need say of the perfections, beauty, grace, and great qualities of this young prince is, that in his time he never had his equal. At the age of fifteen, he took more pleasure in hunting and hawking than in beholding fair ladies. Being one day in a church, he cast his eyes on a young girl who, during her childhood, had been brought up in the château in which he resided. After the death of her mother, her father had withdrawn thence, and gone to reside with his brother in Poitou. This daughter of his, whose name was Francoise, had a bastard sister, whom her father was very fond of, and had married to this young prince's butler, who maintained her on as handsome a footing as any of her family. The father died, and left to Francoise for her portion all he possessed about the good town in question, whither she went to reside after his death ; but as she was unmarried and only sixteen, she would not keep house, but went to board with her sister.

The young prince was much struck with this girl, who was very handsome for a light brunette, and of a grace beyond her rank, for she had the air of a young lady of quality, or of a princess, rather than of a bourgeoisie. He gazed upon her for a long while ; and as he had never loved, he felt in his heart a pleasure that

was new to him. On returning to his chamber, he made inquiries about the girl he had seen at church, and recollected that formerly, when she was very young, she used often to play in the château with his sister, whom he put in mind of her. His sister sent for her, gave her a very good reception, and begged her to come often to see her, which she did whenever there was any entertainment or assembly. The young prince was very glad to see her, and so glad that he chose to be deeply in love with her. Knowing that she was of low birth, he thought he should easily obtain of her what he sought ; and, as he had no opportunity to speak with her, he sent a gentleman of his chamber to her with orders to acquaint her with his intentions, and settle matters with her. The girl, who was good and pious, replied that she did not believe that so handsome a prince as his master would care to look upon a plain girl like herself, especially as there were such handsome ones in the château that he had no need to look elsewhere ; and that she doubted not he had said all this to her out of his own head and without orders from his master.

As obstacles make desire more violent, the prince now became more hotly intent on his purpose than ever, and wrote to her, begging her to believe everything the gentleman should say to her on his part. She could read and write very well, and she read the letter from beginning to end ; but for no entreaties the gentleman could make would she ever reply to it, saying that a person of her humble birth should never take the liberty to write to so great a prince ; but that she begged he would not take her for such a fool as to imagine that he esteemed her enough to love her as much as he said. Moreover, he was mistaken if he fancied that because she was of obscure birth, he might do as he pleased with

her, and that to convince him of the contrary, she felt obliged to declare to him that, bourgeoisie as she was, there was no princess whose heart was more upright than hers. There were no treasures in the world she esteemed so much as honour and conscience. And the only favour she begged of him was, that he would not hinder her from preserving that treasure all her life long, and that he might take it for certain that she would never change her mind though it were to cost her her life.

The young prince did not find this answer to his liking. Nevertheless, he loved her but the more for it. and failed not to lay siege to her when she went to mass ; and during the whole service he had no eyes but to gaze on that image to which he addressed his devotions. But when she perceived this, she changed her place and went to another chapel, not that she disliked to see him, for she would not have been a reasonable creature if she had not taken pleasure in looking on him ; but she was afraid of being seen by him, not thinking highly enough of herself to deserve being loved with a view to marriage, and being too high-minded to be able to accommodate herself to a dishonourable love. When she saw that in whatever part of the church she placed herself, the prince had mass said quite near it, she went no more to that church, but to the most distant one she could find. Moreover, when the prince's sister often sent for her, she always excused herself on the plea of indisposition.

The prince, seeing he could not have access to her, had recourse to his butler, and promised him a large reward if he served him in this affair. The butler, both to please his master and for the hope of lucre, promised to do so cheerfully. He made it a practice to relate



The Prince and the Peasant Girl.

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daily to the prince all she said and did, and assured him, among other things, that she avoided as much as possible all opportunities of seeing him. The prince's violent desire for an interview with her, set him upon devising another expedient. As he was already beginning to be a very good horseman, he bethought him of going to ride his great horses in a large open place of the town, exactly opposite to the house of the butler, in which Françoise resided. One day, after many courses and leaps, which she could see from her chamber window, he let himself fall off his horse into a great puddle. Though he was not hurt, he took care to make great moans, and asked if there was no house into which he might go and change his clothes. Every one offered him his own; but some one having remarked that the butler's was the nearest and the best, it was chosen in preference to any of the others. He was shown into a well-furnished chamber, and as his clothes were all muddy, he stripped to his shirt and went to bed. Every one except his gentleman having gone away to fetch other clothes for the prince, he sent for his host and hostess, and asked them where was Françoise? They had a good deal of trouble to find her, for as soon as she had seen the prince come in, she had gone and hid herself in the remotest corner of the house. Her sister found her at last, and begged her not to be afraid to come and see so polite and worthy a prince.

“What! sister,” said Françoise, “you, whom I regard as my mother, would you persuade me to speak to a young prince of whose intentions I cannot be ignorant, as you well know?”

But her sister used so many arguments, and promised so earnestly not to leave her alone, that Françoise went with her, with a countenance so pale and dejected, that

she was an object rather to inspire pity than love. When the young prince saw her at his bedside, he took her cold and trembling hand, and said, "Why, Françoise, do you think me such a dangerous and cruel man that I eat the women I look at? Why do you so much fear a man who desires only your honour and advantage? You know that I have everywhere sought in vain for opportunities to see and speak to you. To grieve me the more, you have shunned the places where I had been used to see you at mass, and thereby you have deprived me of the satisfaction of my eyes and my tongue. But all this has availed you nothing. I have done what you have seen in order to come hither, and have run the risk of breaking my neck in order to have the pleasure of speaking to you without restraint. I entreat you, then, Françoise, since it would be hard for me to have taken all this pains to no purpose, that as I have so much love for you, you will have a little for me."

After waiting a long while for her reply, and seeing she had tears in her eyes, and durst not look up, he drew her towards him and almost succeeded in kissing her. "No, my lord, no," she then said, "what you ask cannot be. Though I am but a worm in comparison with you, honour is so dear to me that I would rather die than wound it in the least degree for any pleasure in the world; and my fear, lest those who have seen you come in conceive a false opinion of me, makes me tremble as you see. Since you are pleased to do me the honour to address me, you will also pardon the liberty I take in replying to you as honour prescribes. I am not, my lord, so foolish or so blind as not to see and know the advantages with which God has endowed you, and to believe that she who shall possess the heart and person of such a prince will be the happiest woman in the world. But what good

does that do me? That happiness is not for me or for any woman of my rank; and I should be a downright simpleton if I even entertained the desire. What reason can I believe you have for addressing yourself to me; but that the ladies of your house, whom you love, and who have so much grace and beauty, are so virtuous that you dare not ask of them what the lowness of my condition makes you easily expect of me? I am sure that if you had of such as me what you desire, that weakness would supply you with matter to entertain your mistresses for two good hours; but I beg you to believe, my lord, that I am not disposed to afford you that pleasure. I was brought up in a house in which I learned what it is to love. My father and mother were among your good servants. Since then it has not pleased God that I should be born a princess to marry you, or in a rank sufficiently high to be your friend, I entreat you not to think of reducing me to the rank of the unfortunates of my sex, since there is no one who esteems you more than I, or more earnestly desires that you may be one of the happiest princes in Christendom. If you want women of my station for your diversion, you will find plenty in this town incomparably handsomer than myself, and who will spare you the trouble of soliciting them so much. Attach yourself, then, if you please, to those who will gladly let you buy their honour, and harass no longer a poor girl who loves you better than herself; for if God were this day to require your life or mine, it would be a happiness to me to sacrifice mine in order to save yours. If I shun your person, it is not for want of love, but rather because I too well love your conscience and mine, and because my honour is more precious to me than my life. I ask you, my lord, if you please, to continue to honour me with your good-will, and I will

pray to God all my life for your health and prosperity. It is true that the honour you do me will give me a better opinion of myself among persons of my own station ; for after having seen you, where is the man of my own condition whom I would deign to regard ? Thus my heart will be free and under no obligation, except that which I shall ever acknowledge, to pray to God for you, which is all I can do for you while I live."

Contrary as this reply was to the prince's desires, nevertheless he could not help esteeming her as she deserved. He did all he could to make her believe he would never love anyone but herself ; but she had so much sense that he never could bring her to entertain so unreasonable a notion. Though, during the course of this conversation, it was often intimated to the prince that fresh clothes had been brought him, he was so glad to remain where he was that he sent back word he was asleep. But at last, supper-time being come, and not daring to absent himself from respect for his mother, who was one of the most correct ladies in the world, he went away, more impressed than ever with the excellence of Françoise. He often talked of her to the gentleman who slept in his chamber. That person, imagining that money would be more effectual than love, advised him to present a considerable sum to the girl in consideration of the favour he solicited. As the young prince's mother was his treasurer, and his pocket money was not much, he borrowed, and out of his own funds and those of his friends he made up a sum of five hundred crowns, which he sent to Françoise by his gentleman, commissioning him to beg that she would change her mind.

"Tell your master," she said, when the gentleman offered her the present, "that my heart is so noble and

generous, that were it my humour to do what he desires, his good looks and his pleasing qualities would have already made a conquest of me; but since these are incapable of making me take the slightest step at variance with honour, all the money in the world could not do it. You will take back his money to him, if you please, for I prefer honest poverty to all the wealth he could bestow upon me."

Baffled by this downright refusal, the gentleman was tempted to think that a little violence might succeed, and he dropped threatening hints of her master's influence and power. "Make a bugbear of the prince," she said, laughing in his face, "to those who do not know him; but I, who know him to be wise and virtuous, can never believe that you say this by his order; and I am persuaded that he will disavow it all if you repeat it to him. But even were it true that you had his authority for what you say, I tell you that neither torments nor death could ever shake my resolution, for, as I have said before, since love has not changed my heart, no earthly good or evil can ever effect what that has failed to accomplish."

It was with indescribable vexation that the gentleman, who had undertaken to humanize her, carried back this answer to his master, whom he urged to carry his point by all possible means, representing to him that it would be shameful for him to have undertaken such a conquest and not achieve it. The young prince, who wished to employ only fair means, and who was afraid, besides, of his mother's anger if the story got abroad and reached her ears, durst not take any further step, until at last the gentleman suggested to him an expedient, which seemed to him so good, that he felt already as if the fair one was his own. To this end he spoke to the butler, who, being ready to serve his master on any

terms, consented to everything required of him. It was arranged, then, that the butler should invite his wife and his sister-in-law to go see their vintage at a house he had near the forest; he did so, and they agreed to the proposal. The appointed day being come, he gave notice to the prince, who was to go to the same place, accompanied only by his gentleman. But it pleased God that his mother was that day adorning a most beautiful cabinet, and had all her children to help her; so that the proper time passed by before the prince could get away. This was no fault of the butler's, who had fully performed his part; for he made his wife counterfeit illness, and when he was on horseback with his sister-in-law on the croup, she came and told him that she could not go. But the hour having passed by and no prince appearing, "I believe," said he to his sister-in-law, "we may as well go back to town."

"Who hinders us?" said Françoise.

"I was waiting for the prince, who had promised to come," said the butler.

His sister, clearly discerning his wicked purpose, replied, "Wait no longer for him, brother; for I know that he will not come to-day."

He acquiesced, and took her home again. On arriving there she let him know her dissatisfaction, and told him plainly he was the devil's valet, and did more than he was commanded; for she was very sure that it was his work and the gentleman's, not the prince's; that they both liked better to flatter his weaknesses, and gain money, than to do their duty as good servants; but that since she knew this she would no longer remain in his house. Thereupon she sent for her brother to take her away to his own country, and immediately quitted her sister's house.

The butler having missed his blow, went to the

château to know why the prince had not come, and met him on the way, mounted on his mule, with no other attendant than his confidential gentleman.

"Well," said the prince, the moment he saw him, "is she still there?"

The butler told him what had happened, and the prince was greatly vexed at having missed the rendezvous, which he regarded as his last hope. However, he took such pains to meet Francoise, that at last he fell in with her in a company from which she could not escape, and upbraided her strongly for her cruelty to him, and for quitting her brother-in-law's house. Francoise told him she had never known a more dangerous man, and that he, the prince, was under great obligations to him, since he employed in his service not only his body and his substance, but also his soul and his conscience. The prince could not help feeling that there was no hope for him; he therefore resolved to press her no more, and he continued all his life to entertain a great esteem for her. One of his domestics, charmed by her virtue, wished to marry her; but she could never bring herself to consent without the approbation and command of the prince, on whom she had set her whole affection. She had him spoken to on the subject; he consented to the marriage, and it took place. She lived all her life in good repute, and the prince did her much kindness.*

What shall we say, ladies? Are we so low spirited as to make our servants our masters? She whose story I have related to you was not to be overcome either by love or by importunity. Let us imitate her example and

* The young lord spoken of in this novel is evidently Francis I.; and the town of Touraine is Amboise, where Louise of Savoy resided with her children.

be victorious over ourselves. Nothing is more praiseworthy than to subdue one's passions.

"I see but one thing to regret in this case," said Oisille, "which is, that actions so virtuous did not take place in the time of the historian. Those who have so lauded Lucretia would have left her story to relate the virtues of this heroine. They seem to me so great that I could hardly believe them, had we not sworn to speak the truth."

"Her virtue does not seem to me so great as you make it out to be," said Hircan. "You must have seen plenty of squeamish invalids, who left good and wholesome food for what was bad and unwholesome. Perhaps this girl loved some one else, for whose sake she despised persons of the first order."

To that Parlamente replied, that the life and end of this girl showed "that she had never loved but him whom she loved above her life, but not above her honour."

"Put that out of your head," said Saffredent, "and learn what was the origin of that phrase *honour*, which prudes make such a fuss about. Perhaps those who talk so much about it do not know what it means. In the time when men were not over crafty—the golden age, if you will—love was so frank, simple, and strong that no one knew what it was to dissemble, and he who loved most was the most esteemed. But malignity, avarice, and sin, having taken possession of men's hearts, drove out from them God and love, and put there, instead of them, self-love, hypocrisy, and feigning. The ladies seeing that they had not the virtue of true and genuine love, and that hypocrisy was very odious amongst mankind, gave it the name of honour. Those, then, who could not compass that true love said that they were forbidden by honour. This practice they have erected

into so cruel a law that even those of their sex who love perfectly dissemble, and think that this virtue is a vice ; but such of them as have good sense and sound judgment never fall into this error. They know the difference between darkness and light ; and know that genuine love consists in manifesting chastity of heart, which lives upon love alone, and does not pride itself on dissimulation, which is a vice."

"Yet it is said," observed Dagoucin, "that the most secret love is the most commendable."

"Secret," replied Simontault, "for those who might misjudge it, but clear and avowed at least for the two persons concerned."

"So I understand it," said Dagoucin. "Nevertheless, it were better it were unknown by one of the two than known to a third. I believe that the subject of the tale loved the more strongly that she did not declare her love."

"Be this as it may," said Longarine, "virtue is to be esteemed ; and the highest virtue is to overcome one's own heart. When I consider the means and opportunities she had, I maintain that she was entitled to be called a heroine."

"Since you make self-mortification the measure of virtue," said Saffredent, "the prince deserved more praise than she did. To be convinced of this, one has only to consider his passion for her, his power, his opportunities, and the means he might have employed, yet would not, that he might not violate the rule of perfect affection, which makes the indigent equal to the prince, but consented himself with employing the means which fair dealing permits."

"There is many a one who would not have done that," said Hircan.

"He is the more to be esteemed," replied Longarine, "because he overcame the evil disposition common to men. Blessed, unquestionably, is he who has it in his power to do evil yet does it not."

"You put me in mind," said Geburon, "of a woman who was more afraid of offending men than God, her honour, and love."

"Pray tell us the story," said Parlamente.

"There are people," he continued, "who own no God, or who, if they believe there is one, think him so remote that he can neither see nor know the bad acts they commit; or if He does, they suppose Him to be so careless and indifferent to what is done here below that he will not punish them. Of this way of thinking was a lady, whose name I shall conceal for the honour of her race, and call her Jambicque. She used often to say that to care only for God was all very well, but the main point with her was to **preserve** her honour before men. But you will see, ladies, that her prudence and her hypocrisy did not save her. Her secret was revealed, as you shall find from her story, in which I will state nothing but what is true, except the names of the persons and the places, which I shall change."

NOVEL XL.

Hypocrisy of a court lady discovered by the denouement of her amours, which she wished to conceal.

A PRINCESS of great eminence lived in a very handsome château, and had with her a lady named Jambicque, of a haughty and audacious spirit, who was, nevertheless, such a favourite with her mistress that she did nothing

but by her advice, believing her to be the most discreet and virtuous lady of her time. This Jambicque used to inveigh loudly against illicit love ; and if ever she saw that any gentleman was enamoured with one of her companions, she used to reprimand the pair with great bitterness, and tell a very bad tale of them to her mistress, so that she was much more feared than loved. As for her, she never spoke to a man except aloud, and with so much haughtiness that she was universally regarded as an inveterate foe to love ; but, in her heart, she was quite otherwise. In fact, there was a gentleman in her mistress's service with whom she was as much in love as a woman could be ; but so dear to her was her good name, and the reputation she had made herself, that she entirely dissembled her passion.

After suffering for a year, without choosing to solace herself, like other women, by means of her eyes and her tongue, her heart became so inflamed that she was driven to seek the ultimate remedy ; and she made up her mind that it was better to satisfy her desire, provided none but God knew her heart, than to confide it to one who might betray her secret. Having come to this resolution, one day when she was in her mistress's chamber, and was looking out on a terrace, she saw the gentleman she loved so much walking there. After gazing on him until darkness concealed him from her sight, she called her little page, and, pointing out the gentleman to him, "Do you see," she said, "that gentleman in a crimson satin doublet, and a robe trimmed with lynx fur ? Go and tell him that a friend of his wishes to see him, and is waiting for him in the gallery in the garden."

Whilst the page was doing his errand, she went out the back way, and went to the gallery, after putting on her mask and pulling down her hood. When the gentle-

man entered the gallery, she first fastened both the doors, so that no one should come in upon them, and then embracing him with all her might, she said in a low whisper, "This long time, my friend, the love I have for you has made me long for place and time to speak with you ; but my fear for my honour has been so great that I have been constrained, in spite of myself, to conceal my passion. But at last love has prevailed over fear ; and as your honour is known to me, I declare that if you will promise to love me, and never to speak of it to anyone, or inquire whom I am, I will be all my life your faithful and loving friend ; and I assure you I will never love any but you ; but I would rather die than tell you who I am !"

The gentleman promised all she asked, and thereby encouraged her to treat him in the same way—that is to say, refuse him nothing. It was in winter, about five or six o'clock in the evening, when, of course, he could not see much. But if his eyes were of little service to him on the occasion, his hands were not so. Touching her clothes, he found they were of velvet, a costly stuff in those times, and not worn every day, except by ladies of high family. As far as the hand could judge, all beneath was neat, and in the best condition. Accordingly he tried to regale her to the best of his ability ; she too performed her part equally well, and the gentleman easily perceived she was married.

When she was about to return to the place whence she came, the gentleman said to her, "Highly do I prize the favour you have conferred on me without my deserving it ; but that will be still more precious to me which you will grant at my entreaty. Enchanted as I am by your gracious favour, I beg you will tell me if I am to expect a continuance of it, and in what manner I am

to act ; for, not knowing you, how am I to address you elsewhere to solicit the renewal of my happiness ?”

“ Give yourself no concern about that,” replied the fair one, “ but rely upon it that every evening after my mistress has supped, I shall be sure to send for you, if you are on the terrace where you were just now. But, above all things, do not forget what you have promised. When I simply send word that you are wanted, you will understand that I await you in the gallery ; but if you hear speak of going to meat, you may either retire or come to our mistress’s apartment. Above all, I beg you never to attempt to know who I am, unless you wish to break our friendship.”

The lady and the gentleman then went their several ways. Their intrigue lasted a long while without his ever being able to know who she was, though he had a marvellous longing to satisfy his curiosity on the point. He wearied his imagination in vain to guess who she might be, and could not conceive that there was a woman in the world who did not choose to be seen and loved. As he had heard some stupid preacher say that no one who had ever seen the face of the devil could ever love him, he imagined that she might possibly be some evil spirit. To clear up his doubts, he resolved to know who she was who received him so graciously. The next time, therefore, that she sent for him, he took some chalk, and in the act of embracing her marked her shoulder without her perceiving it. As soon as she had left him, he hastened to the princess’s chamber, and stationed himself at the door to observe the shoulders of the ladies who entered. It was not long before he saw that same Jambicque advance to the door, with such an air of lofty disdain, that he durst not think of scrutinizing her like the others, feeling assured that she could not be the

person he sought. But when her back was turned, he could not help seeing the mark of the chalk, though such was his astonishment he could hardly believe his own eyes. However, after having well considered her figure, which corresponded precisely to that he was in the habit of touching in the dark, he was convinced that it was she herself ; and he was very glad to see that a woman who had never been suspected of having a gallant, and was renowned for having refused so many worthy gentlemen, had at last fixed upon him alone.

Love, who never remains in one mood, could not suffer him long to enjoy that satisfaction. The gentleman conceived such a good opinion of his own powers of pleasing, and flattered himself with such fair hopes, that he resolved to make his love known to her, imagining that when he had done so, he should have reason to love her still more passionately. One day, when the princess was walking in the garden, the Lady Jambicque turned into an alley by herself. The gentleman, seeing her alone, went to converse with her, and feigning not to have seen her elsewhere, said to her, " I have long loved you, mademoiselle, but durst not tell you so, for fear of offending you. This constraint is so irksome to me that I must speak or die ; for I do not believe that any one can love you as I do."

Here the Lady Jambicque cut him short, and looking sternly upon him, " Have you ever heard," she said, " that I had a lover ? I trow not ; and I am amazed at your presumption in daring to address such language to a lady of my character. You have seen enough of me here to be aware that I shall never love anyone but my husband. Beware, then, how you venture again to speak to me in any such way."

Astonished at such profound hypocrisy, the gentle-

man could not help laughing. "You have not always been so rigid, madam," he said. "What is the use of dissembling with me? Is it not better we should love perfectly than imperfectly?"

"I neither love you perfectly nor imperfectly," replied Jambicque, "but regard you just as I do my mistress's other servants. But if you continue to speak to me in this manner, I am very likely to hate you in such sort that you will repent of having given me provocation."

The gentleman, pushing his point, rejoined, "Where are the caresses, mademoiselle, which you bestow upon me when I cannot see you? Why deprive me of them now that day reveals your exquisite beauty to me?"

"You are out of your senses," exclaimed Jambicque, making a great sign of the cross, "or you are the greatest liar in the world; for I don't believe I ever bestowed on you more or less caresses than I do at this moment: What is it you mean, pray?"

The poor gentleman, thinking to force her from her subterfuges, named the place where he had met her, and told her of the mark he had put upon her with chalk in order to recognize her. Her exasperation was then so excessive that, instead of confessing, she told him he was the most wicked of men to have invented such an infamous lie against her, but that she would try to make him repent it. Knowing what influence she had with her mistress, he tried to appease her, but all in vain. She rushed from him in fury, and went to where her mistress was walking, who quitted the company with her to converse with Jambicque, whom she loved as herself. The princess, seeing her so agitated, asked her what was the matter? Jambicque concealed nothing, but told her all the gentleman had said, putting it in so art-

ful a manner and so much to the poor gentleman's disadvantage, that his mistress that very evening sent him orders to go home instantly, without saying a word to any one, and to remain there until further orders. He obeyed for fear of worse. As long as Jambicque was with the princess he remained in exile, and never heard from Jambicque, who had warned him truly that he should lose her if ever he tried to know her.*

You may see, ladies, how she, who preferred the world's respect to her conscience, lost both the one and the other : for everybody now knows what she wished to conceal from her lover ; and through her desire to avoid being mocked by one alone, she has now become an object of derision to all the world. It cannot be said in her excuse that hers was an ingenuous love, the simplicity of which claims every one's pity ; for what makes her doubly deserving of condemnation is that her design was to cover the wickedness of her heart with the mantle of glory and honour, and pass before God and man for what she was not. But He who will not give His glory to another was pleased to unmask her, and make her appear doubly infamous.

* Brantôme (*Dames Galantes*, Discours ii.), gives a detailed analysis of this novel in a very lively style, and says of the too-talkative gallant, "Those who knew the temper of this gentleman will hold him excused, for he was neither cold nor discreet enough to play that game, and mask himself with that discretion. According to what I have heard from my mother, who was in the Queen of Navarre's service and knew some secrets of her novels, and was herself one of the confabulators (*devisantes*), it was my late uncle La Chastaigneraye, who was brusque, hasty, and rather volatile." This Seigneur de La Chastaigneraye is the same who fought the famous duel with the Sire de Jarnac, in which he was killed with a sword-pass known by the name of *coup de Jarnac*. Brantôme says that the lady was a *grande dame*, but he does not name her.

"Truly," said Oisille, "this woman was wholly excusable; for who can say a word for her, since God, honour, and love are her accusers?"

"Who?" exclaimed Hircan, "why, pleasure and folly, two great advocates for the ladies."

"If we had no other advocates," said Parlamente, "our cause would be ill defended. Those who let pleasure get the better of them, ought no longer to call themselves women, but men; for the honour of that sex is not sullied but exalted by lust and concupiscence. A man who revenges himself on his enemy, and kills him for giving him the lie, passes for a brave man, and is so, indeed. It is the same thing when a man loves a dozen women besides his own wife. But the honour of women has a different foundation—that is to say, gentleness, patience, and chastity."

"You speak of the wise among them," rejoined Hircan.

"I do not choose to know any others," said Parlamente.

"If there were no foolish ones," said Nomerfide, "those who would fain be believed by everybody would prove to have been often liars."

"Pray, Nomerfide," said Geburon, "let me give you my voice, in order that you may tell us a tale to that purpose."

"Since virtue constrains me, and you make it my turn, I will tell you what I know to that effect. I have not heard any one here present fail to speak to the disadvantage of the Cordeliers, and in pity for them I purpose to say some good of them in the tale you are about to hear,"

NOVEL XLIV.

A cordelier received a double alms for telling the plain truth.

A CORDELIER came to the house of Sedan to ask Madame de Sedan, who was of the house of Coucy, for a pig she used to give them every year as alms. Monseigneur de Sedan, who was a wise and facetious man, made the good father eat at his table, and to put him on his mettle, he said to him among other things, "You do well, good father, to make your gatherings whilst you are not known, for I am greatly afraid that if once your hypocrisy is discovered, you will no longer have the bread of poor children earned by the sweat of their fathers." The Cordelier was not abashed by this remark, but replied, "My lord, our order is so well founded that it will endure as long as the world, for our foundation will never fail so long as there are men and women on earth." Monseigneur de Sedan being curious to know what was this foundation he spoke of, pressed him strongly to tell. After many attempts to excuse himself, the Cordelier said, "Know, my lord, that we are founded on the folly of women; and as long as there is a foolish woman in the world, we shall not die of hunger."

Madame de Sedan, who was very choleric, hearing this speech, flew into such a passion that if her husband had not been there, she would have had the Cordelier roughly handled; and she swore very decidedly he should never have the pig she had promised; but Monseigneur de Sedan, seeing he had not disguised the truth, swore he should have two, and had them sent to his monastery.

Thus it was, ladies, that the Cordelier, being sure that

ladies' offerings could not fail him, contrived to have the favour and the alms of men for speaking the plain truth. Had he been a flatterer and dissembler, he would have been more pleasing to the ladies, but not so profitable to himself and his brethren.

The novel was not ended without making the company laugh, especially those of them who knew the lord and lady of Sedan. "The Cordeliers, then," said Hircan, "ought never to preach with a view to make women wise, since their folly serves them so well."

"They do not preach to them to be wise," said Parlamente," but only to believe themselves so ; for those women who are wholly mundane and foolish, give them no great alms ; but those who by reason of frequenting their monasteries, and carrying paternosters marked with a death's head, and wearing their hoods lower than others, think themselves the wisest, are those who may well be called foolish ; for they rest their salvation on the confidence they have in those unrighteous men whom, in consideration of a little seeming, they esteem demi gods."

"But who can help believing them," said Ennasuite, "seeing that they are ordained by our prelates to preach the Gospel, and reprove us for our sins ?"

"Those can," replied Parlamente, "who have known their hypocrisy, and who know the difference between God's doctrine and the devil's."

"Jesus !" exclaimed Ennasuite, "can you suppose that those people would dare preach a bad doctrine ?"

"Suppose ?" returned Parlamente, "nay, I am sure there is nothing they believe less than the Gospel ; I mean the bad ones among them, for I know many good men who preach the Scriptures purely and simply, and live likewise without scandal, without ambition or covet-

ousness, and in chastity that is neither feigned nor constrained. But the streets are not so full of such men as of their opposites; and the good tree is known by its fruits."

"In good faith, I thought," said Ennasuite, "that we were bound under pain of mortal sin to believe all they tell us from the pulpit of truth, when they speak only of what is in Holy Writ, or adduce the expositions of holy doctors divinely inspired."

"For my part," said Parlamente, "I cannot ignore the fact that there have been among them men of very bad faith; for I know well that one of them, a doctor in theology and a principal of their order, wanted to persuade several of his brethren that the Gospel was no more worthy of belief than Cæsar's Commentaries, or other histories written by authentic doctors; and, from the hour I heard that, I would never believe a preacher's word, unless I found it conformable to God's, which is the true touchstone for distinguishing true words and false."

"Be assured," said Oisille, "that they who often read it in humility will never be deceived by human fictions or inventions; for whoso has a mind filled with truth cannot receive a lie."

"Yet it seems to me that a simple person is more easily deceived than another," observed Simontault.

"Yes," said Longarine, "if you esteem silliness to be simplicity."

"I say," returned Simontault, "that a good, gentle, simple woman is more easily beguiled than one who is cunning and crafty."

"I suppose you know some one who is too full of such goodness," said Nomerfide; "if so, tell us about her."

“Since you have so well guessed, I will not disappoint you,” replied Simontault; “but you must promise me not to weep. Those who say, ladies, that your craftiness exceeds that of men, would find it hard to produce such an example as that I am about to relate to you, wherein I intend to set forth the great craft of a husband, and the simplicity and good nature of his wife.”

[The preceding novel and epilogue, which are found in all the MSS., are wanting in the edition of 1588. Claude Gouget has substituted the following for them in that of 1559.]

How two lovers cleverly consummated their amours, the issue of which was happy.

THERE were in Paris two citizens, one of them a lawyer, the other a silk-mercier, who had always been great friends, and on the most familiar terms. The lawyer had a son named Jacques, a young man very presentable in good society, who often visited his father's friend, the mercier; but it was for the sake of a handsome daughter the latter had, named Françoise, to whom Jacques paid his court so well that he became assured she loved him no less than he loved her. Whilst matters stood thus, an army was sent into Provence to oppose the descent which Charles of Austria was about to make in that quarter; and Jacques was forced to join that army, being called out in his order. He had hardly arrived in the camp when he received news of his father's death. This was a double grief to him: on the one hand, from the loss of his father; on the other hand,

from the obstacles he plainly foresaw he should encounter on his return to seeing his mistress as often as he had hoped. Time allayed the first of these griefs, but made him feel the other more acutely. As death is in the course of nature, and it is usual for parents to die before their children, the grief that is felt for their loss gradually subsides. But it is quite otherwise with love; for instead of bringing us death, it brings us life, by giving us children who render us immortal, so to speak; and this it is, principally, which renders our desires the more ardent.

Jacques, being then returned to Paris, thought of nothing but how to renew his intimacy with the mercer, in order to traffic in the choicest of his wares under pretext of pure friendship. As Françoise had beauty and sprightliness, and had long been marriageable, she had several suitors during the absence of Jacques; but whether it was that her father was stingy, or that, having but that one child, he wished to establish her well, he had not made much account of any of these suitors. As people do not wait nowadays before talking scandal until they have just grounds for it, especially where the honour of our sex is concerned, this set people talking ill of Françoise. Her father, not choosing to do like many others, who, instead of reproving the faults of their wives and children, seem, on the contrary, to incite them thereto, did not shut his ears or his eyes to the popular opinion, but watched his daughter so closely that even those who sought her with no other intention than marriage saw her but rarely, and then only in her mother's presence. It need not be asked whether or not such vigilance was irksome to Jacques, who could not conceive that they should treat her so rigorously without some important reason to him unknown. This

conjecture distressed him, and distracted his feelings between love and jealousy.

Resolved at all cost to know what might be this mysterious reason, he proposed to ascertain in the first place if she still retained the same tender sentiments towards him; and he went about so assiduously that at last he found means one morning at mass to place himself near her, when he perceived from her manner that she was as glad to see him as he her. As he knew that the mother was not so strict as the father, he sometimes took the liberty, when he met them on their way to church, to accost them familiarly and with ordinary politeness; and this as if he had met them by mere chance, the whole being with a view to prepare matters for the design he meditated.

By and by, when the year of mourning for his father was nearly expired, he resolved, when changing his garments, to put himself on a good footing, and do honour to his ancestors. He spoke of his intention to his mother, who approved of it, and longed the more ardently to see him well married, as she had but two children, himself and a daughter, who was already settled in life. Like an honourable lady as she was, she encouraged her son to virtue by setting before him the example of a great number of young men of his own age, who were making way by themselves, or at least showed that they were worthy of the parents from whom they derived their being. As the only question now was where they should make their purchases, the good lady said to her son, "It is my opinion, Jacques, that we cannot do better than to go to Daddy Pierre's (this was the father of Françoise). He is one of our friends, and would not cheat us."

This was tickling her son where he itched; however,

he stood out, and said, "We will go and deal where we are best served, and cheapest. However, as Daddy Pierre was the intimate friend of my late father, I shall be very glad to give him the first call before we go elsewhere."

One morning, accordingly, the mother and son went to see the Sire Pierre, who received them very well, as you know that merchants can do when they scent profit. They had quantities of silk unfolded for their inspection, and chose what suited them; but they could not agree upon the price, for Jacques haggled on purpose, because his mistress's mother did not make her appearance. At last they left the place without making any purchase, and went to look elsewhere; but Jacques could see nothing he liked in any house but his mistress's, and they returned thither some time afterwards. Françoise's mother was there, and gave them the best possible reception. After the little ceremonies were gone through which are practised in such shops, the mercer's wife putting a higher price on her goods than her husband had done, "You are very hard, madam," said Jacques; "but I see how it is. Father is dead, and our friends don't know us now." So saying he pretended to wipe his eyes, as if the thought of his father had drawn tears from them; but this was only a device to help things forward. His mother, who took the matter up in perfect good faith, said thereupon, in a dolorous tone, "Since the death of my poor good man, we are visited no more than if we had never been known. Little do people care for poor widows."

Hereupon there ensued new demonstrations of friendship, and mutual promises to visit more frequently than ever. Some other merchants now came in, and were taken by the mercer himself into the back shop.

The young man took advantage of this favourable moment to say to his mother, "Madam was formerly in the habit of visiting, on Saints' days, the holy places in our neighbourhood, especially the convents. If she would take the trouble sometimes to look in upon us in passing, and take her wine, she would do us much honour and pleasure."

The mercer's wife, who suspected nothing, replied that for more than a fortnight past she had intended to go into their quarter ; that she would probably do so on Sunday, if the weather was fine, and would not fail to call and see the lady. The conclusion of this affair was followed by that of the bargain for the silks ; for it was no time to stand out for a trifle, and risk losing such a fine opportunity.

Things being in this position, and Jacques considering that he could not bring his project to bear without assistance, he resolved to confide the secret of it to a trusty friend. The two took such good measures together that nothing remained but to put them in execution. Sunday being come, the mercer's wife and her daughter failed not, on their return from their devotions, to call upon the widow, whom they found chatting with one of her female neighbours in a gallery in the garden, whilst her daughter was walking about the alleys with her brother and his friend, whose name was Olivier. On seeing his mistress, Jacques so commanded his face, that not the least change was visible in it, and he went to welcome the mother and daughter with a gay and unembarrassed air. As elderly people usually seek each other's society, the three old ladies seated themselves on a bench with their backs turned to the garden, into which the two lovers gradually moved off, and joined the other two who were walking there. After a little ex-

change of compliments, all four renewed their promenade, in the course of which Jacques recounted his piteous case to Françoise so movingly that she could neither grant nor refuse what her lover sued for. It needed no more to make him aware that she was smitten.

I must tell you that during this ambulatory conversation, in order to prevent suspicion, they frequently passed to and fro before the bench on which the good women were seated, taking care always to talk of trivial and indifferent matters, and now and then romping in the garden. After the old ladies had been accustomed to the noise for half an hour, Jacques made a sign to Olivier, who played his part with the other girl so well, that she did not notice the two lovers going into an orchard full of cherries, and inclosed with thick hedges of roses and very tall gooseberry-bushes. They pretended to go into a corner of the orchard to pluck almonds, but it was to pluck prunes. There Jacques, instead of giving his mistress a green gown, gave her a red one, for the colour flushed into her cheeks to find herself surprised before she was aware. They had so quickly gathered their prunes, because they were ripe, that Olivier could not have believed it, but that the girl drooped her head, and looked so ashamed. This betokened the truth to him, for before she walked with her head erect, without any fear that the vein in her eye, which ought to be red, should be seen to have the azure hue. Perceiving her confusion, Jacques recalled her to her usual deportment by suitable remonstrances.

The lovers took two or three more turns about the garden, but not without much crying and sobbing on the part of the fair one. "Alas!" she exclaimed, "was it for this you loved me? If I could have thought it—my

God! What shall I do? I am undone for ever. What account will you make of me henceforth, at least if you are one of those who love only for pleasure? Oh, that I had died before committing such a fault!" Then followed another violent burst of tears. But Jacques exerted himself so much to console her, and made such promises, confirmed by so many oaths, that before they had taken three more turns about the garden, Jacques made another sign to his friend, and they entered the orchard again by another path. In spite of all she could do, she could not help receiving more pleasure from this second green gown than from the first. In short, she liked it so well that they resolved then and there to seek means for meeting oftener and more commodiously, until such time as her father should be more favourably inclined.

A young woman, a neighbour of the mercer's, distantly related to Jacques, and a good friend to Françoise, was of great help to them in bringing the good man to reason. I am informed that they continued their intrigue without discovery or scandal until the consummation of their marriage. Françoise, who was an only child, proved to be very rich for the daughter of a shopkeeper. It is true that Jacques had to wait for the greater part of his wife's fortune until the death of the father, who was so close-fisted and distrustful that what he held in one hand he imagined the other stole from him.

There, ladies, you have an example of a tender connection well begun, well continued, and better ended; for although it is usual with men to despise a woman or a girl as soon as she has given you what you sue to her for with most eagerness, yet this young man, loving well and in good faith, and having found in his mistress what

every husband desires to find in his bride ; knowing, moreover, that the girl was of good family, and correct in all but the fault into which he himself had led her, would not commit adultery elsewhere, or trouble the peace of another household : conduct for which I deem him highly commendable.

“ They were both very blameable, however,” said Oisille ; “ nor was the friend even excusable for having ministered to the crime, or at least acquiesced in such a rape.”

“ Do you call it a rape when both parties are willing ? ” said Saffredent. “ Are there any better marriages than those which are thus brought about by furtive amours ? It has passed into a proverb that marriages are made in heaven ; but this applies neither to forced marriages nor to those which are made for money, and which are regarded as well and duly approved as soon as the father and mother have given their consent.”

“ You may say what you please,” replied Oisille, “ but parental authority must be obeyed, and if there be no father or mother, the will of the other relations must be respected. Otherwise, if everyone was free to marry according to fancy, how many cornuted marriages would there not be ? Can anyone imagine that a young man and a girl from twelve to fifteen years of age know what is good for them ? Anyone who should carefully examine would find that there are as many unhappy marriages among those made for love as those made by constraint. Young people who do not know what they want take the first they meet without inquiry ; and then, when they come gradually to know the mistake they have committed, this knowledge leads them into still greater errors. Those, on the contrary, who have not been married voluntarily, have entered into that engage-

ment by the advice and at the solicitation of persons who have seen more and possess more judgment than themselves: so that, when they come to experience the good they did not know, they enjoy it much better, and embrace it with much more affection."

"Ay, madam," said Hircan, "but you forget that the girl was of ripe years and marriageable, and that she knew the injustice of her father, who let her virginity grow musty for fear of rubbing the rust off his crown pieces. Do you not know that nature is a frisky jade? She loved, she was loved, she found what she wanted ready to her hand, and she might call to mind the old proverb: 'She that will not when she may, when she will she shall have nay.' All these considerations, added to the promptitude of the assailant, left her no time to defend herself. It has been remarked, too, that immediately afterwards a great change was noticed in her countenance. This change was the result of her dissatisfaction at having had so little time to judge whether the thing was good or bad: accordingly, she did not require very long coaxing to prevail on her to make a second trial."

"For my part," said Longarine, "I should not think her excusable but for the good faith of the young man, who, acting like an honest man, did not forsake her, but took her such as he had made her; for which I think him the more deserving of praise, as youth in these days is very corrupt. I do not pretend for all that to excuse his first fault, which virtually amounted to rape with regard to the daughter, and subornation with regard to the mother."

"Not at all, not at all," interrupted Dagoucin; "there was neither rape nor subornation, but all happened voluntarily, both on the part of the mothers, who

did not prevent it, though they were duped, and on that of the girl, who liked it well, and never complained."

"All this," said Parlamente, "was only the consequence of the good-nature and simplicity of the mercer's wife, who in good faith led her daughter to the butchery without knowing it."

"Why not say to the wedding?" said Simontault, "since this simplicity was not less advantageous to the girl than it was prejudicial to a wife who was too easily the dupe of her husband."

"Since you know the story," said Nomerfide, "tell it us."

"With all my heart," replied Simontault, "on condition that you promise me not to weep. Those who say, ladies, that you have more craft than men, would find it hard to produce an example like that of which I am going to speak. I purpose to exhibit to you not only the great craft of a husband, but also the extreme simplicity and good-nature of his wife."

NOVEL XLV.

A husband, giving the innocents to his servant girl, plays upon his wife's simplicity.

THERE was at Tours a shrewd, cunning fellow, who was upholsterer to the late Duke of Orleans, son of King Francis I. Though this upholsterer had become deaf in consequence of a severe illness, he nevertheless retained the full use of his wits, and was so well endowed in that respect that there was not a man in his

trade more cunning than himself. As for other matters, you shall see from what I am about to relate to you how he contrived to acquit himself. He had married a good and honourable woman, with whom he lived very peaceably. He was greatly afraid of displeasing her, and she also studied to obey him in all things. But for all the great affection the husband had for his wife, he was so charitable that he often gave his female neighbours what belonged to her; but this he always did as secretly as possible. They had a good stout wench as a servant, with whom the upholsterer fell in love. Fearing, however, lest his wife should perceive it, he affected often to scold her, saying she was the laziest creature he had ever seen; but that he did not wonder at it, since her mistress never beat her.

One day, when they were talking of giving the Innocents,* the upholsterer said to his wife, "It would be a

* The learned Gregory, in his treatise on the Boy Bishop, preserved in his posthumous works, observes that "it hath been a custom, and yet is elsewhere, to whip up the children upon Innocents' Day morning, that the memorie of Herod's murder of the Innocents might stick the closer, and in a moderate proportion to act over the crueltie again in kinde." This custom is mentioned by Haspinian, *De Orig. Festor. Christianor.* fol. 160. "*Hujus lanienæ truculentissimæ ut pueri Christianorum recordentur, et simul discant odium, persecutionem, crucem, exilium, egestatemque statim cum nato Christo incipere, virgis cædi solent in aurora hujus diei adhuc in lectulis jacentes a parentibus suis.*" That which was at first a serious parody of the martyrdom of Bethlehem, afterwards degenerated into a jocular usage, and persons past the age of childhood, young women especially, were made to play the part of the Innocents. It is related that a Seigneur du Rivau, taking leave of some ladies to join a hunting-party at a considerable distance, heard one of them whisper to another, "We shall sleep at our ease, and pass the Innocents without receiving them." This put Du Rivau on his mettle. He kept his appointment, galloped back twenty leagues by night, arrived at the lady's house at dawn on Innocents'

great charity to give them to that lazy jade of yours, but it would not do for her to receive them from your hand, for it is too weak, and your heart is too tender. If I were to put my own hand to the job, we should be better served by her than we are." The poor woman, suspecting nothing, begged that he would perform the operation, confessing that she had neither the heart nor the strength to do it. The husband willingly undertook the commission, and as if he intended to flog the wench soundly, he bought the finest rods he could procure; and to show that he had no mind to spare her, he steeped them in pickle, so that the poor woman felt more compassion for her servant than suspicion of her husband.

Innocents' Day being come, the upholsterer rose betimes, went to the upper room, where the servant lay alone, and gave her the Innocents in a very different manner from that he talked of to his wife. The servant fell a-crying, but her tears were of no avail. For fear, however, that his wife should come up, he began to whip

Day, surprised her in bed, and used the privilege of the season. "Vous savez," says the author of the *Escraignes (Veillées) Dijonnaises*, "que l'on a à Dijon cette peute coutume de fouetter les filles le jour des Innocens, la quelle est entretenue par les braves amoureux, pour avoir occasion de donner quelque chose aux estrennes à leurs amoureuses." Clement Marot has the following epigram on this subject :

"Très chere sœur, si je savois ou couche
 Votre personne au jour des Innocents,
 De bon matin j'irois en votre couche
 Veoir ce gent corps que j'aime entre cinq cents.
 Adonc ma main (veu l'ardeur que je sens)
 Ne se pourroit bonnement contenter
 De vous toucher, tenir, taster, tenter :
 Et si quelqu'un survenoit d'aventure,
 Semblant ferois de vous innocenter,
 Seroit-co pas honneste couverture ? "

the bedpost at such a rate that he made the rods fly in pieces, and then he carried them broken as they were to his wife. "I think, my dear," said he, showing them to her, "that your servant will not soon forget the Innocents."

The upholsterer having gone out of doors, the servant went and threw herself at her mistress's feet, and complained that her husband had behaved to her in the most shameful way that ever a servant was treated. The good woman, imagining that she spoke of the flogging she had received, interrupted her, and said, "My husband has done well, and just as I have been begging him to do this month and more. If he has made you smart I am very glad of it. You may lay it all to me. He has not given you half as much as he ought."

When the girl perceived that her mistress approved of such an act, she concluded that it was not such a great sin as she had supposed, seeing that a woman who was considered so virtuous was the cause of it; and so she never ventured to complain of it again. The upholsterer, seeing that his wife was as glad to be deceived as he was to deceive her, resolved frequently to give her the same satisfaction, and gained the servant's consent so well that she cried no more for getting the Innocents. He continued the same course for a long time without his wife's knowing anything of the matter, until winter came, and there was a great fall of snow. As he had given his servant the Innocents in the garden on the green grass, he took a fancy to give them to her also on the snow; and one morning, before anyone was awake, he took her out into the garden in her shift, to make the crucifix on the snow. They romped and pelted each other, and among the sport that of the Innocents was not forgotten. One of the neighbours, meanwhile, had

gone to her window to see what sort of weather it was. The window looked right over the upholsterer's garden, and the woman saw the game of the Innocents that was going on there, and was so shocked that she resolved to inform her good gossip, that she might no longer be the dupe of such a wicked husband and vicious servant. After the upholsterer had finished his fine game, he looked round to see if he had been noticed by anyone, and to his great vexation he saw his neighbour at her window. But as he knew how to give all sorts of colours to his tapestry, so he thought he should be able to put such a colour on this fact that his neighbour would be no less deceived than his wife. No sooner had he got to bed again than he made his wife get up in her shift, and took her to the very spot where he had been toying with the servant. He frolicked awhile with her at snow-ball throwing, as he had done with the servant; next he gave her the Innocents as he had done to the other; and then they went back to bed.

The next time the upholsterer's wife went to mass, her neighbour and good friend failed not to meet her there, and entreated her, with very great earnestness, but without saying more, to discharge her servant, who was a good-for-nothing, dangerous creature. The upholsterer's wife said she would do no such thing, unless the other told her why she thought the wench so good-for-nothing and dangerous. The neighbour, thus pressed, stated at last that she had seen her one morning in the garden with her husband.

"It was I, gossip dearie," replied the good woman, laughing.

"What!" cried the neighbour. "Stripped to your shift in the garden at four o'clock in the morning!"

"Yes, gossip," said the upholsterer's wife. "In good sooth, it was myself."

"They pelted each with snow," continued the neighbour, "and he played with her teaties and all that sort of thing as familiarly as you please."

"Yes, gossip, it was myself."

"But, gossip," rejoined the neighbour, "I saw them do upon the snow a thing that seems to me neither decent nor proper."

"That may be, gossip dearie," replied the upholsterer's wife; "but as I told you before and tell you again, it was myself and no one else that did all this; for my good husband and I divert ourselves in that way together. Don't be shocked, pray. You know that we are bound to please our husbands."

The end of the matter was that the neighbour went home much more disposed to wish that she had such a husband than to pity her good friend. When the upholsterer came home, his wife repeated to him the whole conversation she had had with her neighbour. "It is well for you, my dear," he replied, "that you are a good and sensible woman; but for that we should have been separated long ago. But I trust that by God's grace we shall love each other in time to come as much as we have in the past, and that to His glory, and to our own comfort and satisfaction."

"Amen, my dear," said the good woman. "I hope, too, that you will never find me fail to do my part towards maintaining the good understanding between us.*"

* Dunlop thinks that this novel was probably taken from the *fabliau* of some Trouveur, who had obtained it from the East, as it corresponds with the story of the Shopkeeper's Wife in Nakshebi's Persian tales, known by the name of Tooti Nameh, or Tales of a Parrot. The Queen of Navarre's version of the story has been

One must be very incredulous, ladies, if, after hearing so true a story, one were of opinion that there was as much wickedness in you as in men ; though, to say the truth, without wronging anyone, one cannot help coming to the conclusion with regard to the man and woman in question, that neither the one nor the other was good for anything.

"This man was prodigiously wicked," said Parlamente ; "for on the one hand he deceived his wife, and on the other his servant."

"You cannot have rightly understood the story," said Hircan ; "for it states that he satisfied them both in one morning : a great feat, considering the contrariety of their interests."

"In that respect, he was doubly a knave," replied Parlamente, "to satisfy the simplicity of the one by a lie, and the malice of the other by an act of vice. But I am quite aware that such as these will always be pardoned when they have such judges as you."

"I assure you, however," rejoined Hircan, "that I will never undertake anything so great or so difficult, for provided I satisfy you, my day will not have been ill employed."

"If mutual love does not content the heart," returned Parlamente, "all the rest cannot do so."

"That is true," said Simontault. "I am persuaded

imitated by Lafontaine, under the title of *La Servante Justifiée*. He was particularly struck by an exceedingly comic reiteration of the phrase, "It was I, gossip," in the dialogue between the simple-witted wife and her neighbour, and says in his opening lines :

"Pour cetts fois, la Reine de Navarre
D'un C'ETOIT MOI naif autant que rare,
Entretiendra dans ces vers le lecteur."

there is no greater pain than to love and not to be loved."

"In order to be loved," said Parlamente, "one should turn to those who love ; but very often those women who will not love are the most loved, and those men love most who are the least loved."

"That reminds me," said Oisille, "of a tale which I had not intended to introduce among good ones."

"Pray tell it us," said Simontault.

"I will do so with pleasure," replied Oisille.

NOVEL XLVI.

A sanctimonious Cordelier attempts to debauch the wife of a judge, and actually ravishes a young lady, whose mother had foolishly authorized him to chastise her for lying too late in bed.

IN Angoulême, where Count Charles, father of King Francis, often resided, there was a Cordelier named De Vale, who was esteemed a learned man and a great preacher. One Advent he preached in the town before the count, and was so admired that those who knew him eagerly invited him to dinner. Among these was the Judge of Exempts of the county, who had married a handsome and virtuous wife, of whom the Cordelier was dying for love, though he had not the boldness to tell her so ; she, however, perceived it, and held him and his passion in disdain. One day he observed her going up to the garret all alone, and thinking to surprise her, he went up after her : but on hearing his steps she turned round, and asked him whither he was going. "I am

coming after you," he replied. "I have a secret to tell you."

"Don't come after me, good father," said the judge's wife, "for I do not choose to talk with such as you in secret, and if you come another step higher you shall repent of it."

The friar, seeing her alone, took no heed of her words, and ran up ; but she, being a woman of spirit, as soon as he was at the top gave him a kick in the belly, saying, "Down, down, sir," and sent him rolling from the top to the bottom. The poor friar was so much ashamed of his discomfiture that he forgot his hurt, and ran out of the town as fast as he could, for he was sure she would not conceal the matter from her husband. No more she did, nor from the count and countess, so that the Cordelier durst not appear again in their presence.

To complete his wickedness, he went away to the house of a lady who loved the Cordeliers above all other folk ; and after he had preached a sermon or two before her, he cast eyes upon her daughter, who was very handsome ; and because she did not rise in the morning to go and hear his sermon, he often scolded her before her mother, who used to say, "I wish to God, father, she had tasted a little of the discipline which you and your pious brethren administer to each other." The good father vowed he would give her some of it if she continued to be so lazy, and the mother begged he would do so. A day or two after, the good father entered the lady's room, and not seeing her daughter, asked where she was. "She fears you so little that she is still in bed," replied the lady.

"Assuredly it is a very bad habit in young people to be so lazy," replied the friar. "Few people make much account of the sin of laziness ; but for my part I esteem

it one of the most dangerous of all, both for the body and the soul; wherefore you should chastise her well for it, or, if you will leave the business to me, I warrant I will cure her of lying in bed at an hour when she should be at her devotions."

The poor lady, believing that he was a good man, begged he would be pleased to correct her daughter, which he proceeded to do forthwith. Going up a little wooden staircase, he found the girl all alone in bed, fast asleep, and sleeping as she was, he ravished her. The poor girl, waking up, knew not whether it was a man or a devil, and began to scream as loud as she could, and cry for help to her mother, who called out, from the foot of the stairs, "Do not spare her, sir; give it her again, and chastise the naughty hussey." When the Cordelier had accomplished his wicked purpose he went down to the lady, and said to her, with his face all on fire, "I think, madam, your daughter will not forget the discipline I have given her."

After thanking him heartily, the mother went up to her daughter, who was making such lamentation as a virtuous woman well might who had been the victim of such a crime; and when she had learned the truth, she sent everywhere to look for the Cordelier, but he was already far away, and never afterwards was he found in the realm of France.

You see, ladies, what comes of giving such commissions to persons who are not fit to be trusted with them. The correction of men belongs to men, and of women to women; for in correcting men, women would be as pitiful as men would be cruel in correcting women.

"Jesus! madam," said Parlamente, "what a wicked villain of a Cordelier!"

"Say rather," said Hircan, "what a silly fool of a mother, who, cajoled by hypocrisy, allowed so much familiarity to one of a class of men who ought never to be seen but in church."

"Truly," said Parlamente, "I own she was one of the silliest mothers that ever was; and if she had been as wise as the judge's wife, she would rather have made him go down the stairs than up them. But your half-angel devil is the most dangerous of all, and knows so well how to transform himself into an angel of light that one makes it matter of conscience to suspect him for what he is; and it seems to me that the person who is not suspicious deserves praise."

"Nevertheless," said Oisille, "one ought to suspect the evil that is to be avoided; especially so should those who have charge of others; for it is better to suspect mischief where it does not exist, than to fall through foolishly believing in the harmlessness of that which does exist. I have never seen a woman deceived for being slow to believe the word of men, but many a one for having too readily put faith in lies. Therefore I say that the mischief which may happen cannot be too much suspected by those who have charge of men, women, towns, and states; for in spite of the best watch, wickedness and treachery greatly prevail, and the shepherd who is not vigilant will always suffer from the wiles of the wolf."

"Nevertheless," said Dagoucin, "a suspicious person cannot maintain a perfect friendship, and many friends have been parted by a suspicion."

"Supposing that you know a case in point," said Oisille, "I call upon you to relate it."

"I know one so true that you will take pleasure in hearing it," replied Dagoucin. "I will tell you what is

most sure to break friendship, ladies, and that is, when the very confidence of the friendship begins to give occasion for suspicion ; for as trusting a friend is the greatest honour one can do him, so doubting him is the greatest dishonour, for it shows that he is thought other than one would have him be, which is the cause of breaking many friendships and turning friends into enemies, as you will see by the tale I am about to relate to you."

[This novel is wanting in the edition of 1558, and the following is substituted for it in that of 1559.]

A Cordelier's sermons on the subject of husbands beating their wives.

IN Angoulême, where Count Charles, father of King Francis I., often made his residence, there was a Cordelier named De Valles, a man of knowledge, and so esteemed as a preacher that he was selected to preach the Advent sermons before the count, a fact which still further enhanced his reputation. It happened during Advent that a young scatterbrain of the town, who had married a young and very pretty woman, continued to run after other women right and left, just as dissolutely as though he were unmarried. The young wife, discovering this, could not conceal her resentment, and was often paid for it sooner and otherwise than she would have liked. All this did not hinder her from continuing her lamentations, and sometimes even from proceeding to abuse and railing, by which conduct she so exasperated her husband that he beat her black and blue, and then she made more noise than ever. The neighbours' wives, who knew the

cause of their quarrels, could not keep silence, but cried out publicly in the street, "Fie for shame! To the devil with such husbands!"

By good luck the Cordelier de Valles was passing that way. Having heard the noise, and learned the cause of it, he resolved to touch upon it next day in his sermon; and so he did, bringing in the subject of marriage, and the affections which ought to accompany it. He pronounced a eulogy on the wedded state, strongly censured those who violated its duties, and instituted a comparison between conjugal and parental love. Among other things, he said that a husband was more to be condemned for beating his wife than for beating his father or mother; "For," said he, "if you beat your father or mother, you will be sent for penance to Rome; but if you beat your wife, she and her female neighbours will send you to all the devils, that is to say, to hell. Now just see the difference there is between these two penances. One usually comes back from Rome; but from hell there is no returning. *Nulla est redemptio.*"

Subsequently he was informed that the women took advantage of what he had said, and that their husbands could no longer be masters: and this mischief he desired to remedy, as he had that under which the women had laboured. To this end, in another sermon he compared women to devils, and said that the two were man's greatest enemies and perpetual persecutors, which he could not get rid of, especially women. "In fact," said he, "the devils fly when they are shown the cross, and women do quite the contrary, for it is that which tames them, makes them go and come, and is the cause of their putting their husbands into no end of passions. Would you know, my good people," said he to the husbands, "the way this is to be remedied? Here it is. When

you see that your wives torment you incessantly, as is their wont, take the handle of the cross, and thrash them well with it. You will not have done this above three or four times before you will find yourselves the better for it, and will see that as the devil is driven away by the cross, so you will drive your wives away, and make them hold their tongues, by virtue of the handle of the same cross, provided it be not attached."

There, ladies, is a sample of the sermons of the venerable Cordelier de Valles, of whose life I will tell you no more, and for good reason. I will only say that for all he put a good face on the matter, for I knew the man, he was much more for the women than the men.

"He gave a very bad proof of that in this last sermon of his," said Parlamente, "since he instructed the men to maltreat them."

"You do not discern his cunning," said Hircan. "As you have not much experience of war, you cannot be acquainted with the stratagems that are necessary in it, one of the greatest of which is to create division in the enemy's camp; for then he is more easily beaten. Just so Master Monk knew that aversion and anger between husband and wife often occasion a loose rein to be given to female honour. As virtue is the guard of that honour, it finds itself under the fangs of the wolf before it is aware that it is gone astray."

"Be that as it may," said Parlamente, "I could never love a man who had sown discord between my husband and me to the extent of coming to blows; for with beating there is an end to love. Yet they can be so very demure, as I have heard, when they want to cajole some woman or another, and talk in so engaging a manner,

that I am sure there would be more danger in listening to them in secret than in publicly receiving blows from a husband who in other respects was a good one."

"In truth," said Dagoucin, "they have made themselves so notorious that one has good cause to fear them, though, in my opinion, it is a laudable thing not to be suspicious."

"One ought, however, to suspect the evil that may be avoided," said Oisille, "and it is better to fear an imaginary ill than to fall into a real one for want of belief. For my part, I have never known a woman to have been beguiled for having been slow to believe men; but I have known many a one who has been beguiled for too easily believing their falsehoods. Consequently I maintain that those who have charge of men, women, towns, and states can never too much fear and suspect the evil that may happen. Wickedness and treachery are so much in vogue that one cannot be too much on one's guard; and the shepherd who is not vigilant will always be plundered by the sly and crafty wolf."

"It is nevertheless true," observed Dagoucin, "that a distrustful and suspicious person can never be a perfect friend; and many friendships have been broken upon a mere suspicion."

"If you know any example in point, tell it us," said Oisille.

"I know one," he replied, "so true, that you will feel pleasure in hearing it. I am going to tell you, ladies, of what most easily breaks friendship, and that is, when the very security of the friendship itself begins to inspire suspicion. As one cannot do a friend a greater honour than to trust in him, so likewise one cannot offer him a keener insult than to distrust him. The reason

is, that **one** thereby shows that one believes him to be quite different from what one would have him to be ; and this causes a breach between many good friends, and makes them enemies, an instance of which you shall see in the tale I am about to tell you."

NOVEL XLVII.

A gentleman of the Pays du Perche, distrusting his friend, obliges him to do him the mischief of which he has falsely suspected him.

NEAR the Pays du Perche there were two gentlemen, who from their childhood had been such perfectly good friends that they had but one heart, one house, one bed, one table, and one purse. Their perfect friendship lasted a long while without there having ever been the least dispute, or even a word that savoured of it ; for they lived, not merely like two brothers, but like one man. One of the two married, but this did not diminish his affection for the other, or prevent his continuing to live with him as happily as before. When they happened to be in any place where beds were scarce, he made him sleep with his wife and him. It is true that he himself lay in the middle. All their goods were in common, so that the marriage, whatever might happen, never altered this perfect friendship.

But as there is nothing solid and permanent in this world, time brought about a change in the felicity of a too happy household. The husband, forgetting the confidence he had in his friend, became jealous without cause of him and his wife, to whom he could not refrain from

saying some harsh things, whereat she was the more surprised, as he had ordered her to treat his friend in all respects, save one, exactly like himself. All this, however, did not hinder him from forbidding her to speak to him, unless it was in full company. She made known this prohibition to her husband's friend, who could not believe it, well knowing that he had not done or thought anything with which his friend could be displeased. As he was accustomed to conceal nothing from him, he told him what he had heard, begging him to disguise nothing, for it was his earnest desire not to give him, either in that or in any other matter, the least cause to break a friendship of such long duration.

The husband assured him he had never harboured such a thought, and that those who had spread this report had foully lied. "I know well," said the friend, "that jealousy is a passion as insupportable as love ; and though you were jealous, and even of me, I should not be angry with you, for you could not help it. But I should have reason to complain of a thing which it is in your own power to do or not to do, and that is, to conceal the matter from me, seeing that you have never yet concealed from me any opinion or emotion you have known. On my part, if I were in love with your wife, you ought not to make it a crime in me, for love is a fire which no one can master ; but if I concealed the fact from you, and sought means to make it known to your wife, I should be the worst man that ever lived. Besides, though you have a good wife and a worthy, I can assure you that, even though she were not yours, she is, of all the women I have ever seen, the one I should give myself the least concern about. I pray you, however, if you have the least suspicion, to tell me so, in order to take measures accordingly, so that our long friendship

may not be broken for the sake of a woman ; for even if I loved your wife above all the women in the world, I would never speak to her in that case, because I prefer your friendship to any other."

The husband protested to him with great oaths that he never had such a thought, and begged that he would continue with him in all respects upon the old footing. " I will do so, since you desire it," replied the friend ; " but allow me to tell you that I never will live with you if, after this, you have such a thought of me, and keep a secret from me, or take it amiss."

They continued then to live together on the same terms as before, until, after some time, the husband's jealous fit came upon him more strongly than ever, and he ordered his wife no longer to show his friend the same fair countenance. She immediately informed the friend of this, and begged him not to speak to her, as she was forbidden to speak to him. The friend, seeing from this and from certain grimaces of his comrade that he had not kept his word, said to him in great indignation, " If you are jealous, my friend, that is a natural thing ; but after the oaths you have sworn to me, I cannot help telling you that I am aggrieved by your having concealed it so long. I had always believed that between your heart and mine there was no medium or obstacle ; but I see with regret, and without any fault of mine, that I have not succeeded so well as I had hoped, since not only are you jealous of your wife and me, but you furthermore want to make a mystery of it, in order that your malady may endure so long that it may turn into hatred, and the closest friendship which has been seen in our day be succeeded by the most mortal enmity. I have done what I could to prevent this mischief, but since you believe me to be so wicked,

and the reverse of all I have ever been, I solemnly vow to you that I will be such as you take me to be, and that I will never rest until I have had from your wife what you imagine I am striving for: and I warn you henceforth to be on your guard against me. Since suspicion has made you renounce my friendship, resentment makes me renounce yours."

The husband tried to make him believe that it was all a mistake, but the other would not listen to him. The furniture and property they had in common were divided, and this division was accompanied by that of their hearts, which had always been so united. The unmarried gentleman kept his word, and never rested until he made his friend a cuckold.

So be it, ladies, to all those who distrust their wives without cause. A woman of honour sooner suffers herself to be overcome by despair than by all the pleasures in the world, and many husbands who are unjustly jealous behave so that at last they have just cause for jealousy, and make their wives do what they suspect them of. Some say that jealousy is love: I deny it; for though it issues from love as ashes from fire, just so it kills it, just as ashes smother the flame.

"I am persuaded," said Hircan, "that there is nothing more irritating to man or woman than to be unjustly suspected. For my own part, there is nothing would sooner make me break with my friends."

"Yet it is not a reasonable excuse," said Oisille, "for a woman to say she revenges herself for her husband's suspicions at the cost of her own shame; it is doing like a man who, not being able to kill his enemy, runs himself through with his own sword, or bites his own fingers when he cannot scratch him. She would have acted

more wisely in never speaking to the friend, in order to show her husband that he was wrong in suspecting her, for time would have reconciled them."

"She acted like a woman of spirit," said Ennasuite ; "and if there were many wives like her, their husbands would not be so outrageous."

"After all," said Longarine, "patience finally enables a chaste woman to triumph, and by it she should abide."

"A woman, however, may be sinless, and yet not chaste," observed Ennasuite.

"How do you mean?" asked Oisille.

"When she mistakes another for her husband," replied Ennasuite.

"And where is the fool," exclaimed Parlamente, "who does not know the difference between her husband and another man, disguise himself as he may?"

"There have been, and there will be," rejoined Ennasuite, "those who have made such a mistake in perfect good faith, and who consequently are not culpable."

"If you know an instance of the kind, relate it to us," said Dagoucin ; "to me it seems that innocence and sin are two very incompatible things."

"Well, ladies," said Ennasuite, "if the stories you have already heard have not sufficiently shown you that it is dangerous to lodge those who call us mundane, and look upon themselves as saints, and as persons much more regenerate than we are, here is a tale which will convince you not only that they are men like others, but that they have in them something diabolical exceeding the common wickedness of men."

NOVEL XLVIII.

A Cordelier took the husband's place on his wedding-night, while the latter was dancing with the bridal party.

A GIRL having been married in a village in Perigord, the wedding was celebrated at an inn, where all the relations and friends made merry with the best cheer. Two Cordeliers arrived on the wedding-day, and as it was not in accordance with propriety that they should be present at the marriage-feast, they had their suppers served up to them in their chamber. That one of the pair who had the most authority, and also the most villany, conceived that since he was not allowed to partake with the rest at board he ought to have his share in bed, and resolved to show them a trick of his trade.

When evening came, and the dance was begun, the Cordelier gazed long on the bride from the window, and found her handsome and much to his taste. He inquired of the servant girls which was the bridal-chamber, and learned, to his great satisfaction, that it was close to his own; and then, in order to arrive at his ends, he took care to watch well till he saw the old women steal off with the bride, as usual on such occasions. As it was still early, the husband would not quit the dance, on which he was so intent that he seemed to have forgotten his bride, which the Cordelier had not done; for as soon as his ears informed him that she had been put to bed, he threw off his grey robe, and went and took the bridegroom's place. The fear of being surprised did not allow him to remain there long. He rose, therefore, and went to the end of the alley, where his companion, whom

he had left on the watch, signalled to him that the bridegroom was still dancing. The Cordelier, who had not satisfied his wicked lust, then went back to the bride, and stayed with her until his companion made the signal that it was time to go away.

The bridegroom went to bed, and the bride, who had been so briskly plied by the Cordelier, and wanted nothing but rest, could not help saying to her husband, "Have you made up your mind never to go to sleep, but to worry me all night long?" The poor husband, who had but just lain down, asked her in great amazement how he had worried her, seeing that he had been dancing all the evening. "Fine dancing, indeed," said the poor woman; "this is the third time you have come to bed. You had better go to sleep, I think."

Astounded at these words, the husband insisted on knowing the exact truth. After she had related to him the whole thing just as it had occurred, he got up instantly, making no doubt it was the Cordeliers, and went to their chamber, which, as before mentioned, was not far from his own. Not finding them, he shouted for help so loud that all his friends came flocking round him. When he had told them the fact, everyone helped him with candles, lanterns, and all the dogs in the village to hunt for the Cordeliers. Not finding them in the houses, they beat the country round, and caught them in the vineyards, where they treated them as they deserved; for after having well beaten them, they cut off their legs and arms, and left them among the vines to the care of Bacchus and Venus, of whom they were better disciples than of St. Francis.

Do not be astonished, ladies, if these people, who are distinguished by a manner of living so different from

ours, do things which adventurers would be ashamed to do. You may rather wonder that they do not do worse, when God withdraws his grace from them. The habit does not always make the monk, as the proverb says. It often unmakes him, and pride is the cause.

"Mon Dieu!" said Oisille, "shall we never have done with tales about these monks?"

"If ladies, princes, and gentlemen are not spared," said Ennasuite, "it strikes me that they have no reason to complain if they are not spared either. They are, for the most part, so useless, that no one would ever mention them if they did not commit some rascality worthy of memory; which makes good the proverb, that it is better to do mischief than to do nothing at all. Besides, the more diversified our bouquet, the handsomer it will be."

"If you promise not to be angry," said Hircan, "I will tell you a story of a great lady so insatiable in love that you will excuse the poor Cordelier for having taken what he wanted where he found it, the more so as the lady of whom I have to speak, having plenty to eat, indulged her craving for tit-bits in a way that was too bad."

"Since we have vowed to speak the truth," said Oisille, "we have also vowed to hear it. You may then speak freely; for the evil we speak of men and women does not injure those who are the heroes of the tale, and only serves to cure people of the esteem they have for the creatures, and the confidence they might repose in them, by showing the faults to which they are subject, to the end that we may rest our hopes on none but Him who is alone perfect, and without whom every man is but imperfection."

"Well, then," said Hircan, "I will proceed boldly with my story."

NOVEL XLIX.

Of a countess who diverted herself adroitly with love sport, and how her game was discovered.

AT the court of one of the kings of France, named Charles (I will not say which of them, for the honour of the lady of whom I am about to speak, and whom I shall also abstain from naming), there was a foreign countess of very good family. As new things please, this lady at once attracted all eyes, both by the novelty of her costume, and by its richness and magnificence. Though she was not a beauty of the first order, she possessed, nevertheless, so much grace, such a lofty deportment, and a manner of speaking which inspired so much respect, that no one ventured to attempt her, except the king, who was very much in love with her. That he might enjoy her society more freely, he gave the count her husband a commission which kept him a long time away from the court, and during that interval the king diverted himself with the countess.

Several of the king's gentlemen, seeing that their master was well treated by the countess, took the liberty to speak to her on the subject; among the rest, one named Astillon, an enterprising and handsome man. At first she answered him with great dignity, and thought to frighten him by threatening to complain to the king his master, but he, who was not a man to be moved by the menaces of an intrepid captain, made light of those which the lady held forth, and pressed her so closely that she consented to grant him a private interview, and even told him what he should do in order to reach her

chamber; a lesson which he failed neither to remember nor to practise. To prevent any suspicion on the king's part, he made a pretence of a journey to obtain leave of absence for some days, and actually took his departure from the court, but quitted his retinue at the first stage, and returned at night to receive the favours which the countess had promised him. She fulfilled her promise, and he was so satisfied with his reception that he was content to remain seven or eight days shut up in a *garde-robe*, living on nothing but aphrodisiacs.

During the time he was thus confined, one of his comrades, named Duracier, came to make love to the countess. She went through the same ceremonies with this second wooer as with the first; spoke to him at first sternly and haughtily, softened to him only by degrees; and on the day she let the first prisoner go, she put the second into his place. Whilst he was there a third came, named Valbenon, and had the same treatment as his two predecessors. After these three came two or three others, who also had part in that sweet captivity; and so it went on for a long while, the intrigue being so nicely conducted that not one of the whole number knew anything of the adventures of the rest. They heard plenty of talk, indeed, of the passion of every one of them for the countess, but there was not one of them but believed himself to be the only favoured lover, and laughed in his sleeve at his disappointed rivals.

One day, all these gentlemen being met together at an entertainment, at which they made very good cheer, they began to talk about their adventures, and the prisons in which they had been during the wars. Valbenon, who was not the man to keep a secret which flattered his vanity, said to the others, "I know in what



He returned at night to meet the Countess.

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prisons you have been ; but as for me, I have been in one for sake of which I will speak well of prisons in general as long as I live, for I don't believe there is a pleasure in the world equal to that of being a prisoner."

Astillon, who had been the first prisoner, at once suspected what prison he meant. "Under what gaoler," he asked, "were you so well treated, that you were so fond of your prison?"

"Be the gaoler who he may," replied Valbenon, "the prison was so agreeable that I was very loth to leave it so soon, for I never was better treated or more comfortable than there."

Duracier, who hitherto had said nothing, shrewdly suspected that the prison in question was that in which he had been confined, as well as the other two. "Tell me," said he to Valbenon, "what sort of food did they give you in that same prison you praise so highly?"

"Food? The king has not better, or more nutritive," was the reply.

"But I should like to know, too," returned Duracier, "did not the person who kept you prisoner make you earn your bread?"

"Hah! ventrebleu!" cried Valbenon, who saw that the mark was hit. "Have I had comrades? I thought myself the only one."

"Well," said Astillon, laughing, "we are all companions and friends from our youth, and all serve the same master. If we all share alike in the same *bonne fortune*, we may well laugh in company. But in order to know if what I imagine is true, pray let me interrogate you, and all of you tell me the truth. If what I suppose has happened to us, it is the oddest and most amusing adventure that ever could be imagined."

All swore they would speak the truth, at least if

matters were so that they could not help doing so. "I will relate my adventure to you," said Astillon, "and you will each answer me yes or no, if yours is like it or not."

Everyone having agreed to this, "In the first place," said Astillon, "I asked leave of absence of the king, under pretence of a journey."

"So did we," said the others.

"When I was two leagues from the court, I left my retinue, and went and surrendered myself a prisoner."

"And so did we."

"I remained for seven or eight days hid in a *garde-robe*, where I was fed upon nothing but restoratives, and the best viands I ever tasted. At the end of eight days my keepers let me go, much weaker than I had come."

They all swore that they had been served just the same way.

"My imprisonment ended such a day," continued Astillon.

"Mine began the very day yours ended," said Duracier, "and lasted until such a day."

Valbenon now lost patience, and began to swear. "By the Lord," said he, "I find I was the third, though I thought myself the first and the only one, for I entered such a day, and left such another."

The other three who were at table swore that they had entered and departed successively in the same order.

"Since that is the case," said Astillon, "I will describe our gaoler. She is married, and her husband is away."

"The very same," said all the others.

"As I was the first enrolled," continued Astillon, "I will be the first to name her, for our common relief. She is the countess, who was so haughty that in winning her I thought I had done as great a feat as if I had van-

quished Cæsar. To the devil with the slut, that made us toil so hard, and deem ourselves so fortunate in having won her. There never was a more infernal woman. Whilst she had one of us caged she was trapping an other, so that the place might never be vacant. I would die rather than not have my revenge."

They all asked Duracier what he thought of the matter, and in what manner she ought to be punished ; adding that they were ready to put their hands to the work.

"It strikes me," said he, "that we ought to tell the facts to the king our master, who esteems her as a goddess."

"We will not do that," said Astillon ; "we can revenge ourselves very well without our master's aid. Let us wait for her to-morrow when she goes to mass, every man with an iron chain round his neck, and when she enters the church, we will salute her as is fitting."

This suggestion was unanimously approved. Everyone provided himself with a chain, and next morning, dressed all in black, with their chains round their necks, they presented themselves to the countess as she was going to church. When she saw them in that trim she burst out laughing, and said to them, "Whither go these people that look in such doleful plight?"

"As your poor captive slaves, madam," said Astillon, "we are come to do you service."

"You are not my captives," she replied, "and I know no reason why you should be bound more than others to do me service."

Valbenon then advanced. "We have so long eaten your bread, madam," he said, "that we should be very ungrateful not to do you service."

She pretended not to have the least idea of what he

meant, and preserved an unruffled air, thinking thereby to disconcert them ; but they played their parts so well that she could not but be aware that the thing was discovered. Nevertheless, she quite baffled them ; for, as she had lost honour and conscience, she did not take to herself the shame they sought to put upon her ; but as one who preferred her pleasure to all the honour in the world, she showed them no worse a countenance for what they had done, and carried her head as high as ever, whereat they were so astounded that they felt themselves as much ashamed as they had meant to make her.*

If you do not think, ladies, that this tale sufficiently shows that women are as bad as men, I will tell you others. It strikes me, however, that this one is enough to show you that a woman who has lost shame does evil a thousand times more audaciously than a man.

There was not a lady in the company who, on hear-

* "The adventure related by Margaret in this novel is one of the most *piquant* in the whole Heptameron. It would be very interesting to know the real names of the persons concerned. Brantome has not disclosed them ; he only says : 'I knew a very great lady, a widow. * * * * Although she was in a manner adored by a very great person, yet she could not do without some other lovers in private, that she might not lose any time, or remain idle. I refer to that lady in the *Cent Nouvelles* of the Queen of Navarre who had three lovers at once, and was so clever that she managed to entertain them all three very affably.'—(*Dame Galantes*, Discours iv.) As for the principal hero, the name of *Hastillon*, by which he is designated, warrants us in making a conjecture. May he not have been Jacques de Chastillon, chamberlain of Charles VIII. and Louis XII., and lieutenant of the hundred gentlemen of Charles VIII., who was killed at the siege of Ravenna in 1512? Brantome has devoted to him the nineteenth Discours of his work on *Les Capitaine Francais*."—*Bibliophiles Francais*.

ing this story, did not make so many signs of the cross, that one would have thought she saw all the devils in hell.

“Let us humble ourselves, mesdames,” said Oisille, “at the contemplation of such horrible conduct, the more so as the person abandoned by God becomes like him with whom she unites. As those who attach themselves to God are animated by his spirit, so those who follow the devil are urged by the spirit of the devil; and nothing can be more brutified than those whom God abandons.”

“Whatever this poor lady did,” said Ennasuite, “I cannot applaud those who boasted of their prison.”

“It is my belief,” said Longarine, “that a man finds it as hard to keep his good fortune secret as to pursue it. There is no hunter who does not take pleasure in blowing his horn over his quarry, or lover who is not very glad to proclaim the glory of his victory.”

“That is an opinion,” said Simontault, “which I will maintain to be heretical before all the inquisitors in the world: for I lay it down as a fact that there are more men than women who keep a secret. I know, indeed, that some might be found who would rather not be so well treated than that anyone in the world should know of it. Thence it is that the Church, as a good mother, has appointed priests and not women for confessors, for women can conceal nothing.”

“That is not the reason,” replied Oisille, “but because women have such a hatred of vice that they would not give absolution so easily as men, and would impose too severe penances.”

“If they were as austere in imposing penance as they are in responding,” said Dagoucin, “they would render more sinners desperate than they would save.

The Church, therefore, has ordained wisely in all ages. I do not pretend, for all that, to excuse the gentlemen who boasted of their prison ; for it never was to a man's honour to tell ugly tales of a woman."

"Nay," said Geburon, "for the sake of their own honour even they should never have avowed the fact. The books of the Round Table inform us that it is not glorious for a knight to vanquish another who has no valour."

"I am surprised the poor woman did not die of shame in the presence of her prisoners," said Longarine.

"Those who have lost shame can hardly ever recover it," said Oisille, "unless they have lost it through deep love. Of such lost ones I have seen many come back."

"I suspect you have seen them come back as they came," said Hircan, "for deep love is very rare in women."

"I am not of your opinion," said Longarine, "for some I know have loved to death."

"I am so curious to hear a story of one such woman," said Hircan, "that my voice is for you. I shall be very glad to find in women a love of which I have always deemed them incapable."

"You will believe it when you have heard the story," said Longarine, "and you will be convinced that there is no stronger passion than love. As it makes one undertake things almost impossible, with a view to obtain some pleasure in this life, so does it above all other passions undermine the existence of him or her who loses the hope of succeeding, as you shall see from what I am going to relate."

NOVEL L.

A lover, after a blood-letting, receives favour from his mistress, dies in consequence, and is followed by the fair one, who sinks under her grief.

LESS than a year ago there was in Cremona a gentleman named Messire Jean Pierre, who had long loved a lady in his neighbourhood ; but for all he could do he had never been able to obtain from her the response he longed for, though she loved him with all her heart. The poor gentleman was so distressed at this that he seciuded himself at home, resolving to abandon a vain pursuit in which he was wasting his life. Thinking to detach himself from his cruel fair one, he remained some days without seeing her, and fell into such a profound melancholy that no one would have known him, so altered were his looks. His relations sent for physicians, who, seeing his face yellow, thought it was an obstruction of the liver, and bled him. The lady who had been so coy, knowing very well that his illness was nothing but grief that she had not responded to his love, sent a trusty old woman with orders to tell him that, as she could no longer doubt that his love was genuine and sincere, she had made up her mind to grant him what she had so long refused ; and to that end she had contrived means to leave home and go to a place where he might see her without impediment.

The gentleman, who had been let blood that morning from the arm, finding himself more relieved by this embassy than by all the remedies of his physicians, sent her word that he would not fail to meet her at the ap-

pointed hour, and that she had performed a manifest miracle, inasmuch as by a single word she had cured a man of a malady for which all the faculty could find no remedy. The evening he so longed for being come, he went to the trysting-place with a joy so extreme that, as it could not augment, it could not of necessity but diminish and come to an end. He had not long to wait for her he loved more than his soul; nor did he waste time in making long speeches. The fire that consumed him made him rush promptly to the pleasure he promised himself, and which he could hardly believe was within his reach. Too much intoxicated with love and voluptuous delight, and thinking he had found the remedy that would prolong his life, he found that which hastened his death; for heedless of himself in his ardent passion for his mistress, he did not perceive that his arm had come unbound. The wound opened afresh, and the poor gentleman lost so much blood that he was quite bathed in it. Believing that the excess he had indulged in was the cause of his lassitude, he attempted to return home. Then love, which had too much united them, so dealt with him that on quitting his mistress his soul at the same time quitted his body. He had lost so much blood that he fell dead at the lady's feet.

The awful surprise, and the thought of what she had lost in so perfect a lover, of whose death she was the sole cause, put her beside herself. Reflecting, besides, on the shame that would devolve on her if a dead body was found in the house with her, she called to her aid a trusty woman-servant, and they carried the body into the street. But not choosing to leave it alone, she took the sword of the deceased, and being resolved to follow his destiny, and punish her heart, which was the cause of her calamity, she pierced herself with the sword, and

fell dead on her lover's body. That sad spectacle was the first thing that met the eyes of her father and mother when they came out of their house in the morning. After the lamentations due to so tragic an event, they had them both interred together.

This, ladies, was an extreme disaster, which could only be ascribed to a love as extreme.

"That is what I like to see," said Simontault; "a love so reciprocal that when the one dies the other will not survive. Had I, by God's grace, found such a mistress, I believe that no man would ever have loved more perfectly than I."

"I am sure," said Parlamente, "that love would never have so deprived you of your wits but that you would have taken care to tie up your arm better. Men no longer lose their lives for ladies. That time is gone by."

"But the time is not gone by," retorted Simontault, "when ladies forget their lovers' lives for sake of their own pleasure."

"I do not believe," said Ennasuite, "that there is a woman in the world who would take delight in any man's death, though he were her enemy; but if men choose to kill themselves, the ladies cannot hinder them."

"She, however, who refused bread to the poor famishing man," said Saffredent, "must be regaredd as his murderess."

"If your prayers were as reasonable as those of the beggar who asks for bread," said Oisille, "it would be too cruel on the part of the ladies to deny your petition. But, thank Heaven, this malady kills none but those whose time is come."

"I cannot think, madam," replied Saffredent, "that there is any greater need than that one which makes a

man forget all others. When one loves well, one knows no other bread than the glances and the words of the beloved being."

"If you were starved for a while you would tell a very different story," said Oisille.

"I confess," he replied, "that the body might grow weak under that discipline, but not the heart and the will."

"That being the case," said Parlamente, "God has been very gracious to you in making you fall into the hands of women who have given you so little satisfaction that you must console yourself for it by eating and drinking. You take so kindly to that sort of consolation that methinks you ought to thank God for that merciful cruelty."

"I am so inured to suffering," he replied, "that I begin to take pleasure in the ills which others bemoan."

"It may be," said Longarine, "that your lamentations exclude you from the company to which you would otherwise be welcome, for there is nothing so disagreeable as an importunate lover."

"Or as a cruel lady, you may add," said Simontault.

"If we were to wait till Simontault had delivered all his maxims," said Oisille, "I see that we should come in for complines instead of vespers. Let us, then, go and thank God that this day has passed without any dispute of more consequence."

She then rose, and was followed by all the rest; but Simontault and Longarine ceased not to dispute, but so gently that, without drawing the sword, Simontault gained the victory, and proved that there is no greater need than a great passion. Thereupon they entered the church where the monks were waiting for them. After vespers they went to table, and conversed during the repast;

nor did the conversation end with it, but would have been prolonged far into the night, if Oisille had not advised them to go and refresh their spirits with sleep. She added that she was afraid the sixth day would not pass off so agreeably as the five others; for even if they should have recourse to invention, it would be impossible to produce better tales than those which had been already told.

“As long as the world lasts,” said Geburon, “there will every day be done things worthy of memory. The wicked are always wicked, and the good always good: and as long as wickedness and goodness reign on earth, something new will always be taking place, although Solomon says that nothing new happens under the sun. As we have not been called to the privy council of God, and consequently are ignorant of first causes, all things seem new to us, and the more wonderful the less we could or would do them. So do not be afraid that the days to come will not be as good as the past, and think only of doing your own duty well.”

Oisille said she commended herself to God, in whose name she bade them good night. And so the whole company retired.

SIXTH DAY.

NEXT morning Madame Oisille, even earlier than usual, went to prepare her exhortation in the hall ; but the rest of the company being informed of this, their desire to hear her good instructions made them dress so speedily that she was not kept waiting long. As she knew their hearts, she read the epistle of St. John, which speaks only of love. This was so palatable to the company that, although this morning's devotion was longer than usual, they all thought it had not occupied more than a quarter of an hour. After it was over they went to mass, and commended themselves to the Holy Ghost. When they had dined and taken a little rest, they went to the meadow to continue their novels. Madame Oisille asked who should begin the day. "I call upon you to do so, madam," said Longarine, "for you gave us such a fine lecture this morning that it is impossible you should tell a story which should not correspond to the glory you acquired thereby."

"I regret," replied Oisille, "that I cannot relate anything to you so profitable as what you heard this morning. What I shall tell you, however, will be conformable to the precepts of the Scriptures, which warn us not to put our trust in princes, or in any sons of man, who cannot save us. For fear you should forget this truth for want of an example, I will give you one that is quite true, and so recent that those who beheld the sad spectacle have hardly yet dried away their tears."

NOVEL LI.

Perfidy and cruelty of an Italian duke.

THE Duke of Urbino, surnamed the Prefect, who married the sister of the first Duke of Mantua, had a son about eighteen or twenty years of age, who was in love with a girl of good family. Not being free to converse with her as he wished, in consequence of the custom of the country, he had recourse to a gentleman who was in his service, and who was in love with a handsome, virtuous young damsel in the service of the duchess. The cavalier employed this damsel to make known his passion to his mistress, and the poor girl took pleasure in rendering him service, believing that his intentions were good, and that she might with honour take upon her to be his ambassadress. But the duke, who looked more to the interest of his house than to his son's pure affection, was afraid that this correspondence would end in marriage; and he set so many spies on the watch that at last he was informed that the girl had meddled with carrying letters from his son to her of whom he was so passionately enamoured. Burning with rage, he resolved to put it out of his power to do so any more; but as he was not sufficiently careful to conceal his resentment, the girl was warned of it in time. She knew the prince to be malicious and without conscience, and was so terrified that she went to the duchess and implored permission to retire until the fit of anger had passed away. The duchess told her that before she gave her

leave she would try to find how her husband took the matter. She did so, and found that the duke spoke of it with great bitterness, whereupon she not only gave her young lady permission, but even advised her to retire into a convent until the storm should have blown over ; and this she did as secretly as possible.

The duke, however, missed her, and asked his wife, with a countenance of feigned good-humour, where the damsel was. The duchess, who supposed that he knew the truth, told it him without reserve. He pretended to be sorry for this, and said there was no need for her to do so, that he meant her no harm, and that the duchess had better make her come back, for it did no good to have a talk made about such matters. The duchess told him that if the poor girl had been so unfortunate as to incur his displeasure, it was better that she should abstain from appearing in his presence for some time ; but he would not be so put off, but insisted on her return.

The duchess made known the duke's pleasure to the damsel ; but the latter was not satisfied, and begged her mistress would excuse her from running such a risk, knowing as she did that her husband the duke was not so ready to grant forgiveness. The duchess, however, pledged her life and honour that no harm should happen to her ; and the damsel, who felt sure that her mistress loved her, and would for no consideration deceive her, trusted to her promise, believing that the duke would never violate a promise made by his wife on her life and honour, and she returned to court. As soon as the duke was aware of this, he entered his wife's chamber ; and the moment he set eyes upon the poor damsel, he ordered his gentlemen to arrest her, and take her to prison. The duchess, who had induced her to quit her asylum

upon the faith of her word, was filled with horror, and throwing herself at her husband's feet, besought him, for his own honour and that of his house, not to do such an act. But no supplications she could make, no arguments she could urge, had power to soften his hard heart, or turn him from his stubborn purpose to be revenged. Without answering his wife a word, he abruptly quitted the room, and without form of justice, forgetting God and the honour of his house, this cruel duke had the poor girl hanged.

I will not undertake to depict the indignation of the duchess; enough to say that it was such as might have been expected of a lady of honour and spirit, who, contrary to her plighted faith, saw a person whom she would have saved put to death by her husband. Much less will I attempt to portray the affliction of the poor gentleman, the unfortunate girl's lover. He did all he could to save his mistress's life, and even offered to die in her place; but nothing could move the duke, who knew no other felicity than taking vengeance on those he hated. Thus was this poor innocent put to death by this cruel duke, against all equity and honour, to the great regret of all who knew her.

Here you see, ladies, what a bad heart is capable of when it is united with power.

"I have heard," said Longarine, "that the Italians were prone to all capital vices; but I could never have supposed they would carry vindictiveness and cruelty so far as to put a person to such a miserable death for so slight a cause."

"You have mentioned one of the three vices," said Saffredent, laughing; "let us know, Longarine, what are the other two."

"I would do so willingly," she replied, "if you did not know them ; but I am sure you are acquainted with them all."

"You think me, then, very vicious?" said Saffredent.

"Not at all," returned Longarine; "but I believe you know so well the loathsomeness of vice, that you can better avoid it than another."

"Do not be surprised at this excess of cruelty," said Simontault, "for they who have been in Italy relate such horrible things of the kind, that what we have heard is but a trifle in comparison with them."

"When the French took Rivolte," said Geburon, "there was an Italian captain who had the reputation of a brave man, and who, seeing a man lie dead who was not otherwise his enemy than in having been a Guelph whilst he was a Ghibelline, tore out his heart, broiled it, ate it greedily, and replied to those who asked him was it good, that he had never eaten anything more delicious. Not content with this fine deed, he killed the dead man's wife, who was pregnant, ripped her open, tore out the child, and dashed it to pieces against the wall ; and then stuffed the bodies of the husband and wife with oats for his horses to eat. Judge if this man would not have put to death a girl whom he suspected of having done anything offensive to him."

"This duke," said Ennasuite, "was more afraid his son should marry one who was not wealthy enough, than desirous of giving him a wife to his liking."

"There is no doubt," said Simontault, "that the tendency of the Italians is to love more than nature the things that are only made for nature's service."

"Their case is still worse," said Hircan, "for they make their God of things that are contrary to nature."

"Those are the sins I meant," said Longarine ; "for

we know that to love money beyond what is necessary for our wants is idolatry."

Parlamente said that "St. Paul had not forgotten their vices, no more than those of such as think themselves surpassing in prudence and human reason, on which they count so much that they do not render to God the honour that is His due. Therefore, the Almighty, jealous of His glory, renders more insensate than the brute beasts those who think they have more sense than other men, and allows them to do acts contrary to nature, which shows evidently that their sense is reprobate."

"That is the third sin," said Longarine, interrupting her, "to which the Italians are addicted."

"In good sooth, I like this remark," said Nomerfide. "Since those who are regarded as having the subtlest wits, and are the best speakers, are punished in this manner, and brutified more than the brutes themselves, it must be concluded that persons who are humble and low and of little reach, like myself, are endowed with angelic sapience."

"I assure you," said Oisille, "I am not far from your way of thinking; and I am persuaded that there are none more ignorant than those who imagine themselves knowing."

"I never knew a mocker who was not mocked," said Geburon, "a deceiver who was not deceived, or a proud man who was not humbled."

"You put me in mind of a trick I should like to relate to you if it was seemly," said Simontault.

"Since we are here to tell the truth, tell it, whatever it be," said Oisille.

"Well, since you desire it, madam, I will tell it you," he replied.

NOVEL LII.

A nasty breakfast given to an advocate and a gentleman by an apothecary's man.

IN the time of the last Duke Charles there was at Alençon an advocate named Antoine Bacheret, a merry companion, and fond of breakfasting o' mornings. One day, as he was sitting before his door, he saw a gentleman pass whose name was Monsieur de la Tireliere. He had come on foot upon business he had in town, and the day being cold, he had not forgotten to take with him his great robe, lined with foxskin. Seeing the advocate, who was much such a man as himself, he asked him how he was getting on, and observed that a good breakfast would not amiss. The advocate replied that a breakfast would be found soon enough, provided someone could be found to pay for it. Thereupon La Tireliere took him by the arm, saying, "Come along, gaffer, perhaps we shall fall in with some fool who will pay for us both."

There happened to be behind them an apothecary's man, a cunning and inventive young fellow, whom the advocate was perpetually making game of. That moment the thought of having his revenge came into his head, and without going more than ten steps out of his way, he found behind a house a fine, big sir reverence, well and duly frozen, which he wrapped up so neatly in paper that it might be taken for a small sugar-loaf. He then looked out for his men, and passing them like a person in great haste, entered a house, and let fall the sugar-loaf from his sleeve, as if inadvertently. The

advocate picked it up with great glee, and said to La Tireliere, "This clever fellow shall pay our scot ; but let us be off quickly for fear he comes back."

The pair having entered a cabaret, the advocate said to the servant girl, "Make us a good fire, and give us some good bread and good wine, and something nice with it ;" for he fancied he had wherewithal to pay. They were served to their liking ; but as they grew warm with eating and drinking, the sugar-loaf, which the advocate carried in his bosom, began to thaw, and gave out such a stench that, thinking it came from elsewhere, he said to the servant, "You have the most fetid and stinking house I ever was in." La Tireliere, who had his share of this fine perfume, said the same thing. The servant, incensed at thus being accused of sluttishness, replied, "By St. Peter, my masters, the house is so neat and clean that there is no nastiness in it but what you have brought in with you." The two friends rose from table, spitting and holding their noses, and stood near the fire ; and presently, while warming himself, the advocate took his handkerchief out of his bosom, disgustingly smeared with the syrup of the melted sugar-loaf, which he produced with it. You may well believe that the servant made fine fun of them after the insult they had offered her, and that the advocate was sorely confounded at finding himself the dupe of an apothecary's man, whom he had always made the butt of his wit. The servant, instead of taking pity on them, made them pay as handsomely as they had been served ; and said that no doubt they must be greatly intoxicated, since they had drunk both by nose and mouth. The poor wights slunk away with their shame and their cost.

They were no sooner in the street than they saw the apothecary's man going about and asking everyone if

they had seen a loaf of sugar wrapped up in paper. They tried to avoid him, but he shouted to the advocate, "Monsieur, if you have my loaf of sugar I beg you will give it back to me ; for it is a double sin to rob a poor servant." His shouts brought many people to the spot out of curiosity to witness the dispute ; and the real state of the case was so well verified that the apothecary's man was as glad to have been robbed as the others were vexed at having committed such a nasty theft. They comforted themselves, however, with the hope of one day giving him tit for tat.

The like often happens, ladies, to those who take pleasure in such tricks. If the gentleman had not wanted to eat at another's expense, he would not have had such a nasty draught at his own. It is true that my story is not very decorous, but you gave me permission to speak the truth. I have done so, to show that when a deceiver is deceived no one is sorry for it.

"It is commonly said that words do not stink," said Hircan ; "but those who utter them cannot help smelling of them."

"It is true," said Oisille, "that words of this sort do not stink ; but there are others called dirty, which have such a bad odour that the soul suffers from them more than the body would suffer from smelling a sugar-loaf like that you have spoken of."

"Do tell me, pray," rejoined Hircan, "what words you know so dirty that they make a woman of honour suffer both in body and soul."

"It would be a fine thing," replied Oisille, "if I were to say to you words which I would not advise any woman to say."

"I understand now what those words are," said Saf-

fredent. "Women like to appear demure, and do not commonly use such language. But I should like to ask those present why they laugh so readily when they are uttered before them, since they will not themselves utter them. I cannot understand their laughing at a thing which is so offensive to them."

"It is not at those pretty words we laugh," said Parlamente, "but by reason of the natural propensity everyone feels to laugh either when we see some one fall, or when we hear something said out of place, as it often happens to the best speakers to say one thing instead of another. But when men talk filth intentionally, and with premeditation, I know no honourable woman but feels intense aversion for such people, and, far from listening to them, shuns their society."

"It is true," said Geburon, "that I have seen women cross themselves on hearing that sort of words which seemed more disgusting the more they were repeated."

"But," said Simontault, "how often have they put on their masks to laugh behind them as heartily as they pretended to be vexed?"

"Even that were better than to show that one took pleasure in such language," said Parlamente.

"So, then," remarked Dagoucin, "you praise hypocrisy in ladies as much as virtue?"

"Virtue would be much better," replied Longarine; "but when it is wanting we must have recourse to hypocrisy, as we use high-heeled shoes to hide our littleness. If we can hide our defects, even that is no little advantage."

"By my faith, it would be better sometimes to let some little defect appear," said Hircan, "than to hide it so carefully under the cloak of virtue."

"It is true," said Ennasuite, "that a borrowed gar-

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ment dishonours him who is obliged to return it, as much as it did him honour to wear it. There is a lady in the world who, in her over-anxiety to hide a small fault, has committed a much greater one."

"I think I know whom you mean," said Hircan; "but at least do not name her."

"Oh! you have my voice," said Geburon, "on condition that when you have told the tale, you will tell us the names, which we will swear never to mention."

"I promise it," said Ennasuite, "for there is nothing which may not be said decorously."

NOVEL LIII.

Madame de Neufchastel, by her dissimulation, forced the Prince of Belhoste to put her to such a proof as turned to her dishonour.

ON one occasion, when King Francis I. went with but a small suite to spend some days at a very handsome château, to enjoy the chase and other recreations, he was accompanied by the Prince of Belhoste, as much distinguished for every excellence of mind and person as any at court. He had married a wife who was not of a great family, but whom he loved as much as any husband can love a wife. He put such confidence in her that when he loved elsewhere he made no secret of it to her, well knowing that she had no other will than his. This lord conceived a strong regard for a widow named Madame de Neufchastel, who was considered the handsomest woman of her time. If the prince was greatly

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Madame de Neufchastel.

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attached to this widow, the princess his wife was no less so, often invited her to table, and thought so highly of her that, far from being displeased that her husband loved her, she was delighted to see that he addressed his attentions to so worthy and virtuous an object. This friendship was of such long duration, and so perfect, that the prince busied himself with Madame de Neufchastel's affairs as much as with his own, and the princess his wife did likewise.

The widow's beauty attracted round her many great lords and gentlemen as suitors, some of whom were actuated only by love, others had an eye to her wealth ; for, in addition to her beauty, she was very rich. One gentleman especially, named the Seigneur des Cheriots, was so assiduous in his wooing that he never failed to present himself at her *lever* and her *coucher*, and spent as much time in her society as he possibly could. The prince, who thought that a man of such mean birth and appearance did not deserve to be treated so favourably, was not at all pleased with his assiduities, and often remonstrated with the widow on the subject ; but as she was a duke's daughter, she excused herself, saying that she talked generally to everybody, and that their intimacy would be less observed when it was seen that she did not talk more to one than to another. After some time, this Sieur des Cheriots pressed his suit so much that she promised to marry him, more in consequence of his importunity than of her preference for him, on condition that he would not require her to declare the marriage until her daughters were married. After this promise, the gentleman used to go to her chamber without scruple, at any hour he pleased ; and there was only a *femme-de-chambre* and a man who were privy to the affair.

The prince was so displeased at seeing the gentle-

man becoming more and more domesticated with her he loved, that he could not help saying to her, "I have always prized your honour as that of my own sister. You know with what propriety I have always addressed you, and what pleasure I feel in loving a lady so discreet and virtuous as you; but if I thought that another obtained by importunity what I would not ask for against your inclination, I could not endure it, nor would it do you honour. I say this to you because you are young and fair; and have hitherto enjoyed a good reputation; but you are beginning to be the subject of reports greatly to your disadvantage. Though this person has neither birth, fortune, credit, knowledge, nor good looks in comparison with you, it would have been better, nevertheless, that you had married him than have given rise to suspicion, as you are doing. Tell me then, I entreat, if you are resolved to love him; for I do not choose to have him for a companion, but will leave you wholly to him, and will no longer entertain for you the sentiments I have hitherto cherished."

The poor lady, fearing to lose his friendship, began to cry, and vowed to him that she would rather die than marry the gentleman in question; that he was so importunate that she could not hinder his entering her room at the hours when everyone else visited her. "I do not speak of those hours," said the prince, "for I can visit you then as well as he, and everyone sees what you do; but I have been told that he comes to you after you are in bed, which I think so bad, that if you continue it without declaring that he is your husband, I look upon you as the woman most ruined in reputation that ever was."

She assured him with all the oaths she could think of that she regarded the man neither as husband nor

lover, but as the most importunate person in the world. "Since that is the case," said the prince, "I promise that I will rid you of him."

"What!" replied the widow, "would you put him to death?"

"No, no," said the prince; "but I will let him know that he must not give occasion in this way for people to speak ill of ladies in the king's residence. I swear to you, by the love I bear you, that if he does not correct himself after I have spoken to him, I will correct him in such a manner that he shall be an example for others."

With these words the prince went away, and on leaving the room he met the Seigneur des Cheriots coming thither, and spoke to him to the same purpose, assuring him that the first time he found him there at any other hour than one in which it was proper for gentlemen to visit ladies, he would give him such a fright as he should not forget as long as he lived, and would teach him not to trifle with a lady whose relations were persons of such consequence. The gentleman protested that he had never been there except like other visitors; and that if the prince found him transgressing in that respect, he would give him leave to do the worst he could.

Some days afterwards, the gentleman, fancying that the prince had forgotten what he had told him, went to see the lady in the evening, and stayed very late. The prince told his wife that Madame de Neufchastel had a severe cold, and the good lady begged him to go see her for them both, and apologise for her, as she was prevented from accompanying him by indispensable business. The prince waited till the king was in bed, and then went to say good evening to the widow. He had just reached the foot of the staircase, and was about to go up, when he met a valet de chambre coming down,

who swore, in reply to the prince's questions, that his mistress was in bed and asleep. The prince retraced his steps, but presently, suspecting that the valet had told a lie, he looked back, and saw the man returning hastily. He stopped, therefore, and walked up and down the yard before the door to watch if the valet reappeared, and a quarter of an hour afterwards he saw him come down, and peer about in all directions to see who was in the yard. The prince, entertaining no doubt now that *Seigneur des Cheriots* was with the widow, and durst not come out for fear of him, continued his promenade for a long while. Recollecting that one of the lady's chamber windows looked upon a little garden, and was not very high, he called to mind the proverb which says, "Whoso cannot pass through the door let him jump through the window." He therefore called one of his valets, and said, "Go into that garden, and if you see a gentleman come down from a window, draw your sword, and the moment he is down, make your sword clash upon the wall, and shout, 'Kill! kill!' but do not touch him." The valet went to where his master ordered him, and the prince walked up and down till near midnight.

The *Seigneur des Cheriots*, hearing that the prince was still in the yard, resolved to escape by the window, and throwing his cloak into the garden, he followed it with the help of his good friends. The valet no sooner espied him than he made a great clatter with his sword, and shouted, "Kill him, kill him!" The poor gentleman, mistaking the valet for the master, was so frightened that, without stopping to pick up his cloak, he ran off as fast as his legs could carry him, and was met by the archers of the watch, who were greatly surprised to see him running so. He durst not say anything else to them than to beg earnestly they would

open the gate for him, or take him to their quarters till the next day ; which they did, not having the keys.

Then it was that the prince went to bed. He found his wife asleep, woke her, and asked her to guess what o'clock it was.

" I have not heard the clock strike since I came to bed," said she.

" It is past three o'clock," said he.

" Good Heavens ! monsieur, where have you been staying so long ?" exclaimed the wife. " I am afraid you will be the worse for it."

" Watching will never make me ill, my dear," he replied, " so long as I keep those awake who think to deceive me," and so saying he laughed so heartily that she begged him to tell her what it was for. He told her the whole story, and showed her the wolf's skin, which his valet had carried home with him. After they had diverted themselves at the expense of the widow and her gallant, they went to sleep with as much composure as the other pair felt fear and uneasiness lest their intrigue should be discovered.

Now the gentleman, reflecting that he could not dissemble before the prince, came to his levee next morning, and besought the prince not to expose him, and to order his cloak to be restored to him. The prince pretended not to understand him, and played his part so well that the poor gentleman did not know what to make of it. But at last he received such a rating as he had not expected ; for the prince assured him that if ever he was found there again, he would speak to the king and have him banished from the court.

Judge, ladies, I pray you, if this poor widow would not have done better to speak frankly to him who did

her the honour to love and esteem her than by her dissimulation to reduce him to the necessity of seeking evidence so dishonouring to herself.

"She knew," said Geburon, "that if she told him the truth she would wholly lose his esteem, which she wished to preserve by all means."

"It strikes me," said Longarine, "that since she had chosen a husband to her liking, she had no reason to care for losing the love of all her other admirers."

"I believe," said Parlamente, "that if she had ventured to declare her marriage she would have contented herself with her husband; but wishing to conceal it until her daughters were married, she could not make up her mind to let go so good a means of cloaking her real sentiments and conduct."

"That is not it," said Saffredent; "but the fact is, that the ambition of women is so great that they never content themselves with one lover. I have heard that the best of them like to have three—one for honour, one for interest, and the third for pleasure; and each of the three believes himself the most favoured; but the first two serve the last."

"You speak of women who know neither love nor honour," said Oisille.

"There are women, madam, of the character I describe, whom you regard as the most virtuous women in the country," replied Saffredent.

"Rely upon it," said Hircan, "that a clever woman will always contrive to live where others would die of hunger."

"But when their slyness is known their case is mortal," said Longarine.

"Nay, they thrive all the better for it," said Simon-tault. "It is no small glory for them to be reputed

more cunning than their companions. Such a reputation brings more lovers under subjection to them than does their beauty. In fact, one of the greatest pleasures known to lovers is to conduct their amours slyly."

"You are speaking of criminal love," said Ennasuite; "for lawful love has no need of concealment."

"Put that notion out of your head, I beseech you," said Dagoucin, "for the more precious a drug is the less it should be exposed to the air. Secrecy is necessary whether one loves enviously or the reverse; and that for fear of false judgment on the part of those who cannot believe a man capable of loving a woman honourably. Such persons judge others by themselves; and, as they love their pleasure only, they imagine that everyone is like themselves. If we were all of good faith, dissimulation would be needless, at least with regard to those who would rather die than harbour a bad thought."

"I assure you, Dagoucin," said Hircan, "your philosophy is so sublime that there is not one person in this company who can compass or believe it. To hear you talk, one would say you meant to persuade us that men are either angels, or stones, or devils."

"I know well," replied Dagoucin, "that men are men, and subject to all the passions; but I know that there are those among them who would rather die than for their pleasure the lady they love should do aught against her conscience."

"To say they would rather die is saying a great deal," said Geburon. "I could not believe it, though I were told it by the most austere monk in the world."

"I am disposed to believe," said Hircan, "there is no one whose desires do not run quite the other way. People pretend, however, not to like grapes when they are too high for them to reach."

"But," said Nomerfide, "I suppose the prince's wife was very glad that he came to know what women are."

"I assure you it was quite the reverse," said Enna-suite; "she was very sorry for it, because she loved the widow."

"She was a match for the woman who laughed when her husband kissed her servant," said Saffredent.

"Decidedly you shall tell us that story," said Enna-suite.

"It is short," he replied, "but it will make you laugh, which is better than being long."

NOVEL LIV.

A lady laughed to see her husband kissing her servant, and being asked the reason, replied that she laughed at her shadow.

THERE lived between the Pyrenees and the Alps a gentleman named Thogas, who had a wife and children, a very fine house, and so much wealth and pleasure that he had great reason to be content. The only drawback to so many sources of enjoyment was a violent pain under the roots of the hair, on account of which the physicians advised him to desist from sleeping with his wife. To this she readily consented, preferring her husband's health and life before all things, and had her bed put at the other corner of the room, directly opposite her husband's, so that they could neither of them put their heads out without seeing each other. This lady had two chamberwomen. The husband and wife used often to read entertaining books in bed, the servant women holding the candle, the younger for the

husband, and the other for the wife. The gentleman, finding the servant younger and handsomer than his wife, took such pleasure in contemplating her, that he used to leave off reading to converse with her. His wife heard all, and was not displeased that her valets and her handmaids should amuse her husband, being sure that he loved none but herself.

One evening, after reading longer than usual, the lady looked along her husband's bed, and saw only the back of the servant who was holding the candle to him ; whilst of her husband she saw nothing but his shadow, projecting on the white wall forming the side of the chimney which jutted into the room. She perfectly distinguished the faces of both, and saw by their shadows, as clearly as she could have seen by the substance of each, if they were apart, or met, or laughed. The gentleman, who was not aware of this, and never supposed that his wife could see him, kissed his servant. For that time the wife said not a word ; but seeing that the shadows often repeated the same movement, she was afraid there was reality beneath it, and she burst into such a loud laugh that the shadows separated in alarm. The gentleman asked her why she laughed so heartily, and begged she would let him have part in her merriment. " I am such a simpleton, my dear," she replied, " that I laugh at my shadow." Question her as he would, there was no getting any other answer from her. There was an end, however, to that shadowy dalliance.

I have been reminded of this incident by what you said of the lady who loved her husband's mistress.

" In faith," said Ennasuite, " if my servant had served me so, I would have got up and smashed the candle on her nose."

"You are very terrible," said Hircan ; "but it would have been a bad business for you if your husband and the servant had turned round upon you and beaten you soundly. What need to make such a pother about a kiss ? The wife would have done still better not to say a word, but leave her husband to divert himself. That would, perhaps, have cured him."

"Perhaps, on the contrary, she feared that the end of the diversion would make him worse," said Parlamente.

"She was not one of those of whom our Lord speaks," said Oisille, "when he says, 'We have mourned and you have not wept, we have sung and you have not danced,' for when her husband was ill she wept, and when he was merry she laughed. All good women ought thus to share with their husbands good and evil, joy and sorrow, and should love, serve, and obey them as the Church does Jesus Christ."

"Our husbands, madam," said Parlamente, "ought likewise to behave to us as Jesus Christ does to the Church."

"And so we do," said Saffredent, "and we would do something more if it were possible ; for Jesus Christ died only once for his Church, and we die daily for our wives."

"Die?" exclaimed Longarine ; "it strikes me that you and the rest of you here are worth more crowns than you were worth sous before you were married."

"I know why," said Saffredent. "It is because our worth is so often proved. Nevertheless, our shoulders feel the effects of having so long worn harness."

"If you had been constrained," retorted Ennasuite, "to wear harness for a month, and to lie on the bare ground, you would be very glad to get back to your good

wife's bed and wear the harness of which you now complain. But they say that people can bear anything except ease, and that no one knows the value of repose until he has lost it."

"This good woman, who laughed when her husband was merry," said Oisille, "was glad to enjoy her repose under any circumstances."

"It is my belief," said Longarine, "that she loved her repose better than her husband, since nothing could move her, do what he might."

"She took to heart what might be injurious to his conscience and his health," said Parlamente; "but at the same time she was not a woman to make a fuss about trifles."

"You make me laugh when you talk of conscience," said Simontault. "That is a thing about which I would never have a woman make herself uneasy."

"You deserve," said Nomerfide, "to have a wife like her who plainly showed, after her husband's death, that she cared more for his money than his conscience."

"Pray tell us that tale," said Saffredent.

"I had not intended to tell so short a tale," replied Nomerfide; "but since it comes so *à propos*, you shall have it."

NOVEL LV.

Cunning device of a Spanish widow to defraud the mendicant friars of a testamentary bequest made to them by her husband.

THERE was at Saragossa a merchant who, feeling his end approach, and seeing that he must quit his possessions, which he had, perhaps, acquired with bad faith,

thought to make satisfaction in part for his sins after his death, by giving some little present to God, as if God gave his grace for money. After giving orders respecting his house, he desired that a fine Spanish horse, which constituted nearly the whole of his wealth, should be sold, and the money bestowed on the poor Mendicants; and he charged his wife to do this without fail immediately after his death. The burial being over, and the first tears shed, the wife, who was no more of a simpleton than Spanish women are in general, said to the manservant, who, like her, had heard her husband deliver his last will, "Methinks I lose enough in losing my husband, whom I so tenderly loved, without losing also the rest of my property. I would by no means, however, contravene the orders he laid upon me, but would rather improve upon his intentions. The poor man, beguiled by the avarice of the priests, thought to make a sacrifice to God, in giving away after his death a sum, one crown of which he would not have given in his lifetime, however pressing might be the need, as you very well know; it has occurred to me, then, that we will do what he ordered us much better than he could have done it himself had he lived a few days longer, but no one in the world must know a word about it."

The man having promised to keep the secret, she continued: "You will take the horse to the market, and when you are asked the price you will say one ducat. But I have a very good cat which I want to sell also. You will sell it along with the horse, and charge for it ninety-nine ducats, making of the two one hundred ducats, which is the price at which my husband wished to sell the horse alone."

The man promptly obeyed his mistress's order. As he was walking the horse about in the market-place,

carrying the cat under his arm, a gentleman who knew the horse, and had before wished to buy it, came up and asked what he would take for it at a word. "A ducat," said the man.

"I would thank you not to make game of me," said the gentleman.

"I assure you, sir," said the man, "it will cost you no more. It is true you must buy this cat at the same time, and I want ninety-nine ducats for it."

The gentleman, who thought it a pretty good bargain, paid him forthwith a ducat for the horse, and then the remainder for the cat, and had his two purchases taken home. The man, on his side, went off with the money to his mistress, who was delighted to get it, and failed not to bestow on the poor Mendicants, according to her husband's intentions, the ducat for which the horse had been sold, and kept the rest to provide for her own wants and those of her family.

Don't you think she was wiser than her husband, and did she not take more care of the fortune of her family than of his conscience?

"I believe she loved her husband," said Parlamente; "but seeing that most men wander in their wits on their death-bed, and knowing his intentions, she interpreted them to the advantage of her children; and in this, I think, she showed laudable prudence."

"Do you not think it a great fault," said Geburon, "to contravene the last wishes of our deceased friends?"

"A very great one," replied Parlamente, "when the testator is in his sound senses, and not raving."

"Do you call it raving," returned Geburon, "to bequeath one's property to the Church and to the poor Mendicants?"

"I do not call it raving," she answered, "to give to the poor what God has given to us ; but to give away as alms what belongs to another appears to me no great proof of good sense. How commonly you see the greatest usurers in the world erecting the finest and most sumptuous chapels, as thinking to make their peace with God for a hundred thousand ducats' worth of robbery by ten thousand ducats' worth of building, just as though God did not know how to count."

"Truly, I have often wondered," said Oisille, "how they think to make their peace with God by means of things which he himself reprobated when he himself was on earth, such as great buildings, gildings, paintings, and decorations. But if they rightly understood what God has said, that the only offering he requires of us is a humble and contrite heart, and another text in which St. Paul says that we are the temple of God in which he desires to dwell, they would have taken pains to adorn their consciences while they were alive, and not have waited for the time when a man can no longer do either good or ill ; nor would they have done what is still worse, in laying upon those they leave behind the burden of giving their alms to those they would not have deigned to look upon all through their lives. But He who knows the heart cannot be deceived, and will judge them not according to their works merely, but according to the faith and charity that was in them."

"Wherefore is it, then," said Geburon, "that these Cordeliers and Mendicants talk to us of nothing at death but making great bequests to their monasteries, assuring us that they will put us into Paradise, whether we will or not ?"

"How now, Geburon," said Hircan ; "have you forgotten the wickedness you have related to us of the

Cordeliers, that you ask how it is possible for such men to lie? I declare to you I do not think there are in the world greater lies than theirs. It may be that those among them are not to be blamed who speak on behalf of their whole community; but there are many of them who forget their vow of poverty to gratify their own avarice."

"It strikes me, Hircan," said Nomerfide, "that you know of some such case; if it is worthy of this company, I beg you will tell it us."

"I will do so," he replied, "although I dislike speaking of such people, for methinks they are of that class of whom Virgil says to Dante, 'Pass on, and heed them not.' However, to show you that they have not laid aside their passions with their mundane garments, I will tell a thing that happened."*

NOVEL LVI.

A pious lady having asked a Cordelier to provide a good husband for her daughter, he marries another Cordelier to the young lady, and possesses himself of her dowry—the cheat is discovered and punished.

A FRENCH lady who visited Padua heard that there was a Cordelier in the Episcopal prison. Observing that everyone talked and joked about him, she inquired the reason, and learned that this Cordelier was an old

* The opinions expressed in this novel and epilogue were too bold for the first editors of the *Heptameron*, Boaistuau and Gruget, who altered some passages in the former, and substituted for the latter a much shorter epilogue, containing only common-place reflections on avarice, &c.

man, confessor to a very respectable and devout lady, who had been some years a widow, and had but one daughter, whom she loved so much that she spared no pains to amass wealth for her and procure her a good match. As her daughter grew up, her whole thought was how to find her a husband who might live happily with them both ; that is to say, a conscientious person like herself. As she had heard it laid down by some stupid preacher that it was better to do wrong by the advice of the doctors of the Church than to do right trusting in the inspiration of the Holy Ghost, she applied to her confessor, an aged monk, who was a doctor of theology, and bore a blameless reputation throughout the town, never doubting but that she should secure her own peace and her daughter's through the advice and the prayers of the good father.

She besought him earnestly to choose a husband for her daughter—such a husband as he knew would be suitable to a girl who loved God and her honour. He told her he must first of all implore the grace of the Holy Spirit by fasting and prayer, and then, God lending him light, he hoped he should be able to find what she sought. Upon that he went away to ponder over the affair. As the mother had told him that she had five hundred ducats ready to hand over to her daughter's husband, and that she would maintain both husband and wife, and supply them with lodging, furniture, and clothes, he be-thought him of a handsome strapping young brother of his order, on whom he would bestow the pretty girl, the house, furniture, board, and clothing, while he himself would keep the five hundred ducats to assuage his burning covetousness. After he had talked with his man and arranged everything, he went to the mother and said to her : “ I believe, madam, that God has sent me

his angel Raphael, as of old to Tobias, to enable me to find a spouse for your daughter. I have in my house the most respectable young gentleman in Italy, who has seen your daughter, and is deeply in love with her. When I was to-day at prayer, God sent him to me, and he declared how much he longs for this marriage ; and I, knowing his family and his relations, and that he comes of a notable race, promised to speak to you on the subject. I know of but one inconvenience attending this match, which is, that wishing to save one of his friends whom another man would have slain, he drew his sword to part them ; but it happened that his friend killed the other, in consequence of which, though he never struck a stroke, he is nevertheless a fugitive, because he was present at the murder, and had drawn his sword. His parents have advised him to retire to this city, where he wears the dress of a student, and where he will remain incognito until this affair of his is arranged, which it is hoped it will be before long. You see, consequently, that it would be necessary for the marriage to be secret, and that you should not object to his going every day to the public lectures, and coming home in the evening to sup and sleep in your house."

"I see a great advantage to myself in what you tell me, sir," said the mother ; "for at least I shall have by me what I desire most in the world."

The Cordelier produced the gallant in very good trim, and with a handsome doublet of crimson satin. He was so well received that the betrothal took place without more delay, and midnight had no sooner struck than mass was said, they were wedded and bedded, and remained together until daybreak, when the bridegroom said to his bride that, in order to maintain his incognito, he was obliged to leave her and go to the college. After

putting on his crimson satin doublet and his long robe, not forgetting his black silk coif, he took leave of his wife, who was still in bed, and assured her that every evening he would come and sup with her, but that she must not expect him at dinner. Thereupon he went away, and left his wife the happiest woman in the world in her own esteem, for having met with so excellent a match. Away went the young Cordelier to the old father, and handed over the five hundred ducats, according to their previous agreement, and in the evening he returned to her who regarded him as her husband ; nor did he fail to make himself so beloved by her and by his mother-in-law that they would not have exchanged him for the greatest prince in the world.

This went on for some time ; but as God has pity on those who honestly err, it came to pass that the mother and daughter had a mind to go hear mass at the church of the Cordeliers, and to pay a visit at the same time to the good father confessor through whose instrumentality they thought themselves so well provided, the one with a son-in-law, the other with a husband. Chance so ordained that, not finding the confessor there, nor anyone else they knew, they were content to hear high mass, which was just beginning, whilst they awaited the confessor's arrival. The young wife, attending closely to the divine service, was greatly surprised when the priest turned to say *dominus vobiscum*, for she fancied she beheld her husband, or some one singularly resembling him. She said not a word, however, but waited till he appeared again, when she had a still better view of him than before, and no longer doubting that it was he, "Oh, mother !" she exclaimed, "what do I see ?"

"What is it ?" said the mother.

“My husband saying mass, or somebody the most like him in the world.”

“Pray, my dear,” said the mother, who had not taken much notice of the priest, “don’t let such a notion into your head. It is absolutely impossible that such pious men should practise such a cheat. It would be a great sin in you to believe any such thing.”

For all that, the mother did not fail to use her eyes, and when it came to saying *Ite missa est*, she saw for certain that no twin brothers were ever more like each other. Nevertheless, so simple was she that she would fain have said, “God preserve me from believing my eyes.” However, as the matter was one which so deeply concerned her daughter, she determined to sift it to the bottom and know the truth. The husband, who had not perceived them, having returned home, she said to her daughter, “We shall now know the truth about your husband if you choose. When he is in bed I will come in, and you will pull off his coif from behind before he is aware of it. We shall see then if he is tonsured like the one who said mass.”

So said, so done. The wicked husband was no sooner in bed than the old lady came in, and took him by both hands as if in play, whilst the daughter lifted up the back of his cap, and discovered his fine shorn crown. Appalled at the sight they instantly called in the domestics, who seized and bound him, and kept him fast till morning, in spite of all his excuses and fine words, which moved no one. Next morning the mother sent for her confessor, under pretence that she had some great secret to communicate to him. He came with speed, and had no sooner entered her doors than she had him seized like the other, upbraiding him with the cheat he had put upon her. After this she committed them both into the

hands of justice; and if the judges were honest men, it is not likely that this crime was left unpunished.

You see from this, ladies, that those who take the vow of poverty are not exempt from being tempted by avarice, and this is what leads them to the commission of so much mischief.

"Or rather of so much good," said Saffredent; "for how often did the monk make good cheer with the five hundred ducats which the old woman would have hoarded? Besides, the poor girl who had longed so much for a husband was put by his means into a condition to have two, and to judge the better of all hierarchies."

"You always entertain the falsest opinions I ever heard," said Oisille. "This comes of your believing that the temperaments of all women are like your own."

"By your leave, madam, that is not it," said Saffredent; "and I would with all my heart that women could be as easily satisfied as men."

"That is a bad saying," replied Oisille, "for there is no one here but knows the very contrary, and that what you say is not true. The tale we have heard is a convincing proof of the ignorance of poor women, and the wickedness of those whom we regard as better than the generality of men; for neither the mother nor the daughter would do anything by themselves, but submitted to the advice of those whom they believed to be wise and good."

"There are women so hard to please," said Longarine, "that it seems as if nothing less than angels will suit them."

"Thence it comes," said Simontault, "that they often meet with devils; and especially those of them who, not trusting in God's grace, imagine that by their own good

sense, or by that of others, they shall find in this world the felicity which can only come from God."

"Why, Simontault!" exclaimed Oisille, "I was not aware that you knew so much good."

"Madam," replied he, "it is a pity I am not much tried and proved, because, for want of being known to you, I see you have formed a bad opinion of me. I may fairly, however, practise a Cordelier's trade, since a Cordelier has put his hand to mine."

"Then you call deceiving women your trade," said Parlamente; "thus, out of your own mouth, you condemn yourself."

"If I had deceived a hundred thousand of them," he returned, "I should not yet have revenged myself for the woes which one alone of their sex has made me endure."

"I know," retorted Parlamente, "that you complain perpetually of women; yet we see you so merry and in such good case, that there is no appearance of your having suffered as much as you say. But the Fair Lady without Mercy replies that 'it suits well to say so, by way of deriving some comfort from it.' " *

"You quote a notable doctor," said Simontault, "who is not only disagreeable, but makes all those ladies so who have read and followed his doctrine."

"Nevertheless, his doctrine is as profitable to young ladies as any I know," rejoined Parlamente.

"Were it to come to that," said Simontault, "that the ladies were without mercy, we might well let our horses rest and our harness rust until the next war, and do nothing but think of household affairs. I pray you tell me, is it to a lady's credit that she should be without pity, charity, love, or compassion?"

* A passage from Alain Chartier's poem, previously quoted in *Novel XII*.

"Without charity or love, no," replied Parlamente, "that she should not be, but that word compassion sounds so badly among women that they cannot use it without wronging their honour. For what is this pity or compassion? It is properly granting the favour one asks for. Now we know well what is the favour men usually crave."

"With your good leave, madame," said Simontault, "some there are so moderate that the only favour they ask is liberty to speak."

"You remind me of one who was contented with a glove," said Parlamente.

"Let us know something about a lover who was so easy to deal with," said Hircan.

"I will tell you the tale with pleasure," she replied.

NOVEL LVII.

Of a ridiculous milord who wore a lady's glove on his dress-coat.

MONSIEUR DE MONTMORENCY was sent to England by King Louis XI. in the capacity of ambassador. He conducted himself so well there that he won the friendship of the king and all the other princes, and they even communicated to him many secret affairs on which they wished to have his advice. One day, when he was at an entertainment given by the king, he was seated beside a milord of high family, who wore, fastened to his doublet, a small glove such as women use. The glove was fastened with golden hooks, and the seams were adorned with such a great quantity of diamonds, rubies, emeralds and pearls, that the value of the glove was something

extraordinary. Monsieur de Montmorency cast his eyes on it so often that the milord perceived he wished to ask him the reason of his magnificence ; and, thinking the explanation would redound to his honour, he said to the ambassador, “ I perceive, monsieur, that you are surprised I have so much enriched this poor glove ; but I will tell you the reason. I look upon you as a gallant man, and I am sure you know what love is. You must know that I have all my life loved a lady whom I still love and shall love even after I am dead. As my heart was bolder to make a good choice than my tongue to declare it, I remained for seven years without daring even to show any signs of loving her, for fear, if she perceived them, I should lose the opportunities I had of being frequently with her—a thought which terrified me more than death. But one day, being in a meadow and gazing upon her, I was seized with such a palpitation of the heart that I lost all colour and countenance. She having noticed this, and asked me what was the matter, I replied that I felt intolerably sick at heart. Thinking that this sickness was one in which love had no share, she expressed her pity for it ; and that made me to entreat that she would put her hand on my heart, and see how it beat. She did so, more from charity than affection, and as I held her gloved hand on my heart, its motions became so violent that she perceived I had spoken the truth. Then I pressed her hand on my bosom, and said to her, ‘ Receive this heart, madam, which struggles to escape from my bosom and put itself in the hands of her from whom I hope for grace, life and pity. It is this heart, madam, which now constrains me to declare the love I have long cherished for you in secret, for neither my heart nor I, madam, can longer withstand so potent a god.’ Surprised at so unexpected a declaration, she would

have withdrawn her hand, but I held it so fast that her glove remained with me instead of that cruel hand. As I never had before or since any other approach to nearer intimacy with her, I placed this glove over my heart as the fittest plaister I could apply to it. I have enriched it with all the finest jewels in my possession; but what is dearer to me than all of them is the glove itself, which I would not give for the realm of England, for there is nothing I prize in the world so much as to feel it on my bosom."

The Seigneur de Montmorency, who would rather have had a lady's hand than her glove, highly extolled his gallantry, and told him he was the most genuine lover he had ever seen, and worthy of better treatment, since he set so much store by such a trifle. "But," said he, "there is some comfort even in ill luck, as the proverb says. You were so much in love that if you had had something better than the glove you would perhaps have died of joy." The milord admitted this probability, without perceiving that Monsieur de Montmorency was making game of him.

If all the men in the world were of this character, the ladies might trust them, since it would cost them no more than a glove.

"I have been so well acquainted with Monsieur de Montmorency," said Geburon, "that I am sure he would not have been so easily satisfied as the Englishman, otherwise he would not have achieved so many successes as he did in love; for, as the old song says, 'Of a faint heart in love no one hears any good.'"

"You may be sure the poor lady withdrew her hand in great haste when she felt the agitation of the heart," said Saffredent. "She thought, no doubt, that the milord

was about to expire ; and there is nothing, they say, which women abhor so much as to touch dead bodies."

"If you had frequented hospitals as much as taverns," said Ennasuite, "you would not say that ; for you would have seen women lay out dead bodies for burial, which men with all their boldness were often afraid to approach."

"It is true," said Simontault, "that there is no one on whom penance has been imposed who has not done the reverse of that which afforded him pleasure : witness a lady I once saw in a distinguished house, who, to compensate for the pleasure she had taken in kissing a man she loved, was found at four o'clock in the morning kissing the dead body of a man who had been killed the preceding day, and for whom she had never had any especial love more than for another. Every one was then aware that she was doing penance for her past pleasures."

"That is just the way," said Oisille, "in which men poison all the good acts done by women. My opinion is that we ought to kiss neither the living nor the dead, except after the manner which God commands."

"For my part," said Hircan, "I care so little for kissing any other woman than my wife, that I willingly subscribe to any terms that may be made on the subject ; but I pity the young folk whom you would deprive of such a small gratification, annulling the precept of Saint Paul, who ordained that people should kiss *in osculo sancto*."

"If Saint Paul had been a man like you," said Nomerfide, "we should have demanded palpable evidence of the spirit of God which spoke in him."

"To the last you will rather doubt Holy Writ than give up a hair's breadth of one of your petty ceremonies," said Geburon.

"God forbid," replied Oisille, "that we should doubt

Holy Writ, though we put little faith in your lies. There is no woman but knows that her proper creed consists in never doubting the word of God, and always distrusting that of men."

"I believe," said Simontault, "that there are more men deceived by women than women deceived by men. Their want of love for us hinders them from believing the truth; whilst we, on the contrary, love them to such excess, that we readily believe their falsehoods, and find ourselves their dupes before we have imagined the possibility of their duping us."

"I suppose," said Parlamente, "you have heard some fool complain of having been duped by some light woman. In fact, what you state carries so little weight with it, that it has need of being supported by some example. So, if you have one to adduce, let us hear it. I do not mean to say that we are bound to believe you; but it will not pain our ears to hear you malign us, for we know the truth of the matter."

"Well, that being so," said Simontault, "you shall be satisfied."

NOVEL LVIII.

How a lady of the court pleasantly revenged herself on her faithless lover.

AT the court of Francis I. a lady of lively wit, by her beauty, her good breeding, and pleasing tongue, had won the hearts of several gentlemen, with whom she contrived to pass the time very well without exposing her honour, playing with them so pleasantly that they

knew not on what to reckon; for the most confident were in despair, and the most despairing were not without hope. However, whilst making sport of most of them, she could not help greatly loving one of them, whom she called her cousin—a name which served as a pretext for a closer intimacy. But, as there is nothing stable in the world, their friendship often turned into anger, and then again became stronger than ever, in such wise that the whole court could not be ignorant of it. One day this lady, in order to let it be seen that she was passionless, as well as to tease him on account of whose love she had suffered much annoyance, showed him a more gracious countenance than ever she had done before. The gentleman, who was not deficient in boldness either in war or in love, began hotly to press the suit he had often before addressed to her. She pretended she could no longer resist, granted what he asked, and told him that, in order to do so, she would go up to her chamber, which was on a garret-floor, where she knew there was nobody, and as soon as he saw her go he was to follow her; and then, as she said, so graciously was she disposed towards him, that he would find her alone.

The gentleman believed her, and went with great delight to amuse himself with the other ladies, until he should see her depart. His fair one, who was not deficient in any of the sly ways of women, went up to Madame Margaret, the king's daughter, and the Duchess of Montpensier, and said to them, "I will show you, if you like, the finest sport you have ever seen." The princesses, who were no friends to melancholy, begged she would tell them what the sport was. "There is such a one, whom you both know," she said, "a charming man, if there ever was one, but the most audacious in the world. You know how many tricks he has

played me ; and you know, also, that when I loved him most he quitted me for others ; which vexed me more than I suffered to appear. But now God has given me an opportunity to be revenged. I am now going to my room, which is overhead ; and if you will watch you will presently see him come up after me. When he shall have passed the galleries, and is about to ascend the stairs, go both of you to the window, help me to cry ‘Thief ! thief !’ and you will see what a rage he will be in. I am sure his anger will not become him badly ; and if he does not openly abuse me, I am sure he will not fail to do so in his heart.”

This plan was agreed on, not without much laughter beforehand ; for there was no gentleman who waged war more on the ladies, all of whom loved and esteemed him so much, that for nothing in the world would they have exposed themselves to his raillery. As soon as the concocter of the plot had left them, the two princesses, who anticipated a large share in the glory which she was to win from the gentleman, set themselves on the watch, and when he went out they followed him into the gallery. There, suspecting nothing, he muffled himself in his cloak to hide his face, and descended the stairs to the court, but, seeing some one by whom he did not wish to be observed, he traversed the court and returned by another way, all the while without perceiving the princesses, who saw all his movements. When he reached the staircase leading to the fair one’s chamber, the princesses posted themselves at the window, and presently they heard the lady above crying “Thief ! thief !” with all her might. The two princesses repeated the cry so loudly that they were heard all over the château. I leave you to imagine the vexation of the gentleman as he ran away, not so well muffled but that he was known

by those who were in the secret. They often rallied him on the affair afterwards; nor did she who had played him the trick spare him, but told him to his face that she had well revenged herself. But he had such ready answers, and defended himself so cleverly, that he would have had them believe he had suspected their design, and that he had only promised to go to the lady to make sport of her in some way, assuring them he would never have given himself the trouble for her sake, for he had long ceased to love her. But the ladies would not own themselves defeated in that way, and the affair is still undecided.

If he really believed the lady, which is not probable, since he was so wary and so bold that few or no men of his age and time surpassed him, whereof his glorious death is good evidence, it strikes me that one cannot help admitting that gallant men who are in love are often the dupes of ladies from excess of credulity.*

“In faith,” said Ennasuite, “I applaud the lady for what she did; for when a man loves a lady and quits her for another, she can never revenge herself too much.”

* The Bibliophiles Francais surmise that the Queen of Navarre has made herself the heroine of this novel. The doctrines she has several times laid down in her epilogues respecting love and the relations of courtesy between the sexes, are quite in harmony with what she there says respecting the *serviteurs* whom a lady may entertain without giving her husband any reason for suspicion. Nothing can be conjectured as to the name of the gallant on whom the trick was played.

In the following novel Margaret returns to the same subject, and relates how the same lady contrived to convict her husband of infidelity, and force him to take her to court, from which he had removed her through jealousy. If we compare this with what is known of Margaret's married life, the conjecture of her last editors appears so much the more plausible.

"True, if she is loved," said Parlamente; "but some there are who love without making sure they are loved; and when they perceive that their gallants love elsewhere, they accuse them of inconstancy. But women of discretion never suffer themselves to be thus deceived. They pay no heed to anything but the truth, for fear of being exposed to the irksome consequences of falsehood; for the true and the false talk the same language."

"If all women were of your way of thinking," said Simontault, "men might box up their supplications. But for all that you and others like you can say, we will never believe that women are as incredulous as they are fair. Under this conviction we will live as content as you would wish to render us uneasy by your maxims."

"As I very well know the lady who played this good trick," said Longarine, "I can have no difficulty in believing any sly things that may be attributed to her. Since she did not spare her own husband, it is not likely that she would spare her lover."

"What, her husband?" said Simontault. "Then you know more than I; so pray tell us what you know."

"I will, since you wish it," she replied.

NOVEL LIX.

The same lady, whose husband was jealous of her without just cause, contrives to detect him in such a position with one of her women that he is obliged to humble himself, and allow his wife to live as she pleases.

THE lady of whom you told the tale was married to a man of good and ancient family, whose fortune was not inferior to his birth. Their marriage was solely the

result of their mutual love. The wife, who was of all women in the world the most ingenuous, made no secret of it to her husband that she had lovers, whom she made game of, and only used for her pastime. Her husband had his share in this pleasure; but in the long run he grew dissatisfied with this manner of proceeding. On the one hand, he took it amiss that she had long visits from persons he regarded neither as relations nor as friends, and on the other he was not pleased with the expenditure he was compelled to make in attending the court. For this reason he retired to his own house as often as he could; but he received so many visits there that his expenses were hardly diminished. Wherever he was his wife always found means to divert herself, whether with play, or dancing, or other amusements, to which young ladies may decorously addict themselves. When her husband sometimes told her that they spent too much, she would reply that he might be assured she would never make him a cuckold, but only a rogue. In fact, she was so fond of magnificence in attire, that she insisted on having dresses as rich and fine as any seen at the court, to which her husband took her as seldom as possible, notwithstanding her eager desire to be always there. For this reason she made herself so complaisant to her husband that it was with difficulty he refused her most extravagant requests.

One day when she had failed in all her devices to induce him to take her to court, she perceived that he looked very wistfully at a chambermaid of hers, and thought she might turn this circumstance in some way to her own advantage. She questioned the girl in private, and managed so cleverly, by dint of promises and threats, that she made her confess that since she had been in her service not a day had passed in which her

master had not made love, to her ; but that she would rather die than do anything contrary to God and her honour, the more so as the lady had done her the honour to receive her into her service, which would make the crime double.

The lady, on learning her husband's infidelity, was at once vexed and rejoiced. She was vexed that at the very time when he testified so much regard for her, he was furtively seeking means to put an affront upon her under her very eyes, and to quit her for a girl she regarded as greatly inferior to herself in beauty and attractions. She was rejoiced, because she hoped to surprise her husband in the fact, and to work him in such a way that he would never again reproach her with her lovers or her fondness for residing at court. To this end she begged the girl to yield gradually to her husband's solicitations upon certain prescribed conditions. The girl made some objections ; but her mistress having made herself warrant for her life and honour, she promised to do whatever she pleased.

The next time the husband accosted the girl he found her quite changed, and pressed her to comply with more than his usual vivacity ; but knowing her part by rote, she represented to him that she was a poor girl, and would become poorer than ever if she yielded to him, because she would be dismissed by her mistress, in whose service she hoped to save enough to get her a good husband. The gentleman replied, that she had no need to be uneasy on that score, for he would settle her better in marriage than her mistress could do ; and, moreover, he would manage the intrigue with such secrecy that no one should ever be able to say a word against her. Thereupon the bargain was concluded. When the parties came to deliberate on the place where it was

to be sealed, the girl said she knew no better place, or less likely to be suspected, than a little house in the park, in which it happened, fortunately, that there was a chamber and a bed. The gentleman, who could never have made objections to any place proposed, was quite satisfied with this, and awaited with great impatience the day and hour agreed on.

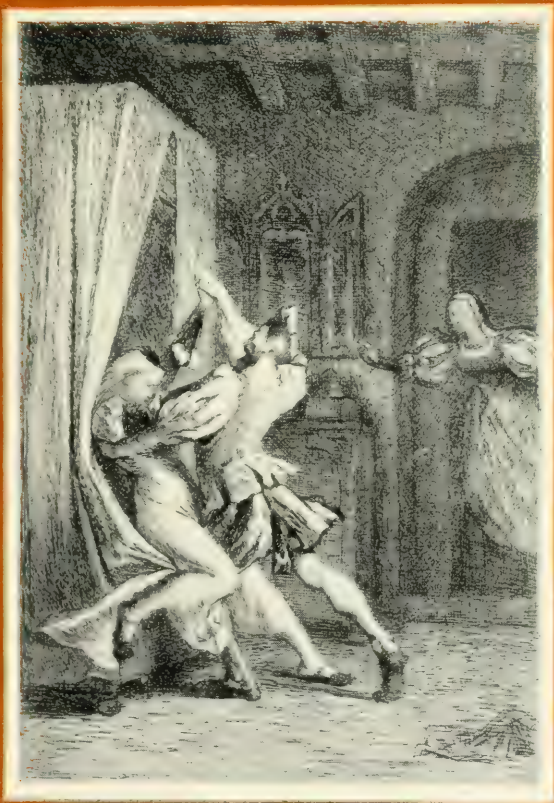
The girl kept her word with her mistress, told her all that had passed between her master and herself, and that the rendezvous was for the next day after dinner. She would not fail, she said, to give her mistress a signal when it was time for her to keep the appointment, and begged she would not fail to notice it, and be upon the spot in time to deliver her from the peril to which she exposed herself for her sake. The lady vowed she might depend upon her, begged her to have no fear, and assured her she would never forsake her, and would perfectly secure her from her master's resentment.

Next day after dinner the gentleman showed a fairer face to his wife than he had ever done ; this was by no means agreeable to her ; but she dissembled so well that he never suspected what was passing in her mind. When dinner was over, she asked him how he would while away the time. He said he knew nothing better for the purpose than to play at cent.* The company then sat down to play, but she would not be of the party, saying she would be as much amused looking on. Before he sat down to play he did not forget to tell the girl to remember her promise. The game had no sooner begun than she went out of the room, making a sign to

* *To play at cent.* This probably means the game now called picquet ; it is an old game, and is among those enumerated by Rabelais, in book i. ch. xxii. of Gargantua,

her mistress that she was setting out on the pilgrimage she had to make. The signal was not lost upon the wife, but the husband saw nothing. An hour afterwards, however, one of his valets having made him a sign from a distance, he told his wife he had a headache, and must go into the open air and rest a little. She knew what ailed him quite as well as he did himself, and asked him should she hold his cards. He begged her to do so, and said he would soon be back. There was no need to hurry himself, she said, for she could play for two hours without being tired. The husband then retired to his chamber, and thence to the park. His wife, who knew a short way, waited a little, and then suddenly pretending to have the colic, she gave up her hand to another.

The moment she left the room she threw off her high pattens, and ran as fast to the place where she did not choose the bargain to be concluded without her, and arrived in good time, almost as soon as her husband. She remained behind the door to hear the fine things he said to her servant, and when she saw that he was approaching the criminal point, she caught hold of him behind, and said, "I am too near for you to take another." It is needless to ask if he was then in a towering passion, both at being frustrated of his expected pleasure, and at seeing that his wife, whose good-will he was afraid of losing for ever, knew more than he would have had her know. Believing, however, that it was a trick played upon him by the girl, he ran at her with such fury, without speaking to his wife, that if the latter had not held his hands he would have killed her. He said, in a transport of rage, that she was the worst baggage he had ever known, and that if his wife had waited, she would have seen that he only came there to try and make a fool of her; and that, instead of what she expected, he would



He said, in a transport of rage, that she was the worst baggage
he had ever known.

have given her a flogging. But the wife knew better than to accept such flimsy excuses, and rated him so roundly that he was greatly afraid she would leave him. He made her all the promises she desired, and touched by her sage remonstrances, he confessed that he was wrong to take it amiss that she had lovers. He agreed with her that a handsome and respectable woman is not the less virtuous for being loved, provided she say and do nothing contrary to her honour ; but that a man is unpardonable who takes pains to pursue a girl who does not love him, and to wrong his wife and his own conscience. He ended by promising that he would no longer prevent her from going to court, nor ever take it amiss that she had lovers, convinced, as he was, that she retained them only for her diversion, not for any regard she had for them.

This language was not displeasing to the lady, who thought she had gained a great point ; however, she pretended quite the reverse, saying she did not care to go to court, and that there was nothing dearer to her than his affection, without which all companies were odious to her. A woman, she said, who was loved by her husband, and who loved him as she did hers, carried with her a safe-conduct, warranting her to speak with all the world and be blamed by no one. The poor gentleman took such pains to assure her of the love he cherished for her, that at last they went back good friends. To avoid a recurrence of the mischief, he begged her to dismiss the servant who had caused all this hubbub. She did so ; but it was by marrying her well and respectably at the expense of her husband, who, to make his wife forget the prank he had played, took her soon to court with such pomp and magnificence that she had full reason to be satisfied.

This, ladies, was what made me say I was not surprised at the trick she had played on one of her lovers after the one I knew she had played on her husband.

"You have depicted to us a very sly wife, and a very stupid husband," said Hircan. "Since he had gone so far, he ought not to have stopped on so fair a road."

"And what should he have done?" inquired Longarine.

"What he wanted to do," replied Hircan, "for his wife was not less angry at knowing what he had intended to do than if he had actually done it. Perhaps she would have liked him better if he had shown himself bolder and a better fellow."

"That's all very well," said Ennasuite, "but where do you find men who can force two women at once? The wife would have defended her rights, and the girl her maidenhead."

"That is true," said Hircan; "but a strong and bold man will fearlessly attack two weak persons, and be sure to get the better of them."

"I admit that if he had drawn his sword he might have killed them both," returned Ennasuite, "but I don't see how he could have escaped from them otherwise. Tell us, pray, what would you have done, had you been in his place?"

"I would have thrown my arms round my wife and carried her out of doors, and then I would have done what I pleased to the servant by fair means or by force."

"It is enough, Hircan," said Parlamente, "that you know how to do wrong."

"I am sure, Parlamente," he replied, "that I do not scandalize the innocent before whom I speak, or wish to maintain a bad cause. I neither praise the enterprise

which was bad in itself, nor the enterpriser who stopped short half-way for fear rather than for love. I applaud a man who loves his wife as God ordains ; but when he does not love her, I do not think the better of him for fearing her."

"Truly," returned Parlamente, "if love did not make you a good husband, what you would do for fear would be no great thing, and so I should esteem it."

"The love I have for you, Parlamente," said Hircan, "subjects me as much to your wishes as the fear of death and hell could do."

"You may say what you will," his wife replied, "but I have reason to be content with what I have seen and known of you. As for what I have not known, I have no wish to doubt, and still less to inquire about it."

"It is in my opinion," said Nomerfide, "a great folly in women to pry so curiously into what their husbands do ; but it is no less a one in husbands to want to know every step taken by their wives. Sufficient for the day is the evil thereof, without taking so much thought for the morrow."

"Nevertheless it is sometimes necessary," said Oisille, "to inquire into matters in which the honour of a house is concerned ; that is to say, for the purpose of setting things right, and not from a wish to judge ill of persons, for everyone is liable to error."

"Many have come to mischief for want of inquiring into their wives' freaks," said Geburon.

"If you know any instance of the kind, pray tell it us," said Longarine.

"I will do so with pleasure," he replied, "since you desire it."

NOVEL LX.

A woman of Paris quits her husband for one of the king's chanters, counterfeits death, and is buried, but secretly disinterred alive and well—Her husband marries another wife, and fifteen years afterwards is obliged to repudiate her, and take back his first wife.

THERE was in Paris a man so good-natured that he would have scrupled to believe that a man had lain with his wife though he had seen it with his own eyes. This poor man married the most profligate woman in the world, but never noticed her licentiousness, and treated her as though she were the best of wives. But one day, when King Louis XII. was in Paris, this woman went and gave herself up to one of that prince's chanters; and when she found that the king was quitting Paris and that she was about to lose her lover, she resolved to go with him and quit her husband. The chanter had no objection to this, and took her to a house he had near Blois, where they lived long together. The poor husband, not finding his wife, searched for her in all directions, and learned at last that she had gone off with the chanter. Wishing to recover his lost sheep which he had badly guarded, he wrote her several letters, begging her to return and promising to receive her, provided she would lead a good life for the future; but she took such pleasure in the chanter's singing that she had forgotten her husband's voice, made no account of his fair words, and snapped her fingers at him. The incensed husband then gave her notice that he would claim her legally through the Church, since she would not return

to him of her own accord ; whereupon, fearing that if justice meddled with the matter she and her chanter would come badly off, she devised a scheme worthy of such a woman.

She pretended to be sick, sent for some worthy women of the city to visit her, and they came the more willingly as they hoped to make her illness instrumental towards bringing her back from her vicious ways. To this end each of them addressed the best remonstrances she could to her, and the seemingly dying woman listened to them with tears, confessed her sin, and played the part so well, that the whole company had pity on her, believing her tears and her repentance to be sincere. They tried to console the poor penitent, told her that God was not so terrible by a great deal as some indiscreet preachers represented him to be, and assured her He would never withhold his mercy from her ; and then they sent for a good man to hear her confession. Next day the priest of the parish came and administered to her the holy sacrament, which she received with so much devotion that all the good women of the town who were present were moved with tears, and praised the divine goodness for having had pity on the poor creature. Afterwards, upon her feigning that she could no longer swallow food, the priest brought her extreme unction, which she received with many fine signs of devotion ; for she could hardly speak, at least so it was believed. She lay a long while in the same state ; but at last the spectators imagined that she gradually lost her sight, her hearing, and her other senses, whereupon everybody began to cry, " Jesus ! Lord ! have mercy !" Night being now at hand, and the ladies having some way to go, they all retired. As they were leaving the house, word was brought them that she had just ex-

pired. They said a *De profundis* for her, and went away.

The priest asked the chanter where he would have her buried. He replied that she had expressed a wish to be buried in the cemetery, and that it would be advisable under the circumstances that the interment should take place by night. The unfortunate woman was laid out for burial by a servant, who took good care not to hurt her ; and then she was carried by torchlight to the grave which the chanter had caused to be dug. When the body was carried past the houses of those who had seen the deceased receive extreme unction, they all came out and accompanied her to the grave, where the priests and the women left her, but the chanter remained after them. The moment he saw that the company were far enough off, he and his servant woman lifted the pretended dead woman out of the grave more alive than ever, and took her back to his house, in which he kept her long concealed.

The husband, who was bent on recovering his wife, went to Blois to demand justice, and found that she was dead and buried. The fact was certified to him by all the ladies of Blois, who related to him what a fine end she had made ; and greatly did the good man rejoice, believing that the soul of his wife was in Paradise, and himself disencumbered of her wicked body. He returned to Paris with a glad heart, and entered into a second marriage with a respectable young woman, a good housewife, by whom he had several children, and with whom he lived fourteen or fifteen years. But at last rumour, which keeps no secrets, informed him that his first wife was not dead, and that she was still with her chanter. The poor man dissembled as much as he could, affecting to know nothing, and heartily wishing

that the rumour might be false ; but his virtuous wife heard of it, and was so distressed that she almost died of grief. Could she have concealed her misfortune without wounding her conscience, she would gladly have done it ; but that was impossible, for the Church took up the matter at once, and began by separating them until the truth should have been ascertained. The fact having been verified, the poor man was constrained to quit his good wife and go after his bad one. He came to Blois shortly after Francis I. became king. He found there Queen Claude and the regent-mother, laid his complaint before them, and demanded of them her whom he would fain not have found ; but he was forced to seek her, to the great pity of all beholders.

His wife, on being confronted with him, insisted for a long time that he was not her husband ; which he would gladly have believed if he could. Angry but unabashed, she then told him she would rather die than go back to him. The good man was very well satisfied with this declaration ; but the ladies, before whom she spoke so impudently, condemned her to return to her husband, and so sharply admonished and threatened the chanter that he was constrained to tell his ugly mistress he did not want to have anything more to do with her, and that she must go back to her husband. Thus repulsed on all sides, the wretched creature went away with her husband, and was better treated by him than she deserved.

I repeat, ladies, that if the poor husband had taken heed to his wife, he would not thus have lost her ; for a thing well watched is not easily lost, and doubtless the proverb is true, which says that negligence makes the thief.

"It is strange," remarked Hircan, "strong love is where it seems least reasonable."

"I have heard," said Simontault, "that one might sooner break two marriages than the love of a priest and his servant."

"I believe it," said Ennasuite, "for those who bind others in marriage know how to fasten the knot so tightly that it is only to be undone by death; the doctors, too, maintain that spiritual language is more persuasive than other, and consequently spiritual love surpasses every other kind."

"I cannot pardon ladies," said Dagoucín, "who forsake a well-bred husband or lover for a priest, however good-looking."

"Leave our holy mother the Church alone, I pray you," said Hircan, "and be assured that it is a great pleasure for poor timid women to sin in secret with those who can absolve them; for some there are who are much more ashamed of confessing a sin than of committing it."

"You speak of such as know not God," said Oisille, "and imagine that secret things will not be revealed before the whole host of Heaven. But I do not believe that it is for sake of confession that such women seek confessors. The enemy has so blinded them that they think much more of settling down upon a place that seems to them the most secret and secure, than of having absolution for the guilt of which they do not repent."

"Repent, indeed!" exclaimed Saffredent. "They think themselves much more saintly than other women, and I am sure that there are some who think it a great honour to them to persevere in intrigues of this sort."

"From the way in which you express yourself," said

Oisille, "one would think you knew some such person. That being the case, I beg you will begin the day to-morrow by telling us what you know. There goes the last bell for vespers ; for the monks went away after our tenth novel, and left us to decide our dispute between ourselves."

So saying she rose, and the company following her example, they went to church, where they found they were waited for. After vespers they supped, and not without talking over several fine tales. After supper they all went, according to custom, to divert themselves in the meadow, and then to bed, to have their memories clearer next day.

SEVENTH DAY.

MADAME OISILLE failed not to administer to them in the morning the wholesome pasture she drew from the reading of the acts and virtuous deeds of the glorious knights and apostles of Jesus Christ, and told them that those narratives were enough to fill one with the wish to have lived in such times, and make one deplore the deformity of this age compared with that. After reading and explaining to them the beginning of that excellent book, she begged them to go to church in the union with which the apostles addressed their prayers to Heaven, and solicit the grace of God, who never refuses it to those who ask for it with faith. Everyone thought the advice very good, and they arrived in church just as the mass of the Holy Ghost was beginning. This was so *à propos* that they listened to the service with great devotion. Again at dinner the conversation turned on the lives of the blessed apostles, and the subject was so pleasing that the company had nearly forgotten to return to the rendezvous for the novels. Nomerfide, who was the youngest of them, observed this, and said: "Madame Oisille has put us so much upon devotion that the time for relating novels is passing away without our thinking of retiring to prepare our novels." Thereupon the company rose, went for a short while to their respective chambers, and then repaired to the meadow as they had done the day before.

When all were comfortably seated, Madame Oisille said to Saffredent, "Though I am quite sure you will

say nothing to the advantage of women, yet I must remind you that you promised us a novel yesterday evening."

"I stipulate, madam," replied Saffredent, "that I shall not pass for an evil speaker in speaking the truth, nor lose the good-will of virtuous ladies by relating what wantons do. Experience has taught me what it is to be deprived of their presence, and if I were likewise deprived of their good graces, I should not be alive at this moment."

So saying, he cast his eyes on the opposite side to that where sat she who was the cause of his weal and woe; but at the same time he looked at Ennasuite, and made her blush as if what he had said was meant for her. However, he was not the less understood by the right person. Madame Oisille having then assured him he might fairly speak the truth at the cost of whom it concerned, he began as follows.

NOVEL LXI.

A husband became reconciled to his wife after she had lived fourteen or fifteen years with a canon.

THERE lived near the town of Autun a very handsome woman, fair complexioned, very tall, and of as goodly a presence as any woman I ever saw. She had married a respectable man, who seemed younger than herself, and with whom she had reason to be satisfied. Shortly after their marriage he took her to Autun, where he had business. Whilst the husband was engaged as a suitor in the courts of justice, the wife went to church and prayed for him. She continued her visits to that holy

place so long that a very rich canon fell in love with her, and took his measures so well that the poor wretch gave herself up to him ; but the husband had no suspicion of this, and was more intent to taking care of his property than of his wife.

When the time came for the husband and wife to return to their home, which was distant seven good leagues from the town, great was the regret on her part. The canon promised to go see her often, which he did under pretence of journeys, in which he always called at their house. The husband was not such a fool as not to understand the canon's purpose, and accordingly, when he next came there he did not see the wife, for her husband had taken good care to prevent it. The wife pretended not to notice this jealousy, of which she was well aware, but she was bent on counteracting the precautions it led to, deeming it a hell to be deprived of the sight of her idol. One day when her husband was abroad, she gave her men and women servants so much to do that she remained alone and unobserved in the house. Immediately, taking what was necessary for her, and without any other company than her extravagant love, she started off on foot for Autun, where she arrived not so late but that she was recognized by her canon, who kept her close and concealed for more than a year, in spite of all the monitions and excommunications launched at him at the husband's suit.

Finding all other expedients fail, the husband laid his plaint before the bishop, whose archdeacon, as good a man as any in France, personally visited all the houses of the canons, until he found the woman who was supposed to be lost, committed her to prison, and condemned the canon to a heavy penance. The husband, hearing that his wife had been recovered by the exertions of the

good archdeacon, and of several other worthy people, was willing to take her back upon her oath that, for the future, she would behave like an honest woman ; an oath which the simple man, who loved her much, readily believed that she would keep. He took her back into his house, and treated her in all respects as before, except that he gave her two old servant women, one of whom was always with her when the other was elsewhere. But for all her husband's good treatment, her extravagant love for the canon made her regard all her repose as a torment. Though she was a very fine woman, and he a man of strong and vigorous temperament, yet she had no children by him, for her heart was always seven leagues away from her body. Nevertheless, such was her dissimulation, that her husband believed she had forgotten the past, as he had done on his part ; but her heart was too wicked to be capable of so happy and laudable a change.

At the very time when she saw that her husband loved her most and distrusted her least, she feigned illness, and carried on the deception so well that the poor husband was in great distress on her account, and spared nothing for her cure. At last he and all his household believed that she really was sinking to the grave. Seeing that her husband was as much afflicted at this as he had reason to be rejoiced, she begged he would authorize her to make her will ; which he freely did, with tears in his eyes. Having the power to make a will, because she had no children, she bequeathed to her husband all she had in her gift, beseeching his pardon for the affront she had put upon him. Then she sent for the parish priest, confessed, and received the holy sacrament of the altar with such devotion that everyone wept at witnessing so fine and so glorious an end. In the evening she begged her husband to have extreme unction

brought her, and told him she was sinking so fast she was afraid she should not live to receive it. Her husband had it brought with the utmost speed, and she received it with a devotion that excited every one's admiration. After partaking of these fine mysteries, she said to her husband that since by God's grace she had received all that the Church had ordained, she felt her conscience so calm that she wished to repose a little, and begged that he would do the same, seeing what great need he had of it, after having wept and watched so long beside her bed. The husband and the men-servants having gone to sleep, the two old women who had kept guard over her so long while she was in health having now no fear of losing her but by death, went to sleep likewise. As soon as she heard them snoring soundly, she got up in her shift and stole out of the room, listening to hear if there was anybody stirring in the house. Finding all quiet, she passed out through a little garden door which was not locked, and walked all night, in her shift and barefooted, in the direction of Autun, to repair to the saint who had hindered her from dying.

The road, however, was so long that daylight overtook her before she reached her journey's end. Looking round then on all sides, she saw two men on horseback coming towards her at full gallop, and making no doubt that one of them was her husband who was in pursuit of her, she hid her whole body in the mud of a marsh, and her head between the rushes, and heard her husband say to his servant, as he rode by, like a man in despair, "O the wicked wretch! Who would ever have imagined that she would have thought of cloaking such an infamous and abominable act under the holy sacraments of the Church?"

"Since Judas did not scruple to betray his master

when partaking of the like food," replied the servant, "can you wonder at a woman's betraying her husband in that manner?"

The husband rode on, and the wife remained among the rushes, more joyous at having duped and baffled him than ever she had been at home in a good bed, where she thought she was held in slavery. The husband searched for her all over Autun, but having clearly ascertained that she had not entered the town, he retraced his steps, and on his way did nothing but inveigh against her and his great loss, threatening her with nothing less than death if he caught her; but she was as inaccessible to fear as to the sense of cold, although the weather and the place might well have made her repent of her horrible journey. Anyone who knew not how the fire of hell heats those who are full of it would have wondered how this woman, coming out of a warm bed, could have endured such severe cold for a whole day. She did so, however, without losing courage, and resumed her journey to Autun as soon as night came. Just as they were about to close the town gates this pilgrim arrived, and went straightway to her saint, who was so astonished to see her in such a trim that he could hardly believe it was she. After turning her about and examining her well on all sides, he found that she had flesh and bones, which a spirit has not; he was satisfied she was not a phantom, and they agreed so well together that she remained with him for fourteen or fifteen years.

For a while she lived secluded, but at last she lost all fear; and what was worse, she prided herself so much on the honour of having such a lover that she took precedence at church of most of the respectable women of the town, the wives of officers as well as others. She

had children by the canon, and, among others, a daughter, who was married to a rich merchant with so much magnificence that all the ladies of the town were indignant, but had not influence enough to correct such an abuse.

It happened at this time that Queen Claude, consort of King Francis, passed through Autun, accompanied by the regent-mother and her daughter, the Duchess of Alençon. Then came a *femme de chambre* of the queen, named Perrette, to the duchess, and said to her, "Hearken to me, madam, I beseech you, and you will do as good an act as if you went to hear the service of the day, or even better." The duchess willingly listened, knowing that from her lips would come nothing but what was meet to be heard. Perrette told her how she had engaged a little girl to help her to soap the queen's linen, and that, on asking her news of the town, the girl had told her of the vexation felt by the honourable ladies thereof at being obliged to yield precedence to this canon's wife, part of whose history she related to her. The duchess immediately went to the queen and the regent-mother, and repeated to them what she had heard ; and without other form of process they immediately sent for that wretch, who did not conceal herself ; far, indeed, of being ashamed, she was proud of the honour of being the mistress of the house of so rich a man. Accordingly, she presented herself with effrontery before the princesses, who were so astounded at her impudence that at first they knew not what to say to her ; but afterwards the regent-mother spoke to her in terms that would have drawn tears from any woman of good understanding. Instead, however, of weeping, the wretched woman said to them, with great assurance.

"I beseech you, mesdames, not to let my honour be

touched ; for, thank God, I have lived with the canon so well and so virtuously that no one can say a word against me on that score. Let it not be supposed that I offend God ; for it is three years since the good canon has touched me, and we live as chastely and with as much love as if we were two dear little angels, without there ever having been between us a word or a wish to the contrary. Whoever, then, shall disunite us will commit a great sin ; for the good man, who is nearly eighty years old, will not live long without me, who am forty-five.”

You may imagine what these ladies said to her, and how they reproved her for her obduracy : but say what they would to her, old as she was, and illustrious and worshipful as were the persons who addressed her, there was no shaking her obstinacy. To humble her, the princesses sent for the good archdeacon of Autun, who sentenced her to a year’s imprisonment on bread and water. They also sent for her husband, who, in consideration of their good exhortations, promised to take her back after her penance. But finding herself a prisoner, and knowing that the canon was resolved never to take her back, she thanked the ladies for having taken a devil off her shoulders ; and her repentance was so great and so perfect that her husband, instead of waiting the year’s end to take her back, did not wait a fortnight before he claimed her of the archdeacon, and they have since that lived together in peace and harmony.

You see, ladies, how wicked ministers convert St. Peter’s chains into chains of Satan, so strong and hard to break that the sacraments, which cast out devils, are means of retaining them longer in the consciences of such people ; for the best things become the most pernicious when they are abused,

"Truly she was a great wretch," said Oisille, "but no less true is it that she was severely punished in appearing before such judges. In fact, the regent-mother's mere look had such a virtue, that there was no good woman who did not fear to stand before her, thinking herself unworthy of her sight ; or who, if regarded by her with gentleness, did not think herself deserving of great honour, knowing that the regent-mother was one who could not look with a favourable eye upon any but virtuous women."

"It would be a fine thing," said Hircan, "that one should stand more in awe of the eyes of a woman than of the holy sacrament, which, if not received in faith and charity, is received to eternal damnation."

"I promise you," said Parlamente, "that those who are not inspired of God are more afraid of temporal than of spiritual powers. I believe, too, that this wretched woman was much more mortified by her imprisonment and by the loss of her canon than by all the remonstrances and rebukes that could be addressed to her."

"But you forget the principal thing that determined her to return to her husband," said Simontault, "and that was that the canon was eighty years old, and her husband was younger than herself ; so the good lady was a gainer on both hands. But had the canon been young she would never have quitted him ; the remonstrances of the ladies would have availed no more than the sacraments."

"I think she did right," said Nomerfide, "not to confess her sin too easily ; for one should only tell that sort of offence humbly to God, and deny it stoutly before men, since, though the thing be true, by dint of lying and swearing one throws doubt on its truth."

"It is difficult, however, for a sin to be so secret as

never to come to light," said Longarine, "unless God himself conceals it for sake of those who repent of it truly for love of Him."

"What would you say of women," said Hircan, "who have no sooner committed a folly than they go and tell it?"

"The thing seems so surprising," said Longarine, "that it seems to me a token that they do not dislike the sin. I have already said that the sin which is not covered by the grace of God can hardly be denied before men. There are many who take pleasure in talking of such things, and glory in publishing their vices, and others who accuse themselves of self-contradiction."

"That is a very clumsy kind of self-contradiction," said Saffredent, "but if you know any example of it, I beg you will relate it."

"Hearken, then," said Longarine.

NOVEL LXII.

A lady recounting an adventure of gallantry that had occurred to herself, and speaking in the third person, inadvertently betrayed her own secret.

IN the time of King Francis I. there was a lady of the blood royal who had honour, virtue, and beauty, and who knew how to tell a story with grace, and also to laugh at a good one when she heard it.* This lady, being at one of her houses, was visited by all her depen-

* The lady of the blood royal whom Margaret eulogizes so highly was probably her mother, who was very fond of hearing all sorts of court gossip.

dents and neighbours, by whom she was greatly beloved. Among other visits she received one from a certain lady who, seeing that everyone told the princess tales to divert her, wished to do like the rest, and said, "I have a good story to tell you, madam ; but you must promise not to speak of it. It is quite true, and I can conscientiously give it you as such.

"There was a married lady who lived on very creditable terms with her husband, though he was old and she young. A gentleman in her neighbourhood, seeing she had married this old man, fell in love with her, and solicited her for several years, but she only replied to him as became a virtuous woman. One day it occurred to the gentleman that if he could come upon her at a moment advantageous to himself, she would perhaps not be so cruel. After he had long weighed the danger to which he exposed himself, love smoothed over all difficulties, dissipated his fear, and determined him to seek time and opportunity. Keeping good watch for intelligence, he learned that the lady's husband was going away to another of his houses, and intended to set out at day-break to avoid the heat, whereupon he repaired to the lady and found her asleep in bed. Seeing that the maid-servants were not in the chamber, he got into the lady's bed, booted and spurred as he was, without having had the wit to lock the door. She awoke, and was very much vexed to see him there ; but in spite of all her remonstrances there was no stopping him—he violated her, and threatened, if she made a noise, to tell everybody she had sent for him ; which frightened her so much that she durst not cry out. One of the servants came back some moments afterwards into the chamber. The gentleman jumped up with such celerity that she would have noticed nothing, if his spur had not stuck in the



The lady here could not help saying: "Never was woman more astonished than myself."

top sheet, and carried it clean off the bed, leaving the lady quite naked."

So far the lady had told her story as if of another : but here she could not help saying :

"Never was woman more astonished than I when I found myself thus naked."

The princess, who had listened to the whole tale without a smile, could not then restrain her laughter, and said, "I see you were quite right in saying you knew the story to be true." The poor lady tried hard to mend the matter ; but there was no possibility of finding a good plaister for it.

I assure you, ladies, if the act had given her real pain she would have been glad to have lost the recollection of it ; but as I have already said, sin is sure to discover itself unless it be covered by the mantle which, as David says, makes man blessed.

"Truly, of all the fools I ever heard of this was the greatest, to set others laughing at her own expense," said Ennasuite.

"I am not surprised that speech follows action," said Parlamente : "for it is easier to say than to do."

"Why," said Geburon, "what sin had she committed ? She was asleep in her bed, and he threatened her with death and infamy. Lucretia, who has been so much lauded, did quite as much."

"It is true," said Parlamente, "there is no righteous person who may not fall ; but when one has felt at the instant great disgust at one's fall, one remembers it only with horror. To efface its memory Lucretia killed herself ; but this wanton chose to make others laugh at it in her own case."

"It seems to me, nevertheless," said Nomerfide, "that

she was a good woman, since she was urgently solicited several times, but would not consent. Accordingly, the gentleman was obliged to use fraud and violence in order to succeed."

"What!" said Parlamente, "do you suppose that a woman's honour is spotless when she succumbs after two or three refusals? At that rate there would be many a woman of honour among those who are regarded as having none. Plenty of women have been known for a long time to repulse him to whom their hearts were already given. Some do it because they fear infamy; others to make themselves the more loved and esteemed by a feigned resistance. A woman, therefore, ought not to be held in any consideration unless she remains firm to the end."

"If a young man were to refuse a handsome girl," said Dagoucin, "would you not regard that as a great act of virtue?"

"Assuredly," said Oisille, "if a young man in good health made such a refusal, I should think the act very laudable, but not hard to believe."

"I know some," said Dagoucin, "who have refused adventures which all their comrades sought for with avidity."

"Pray take my place," said Longarine, "and tell us what you know in that way; but recollect that we are pledged to speak the truth."

"I promise to tell it you," said Dagoucin, "without cover or disguise."

NOVEL LXIII.

Notable chastity of a French lord.

THERE were in Paris four girls, two of whom were sisters, so handsome, so young, and so fresh, that they had the choice of all the gallants. The gentleman whom the king then reigning had made provost of Paris, seeing that his master was young, and of an age to desire such company, managed so dexterously with the four, making each of them believe that she was for the king, that they consented to what the provost desired. This was that they should all be present at a banquet to which he invited his master, communicating to him his design, which was approved by the king, and by two great lords of the court, who were not sorry to have a finger in the pie. While they were at a loss for a fourth, in came a young lord, a handsome, well-bred man, and younger by ten years than the others. He was at once invited to the treat, and accepted the invitation with a good grace, though in reality he had no mind for it, for two reasons. He had a wife with whom he was very happy, who bore him fine children; and they lived so tranquilly together that for no consideration would he have given her cause to suspect him. Besides, he loved one of the handsomest ladies then in France, and esteemed her so much that all others seemed ugly to him in comparison with her; so that in his early youth, and before he was married, there was no means of making him see and frequent other women, however fair, for he had more pleasure in seeing his mistress, and loving her perfectly, than he could have had from all he could have obtained of another.

This young lord went to his wife, told her what the king had in view, and said he would rather die than do what he had promised. "As there is no man," he said, "whom I would not dare to attack in anger, so I would rather die than commit a murder in cold blood, unless honour compelled to it. In like manner I would rather die than violate conjugal fidelity at another's caprice, unless extreme love, such as blinds the best, extorted such a violation from me."

His wife, seeing in him so much virtue with so much youth, loved him more than ever, and asked him how he could excuse himself, seeing that princes often take it amiss that others do not applaud what they like. "I have heard say," he replied, "that the wise man is always ready at a critical moment with an illness or a journey. So I intend to be sick four or five days beforehand; and, provided you play the sorrowing wife, I trust I shall get out of the scrape."

"That is what one may call a good and holy hypocrisy," said his wife. "I will not fail to wear as sad a face as possible; for one is very fortunate when one can avoid offending God and provoking the sovereign's resentment."

So said, so done; and the king was very sorry to hear through the wife of the husband's illness, which, however, was not of long duration. Certain affairs having then supervened to claim the king's attention, he forgot his pleasure to think of his duty, and suddenly quitted Paris. One day, recollecting his unfulfilled project, he said to the young prince, "We were great fools to quit Paris with such haste as not to have seen the four girls who have been represented to us as the handsomest in my realm."

"I am very glad," replied the prince, "that you have

not done so, for I was greatly afraid during my illness that I alone should lose such a good fortune."

The king never suspected the dissimulation of the young lord, who thenceforth was more beloved by his wife than ever.*

Parlamente burst out laughing, and said, "He would have shown his love for his wife much more if he had done it for her sake only; but, in any point of view, such conduct was certainly most commendable."

"It seems to me no such great merit in a man to be chaste for his wife's sake," said Hircan. "He is bound to it by so many reasons that he can hardly do otherwise. In the first place, God commands it; he is pledged to it by his marriage vow; and besides, the satiated appetite is not subjected to temptation like the craving one. But for the free love one cherishes for a mistress whom one does not enjoy, obtaining from her no other pleasure than that of seeing and speaking to her, and often nothing but mortifying replies, when this love is so faithful and so constant that it will not change, happen what may, then I maintain that chastity displayed on occasions of this sort is not only laudable but miraculous."

"It is no miracle," said Oisille, "for when the heart is devoted, nothing is impossible for the body."

"Yes, for angelic bodies," observed Hircan.

"I do not mean to speak only of those who by God's

* This novel is wanting in the edition of 1558, published by Boaistuau; it appeared for the first time in that of Gruget in 1559. The king who figures in it is Francis I.; and the gentleman whom the king had made provost of Paris is Jean de la Barre, who is mentioned in Novel I.

grace are all transmuted into him," said Oisille, "but also of the most carnal among men; and if you examine, you will find that those who have set their hearts and affections on seeking perfection in the sciences have not only forgotten the delights of the flesh, but even things which are most necessary to nature, such as food and drink. In fact, as long as the soul is in the body by affection, the flesh remains, as it were, insensible. Thence it comes that those who love handsome and virtuous women take such delight in seeing and hearing them speak that the flesh then suspends all its desires. Those who cannot experience this contentment are carnal persons, who, enveloped in too much fat, know not whether they have a soul or not; but when the body is subjected to the spirit, it is almost insensible to the imperfections of the flesh, so that the strong persuasions of persons of this character may render them insensible. I knew a gentleman who, to show that his love for his mistress surpassed any other man's, was willing to give proof of this by holding his bare fingers over the flame of a candle. He had his eyes bent on his mistress at the same moment, and he bore the fire with such fortitude that he burnt himself to the bone; and yet he said that he felt no pain."

"Methinks," said Geburon, "that the devil to whom he was a martyr ought to make a St. Lawrence of him, for there are few who endure such a great fire of love as not to fear that of the smallest taper. If a lady had put me to so severe a trial, I should demand a great recompense of her; or, failing it, I should cease to love her."

"You would then insist on having your hour after your mistress has had hers," said Parlamente. "So did a Spanish gentleman of Valencia, whose story was related to me by a very worthy commander."

"Pray take my place, madam, and tell it us," said Dagoucin, "for I suspect it is a good one."

"The story I am going to relate, ladies," said Parlamente, "will make you think twice before you refuse a good offer, and not trust that the present state of things will last for ever. You shall see that it is subject to change; and that will oblige you to have a care for the future."

NOVEL LXIV.

A gentleman, having been unable to marry a person he loves, becomes a Cordelier in despite—Sore distress of his mistress thereat.

THERE was in Valencia a gentleman who for five or six years had loved a lady with so much propriety that the honour and conscience of neither had suffered any blemish. The gentleman's intention was to marry her—an intention the more reasonable as he was handsome, rich, and of good family. Before engaging in the lady's service, he had an explanation with her on the subject of marriage, respecting which she referred him to her relations. They assembled to consider the question, and resolved that the match was a very suitable one, provided the young lady was willing. But she, whether thinking to do better, or willing to dissemble her love for the gentleman, started so many objections that the assembly broke up, regretting that they had not been able to bring the affair to a conclusion, advantageous as it would have been on both sides. The most sorely disappointed of all was the poor lover, who would have borne

his rejection with patience if he could have persuaded himself that it was not the maiden's fault, but her relations'. But as the truth was well known to him, his affliction was so extreme that, without speaking to his mistress or anyone, he went home, and, after setting his affairs in order, retired to a deserted spot to try to forget his love, and turn it wholly towards our Lord, to whom he was more bound in gratitude than to his mistress.

During his abode there he heard nothing from the lady or her relations, and resolved, after having missed the happiest life he could have hoped for, to choose the most austere and disagreeable he could imagine. In this dismal state of mind, which might well be called despair, he betook himself, with a view to becoming a monk, to a Franciscan monastery, which was not far from the residence of several of his relations. As soon as they were aware of his purpose, they did all they could to dissuade him from it, but his resolution was so fixed that nothing could shake it. As the cause of the mischief was known to them, they sought a remedy at the hands of her who had given occasion to such a precipitate fit of devotion. She was greatly surprised and distressed at this news; and as her intention had only been to try her lover's fervour by refusing him for a while, and not to lose him for ever, as she saw she was about to do, she wrote him a letter earnestly beseeching him to forego his dismal resolution, and return to her who loved him, and was ready to be wholly his own, as she had always desired to be, even when she affected coyness for the purpose of proving the sincerity of his love, whereof she was now fully convinced.

This letter, conveyed by one of her friends, who was charged to accompany it with all possible remonstrance,

was received by the gentleman Cordelier with so sad a countenance, and with so many tears and sighs, that it seemed as though he would fain have drowned and burned the poor paper. His only reply was to tell the bearer that the mortification of his excessive passion had cost him so dear that it had taken from him the wish to love and the fear to die. That being the case, he begged her who was the occasion of it, and who had not chosen to respond to his passion, to torment him no more now that he had overcome it, and to content herself with the harm she had already done him. "I could find no other remedy," he said, "than the austere life I have chosen. Continual penance makes me forget my grief. I so weaken my body by fastings and castigations that the thought of death is for me a sovereign consolation. Let her, then, who sends you to me, spare me, I entreat, the misery of hearing her mentioned, for the mere recollection of her name is to me an intolerable purgatory."

The bearer returned with this unwelcome reply, and reported it to her who had sent him. It was with inconceivable regret she heard it: but love, which will not suffer the spirit to be utterly cast down, put it into her head that if she could see him she would effect more by her eyes and her tongue than she had by her pen. She went then to the monastery, accompanied by her father and her nearest relations. She had omitted nothing that she thought could set off her beauty, in the belief that, if he once saw her and heard her, it was impossible but that a fire so long cherished should kindle up more strongly than ever. She entered the monastery towards the end of vespers, and sent for him to meet her in a chapel of the cloisters. Not knowing who wanted him, he obeyed the summons, and went to encounter the rudest shock he had ever sustained. He was so pale

and worn that she could hardly recognize him ; nevertheless, as he seemed to her as comely and as lovable as ever, love constrained her to stretch out her arms, thinking to embrace him ; but she was so touched by the sad state in which he appeared, and the idea of it caused such a sinking at the heart, that she fainted away. The good monk, who was not destitute of brotherly charity, raised her up, and seated her on a bench in the chapel. Though he had not less need of aid than she, he nevertheless affected to ignore her passion, fortifying his heart in the love of his God against the present opportunity, and he succeeded so well that he seemed to be unconscious of what was before his eyes.

Recovering from her weakness, and turning upon him eyes so lovely and so sad that they might have softened a rock, the maiden said everything she could think of as most likely to persuade him to quit that place. To all her arguments and entreaties he made the best replies he could ; but at last, finding that his heart was beginning to yield to his mistress's tears, and seeing that Love, whose cruelty he had long experienced, had in its hand a gilded arrow ready to inflict on him a new and mortal wound, he fled from Love and from his mistress, as his only means of safety. Shut up then, in his cell, and unable to let her depart in that uncertainty, he wrote her a few words in Spanish, which appear to me so expressive that I will not translate them for fear of impairing their grace : *Volved donde veniste anima mi, que en las tristes vidas es la mia.** The lady, seeing from this that no hope remained, resolved to follow his advice and that of her friends, and returned home, to lead a life as

* "Return whence thou camest, my soul, for among the sad lives is mine."

melancholy as that of her lover in his monastery was austere.

You see, ladies, how the gentleman revenged himself on his rigorous mistress, who, intending only to try him, drove him to such despair that, when she would have relented towards him, it was too late.

"I am sorry he did not throw off the grey gown and marry her," said Nomerfide. "Theirs, I think, would have been a perfectly happy marriage."

"In faith, I think he did very wisely," said Simon-tault; "for all who have well considered the inconveniences of marriage are agreed that there are none greater in the austerities of the monastic life. As he was already weakened by fastings and abstinences, he was afraid to load himself with a burden he would have been obliged to bear all his life long."

"She did wrong, I think, by so weak a man," said Hircan, "to tempt him by a proposal of marriage, since that is a matter in which the most vigorous and robust find themselves hard bestead. But if she had talked to him of an intimacy free from all but voluntary obligation, there was no knot but would have been untied. But since, by way of drawing him out of purgatory, she offered him a hell, I maintain that he was right to refuse, and make her feel the pain which her refusal had caused him."

"Many there are," said Ennasuite, "who, thinking to do better than others, do either worse, or the reverse of what they had expected."

"Truly you put me in mind," said Geburon, "though the fact is not quite to the point, of a woman who did the contrary of what she intended, which was the cause of a great tumult in the church of Saint Jean de Lyon."

"Pray take my place," said Parlamente, "and tell us the story."

"Mine will be neither so long nor so sad as yours," he replied.

NOVEL LXV.

Simplicity of an old woman who presented a lighted candle to Saint Jean de Lyon, and wanted to fasten it on the forehead of a soldier who was sleeping on a tomb—What happened in consequence.

THERE was a very dark chapel in the church of Saint Jean de Lyon, and in front of the chapel a stone tomb, with figures of great personages as large as life, and several men-at-arms represented in sleeping postures round them. A soldier walking one day about the church (it was in the heat of summer) felt inclined to sleep. He cast his eyes on this chapel, and seeing it was dark and cool, he went and lay down among the other recumbent figures on the tomb, and fell asleep. Presently up came a very pious old woman, who, after performing her devotions with a candle in her hand, wanted to fix it to the tomb, and the sleeping man being more within her reach than the other figures, she set about sticking the candle on his forehead, imagining that it was stone ; but the wax would not stick. The good woman, supposing that this was in consequence of the coldness of the image, clapped the lighted end of the candle to its forehead, but the image, which was not insensible, began to roar. The good woman was frightened almost out of her wits, and shrieked out "Miracle,

miracle!" so loudly that all the people in church ran, some to the bells, others to the scene of the miracle. She took them to see the image which had stirred, which made many laugh; but certain priests, not contenting themselves with laughing, resolved to turn the tomb to account, and make as much money of it as of the crucifix on their pulpit, which is said to have spoken; but the display of an old woman's silliness put an end to the comedy.*

If everyone knew what are their follies they would not be deemed holy, nor their miracles true. I pray you then, ladies, take care, henceforth, to what saints you give your candles.

"How strange it is," said Hircan, "that be it in what manner it may, women must always do wrong!"

"Is it doing wrong to carry candles to the tomb?" said Nomerfide.

"Yes," replied Hircan, "when the lighted end is put to a man's forehead; for no good deed should be called a good deed when mischief comes of it. The poor woman thought of course she had made a grand present to God in giving Him a paltry candle."

"God does not look to the value of the present," said Oisille, "but to the heart that offers it. Perhaps this poor woman loved God more than those who gave great torches; for, as the gospel says, she gave out of her need."

"I do not believe, however," said Saffredent, "that God, who is supreme wisdom, can look with favour on women's folly. Simplicity is acceptable to Him, it is

* The end of this novel, and the whole epilogue, were suppressed in the first edition. Gruget restored the epilogue in the second edition, but not the passage relating to the crucifix.

true ; but the Scriptures inform me that He scorns the ignorant ; and if we are there commanded to be simple as doves, we are also enjoined to be prudent as serpents."

"For my part," said Oisille, "I do not regard as ignorant her who carries before God her lighted candle, as making *amende honorable*, kneeling on the ground, and candle in hand, to her sovereign Lord, in order to confess her guilt, and pray with lively faith for His grace and salvation."

"Would to God that everyone acquitted herself in this way as well as you," said Dagoucin ; "but I do not believe that poor ignorant women do the thing with this intention."

"Those women who are least capable of expressing themselves well," rejoined Oisille, "are often those who have the most lively sense of the love and the will of God ; consequently, it is not prudent to judge any but oneself."

"It is no wonderful thing to have frightened a sleeping groom," said Ennasuite, laughing, "since women of as mean condition have frightened great princes without setting fire to their foreheads."

"I am sure you know some story of the sort which you wish to tell us," said Dagoucin, "so take my place, if you please."

"The story will not be long," said Ennasuite ; "but if I could recount it to you as it occurred, you would have no mind to cry."

NOVEL LXVI.

Amusing adventure of Monsieur de Vendôme and the Princess of Navarre.

THE year when Monsieur de Vendôme married the Princess of Navarre, the king and queen, their father and mother, after having been regaled at Vendôme, accompanied them into Guienne. They visited the house of a gentleman in which there were several ladies, young and fair, and where the company danced so long that the young married pair, being tired, retired to their chamber, where they threw themselves on the bed in their clothes, the doors and windows being closed, and no one remaining with them. They were wakened from their sleep by the sound of some one opening their door from without. Monsieur de Vendôme drew back the curtain, and looked out to see who it might be, supposing that it was one of his friends who wished to surprise him. But instead of that he saw a tall old chamber-woman, who walked straight up to their bed. It was too dark for her to distinguish their features, but she could see that they were very close together, and cried out, "Ah, thou naughty, shameless wanton ! 'tis long I have suspected thee for what thou art ; but not having proofs to show, I durst not speak of it to my mistress, but now I have seen thy infamy I am resolved to conceal it no longer. And thou, villanous apostate, that hast done this house the scorn to beguile this poor wench, were it not for the fear of God I would beat the life out of thee on the spot. Get up, in the devil's name, get up ! It seems thou art not even ashamed."

Monsieur de Vendôme and the princess, to prolong the scene, hid their faces against each other, and laughed so heartily that they could not speak. The chamber-woman, seeing they did not budge for her rebuke, or show any signs of rising, went to drag them out of bed by the legs and arms ; but then she perceived by their dresses that they were not what she took them for. The moment she recognized their faces she fell on her knees, and implored their pardon for the fault she had committed in disturbing them. Monsieur de Vendôme, wishing to know more of the matter, got up at once, and begged the good woman to tell him for whom she had taken them. At first she would not do so ; but after making him promise on oath that he would never mention it, she told him that the cause of her mistake was a demoiselle belonging to the house, with whom a prothonotary* was in love ; and she had long watched them,

* The office of Apostolic Prothonotary was instituted in the early times of the Romish Church by Pope Clement I. There were originally twelve such officers, and their duty was to write the lives of the saints and the other apostolic records. Gradually their number increased, and their functions diminished in importance, so that in the fifteenth century the title of prothonotary was merely an honorary dignity conferred as a matter of course on doctors of theology of noble family, or otherwise of a certain importance. Brantome says, in the beginning of his 28th Discours on the great captains and illustrious men of France : “Monsieur de l’Escun, brother of M. de Lautrec, was a good captain, but more intrepid and valiant than remarkable for the morality of his conduct. He had been destined for the long robe, and studied for a long time at Pavia in the time of the grand master Chaumont, when Milan was in our peaceable possession. He was called the Prothonotary of Foix, but I think he was what the Spaniard calls *un letrado que no tenia muchas letras*—that is to say, a *literatus* who had little acquaintance with letters ; and indeed it was usual in those days with prothonotaries, and even with those of good family, not to have

because she was vexed that her mistress put confidence in a man who offered her such an affront. She then retired, and left the prince and princess shut in as she had found them. They laughed long at the adventure; and though they often told the tale, nevertheless they would never name the persons for whom they had been mistaken.

You see, ladies, how the good woman, thinking to do a righteous act, informed these princely strangers of things whereof the domestics of the house had never heard a word.*

“I think,” said Parlamente, “I know where the adventure happened, and the name of the prothonotary. He has already governed many ladies’ houses, and when he cannot win the good graces of the mistress, he never misses one of the demoiselles; with that exception, he is a well-behaved and worthy man.”

“Why do you say with that exception,” said Hircan, “since it is for that very thing that I esteem him a worthy man?”

“I see,” said Parlamente, “that you know the malady and the patient, and that if he needed an apology you would not fail to be his advocate. However, I should not like to trust an intrigue to a man who did not know

much learning, but to enjoy themselves, hunt, make love, and generally to cuckold the poor gentlemen who were gone to the wars. There was a song in those days in which a lady says :

‘*Passerez vous tousjours par cy (bis)*
Prothenotaire sans soucy ?’ ”

* This novel was omitted in the first edition of the *Heptameron*. It was in 1548 that Antoine de Bourbon, Duke of Vendome, married Jeanne de Navarre, only daughter of Margaret, and mother of Henri IV., King of France.

how to conduct his own without letting it be known even to the chamber-women."

"Do you suppose," said Nomerfide, "that men care whether such things are known or not? Provided they attain their end, that is enough for them. Be assured that if nobody spoke of the matter they would publish it themselves."

"There is no need for men to say all they know," said Hircan, angrily.

"Perhaps," replied Nomerfide, blushing, "they would say nothing to their own advantage."

"To hear you talk," said Simontault, "it seems as though men took pleasure in hearing women spoken ill of, and I am sure you think me one of that sort. For that reason I have a great mind to say some good of them, that I may not be regarded as a slanderer."

"I give you my vote," said Ennasuite, "and pray you to constrain yourself a little in order to do your devoir to our honour."

"It is no new thing, ladies," said Simontault, "to hear of your virtues. In my opinion, when some one of your noble actions presents itself, far from being hidden it ought to be written in letters of gold, to serve as an example to women, and to give men cause for admiration, to see in the weaker sex what weakness recoils from. It is this that prompts me to relate what I heard from Captain Robertval and several of his company."

NOVEL LXVII.

Love and extreme hardships of a woman in a foreign land.

THE king having given the command of a small squadron to Robertval for an expedition he had resolved to make to the island of Candia, that captain intended to settle in the island, in case the air proved good, and to build towns and castles there. Everyone knows what were the beginnings of this project. In order to people the country with Christians, he took with him all sorts of artisans, among whom there was one who was base enough to betray his master, so that he was near falling into the hands of the natives. But it was God's will that the conspiracy should be discovered; and so did no great harm to Captain Robertval, who had the traitor seized, intending to hang him as he deserved. He would have done so but for the wife of this wretch, who, after sharing the perils of the sea with her husband, was willing to follow his bad fortune to the end. She prevailed so far by her tears and supplications, that Robertval, both for the services she had rendered him, and from compassion for her, granted what she asked. This was, that her husband and herself should be left on a little island in the sea, inhabited only by wild beasts, with permission to take with them what was necessary for their subsistence.

The poor creatures, left alone with fierce beasts, had recourse only to God, who had always been the firm hope of the poor wife. As she had no consolation but in her God, she took with her for her preservation, her nurture, and her consolation, the New Testament, which she read

incessantly. Moreover, she worked along with her husband at building a small dwelling. When the lions and other wild beasts approached to devour them, the husband with his arquebuse, and the wife with stones, defended themselves so well that not only the beasts durst not approach them, but even they often killed some of them which were good to eat. They subsisted for a long time on such flesh and on herbs after their bread was gone. However, in the long run, the husband could not resist the effects of such diet ; besides, they drank such unwholesome water that he became greatly swollen, and died in a short while, having no other service or consolation than his wife's, who acted as his physician and his confessor ; so that he passed with joy from his desert to the heavenly land. The poor woman buried him in a grave which she made as deep as she could ; the beasts, however, immediately got scent of it, and came to devour the body, but the poor woman, firing from her little dwelling with her arquebuse, hindered her husband's body from having such a burial. Thus living like the beasts as to her body, and like the angels as to her spirit, she passed the time in reading, contemplation, prayers, and orisons, having a cheerful and contented spirit in a body emaciated and half dead.

But He who never forsakes his own in their need, and who displays his power when all seems hopeless, did not suffer that the virtue with which this woman was endowed should be unknown to the world, but that it should be known there for his glory. After some time, one of the vessels of Robertval's fleet passing before the island, those on deck saw a woman, who reminded them of the persons they had put ashore there, and they resolved to go and see in what manner God had disposed of them. The poor woman, on seeing the vessel approach, went

down to the sea-beach, where they found her on landing. After thanking God for their arrival, she took them to her poor little hut, and showed them on what she had subsisted during her melancholy abode there. They could never have believed it, had they not known that God can nourish his servants in a desert as at the finest banquets in the world. As she could not remain in such a place, they took her straightway with them to Rochelle; and there, when they had made known to the inhabitants the fidelity and perseverance of this woman, the ladies paid her great honour, and were glad to send their daughters to her to learn to read and write. She maintained herself for the rest of her days by that honourable profession, having no other desire than to exhort everyone to love God and trust in Him, holding forth as an example the great mercy with which He had dealt towards her.

Now, ladies, you cannot say but that I laud the virtues which God has implanted in you—virtues which appear the greater, the weaker the being that displays them.

“We are not sorry,” said Oisille, “that you praise in us the graces of our Lord, for in truth it is from Him that comes all virtue; but neither man nor woman contributes to the work of God. In vain both bestir themselves and strive to do well; they do but plant, and it is God that gives the increase.”

“If you have well read Scripture,” said Saffredent, “you know that St. Paul says that he has planted and Apollos has watered; but he does not speak of women having put their hands to the work of God.”

“You do like those bad men who take a passage of Scripture which makes for them, and pass over that which is contrary to them,” said Parlamente. “If you

have read St. Paul from one end to the other, you will find that he commends himself to the ladies who have toiled much with him in the propagation of the Gospel.'

"Be that as it may," said Longarine, "this woman is worthy of great praise, both for her love for her husband, for whom she risked her life, and her confidence in God, who, as you see, did not abandon her."

"As for the first point," said Ennasuite, "I believe there is no wife present who would not do as much to save her husband's life."

"And I believe," said Parlamente, "that there are husbands such mere beasts that it could be no surprise to their wives to find themselves reduced to live among their fellows."

Ennasuite could not help replying, as taking this to have been said on her account, "If beasts did not bite me, their company would be more agreeable to me than that of men, who are irascible and unbearable. But I do not retract my assertion, and I say again, that if my husband was in the like danger, I would not forsake him, though it were to cost me my life."

"Beware," said Nomerfide, "how you love to such a degree that the excess of your love may be mischievous both to you and to him. There is a medium in all things, and for want of a right understanding love is often converted into hatred."

"It seems to me," said Simontault, "that you have not pushed the matter so far without purposing to confirm your principle by some example. Therefore, if you know one let us hear it."

"Well, then, my tale shall be short and gay, as usual," replied Nomerfide.

NOVEL LXVIII.

A woman gives her husband powder of cantharides to make him love her, and goes near to killing him.

THERE was formerly at Pau, in Bearn, an apothecary whose name was Maître Etienne. He had married a good thrifty woman, with such a share of beauty as ought to have contented him ; but as he tasted different drugs, so too he had a mind to taste different women, the better to judge of all. This was so disagreeable to his wife that she lost all patience, for he never noticed her except in Passion week, by way of penance. The apothecary being one day in his shop, and his wife hid behind the door, listening, in came a woman of the place, who was *commère** to the apothecary, and was sick of the same complaint as the listener behind the door. "Alas ! *compère*, my friend," she said to the apothecary, sighing deeply, "I am the most unfortunate woman in the world. I love my husband more than myself. I have not a thought but how to serve and obey him ; but it is all labour in vain, and he loves the worst and nastiest woman in the town better than he does me. If you know any drug that can change his constitution, pray give it me, *compère*. If it succeeds with me, and I

* In France, the godfather and godmother of a child are called in reference to each other *compere* and *commere*, terms which imply mutual relations of a peculiarly friendly kind. The same usage exists in all Catholic countries. One of the novels in the Decameron is founded on a very general opinion in Italy that an amorous connection between a *compadre* and his *commadre* partook almost of the nature of incest.

am well treated by my husband, I am sure I will recompense you to the utmost of my power."

The apothecary, to comfort her, told her he knew of a marvellous powder, and that if she made her husband take it in his broth or in his roast meat, like *duc* powder, he would regale her in the best possible manner. The poor woman, wishing to see this miracle, asked him what it was, and if she could not have some of it. He told her she had only to take some powder of cantharides, of which he had good store. Before they parted she made him prepare this powder, and took as much of it as she needed; and subsequently she thanked him for it many times; for her husband, who was strong and vigorous, and who did not take too much of it, found himself none the worse for it, and she all the better.

The apothecary's wife, who had overheard the whole conversation, thought to herself that she had no less need of the recipe than his *commère*. She marked the place where her husband put away the rest of the powder, and resolved to use it when an occasion should offer. She had not long to wait. Her husband, feeling himself incommoded with a coldness of stomach, begged her to make him some good broth. She told him that a roast with *duc* powder would do him still more good, and he begged her to make him one forthwith, and to get some cinnamon and some sugar out of the shop. She did so, and did not forget the remainder of the powder which he had given to his *commère*, without regarding either weight, or dose, or measure. The husband ate the roast, which he found very good, and soon experienced its effect, which he thought to appease with his wife; but it was impossible, for he felt all on fire, so that he did not know on what side to turn. He told his wife she had poisoned him, and insisted on knowing

what she had put in the broth. She did not disguise the truth, but told him plainly that she had as much need of that recipe as his *commère*. The poor apothecary was in such torture that he could not belabour her with anything harder than bad words. He ordered her out of his sight, and sent her to the Queen of Navarre's apothecary to beg he would come and see him, which he did, and administered the remedies suitable to the case. The queen's apothecary set the patient on his legs again in a very little time, and censured him sharply for making another take drugs which he would not willingly take himself; adding, that his wife had done as she ought, seeing the desire she had to make herself loved by him. The poor man was obliged to have patience, and own that God had justly punished him in exposing him to the raillery to which he would have subjected another.

To me it seems, ladies, that this woman's love was not less indiscreet than excessive.

"Do you call it loving her husband," said Hircan, "to make him suffer for the pleasure she expected of him?"

"I imagine," said Longarine, "she had no other intention than to regain her husband's regard, which she thought she had lost. There is nothing women would not do for such a blessing."

"Nevertheless," said Geburon, "in matters of food and drink, a woman ought on no account whatever to give her husband anything of which she is not sure, as as well by her own experience as by that of persons of knowledge, that it can do him no harm; but ignorance must be excused. The woman in question was excusable, for the passion which blinds people most

is love, and the person most blinded is the woman who has not the strength to carry such a great burden judiciously."

"Geburon," replied Oisille, "you depart from your own good custom to conform to the sentiments of your companions. Yet there are women who have patiently sustained love and jealousy."

"Ay," said Hircan, "and pleasantly too; for the most sensible are those who take as much pleasure in laughing at their husbands' doings, as the husbands in secretly playing them false. If you will allow me to speak before Madame Oisille closes the day, I will tell you a tale about a husband and a wife who are known to all the company."

"Begin, then," said Nomerfide; and Hircan, laughing, began thus.

NOVEL LXIX.

An Italian suffered himself to be duped by his servant maid, and was caught by his wife bolting meal in place of the girl.

At the château of Odoz, in Bigorre, dwelt one of the king's equerries, named Charles, an Italian. He had married a very good and virtuous lady, who had grown old after bearing him several children. He, too, was not young, and lived on peaceable and friendly terms with his wife. It is true he sometimes talked to his women servants, which his good wife pretended never to observe, but she always dismissed the girls very quietly when she knew that they had forgotten their station

in the house. One day she took one who was an honest, good girl, told her what was her husband's humour and her own, and warned her that she would turn off a girl the moment she knew she was not well behaved. The servant, being anxious to remain in her mistress's service and gain her esteem, resolved not to swerve from the path of virtue. Though her master often addressed improper language to her, she never would hearken to him, but told all to her mistress, who laughed with her at her husband's folly.

One day the servant was bolting meal in a back room, with her surcoat over her head after the manner of the country. This surcoat is made like a *crèmeau*, but it completely covers the back and shoulders. Her master, finding her in that trim, was very pressing with her; and she, who would as soon have died as done what he wished, pretended to consent, and begged he would first let her go and see whether or not her mistress was engaged in any way, so that they might not be surprised by her. He willingly consented to this, and then she begged him to put on her surcoat and continue to bolt during her absence, so that her mistress might not miss the sound of the bolting machine. This he did with glee, in the hope of having what he desired. The servant, who loved a good laugh, ran to her mistress, and said, "Come and see your husband, whom I have taught to bolt, in order to get rid of him." The wife made haste to see this new servant, and found her husband with the surcoat on his head, working away at the bolting machine, and laughed at him so heartily, clapping her hands, that it was as much as she could do to say to him, "How much a month dost thou ask for wages, wench?" The husband, hearing his wife's voice, and seeing that he was duped, threw away the surcoat and

the bolting machine, and darted at the servant, whom he called all sorts of bad names. If his wife had not interposed he would have paid her for her courtesy ; however, the storm was at last appeased to the content of all parties, who afterwards lived peaceably together.*

What say you of this wife, ladies? Was she not wise to make sport of her husband's sport?

"It was no sport for the husband to miss his aim," said Saffredent.

"I imagine," said Ennasuite, "that he had more pleasure in laughing with his wife than in half killing himself with his servant at his age."

"I should have been sorely annoyed to have been found with that fine *crèmeau* over my head," said Simontault.

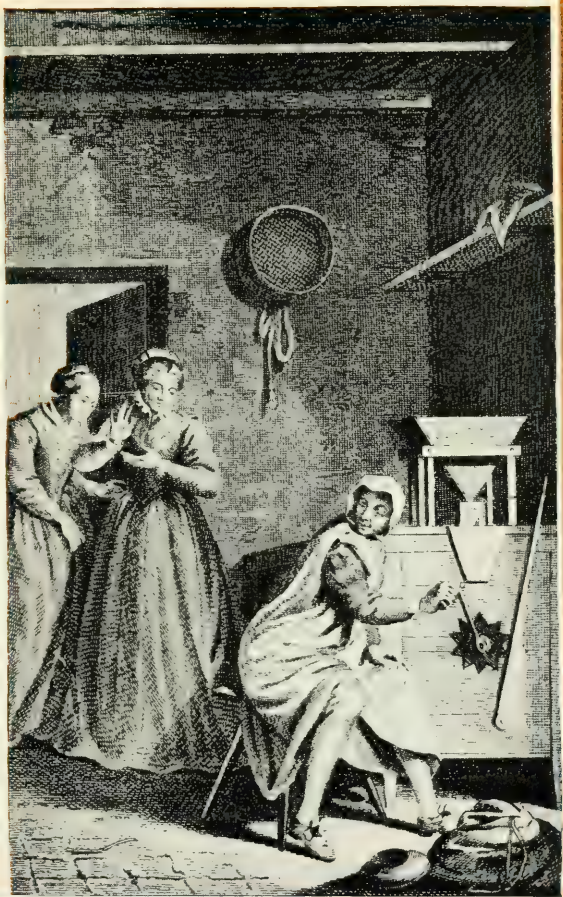
"I have heard," said Parlamente, "that it was not your wife's fault that she did not catch you pretty nearly in the same trim ; and since that time, they say, she has never known rest."

"Be content with the adventures of your own house," replied Simontault, "without looking after mine. My wife has no cause to complain of me ; but even if I were such as you say, she would not notice it, for she is not at all stinted."

"Women of honour need nothing but the love of their husbands, the only persons who can content them," said Longarine ; "but those who desire a brutal pleasure will never find it where propriety prescribes."

"Do you call it brutal pleasure when a woman wishes to have from her husband what belongs to her?" said Geburon.

* This is the same story as *Le Conseilleur au Bluteau*, the 18th of the *Cent Nouvelles Nouvelles*.



The wife found her husband, with the surcoat on his head, working away at the bolting machine.

“I maintain,” replied Longarine, “that a chaste wife, who loves truly, finds more contentment in being perfectly loved, than in all the pleasures which the flesh can desire.”

“I am of your opinion,” said Dagoucin ; “but their lordships here will neither hear of it nor confess it. I believe that if mutual love does not content a woman, a husband will content her no more ; for if she does not conform in love to the seemly ways of women, she must be possessed by the infernal lust of the brutes.”

“Truly you remind me,” said Oisille, “of a fair lady who was well married, and who, for want of contenting herself with that seemly love, became more carnal than swine, and more cruel than lions.”

“I pray you, madam, to finish the day by telling us that story,” said Simontault.

“I cannot, for two reasons,” replied Oisille ; “first, because it is long ; and secondly, because it is not of our time. It has been written, however, by an author worthy of credit ; but we are vowed to relate nothing here that has been written.”

“That is true,” observed Parlamente ; “but as I believe I know the tale you mean, I must tell you it is written in such antiquated language that I do not think anyone present, except us two, has heard of it. Therefore it will be as good as new.”

The whole company then besought her to tell the story without troubling herself about its length, for they had still a good hour to spare for vespers. Madame Oisille, therefore, yielded to their entreaties, and began as follows.

NOVEL LXX.

The horrible incontinence and malice of a duchess of Burgundy was the cause of her death, and of that of two persons who fondly loved each other.

THERE was in the duchy of Burgundy a duke who was a very agreeable prince and of very goodly person. He had a wife with whose beauty he was so satisfied that it blinded him to her disposition, and he thought only of pleasing her, whilst she, on her part, made a show of responding only to his affection. This duke had in his household a young gentleman so accomplished in all that can be desired in a man that he was loved by everybody, and especially by the duke, about whose person he had been brought up from childhood, and who, knowing him to possess so many perfections, had the warmest regard for him, and trusted him in all affairs suitable to his years. The duchess, who was not a virtuous woman, not satisfied with her husband's love and the kind treatment she received from him, often cast her eyes on this gentleman, and found him so much to her taste that she loved him beyond measure. She was evermore trying to make this known to him by languishing and tender glances, sighs, and impassioned airs ; but the gentleman, who never studied anything but virtue, knew nought of vice in a lady who had so little excuse for it ; so that the glances, sighs, and impassioned airs of the poor wanton brought her nothing but bitter disappointment. She carried her extravagance so far that, forgetting she was a wife who ought, though solicited,

to grant no favour, and a princess who was made to be adored, yet disdain such servants, she resolved to act like a man transported with passion, and to discharge her bosom of a burden that was insupportable.

One day then, when the duke went to council, to which the gentleman was not admitted, being too young, she beckoned to him, and he came, thinking she had some order to give him. Leaning then on his arm, like a woman wearied by too much repose, she walked about with him in a gallery, and said, "I am surprised that, being as you are, young, handsome, and full of engaging qualities, you have been able hitherto to live in continual intercourse with so many fair ladies without loving any of them." And then, with one of her most gracious looks, she paused for his answer.

"Madam," he replied, "if I were worthy that your greatness should descend to think of me, you would have more reason for surprise to see so insignificant a man as I am offer his services only to meet with refusal or mockery."

Upon this discreet reply the duchess loved him more than ever, and vowed that there was not a lady in the court but would be too happy to have a lover of his merit; that he might try, and that she assured him he would succeed without difficulty. The gentleman kept his eyes constantly bent on the ground, not daring to look on the countenance of the duchess, which glowed enough to warm an icicle. Just when he was about to excuse himself, the duke sent for the duchess to come to the council upon an affair in which she was interested. She went with much regret. As for the gentleman, he pretended not to have understood what she said, which vexed and confused her so much that she knew not what to impute it to but the silly fear with

which she thought the young man possessed. Seeing, then, that he did not understand her language, she resolved a few days afterwards to overleap fear and shame, and declare her passion to him in plain terms, never doubting but that beauty like hers could not fail to be well received. Nevertheless, she would have been glad to have had the honour to be solicited; but, after all, she preferred pleasure to honour.

After having several times again tried the same means she had first essayed, and always with the same unwelcome result, she plucked him by the sleeve one day, and told him she wanted to speak to him on an affair of importance. With all due respect and humility the gentleman followed her to a window recess, where, finding that she could not be seen from the chamber, she resumed the subject of her past conversation with a trembling voice, indicative alike of desire and fear. She reproached him for not having yet made choice of a lady, and assured him that wherever he fixed his affections she would spare no pains to ensure his success. The gentleman, not less distressed than astonished at such language, replied, "My heart is so tender, madam, that if I were once refused I should never know joy; and I am so well aware of my slender merit that I am sure there is no lady in the court who would accept my services."

The duchess blushed at these words, and imagining that his heart was lost, protested he had only to wish, and she would answer for it that she knew the fairest lady in the court would receive him with extreme joy, and make him consummately happy. "I do not believe, madam," he replied, "that there is any woman in this court so unfortunate and so infatuated as to have made me the object of her predilections."

Seeing that he would not understand her, she proceeded to give him a more direct glimpse of her passion ; and as the gentleman's virtue gave her cause for fear, she spoke by way of interrogation. " If fortune," she said, " had so favoured you that it was myself who was thus well inclined to you, what would you say ?"

The gentleman, who thought he was dreaming to hear her speak thus, dropped on one knee on the ground, and replied, " When God shall do me the grace, madam, to make me possessor of the goodwill of the duke my master, and of yourself, I shall deem myself the happiest of men. It is the sole recompense I crave for my faithful services, bound as I am above all others to sacrifice my life for you both. I am convinced, madam, that the love you have for my lord your spouse is so pure and great, that not even the greatest prince and the most accomplished man in the world, to say nothing of myself, who am but a worm of the earth, could impair the union that subsists between my master and you. As for me, whom he has nurtured from childhood, and made what I am, I would not for my life entertain a thought other than that which becomes a faithful servant as regards either his wife, sister, or mother."

The duchess would not suffer him to proceed, but seeing she was in danger of receiving a shameful refusal, she broke in upon him suddenly, " Wicked and arrogant fool ! who requires any such thing of you ? Because you are good-looking you imagine that the very flies are enamoured of you ; but if you were presumptuous enough to address yourself to me, I would soon let you know that I love, and will love, none but my husband. I have spoken to you as I have done only for my diversion, to sift you, and make you my laughing-stock, as I do all amorous coxcombs."

"I have all along been assured that it was just as you say, madam," replied the gentleman.

She would hear no more, but turned abruptly from him, and to avoid her ladies who followed her into her chamber, she shut herself up in her closet, where she gave way to an indescribable burst of bitter feeling. On the one hand, the love in which she had failed caused her mortal sadness ; and on the other, her despatch against herself for entering upon so injudicious a dialogue, and against the gentleman for having answered so prudently, put her into such a fury that at one moment she wished to kill herself, at the next she would live to be revenged on him she regarded as her deadliest enemy. After a long fit of tears she feigned indisposition, to avoid appearing at the duke's supper, at which the gentleman was usually in attendance. The duke, who loved his wife more than himself, failed not to go and see her ; when, in order to arrive the more easily at her ends, she told him she believed she was pregnant, and that her pregnancy had caused a rheum to fall upon her eyes, which gave her great pain. The duchess kept her bed for two or three hours in so sad and melancholy a mood that the duke suspected there was something else the matter besides pregnancy. He went to sleep with her that night ; but seeing that, in spite of all the caresses he could bestow upon her, she continued to sigh incessantly, he said, "You know, my dear, that I love you as my own life, and that if you die I cannot possibly survive you. If, then, you value my health and life, tell me, I entreat, what makes you sigh thus ; for I cannot believe that pregnancy alone can produce that effect."

The duchess, seeing her husband in the very mood she wished, hastened to turn it to her vengeful purpose. "Alas ! monsieur," she said, embracing him with tears,

“my worst suffering is to see you the dupe of those whose duty it is to preserve your honour and all that is yours.” This made the duke wondrously eager to know what she meant, and he begged her to speak openly, without fear or disguise. “I shall never be surprised,” she said at last, after repeated refusals, “if strangers make war on princes, since those who are most bound to them undertake to wage such a horrible war against them that the loss of domains is nothing in comparison with it. I say this, monsieur, with reference to a gentleman” (here she named her enemy) “whom you have fed, reared, treated more like a relation than a domestic, and who, by way of gratitude, has had the impudence and the baseness to attempt the honour of your wife, on which depends that of your house and your children. Though he long laboured to insinuate to me things that left me no doubt of his black perfidy, yet my heart, which is only for you, and thinks only on you, could not comprehend him; but at last he explained himself, and I replied to him as my rank and my honour required. I hate him, however, so that I cannot bear the sight of him; and this it was, monsieur, which made me keep my room and lose the happiness of your company. I beseech you, monsieur, not to keep such a pestilence near you; for after such a crime, the fear of your being made acquainted with it might very likely induce him to do something worse. You now know, monsieur, the cause of my grief, which seems to me most just and most worthy that you should right it without delay.”

The duke, who on the one hand loved his wife and felt himself outraged, and on the other hand loved the gentleman, of whose fidelity he had often had practical proof, could hardly believe this lie was truth. He withdrew to his chamber in great perplexity and anger, and

sent word to the gentleman that he was not to appear any more in his presence, but was to retire to his own home for some time. The gentleman, ignorant of the cause of an order so peremptory and so unexpected, was the more keenly affected by it, as he thought he had deserved the very opposite treatment. Conscious of his innocence in heart and deed, he got one of his comrades to speak to the duke on his behalf, and deliver him a letter, wherein he most humbly entreated that, if he had the misfortune to be removed from his master's presence in consequence of some report to his prejudice, the duke would have the goodness to suspend his judgment until he should have inquired into the truth; and then he durst hope it would be found he had in nowise offended. This letter somewhat appeased the duke; he sent for the gentleman to come secretly to his chamber, and said to him, with great gravity, "I could never have believed that, after having had you nurtured like my own child, I should have cause to repent of having so highly advanced you, forasmuch as you have sought to outrage me in a manner that would have been worse to me than the loss of life and fortune, namely, by attempting the honour of her who is the half of myself, and seeking to cover my house with perpetual infamy. You may believe that I feel this insult so deeply, that if I was quite sure that the fact was true you would by this time be at the bottom of the water, to punish you secretly for the affront you have secretly sought to put upon me."

The gentleman was not dismayed by this speech: on the contrary, he spoke with the confidence of innocence, and besought the duke to have the goodness to tell him who was his accuser, the accusation being one of those which are better discussed with the lance than with the tongue. "Your accuser," replied the duke, "has no

other arms than her chastity. It was my wife, and no one else, who told me this, praying me to take vengeance upon you."

Amazed as the poor gentleman was at the prodigious malice of the duchess, he would not accuse her, but contented himself with saying, "My lady may say what she pleases. You know her, monsieur, better than I; and you know if I have seen her elsewhere than in your company, except once only when she spoke to me a very little. Your judgment is as sound as that of any prince in Christendom. Therefore, my liege, I beseech you to consider if you have ever seen anything in me which can have caused you suspicion. It is a fire which it is impossible long to conceal in such wise that those who labour under the same malady shall not have some inkling of it. I beg, my liege, that you will be graciously pleased to believe two things of me: one is, that I am so true to you that, though my lady your spouse were the finest woman in the world, love would not be capable of making me do anything contrary to my honour and my duty; the other is, that even were she not your spouse, she is, of all the women I have ever seen, the one I should be least inclined to love: and there are enough of others on whom I should sooner fix my choice."

The duke's anger was somewhat mitigated by these words. "Well," said he, "I did not believe it; so you may go on as usual with the assurance that if I find that the truth is on your side, I will love you more than ever; but if the contrary appears, your life is in my hand." The gentleman thanked him, and declared his willingness to submit to the severest penalty his master could devise if he were found guilty.

The duchess, seeing the gentleman continue to serve as usual, could not patiently endure it, and said to her

husband, "It would be no more than you deserved, monsieur, if you were poisoned, since you have more confidence in your mortal enemies than in your nearest friends."

"Do not make yourself uneasy, my dear," replied the duke; "for if it appears that what you told me is true, I assure you he has not twenty-four hours to live. But as he has protested the contrary to me on oath, and as, besides, I never perceived anything of the sort, I cannot believe it without good proofs."

"Truly, monsieur," she returned, "your goodness makes my malice greater. What greater proof would you have than that a man like him has never had any amour imputed to him. Be assured, monsieur, that but for the vain and presumptuous idea with which he has flattered himself of becoming my servant, he would not be without a mistress at this time of day. Never did a young man live so solitary as he in good company; and the reason can only be that his heart is set so high that his vain hope stands him in stead of everything else. If you believe that he conceals nothing from you, swear him as to his amours. If he tells you that he loves another, why then believe him; I am content you should; but if not, be assured that what I say is true."

The duke approved of his wife's suggestion, and taking the gentleman into the country, said to him, "My wife continues still to speak to me of you to the same purpose, and mentions a circumstance which gives me some suspicion. To be plain with you, it excites surprise that you, a young and gallant man, have never been known to be in love; and this very thing makes me fear that you entertain the sentiments you have been charged with, and that the hope you cherish is so pleasing to you that you cannot think of any other woman. I pray you,

then, as a friend, and order you as a master, to tell me truly do you pay your court to any lady in this world?"

The poor gentleman, who would fain have concealed his love as carefully as he would have preserved his life, seeing his master's extreme jealousy, was constrained to swear to him that he loved a lady so beautiful that the beauty of the duchess and of all the ladies of her suite was mean in comparison, not to say ugliness and deformity; at the same time, he besought the duke not to insist on his naming the lady, because the intimacy between him and his mistress was such that it could only be broken by whichever of the two first disclosed it. The duke promised he would never press him on that point, and was so satisfied with him that he behaved more graciously to him than ever. The duchess perceived it, and employed her usual artifices to find out the reason; nor did the duke conceal it from her. Strong jealousy was now added to her thirst of vengeance, and she besought the duke to insist that the gentleman should name his mistress, declaring that if he refused to do so, her husband would be the most credulous prince in the world to put faith in so vague a statement.

The poor prince, who was led by his wife as she pleased, went and walked alone with the gentleman, and told him that he was in still greater embarrassment than ever, being afraid that what he had told him was only an excuse to hinder him from coming at the truth, which made him more uneasy than before; therefore he besought him most earnestly to tell him the name of her he loved so much. The poor gentleman implored the duke not to constrain him to break the promise he had given to a person he loved as his life, and which he had kept inviolate until that moment. It would be tanta-

mount to requiring him to lose in one day what he had preserved for more than seven years, and he would rather die than do that wrong to a person who was so faithful to him. His refusal threw the duke into such a violent fit of jealousy that he exclaimed furiously, "Take your choice: either tell me the name of her you love above all others, or quit my dominions on pain of death if you are found in them after eight days."

If ever faithful servant was smitten with keen anguish it was this poor gentleman, who might well say, *Angustiæ sunt mihi undique*. On the one hand, if he told the truth he lost his mistress, should it come to her knowledge that he had broken his word to her; on the other, if he did not tell it, he was exiled from the country where she resided, and could never see her more. Thus pressed on all sides, a cold sweat broke out upon him, as if his anguish had brought him to the brink of the grave. The duke perceiving his embarrassment, imagined he loved only the duchess, and that his confusion arose from the fact that he could not name anyone else. In this belief he said to him sternly, "If you had told me the truth, you would have less difficulty in doing what I desire; but I believe that it is your crime that occasions your embarrassment."

The gentleman, stung by these words, and urged by the love he bore his master, resolved to tell him the truth, assuring himself that the duke was a man of so much honour that he would keep his secret inviolate. He fell on his knees then, and said to him, with his hands pressed together, "My liege, the obligations I am under to you, and the love I bear you, constrain me more than the fear of death. You are possessed with so false a prejudice against me that, to undeceive you, I am resolved to tell you what no torments could extort from

me. The only favour I ask of you, my liege, is that you will swear on the faith of a prince and a Christian, never to reveal the secret which you force from me." The duke promised him, with all the oaths he could think of, never to tell his secret to anyone, either by word, act, or signs ; and the gentleman, relying on the good faith of a prince whom he knew, put the first hand to his own undoing, saying to him, "It is seven years, my lord, since having known your niece, the Lady du Verger, as a widow and disengaged, I tried to acquire her goodwill. As I was not of birth to marry her, I contented myself with being received by her as a lover, in which I succeeded. Our intercourse has been conducted hitherto with so much prudence that no one has come to the knowledge of it except you, my lord, into whose hands I put my life and honour, entreating you to keep the secret, and to have no less esteem for my lady your niece, than whom I do not think there is under heaven a creature more perfect."

The duke was delighted with this declaration, for knowing the extraordinary beauty of his niece, he doubted not that she was more capable of pleasing him than his wife. But not conceiving it possible that such a mystery should have been carried on without adequate means, he begged to know how her lover managed to see her. The gentleman told him that his mistress's chamber opened on a garden, and that on the days when he was to visit her a little gate was left open, through which he entered on foot, and advanced until he heard the barking of a little dog, which the lady let loose in the garden after her women had all retired ; that then he went to her, and conversed with her all night, and on his departure appointed the day when he was to come again, in which he had never failed, except for indis-

pensible reasons. The duke, who was the most curious of men, and who had been very gallant in his time, begged him, as well to dissipate his suspicions as for the pleasure of hearing so singular an adventure recounted, to take him with him, not as a master, but as a companion, the next time he went thither. The gentleman, having gone so far, assented, and told him his assignation was for that very day. The duke was as glad of this as if he had won a kingdom, and feigning to retire to his *garderobe* to rest, had two horses brought, one for the gentleman and the other for himself, and they travelled all night from Argilly, where the duke resided, to Le Verger, where they left their horses at the entrance of the park.

The gentleman made the duke enter through the little gate, and begged him to place himself behind a large walnut tree, whence he might see if what he had told him was true or not. They had not been long in the garden before the little dog began to bark, and the gentleman walked towards the tower, whilst the lady advanced to meet him. She saluted him with an embrace, and told him it seemed a thousand years since she had seen him. Then they entered the chamber, the door of which they locked. The duke having seen the whole of this mystery, felt more satisfied; nor had he time to grow weary, for the gentleman told the lady that he was obliged to leave her sooner than usual, because the duke was going to the chase at four o'clock, and he durst not fail to attend him. The lady, who preferred honour to pleasure, did not attempt to hinder him from doing his duty; for what she prized most in their honourable intimacy was that it was a secret for all mankind.

The gentleman quitted the house at one o'clock in the morning, and his lady, in mantle and kerchief, es-

corted him not so far as she wished, for he made her go back for fear she should meet the duke, with whom he mounted again and returned to the château of Argilly. On the way, the duke never ceased protesting to the gentleman that he would rather die than ever divulge his secret ; and his confidence in him was so confirmed that no one at court stood higher in favour. The duchess was enraged at this. The duke forbade her ever to mention the subject any more to him, saying that he knew the truth, and was satisfied, for the lady whom the gentleman loved was handsomer than herself. These words so stung the heart of the duchess that they threw her into an illness worse than fever. The duke tried to console her, but nothing would do unless he would tell her who was that fair lady who was so devotedly loved. So much did she importune him, that at last he quitted the chamber, saying to her, "If you speak to me any more of these things, we will part." This made her still more ill, and she pretended to feel her infant move ; whereat the duke was so rejoiced that he went to bed to her ; but when she saw that his passion for her was at the height, she turned from him, saying, "Since you love neither wife nor child, monsieur, I entreat you let both die." These words she accompanied with so many tears and cries, that the duke was greatly afraid she would miscarry ; wherefore, taking her in his arms, he entreated her to tell him what she wanted, protesting he had nothing that was not at her command. "Ah ! monsieur," she replied, sobbing and crying, "what hope can I have that you would do a difficult thing for me, since you will not do the easiest and most reasonable thing in the world, which is to tell me the name of the mistress of the worst servant you ever had ? I thought that you and I had but one heart, one soul, and one flesh, but I

see that you regard me as a stranger, since you conceal your secrets from me as if I was an alien. You have confided to me many important secrets, and have never known that I divulged a tittle of them. You have had such proof that I have no will but yours, that you ought not to doubt but that I am more you than myself. If you have sworn never to tell any one the gentleman's secret, you do not violate your oath in telling it to me, for I neither am nor can be other than yourself. I have you in my heart ; I hold you between my arms ; I have a child in my womb in whom you live ; yet I cannot have your love as you have mine. The more faithful I am to you, the more cruel and austere you are to me. This makes me long a thousand times for the day when a sudden death may deliver your child from such a father, and me from such a spouse. I hope it will soon come, since you prefer a faithless servant to your wife, to the mother of a child which is your own, and which is on the point of perishing because you will not tell me what I have the greatest longing to know."

So saying, she embraced and kissed her husband, watering his face with her tears, and sobbing and crying so violently that the poor prince, fearing he should lose both mother and child, resolved to tell her the truth ; but he swore that if ever she mentioned it to any one in the world she should die by no hand but his own. She accepted the condition ; and then the poor abused duke told her all he had seen from beginning to end. She pretended to be satisfied, but in her heart it was quite otherwise. However, as she was afraid of the duke, she dissembled her passion as well as she could.

The duke, holding his court on a great feast day, had called to it all the ladies of the country, his niece among the rest. After the banquet the dances began, and every

one did his devoir ; but the duchess was too much vexed by the sight of her niece's beauty and grace to enjoy herself, or hide her spleen. Making all the ladies sit down, she turned the conversation on love ; but seeing that Madame du Verger said not a word, she said to her, with a heart rankling with jealousy, "And you, fair niece, is it possible that your beauty is without a lover?"

"Madam," replied the Lady du Verger, "my beauty has not yet produced that effect ; for since my husband's death I have had no lovers but his children ; nor do I desire any others."

"Fair niece, fair niece," rejoined the duchess, with execrable spite, "there is no love so secret as not to be known, nor any little dog so well trained as not to be heard to bark."

I leave you to imagine the anguish of poor Madame du Verger at finding that an affair she had thought so secret was published to her shame. The thought of her honour, so carefully guarded, and so unhappily lost, was torture to her ; but the worst was her fear that her lover had broken his word to her, which she did not believe he could ever have done unless he loved some fairer lady, and in doting fondness had suffered her to extort the secret from him. However, she had so much self-command that she did not let her emotion be seen, but laughingly replied that she did not understand the language of brutes. But her heart was so wrung with grief that she rose, and, passing through the duchess's chamber, entered a *garderobe* in sight of the duke, who was walking about. Thinking herself alone, she threw herself on a bed. A demoiselle, who had sat down beside it to sleep, roused herself and peeped through the curtains to see who it might be, and perceiving it was the duke's niece, who thought herself alone, she

durst not speak, but remained as still as possible to listen, whilst the poor lady in a dying voice thus began her lamentation :

“ Alas ! what have I heard ! What words of death have smitten my ears ! O thou who was loved as man was never loved before, is this the reward of my chaste and virtuous love ? O my heart ! hast thou made so dangerous a choice, and attached thyself to the most faithless, artful, and mischievous-tongued of all men, mistaking him for the most faithful, upright, and secret ? Is it possible, alas ! that a thing hidden from all the world has been revealed to the duchess ? My little dog, so well trained, sole agent of my long and virtuous friendship, it was not you that betrayed my secret : it was a man, with a voice more piercing than a dog’s, and a heart more ungrateful than any beast’s. It was he who, contrary to his oath and his word, divulged the happy life we long led without injuring anyone. O my friend ! for whom alone my heart cherished love, a love wherewith my life has been preserved, has the beauty of the duchess metamorphosed you, as that of Circe did her lovers ? Has she turned you from virtue to vice, from good to bad, from a man into a savage beast ? O my friend ! though you have broken your word to me, I will keep mine, and never see you more after having revealed our intimacy. But as I cannot live without seeing you, I willingly yield to the excess of my sorrow, and will never seek any remedy for it either from reason or from medicine. Death alone shall end it, and that death will be more welcome to me than to remain in the world without my lover, without honour, and without contentment. Neither war nor death has taken my lover from me ; my sins and transgressions have not deprived me of honour ; nor has my bad conduct bereft me of happiness.

It is cruel fortune that has made an ingrate of the most favoured of all men, and has brought upon me the contrary of what I deserved. O duchess, how delighted you were to make that jeering allusion to my little dog ! Revel in a bliss that belongs to me alone. Laugh at her who thought to escape derision whilst loving virtuously and concealing it with care. How that word wrung my heart ! How it made me red with shame and pale with jealousy ! Heart, heart, I feel thou art undone. Ill-requited love burns thee, jealousy and grief turn thee to ice, and forbid thee all consolation. Through having too much adored the creature, my soul has forgotten the Creator. It must return to Him from whom a vain love detached it. Be assured, my soul, thou wilt find a Father more tender than the friend for whom thou hast often forgotten Him. O God, my creator, who art the true and perfect love, by whose grace the love I have borne my friend has been sullied by no vice, save that of loving too much, be pleased to receive in the greatness of Thy mercy the soul and spirit of her who repents of having broken Thy first and righteous command. Through the merits of Him whose love is incomprehensible, forgive the fault which excess of love made me commit, for my trust is in Thee alone. Farewell, my friend, whose unworthiness of that name breaks my heart." So saying she fell backwards, her face ghastly, her lips blue, and her extremities cold.

At the same moment the gentleman she loved entered the reception-room, where the duchess was dancing with the other ladies. He looked round for his mistress, and not seeing her, went into the duchess's chamber, where he found the duke, who, guessing his purpose, whispered him that she was gone into the *garde-robe*, and appeared to be unwell. The gentleman asked

for leave to follow her, and the duke not only granted it, but urged him to do so. Entering the *garderobe* then, he found her at the last gasp; and, throwing his arms around her, he said, "What is this, my love? Do you want to quit me?" Roused by the well-known voice, the poor lady opened her eyes to look upon him who was the cause of her death; but that look so increased her love and anguish, that with a piteous sigh she gave up the ghost.

The gentleman, more dead than alive, asked the demoiselle how the lady's illness had begun, and she told him all she had heard. He then knew that the duke had revealed his secret. His grief was so intense that, embracing the body of his mistress, he wept over it long in silence, and at last exclaimed, "Traitor, villain, wretch that I am! Why has not the penalty for my treachery fallen on me, and not on her who was innocent? Why did not Heaven's lightning blast me the day my tongue revealed our secret and virtuous love? Why did not the earth open to swallow up a wretch who violated his faith? May my tongue be punished as was that of the wicked rich man in hell! O heart, that too much feared death and exile, may eagles tear thee perpetually as they did that of Ixion!* Alas, my dear friend! in thinking to hold you fast, I have lost you. I thought to possess you long alive, with virtue and pleasure, and I embrace you dead, and you have been dissatisfied to your last gasp with me, my heart, and my tongue. O most faithful of women! I denounce myself as the most inconstant, faithless, and perfidious of men. I would I could complain of the duke, whose word I trusted, hoping by that means to prolong our agreeable life; but ought I not to

* The poor gentleman had but a confused knowledge of Greek fable, or grief had muddled his recollection of it.

have known that no one could keep my secret better than myself? The duke was more justifiable in telling his secret to his wife than I in telling mine to him. I am the only guilty one, the only one who deserves to be punished for the greatest crime ever committed between friends. I ought to have suffered him to throw me into the river as he threatened. You at least, dear one, would then be alive, and I should have closed my life with the glory of having observed the rule prescribed by true friendship; but having broken it, I live still, and you are dead for having perfectly loved. Your pure heart could not know the baseness of mine, and live. O my God, why didst thou create me with a love so frivolous and a heart so ignorant? Why was I not the little dog that faithfully served its mistress? Alas! my little friend, I used to feel joy at the sound of your barking; but that joy is turned into sorrow, for having been the cause of another besides us two hearing your voice. Yet, sweetheart, neither love of the duchess nor of any other woman ever made me vary, though the wicked duchess has often solicited me to love her; but ignorance has undone me, for I thought by what I did to insure our intimacy for ever. But that ignorance does not make me the less guilty. I have revealed my mistress's secret, I have broken my word, and therefore it is that she is dead before me. Alas, sweetheart, will death be less cruel to me than to you, who have died only for having loved? Methinks death would not deign to touch my faithless and miserable heart. The loss of honour, and the memory of her I have lost through my fault, are more insupportable to me than ten thousand deaths. If anyone had cut short your days through mischance or malice, I should use my sword to avenge you. It is not reasonable, then, that I

should pardon that murderer, who has caused your death by a deed more vile than if he had killed you with a sword. If I knew a more odious executioner than myself, I would entreat him to do justice upon your perfidious lover. O love! I have offended thee from not having known how to love; and therefore thou wilt not succour me as thou hast succoured her who perfectly kept all thy laws. Nor is it just that I should make such a glorious end: it must be by my own hand. I have washed your face with my tears; I have implored your pardon; and it now only remains that my arm make my body like yours, and send my soul whither yours is gone, in the assurance that a virtuous and honorable love ends neither in this word nor in the next."

Starting up then, like a frantic man, from the corpse, he drew his poniard, and stabbed himself to the heart; and then, clasping his mistress in his arms for the second time, he kissed her so fondly that he seemed more like a blissful lover than a dead man. The demoiselle seeing the deed, ran to the door and screamed for help. The duke, suspecting the disaster of those he loved, was the first to enter the *garderobe*, and on seeing that sad couple, he tried to separate them, in order to save the gentleman if it were possible; but he held his mistress so fast that it was impossible to tear him from her until he had expired. Nevertheless, hearing the duke exclaim, "My God! who has been the cause of this?" "My tongue and yours, monsieur," he replied, with a look of fury. So saying he breathed his last, with his face laid on that of his mistress.

The duke, wishing to know more of the matter, constrained the demoiselle to tell him all she had seen and heard, which she did from beginning to end, without forgetting anything. The duke then, knowing that he was

the cause of the whole mischief, threw himself on the bodies of the two lovers, and with cries and tears implored their pardon. He kissed them repeatedly ; and then rising furiously, he drew the poniard out of the gentleman's body. As a wild boar wounded by a spear runs impetuously at him who struck the blow, so ran the duke at her who had wounded him to the soul. He found her still dancing in the reception-room, and gayer than usual, because she thought she had so well revenged herself on the Lady du Verger. Her husband seized her in the midst of the dance, and said, " You took the secret upon your life, and upon your life shall fall the forfeiture." So saying he grasped her by her head dress, and buried the poniard in her bosom.

The astonished company thought the duke was out of his senses ; but he had done the deed advisedly ; and assembling all his servants on the spot, he recounted to them the glorious and melancholy story of his niece, and the wicked conduct of his wife : a narrative which drew tears from all his hearers. The duke then ordered that his wife should be buried in an abbey which he founded, partly with a view to atone for the sin he had committed in killing his wife ; and then he had a magnificent tomb erected, in which the remains of his niece and of the gentleman were laid side by side, with an epitaph setting forth their tragic history. The duke made an expedition against the Turks, in which God so favoured him that he achieved glory and profit. Finding on his return that his eldest son was of age to govern, he became a monk, and retired to the abbey in which his wife and the two lovers were buried, and there he passed his old age happily with God.*

* " It is probable that the Queen of Navarre has contented herself with turning into prose an old fabliau entitled *La Chatelaine*

This, ladies, is the story you begged me to relate, and which, your eyes tell me, you have not heard without compassion. It seems to me an example from which you should profit, so as to beware of fixing your affections on men. However honourable and virtuous be that affection, it always ends badly. You see even that St. Paul would not have married people love to such excess; for the more one is attached to earthly the more one is detached from heavenly things; and the more honourable and virtuous love is, the harder it is to break its bonds. This constrains me to beg, ladies, that you will continually pray to God for His Holy Spirit, which will so inflame your hearts with the love of God that at the hour of death it will not be hard for you to quit the things of the world, for which you have too much attachment.

"The love of the two persons being so virtuous as you represent it," said Hircan, "what need was there to make a secret of it?"

de Vergy, which is found in the fourth volume of the *Recueil de Barbasan*, and in Legrand d'Aussy's third volume. Margaret has hardly concealed the fact that she borrowed this novel, since she says in the prologue that it was written in such *old language* that none of the company could understand it except herself and Madame Oisille. The story of the Chatelaine de Vergy has also been told by Bandello (Part IV., Novel V.), and after him by Belleforest, in his *Histoires Tragiques*. It might be supposed that Margaret merely borrowed from Bandello, for it is he who lays the scene in Burgundy, at the period when that province was ruled by a duke. It is to be remarked, however, that at the end of the last epilogue of the seventh day Margaret says that the company talked at supper of nothing but *Madame du Verger*, an evident alteration of *La Chatelaine de Vergy*, the name given to the heroine in the fabliau, whilst Bandello calls her quite differently. Moreover, the Italian writer terminates the tragic story in a different manner."—*Bibliothèques Françaises*.

“Because,” said Parlamente, “men are so depraved that they can never believe that love and virtue go hand in hand. They judge of the virtue of men and women according to their own passions, and consequently, if a woman has a dear friend other than one of her near relations, it is necessary for her to converse with him in secret if she would converse with him long. Whether a woman loves virtuously or viciously, her honour is alike doubted, because men judge only from appearances.”

“But,” said Geburon, “when the secret gets vent, the woman is so much the worse thought of.”

“That is true, I confess,” said Longarine; “and therefore the best course is not to love **at all**.”

“We appeal from that sentence,” said Dagoucin; “for if we believed that the ladies were without love, we would rather be without life. I speak of those who live only to win love; and even if it does not come to them, the hope of it supports them, and makes them do a thousand honourable things, until old age changes that fair passion into other pains. But if we thought that the ladies did not love, instead of following the profession of arms we should have to turn merchants, and instead of winning glory, to think only of amassing wealth.”

“You mean to say, then,” said Hircan, “that if there were no ladies we should be all caitiffs, as if we had no spirit but what they inspire us with. I am of the contrary opinion; and I assert that nothing is more lowering to the spirit of a man than devoting himself too much to the society of women, and loving them to excess. It was for that very reason that the Hebrews prohibited a man from going to war the year he was married, lest the love of his wife should make him recoil from the dangers he ought to seek.”

"I do not think there was much sense in that law," said Saffredent, "for there is nothing that makes a man readier to leave home than being married, the reason being that no war without is more intolerable than that within. I am convinced that to give men a taste for going into foreign parts, and not loitering by their own firesides, nothing more need be done than to marry them."

"It is true," said Ennasuite, "that marriage exonerates them from care for the house; for that they commit to their wives, and think only of acquiring glory, relying on it that their wives will attend sufficiently to their interest."

"Be it how it may," said Saffredent, "I am very happy that you are of my opinion."

"But," observed Parlamente, "you do not discuss the most remarkable point—namely, why the gentleman who was the cause of all the mischief did not die of grief as promptly as his mistress, who was innocent."

"That was because women love better than men," said Nomerfide.

"Rather," replied Simontault, "because the jealousy of women and the violence of their passion make them give up the ghost without knowing why, whilst men, with more prudence, desire to be informed of the truth. Once they have ascertained it, their good sense makes them show the greatness of their spirit. Thus it was with the gentleman, who, as soon as he knew that he was the cause of his mistress's death, manifested the greatness of his love for her at the cost of his life."

"Nevertheless," said Ennasuite, "the fidelity of her love was the cause of her death; for her heart was so constant and so true, that she could not bear to be so villanously deceived."

"Her jealousy hindered her reason from acting," re-

turned Simontault ; “and as she believed the evil of which her lover was not guilty, her death was not voluntary, for she could not help dying ; but her lover owned he had done wrong, and died voluntarily.”

“Be it as you please,” said Nomerfide ; “but at all events the love must be great that causes such mortal sorrow.”

“Don’t be afraid,” said Hircan ; “you will not die of such a fever.”

“No more than you will kill yourself on being conscious of having done wrong,” she retorted.

Parlamente, who did not know but that the dispute was at her expense, said, laughing, “It is enough that two died for love, without two others fighting for the same cause. There is the last vesper-bell to separate you, whether you like or not.”

At these words the company rose to hear vespers. They did not forget in their prayers the souls of the true lovers, for whom the monks willingly said a *De Profundis*. During supper nothing was talked of but Madame du Verger. After amusing themselves a little together they retired to their respective chambers, and so ended the seventh day.

EIGHTH DAY.

THE morning being come, they inquired how their bridge was getting on, and found that it might be completed in two or three days. This was not welcome news for some of the company, who would have been glad if the work had lasted longer, in order to protract the pleasure they enjoyed from so agreeable a mode of life. Seeing, then, that they had not more than two or three days left, they resolved to employ them well, and begged Madame Oisille to give them spiritual provender as was her wont. This she did, but detained them longer than usual, because she wished to finish the chronicle of St John ; and so well did she acquit herself of the task, that it seemed that the Holy Spirit, full of love and sweetness, spoke by her mouth. Warmed by that sacred fire they went to hear high mass. After dinner they talked of the past day, and doubted if the present one would be so well filled. They retired to their several chambers for reflection, until it was time to go to the meeting place, where they found the monks already stationed. When they were all seated, the question was asked who should begin. "As you have done me the honour," said Saffredent, "to make me begin two days, methinks it would be unjust to the ladies if any of them did not also begin two."

"In that case," said Oisille, "we must either remain here a long while, or one of us ladies, or one of you gentlemen, would have to go without his or her day."

"For my part," said Dagoucin, "had I been chosen, I would have ceded my place to Saffredent."

“ And I mine to Parlamente,” said Nomerfide ; “ for I am so accustomed to serve that I know not how to command.”

The company agreed to this, and Parlamente began thus : “ Such good and wise tales have been told on the past days, ladies, that I should recommend our employing this one in relating the greatest follies we can think of, the same being really true. To set you going, then, I will begin in that way.”

NOVEL LXXI.

A woman at the point of death flew into such a violent passion at seeing her husband kiss her servant that she recovered.

THERE was at Amboise a saddler named Brimbau-dier, who worked for the Queen of Navarre. It was enough to see the man's red nose to be assured that he was more a servant to Bacchus than to Diana. He had married a worthy woman, with whom he was very well satisfied, and who managed his children and his household with great discretion. One day he was told that his good wife was very ill, at which he was greatly afflicted. He went home with speed, and found her so far gone that she had more need of a confessor than of a doctor, whereat he made the most doleful lamentations that ever were heard ; but to report them properly one ought to speak thick like him ; but it would be better still to paint one's face. After he had rendered her all the good offices he could, she asked for the cross, which was brought her. The good man, seeing this, threw

himself on a bed howling and crying, and ejaculating, with his thick tongue, "O Lord, I am losing my poor wife. Was there ever such a misfortune? What shall I do?" and so forth. At last, there being no one in the room but a young servant, rather a good-looking girl, he called her to him in a faint voice, and said, "I am dying, my dear, and worse than if I was dead all out, to see your mistress dying. I know not what to say or do, only that I look for help to you, and beg you to take care of my house and my children. Take the keys that hang at my side; do everything in the house for the best, for I am not in a condition to attend to such things."

The poor girl pitied and tried to comfort him, begging him not to be so cast down, lest besides losing her mistress she should lose her good master also. "It can't be, my dear," said he, "for I am dying. See how cold my face is; put your cheeks to mine to warm them." As she did so he put his hand on her bosom, whereat she offered to make some difficulty, but he begged her not to be alarmed, for they must by all means see each other more closely. Thereupon he laid hold of her, and threw her on the bed. His wife, who was left alone with the cross and the holy water, and who had not spoken for two days, began to cry out, as well as her feeble voice enabled her, "Ah! ah! ah! I am not dead yet!" And threatening them with her hand, she repeated, "Wicked wretches, I am not dead yet!"

The husband and the servant jumped up instantly, but the sick woman was so enraged with them that her anger consumed the catarrhal humour that hindered her from speaking, so that she poured out upon them all the abuse she could think of. From that moment she be-

gan to mend ; but her husband had often to endure her reproaches for the little love he had shown for her.*

You see, ladies, how hypocritical men are, and how little is needed to console them for the loss of their wives.

“How do you know,” said Hircan, “but he had heard it was the best remedy for his wife’s case? Not being able to cure her by his care and kind offices, he wished to try if the contrary would not produce the desired effect. The experiment was a happy one ; and I am astonished that, being a woman as you are, you have so frankly portrayed the spirit of your sex, who do for spite what they cannot be brought to do by kindness.”

“Unquestionably, such provocation as that,” said Longarine, “would make me rise not only from my bed but from my grave.”

“What harm did he do her in consoling himself, since he thought she was dead?” said Saffredent. “Do we not know that marriage binds only as long as life lasts, and that death gives a man back his liberty?”

“Death releases a man from the obligation of his oath,” said Oisille ; “but a good heart never thinks itself dispensed from the obligation of loving. It was making great haste to console himself not to be able to wait until his wife had expired.”

“What seems strangest to me,” said Nomerfide, “is that having death and the cross before his eyes, those two objects were not capable of hindering him from offending God.”

“That is a fine idea,” said Simontault. “So, then,

* This novel has been imitated by Noel du Fail de la Hérissaye in his *Contes d'Eutrapel*, ch. v.

you would not be shocked at a naughty thing, providing it were done out of sight of the church and the cemetery?"

"Make game of me as much as you will," replied Nomerfide, "but by your leave I maintain that the contemplation of death is enough to chill the heart, however young and fiery it may be."

"I should think as you do," said Dagoucin, "had I not heard to the contrary from a princess."

"That is as much as to say that she told you some tale to that effect," said Parlamente. "Such being the case, let us hear it."

Dagoucin began thus.

NOVEL LXXII.

Continual repentance of a nun who had lost her virginity without violence and without love.

IN one of the best towns of France after Paris there was a hospital richly endowed—that is to say, with a prioress and fifteen or sixteen nuns, and a prior with seven or eight monks, who lived opposite in another building. The latter performed service every day, and the nuns contented themselves with saying their pater-nosters and the hours of Our Lady, because they had enough to do in attending the sick. One day there died a poor man, about whom all the nuns were assembled. After administering all the remedies for his bodily health, they sent for one of their monks to confess him. Then, seeing that he was sinking, they gave him extreme unction, and shortly afterwards he lost his speech. But as

he was a long time dying, and it was thought he could still hear, each of the nuns busied herself in saying to him the best things she could. This continued so long that at last they grew tired, and, as it was night and late, they went to bed one after the other. One of the youngest alone remained to lay out the body, with a monk of whom she stood in more awe than of the prior or any other, on account of his great austerity both in life and in conversation. After these two had shouted three hours loud and long into the poor man's ear, they were sure he had breathed his last, and they laid him out.

Whilst performing this last act of charity, the monk began to talk of the wretchedness of life and the blessedness of death ; and half the night was spent in this pious discourse. The poor girl listened with great attention, and gazed at him with tears in her eyes. This gave him so much pleasure that, whilst speaking of the life to come, he began to embrace her as if he would fain have carried her in his arms straightway to Paradise ; she listening to him always with the same rapt spirit, and not venturing to gainsay one whom she believed to be the most devout man in the convent. The wicked monk seeing this, and talking always of God, accomplished the work which the devil had suddenly put in their hearts (for previously there had been no question of this), assuring her that a secret sin met with impunity before God ; that two persons who have no ties cannot sin in that way, provided no scandal comes of it, and to avoid any she was to be careful not to confess to anyone but himself.

They separated at last, and as she passed through a chapel dedicated to Our Lady, she wished to offer her orison as usual ; but when she came to utter the words *Virgin Mary*, she recollected that she had lost her vir-

ginity without violence and without love, but through a stupid fear, and she burst into such a violent fit of tears that it seemed as if her heart would break. The monk, who heard her sobs from a distance, suspected her conversion, and was afraid he should not again enjoy the same pleasure. To prevent that untoward contingency, he went up to her as she lay prostrate before the image, reproved her sharply, and told her if her conscience reproached her at all, she might confess to him and not repeat the act if she did not think proper, for she was free either to do it or not without sin. The silly nun, thinking to expiate her sin, confessed to the monk, and all the penance he imposed on her was to swear that it was no sin in her to love, and that some holy water would be sufficient to wash out so trifling a peccadillo.

She believed him rather than God, and relapsed some time after. Finally she became pregnant, and her remorse was so great that she entreated the prioress to have that monk expelled, for she knew he was so crafty that he would not fail to seduce her. The prioress and the prior, who agreed together, treated her with contempt, and told her she was big enough to defend herself against a man, and that he of whom she spoke was a most excellent man. Urged at last by her remorse, she earnestly implored their leave to go to Rome, where she believed she should recover her virginity by confessing her sin at the Pope's feet. The prior and the prioress very willingly granted her request, liking better she should be a pilgrim contrary to the rule of her order than cloistered with the scruples she had. Fearing, too, lest in a fit of despair she should reveal the sort of life that was led there, they gave her money for her journey.

Now God so ordered it that the nun arrived in Lyon at the time when the Duchess of Alençon, who was after-

wards Queen of Navarre, was secretly performing a no-vaine in the church of St. John with some of her women. One evening after vespers, when that princess was kneeling before the crucifix, she heard some one going up the steps, and perceiving by the light of the lamp that it was a nun, the duchess withdrew to the corner of the altar to hear her devotions. The nun, thinking herself alone, knelt down, and, beating her breast, began to weep most piteously, crying constantly, "Alas, my God ! have pity on this poor sinner !" The duchess, wishing to know what was the matter, went up to her, and said, "What is the matter, my dear ? Whence come you, and who brought you here ?"

The poor nun, who did not know her, replied, "Alas, my dear ! my misfortune is so great that I have recourse only to God, whom I beseech, with all my heart, to enable me to speak to Madame d'Alençon, for I can relate my misfortune to no one but her, being assured that if there be a remedy for it she will not fail to find it."

"My dear," said the duchess, "you may speak to me as you would to her, for I am a very great friend of hers."

"Pardon me," said the nun ; "none but herself shall ever know my secret."

The duchess then told her she might speak out, for she had found the person she wanted. The poor woman then fell at her feet, and after many tears and cries related her whole story. The duchess consoled her so well that, without weakening her repentance, she sent her back to the priory with letters to the bishop of the place, ordering him to have that scandalous monk expelled.

I had this story from the duchess herself, and you may see from it that Nomerfide's recipe is not good for all sorts of people, since this pair, who were touching and

laying out a dead body, were not the more chaste for all that.*

"Here was an invention," said Hircan, "of which I do not suppose anyone ever availed himself before : to talk of death and perform the actions of life."

"Sinning is not an action of life," observed Oisille, "for we know that sin produces death."

"Rely upon it," said Saffredent, "those poor people did not think of that point of theology. But as Lot's daughter made their father drunk in hopes of perpetuating the human race, so these good people wished to repair what death had spoiled, and to make a new body to replace that which death had taken away. So I see no harm in the matter except the tears of the poor nun, who wept without ceasing, and always returned to the cause of her tears."

"I have known many like her," said Hircan, "weeping for the sin, and at the same time laughing over the pleasure."

"I believe I know the persons to whom you allude," said Parlamente. "They have laughed long enough, methinks, to begin to cry."

"Say no more," said Hircan ; "the tragedy which began with laughter is not yet ended."

"To change the subject, then," rejoined Parlamente, "it strikes me that Dagoucin has not complied with the rule we laid down, which was to tell only laughable tales, whereas his is too piteous."

"You said," replied Dagoucin, "that we should relate only follies, and it seems to me I have not been unsuccessful in that way. But that we may hear a more agreeable one, I give my voice to Nomerfide, hoping that she will repair my fault."

* This novel is wanting in the first edition of the *Heptameron*.

“I have a tale ready,” said Nomerfide, “which is worthy to follow yours, for it is about a monk and a dead body. Hearken, then, if you please.”*

* “Here end the tales and novels of the late Queen of Navarre, which is all that can be recovered of them.”—*Edition of 1559, by Gruget.*

THE END.

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The Heptameron

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HERMES TRISMEGISTUS

Liber Hermetis

Translated by

Robert Zoller

Edited by

Robert Hand

Project Hindsight

Latin Track

Volume II

The Golden Hind Press

The following is a translation by Robert Zoller of *Liber Hermetis Trismegisti*, from *Abhandlungen der Bayerischen Akademie der Wissenschaften*, (Neue Folge) 12, 1936. "Neue astrologisches texte des Hermes Trismegistos" von Wilhelm Gundel.

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Introduction to *Liber Hermetis*

by

Robert Hand

The *Liber Hermetis* is among the most significant works that we expect to produce from Project Hindsight, for it contains some of the oldest surviving material on horoscopic astrology. See Robert Zoller's **introduction** for a clear and lucid account of the dating and origins of the *Liber Hermetis*. There is little that I can add to it. However, in this introduction I wish to lay out some of the difficulties that this work presents and also the splendid opportunity that it points to.

The basic difficulty that Robert Zoller and your editor have had in dealing with this work is that it is a Latin translation from a Greek source. Zoller's introduction discusses the matter of what kind of Latin was used and what that tells us about the age of the translation. But one of the main difficulties with this work is that it seems to have been translated by someone for whom Greek, or at least Greek astrological terminology, was more familiar than Latin. Technical Greek astrological terms were routinely translated very literally into Latin, often using words which anyone familiar with ordinary Latin, Medieval or Classical, would read quite differently from the way which the translator intended.

There is one particularly humorous example of this. In the second decan of Sagittarius occurs the following:

"... *habens faciem investigatoris corpus vero hominis.*"

The literal and obvious translation of this passage is "... having the face of an *investigator* and the body of a man." Is an FBI agent's face not human?

We had to work backward from the literal roots of the Latin '*investigator*.' It /pomes from a root meaning 'to track', a root that also appears in the English word 'vestige.' This led us to the possibility that we were dealing with an animal of some kind, especially since many of the decanic images have animal faces. An early thought was that we might be dealing with something like a bloodhound. However, continuing to work backward we realized that the Greek root that we sought, corresponding to '*vestigia*,' was '*ichnos*.' Scanning the Greek lexicon, just above '*ichnos*' was the word '*ichneumon*' or 'tracker.' This is an Egyptian weasel that eats crocodile eggs. This seems to be the

sought for animal.

That is typical of the translation difficulty, the translation of Greek astrological words literally into Latin. Now this is not so different from our method of translation, but we have explanatory footnotes giving the logic of our translation and the original language where necessary. Ancient writers did not do this. We have had some assistance in this from the editor's notes by Gundel, but more work needs to be done.

Fundamentally the problem is this. We will not know exactly what many passages in the *Liber Hermetis* mean until we have found very close corresponding usages of words in Greek. We have already begun to do this, but the process is not complete. Therefore, this translation is, more than most of our works, a preliminary translation. This should not be regarded as a reflection on our translator. Robert Zoller has done an admirable job of slogging through some nearly impenetrable Latin and making it as clear as possible given what we know at this time. In particular we should like to warn the reader that chapters IV - XII, mostly quite short, suffer from this difficulty.

Both Robert Zoller and myself have made hypotheses about the meanings of passages that we may have to revise in the future. If the English seems unclear at times, so was the Latin. However, most of these passages correspond to other works in Greek. We expect at some date in the near future to revise these passages so that they make better sense. Remember, this is an *ongoing* translation project.

However, having said this, is there any point in you, the reader, trying to make any sense out of this work as it is now. The answer is most certainly yes. This book, as Zoller points out in his introduction, gives every evidence of being a compilation of essays and short works from a variety of sources. The various chapters stand alone as short works on some aspect of ancient astrology. Many of these are quite clear and anyone reading them can derive useful information. Other passages which are less clear, are unclear only because they discuss techniques with which we are unfamiliar. For example, the chapters use several kinds of profections, and while many modern astrologers have some familiarity with profections, the complexity of the usage of these in the *Liber Hermetis* is quite beyond anything that we are accustomed to. Return charts (revolutions) are also extensively exploited and in ways with which many of us are not familiar. Siderealists of the Fagan-Allen school will no doubt note something like an lunar returns. We also see Sun-Moon phase returns clearly described (see chapter XI).

And of course, among the most interesting items in the entire book, and also probably some of the oldest, are the descriptions of the decans and their images. Decanic images are found throughout the history of astrology, all the way up into the Renaissance. Some later image systems have been derived from Hindu sources, but the *Liber Hermetis* may contain the oldest system. After all, the use of decanic star images was one of the major inventions and features of Egyptian astrology. One would expect the oldest version of it to come from an Egyptian source. Images such as these associated with the decans, others elsewhere with the signs, lunar mansions and even the planets were once very prominent parts of the astrological tradition. The concept has enjoyed something of a rebirth with the Sabian Symbols and other modern degree symbol systems. Such images enable us to bypass the logical, rational intellect and its reliance on verbalizations and get directly to the heart of symbolism. The discovery of ancient image systems could be a major part of the rediscovery of our tradition.

In Part II of this translation the reader will also see some of the most extensive material available to us from anywhere in the ancient literature about the meanings of individual degrees and fixed stars. So bear with us. We believe that the difficulties of this text are more than outweighed by the new discoveries that await the careful reader.

The *Liber Hermetis*, as a collection of materials from various sources, also shows us a wonderful and very real potentiality. Pingree in his article on the *Liber Hermetis* in his text of the *Yavanjataka*¹, seems at great pains to suggest that the *Liber Hermetis* is much later than dates assigned to it by others. He does so by citing works later in date than the proposed date of the *Liber Hermetis* that contain nearly identical passages. For some reason he assumes that the *Liber Hermetis* was derived from them rather than the other way around, but this is not important for the point that I want to make here. It is in fact true that passages in Vettius Valens especially parallel very closely ones in the *Liber Hermetis*. The parallel passages in the *Liber Hermetis*, Valens and others may allow us to reconstruct the complete meanings of these passages. In these works there are frequent references to a master text of ancient astrology from which all of these were derived, usually attributed to Nechepso-Petosiris. Gundel thought that the *Liber Hermetis*

¹ See page xiv, note 2, for complete citation of the Pingree work.

might be this work. This is questionable, but from all of these works we may be able to come very close to reconstructing the content of this master text. We do not pretend that there is no variation among the ancient Hellenistic astrologers, but there is much more agreement than one might have expected. The good news and bad news are the same. The contents of this "master textbook," should we be able to reconstruct it (or possibly even construct it as an integrated unit for the first time), will be very different from the astrology of Claudius Ptolemy.

Ptolemy's reputation in the ancient world caused his writings to eclipse those of other authors. This fact has been commented on by many observers. The result of this is that his peculiar subset of ancient astrology became something of a standard for all subsequent authors to follow. I say "something of a standard" because in fact Ptolemy's astrology is not workable as a practical astrology. Therefore later authors had to fill in the gaps with whatever traditions they were familiar with and then use Ptolemy as a reference point to determine whether or not these other techniques should be used. It could be argued that Ptolemy's prestige caused as much of ancient astrology to be lost as anything the Christians and Moslems did later on. This becomes especially significant when we see the astrologers of the Renaissance purging astrology of what they saw as "Arabic" inventions which were actually Greek or Egyptian. This led to the very incomplete tradition that we have today.

Ptolemy may or may not have been a practicing astrologer. But it is clear that the *Tetrabiblos* was not intended as a practical textbook. The *Tetrabiblos* in reality appears to have been a centerpiece in Ptolemy's complete system of Natural Philosophy and its chief point seems to have been to show how Ptolemy's physical system, largely Aristotelian, worked at the level of astrology, as it worked in optics, geography, harmonics, and planetary motions, all of which Ptolemy wrote about. The *Tetrabiblos* was probably written to make a point quite other than the one of demonstrating how astrology should be done. Yet it became a yardstick for evaluating all later astrological technique. We may now be in the position of being able to undo the damage that Ptolemy unintentionally may have done, and to restore the knowledge of ancient astrology, a foundation on which we may build the new astrology. While we are at it, we can also appreciate what Ptolemy really did accomplish once we stop regarding him as the paradigm of astrology.

Remotus — The literal Latin meaning of the word is 'remote.' However, parallel passages in Vettius Valens strongly suggest that, as it used in **this** text, it is **equivalent to** *'apostrophē*. This is the word that we **have** translated: as **'averse to', and 'averted' in** Paulus. It means that two planets 'have no aspect or other familiarity with each other. This non-relationship consists of inconjuncts - (that is,; quincunxes and semisextiles) between **planets** in signs that are not hearing and obeying, not like engirding, and not **antiscia or contra-antiscia**. /The contexts of *'remotus'* in the *Liber Hermetis* strongly suggest that this equation is correct. Originally we were not sure and translated *'remotus'* as **'remote.'** **However**, research in parallel **passages** in Vettius Valens showed that every occurrence of *'remotus'* in our text was paralleled by *'apostrophe'* in Valens. Therefore we have changed all occurrences of 'remote' to 'averse to' or 'averted to.'

Ingressus — This word has been consistantly translated as 'transit.' It looks like 'ingress,' but it seems to have the broader meaning of the modern word 'transit.' *'Ingressus'* appears to be a translation of the Greek *'epembasis,'* which Neugebauer seems to feel refers to the changing of chronocratorships, or planetary period rulerships, not transits. He refers to passages in Vettius Valens that, as of this writing, we have not had a chance to refer to. However, where the word occurs in Ptolemy, chiefly in Book Γ of the *Tetrabiblos*, it clearly means 'transit.' The several contexts of the word in this book also suggest 'transit,' except possibly the one passage concerning the chart in Chapter XII. On the Useful and Non-useful Days.

Specto, Aspecto and Inspecto — These are all words meaning aspect. The question is whether the translator from the Greek is or is not using them to reflect the same distinctions that appear in the Greek texts concerning *theōreō*, *epitheōreō* and *aktinobolēō* (see our editions of Paulus and Antiochus). It appears that *aspecto* and *specto* are used interchangeably. What is not clear is whether *inspecto* also simply means aspect in general. To **help** the reader judge we have noted all occurrences of the word *'inspecto'* and its various forms in the text. Robert Zoller believes that the words are being used interchangeably. Your editor is not so sure, nor is he convinced as yet of the other

opinion.

Conditio — This has been translated consistently as 'sect.'

Obsessus, Obsessiones — These words have been translated as 'obsessed' and 'obession.' Several contexts suggest that this term is equivalent to our 'besieged.' However, Robert Zoller's work in medieval astrology suggests that the equivalency might not be exact. Therefore, Zoller has chosen not to use 'besieged.' We have footnoted every occurrence of these words in the text to alert you so that you can make up your own mind on this issue.

All of the notes to this translation are those of the translator, Robert Zoller, except for those initialed '[RH]' which are by myself.

Introduction

by
Robert Zoller

Modern Western astrology is the product of the late 19th century's rescension of the art. The astrology re-introduced to the west at that time was a considerably watered down version of the art adapted to what was then believed to be the exigencies of the contemporary education and economics. The astrology practiced in the 17th century (prior to the great hiatus) was a more demanding science. This 17th century astrology, (Renaissance astrology) differs primarily from Medieval astrology in its more highly evolved mathematics and its dependence upon Greek sources (especially Ptolemy, who became available in the west in the original greek only after the mid-15th century). Medieval Western (Latin) astrology was almost entirely dependent upon translations into Latin from Arabic (a few, notably the works of Abraham ibn Ezra, were translated from Hebrew into Latin via Old French). The astrology of the *Liber Hermetis* deals with a still older astrological tradition, Hellenistic Astrology¹. In Hellenistic Astrology

¹ I am calling this tradition Hellenistic rather than Greek Astrology because appellations such as Greek, Arabic, Latin, etc, refer to the language in which the astrological documents are found, not the ethnic origin of the writers. Just as Arabic astrological works were written by Christian, Jews, and Moslems, and by Persians, Greeks, Arabs and Turks, so Greek astrological works were written by Greeks, Greek-Egyptians, Syrians, etc. Moreover, there is a tendency to hear the word "Greek" as relating to the Golden Age of Greece. It conjures up images of Solon, Plato, Aristotle and others who have relatively little to do directly with the astrological tradition. Likewise, references to the Babylonians, Egyptians and other "ancients" found in Hellenistic astrological works, such as Ptolemy's *Tetrabiblos* usually refer to the Hellenistic peoples referred to by those names. Recognition of this will avoid many confusing misconceptions. I find it convenient for our study to define the Hellenistic Period as dating from the death of Alexander the Great (332 B.C.E.) to the death of Mohammed (632 C.E.). This is a good deal longer than is often the case. I feel that the entire period, from the astrological point of view has more in common than not. The Roman conquest of Egypt in the 1st century did not abolish, but rather was absorbed by Hellenism. The rise of Christianity did not alter the Roman hold on the Mideast nor end the Hellenistic Greek culture. Only the rise of Islam produced a revolutionary change both in Middle Eastern politics and culture of

we are very near the fountainhead of the astrological tradition as we know it.

The Arabs received judicial astrology as part of the spoils of Hellenism when they established the Caliphate in the 7th century. From the end of the 7th century for the next several hundred years, (while they developed into a High Culture and the west slipped into a holy barbarism) they assimilated and elaborated the Greek scientific inheritance of late antiquity. In the process they made of themselves the most scientifically advanced culture of the day excelling in mathematics, medicine, astronomy, alchemy, philosophy and astrology.

This excellence was due to the fact that despite the destruction of the Alexandrine library, much of the learned world of the Middle East that came under Moslem control in the 7th century remained intact and the new rulers found themselves surrounded by the very learned Byzantines, equally learned Persians, mathematically advanced Indians, the philosophically minded Alexandrian Egyptians and the scientifically sophisticated Syrians. From all these cultures flowed scientific and occult knowledge of which the arabs freely availed themselves despite the fact that they were at war with most of the aforementioned peoples most of the time.

The early caliphs valued the ancient learning and were enabled as well as inclined to synthesize and assimilate the sciences of their predecessors in a way the Latin West was not able to do (nor had any desire to do following the Germanic migrations of the 3rd to 7th centuries).

Under Hellenism late antiquity was developing, due to contemporary philosophical influences, a highly philosophical, mathematical and rigorous astrology which fused the scientific and logical teachings of Aristotle with the universalist, theist tendencies of Neoplatonism, and Stoicism. To these mainstream pagan philosophical influences were added, from about 150 B.C.E. on, namely, the heady wine of Gnosticism and, in particular, of **religio-scientific Hermeticism**. All these factors contributed to the development of Arabic astrology on which foundation the edifice of Medieval western astrology was raised in the 12th century.

Just as Gnosticism (and early Christianity) was to some degree a religious free-for-all with no standard dogma and no complete

significance to astrology.

agreement upon the rituals necessary for salvation, so the astrological field in the Hellenistic Period was characterized by many teachers, many brilliant insights and techniques and plenty of differing opinions. It was as inevitable that an effort at standardization should be made in connection with the astrological field as it was in the theological field. The difference was that, while it took only two and half centuries for Church to separate the Christian lambs from the Gnostic, non-trinitarian and otherwise heretical goats; the same process in the astrological field (that is, the de-paganization and theification of astrology, i.e., the production of a vaguely religious universalism) seems to have taken approximately 600 years (100-700). The idolatrous, pagan astrology of the late antique period became acceptable to Islam (and later barely palatable to Christianity) only through the intermediate step of a philosophical astrology produced prior to Islam in the early christian centuries.

Ptolemy's *Tetrabiblos* must be seen as a part of this process. Nowhere in Ptolemy, Dorotheus, Manilius, Paulus Alexandrinus or Firmicus do we see more than a tip of the hat to pagan religion. While these authors were pagans themselves, they wrote for the most part as philosophers and were subsequently referred to as such by their later Arabic editors. Between the universalizing influence of Hellenistic philosophy, (especially in the 3rd to 6th Centuries), the depredations of Christian mobs driven by dogma (such as the one that killed Hypatia in the 4th century) and the revision of texts by the Arabic astrologers of the 8th to 10th centuries, all truly religious references were deleted from the astrological literature. The only exception to this seems to have been in Harran where the Hermetic cult survived until almost 1100 C.E. Even there, however, the pervasive Neoplatonic philosophy (which was cultivated as contemporary science by Jews, Christians, Pagans and Moslems alike) ultimately transformed the old religion into theurgy and systems of secret society initiations.

The Hermetic Tradition, like the Gnostic cults, was a serious contender for spiritual hegemony in the late antique period, especially among the learned. What is Hermeticism, who or what was Hermes, and what is its place in the history of western astrology?

Hermeticism was an early pagan Gnostic movement originating in the Hellenistic Middle East and clearly having Greek, Phoenician-Chaldaean, and ancient Egyptian origins. As a gnostic doctrine it was a path of Knowledge (as opposed to Faith) in which the adherent hoped

to gain wisdom, knowledge of God and immortality via his own efforts and by virtue of an innate divinity within him. Unlike Valentinian Gnosticism, Hermeticism had, for instance among its Sabian practitioners, an elaborate astrological ceremonial replete with songs, prostrations, orations, readings to the planets and sacrifices. As the Hermetic book entitled *Asclepius* makes clear, the Hermetic Tradition was a self-confessedly and enthusiastically magical and idolatrous tradition. It claimed to have derived from ancient Egyptian origins in the cult of Thoth.

Among the Egyptians at a very early date Thoth was a Moon God. He was still so worshipped by the Harranian Sabians as late as the end of the 10th century. This fact seems pertinent considering the central role given to the Moon and its nodes ("the Head and Tail of the Dragon") in the *Liber Hermetis*. His chief seat was at Shmun (called Hermopolis by the later Greeks). His animal totems were the ibis and the baboon. He was also a god of wisdom. In the theology of Heliopolis he becomes the Scribe of the Gods. In the Memphite theology (c 3400 B.C.E.?) he is called The Tongue of Ptah and is the earliest God of the Word we know of. It is very tempting to see in him an antecedent for the later Hebrew and Canaanite god Yahweh who is also regarded as a god of the Word. Already c 2400 B.C.E. he is represented as a god of Magic, the spoken Word, (the words of power, i.e., enchantment), he is resorted to by Isis to help reassemble the body of the god Osiris (her husband) after his dismemberment by Set. In the Pyramid texts he also maintains his role as psychopomp. It is Thoth who, like the Greek Hermes, leads the souls of the dead into the presence of the Gods. He is seen in numerous representations before Ra in the act of judging the heart of the dead prior to assigning it its place in the underworld. He was the Lord of Maat (Truth), the Measurer, the Enumerator of the Earth, the Measurer of the Earth (Geometer), Self Created and the Judge of the Two Gods (Horus and Set). His name shows up in a number of Pharaoh's names, Thutmose, for instance.

The Greeks (apparently from Plato's day) identified Hermes and Thoth. The Greek God Hermes was considered the son of the sky god Zeus and Maia, the daughter of Atlas, and was later identified by the Romans as Mercury. By both the Greeks and the Romans he was considered equivalent to the Egyptian God Thoth or Theuth (Tehuti). The Hermes of the Hermetic Tradition bore the title "Thrice Greatest." This has been explained in a number of ways:

1. The triplication of the word "greatest" is a way of expressing superlative wisdom. The Egyptian language lacked true comparison of adjectives.

2. The author of the Hermetic texts was the third Hermes: The first being equivalent to the Old Testament prophet Enoch, the second being his grandson and the third a priest in Hellenistic Egypt.

3. Hermes was identified with Hermes Trismegistus by Herodotus in his *Histories* (5th century B.C.E.)¹. Plato, in two passages², mentions an Egyptian God or divine man who was supposed to be the inventor of many things: arithmetic, algebra, geometry, astronomy, draughts, dicing, but especially of writing and the alphabet. Cicero equates Hermes (the fifth Hermes he knows of) the slayer of Argus, with Theuth the Egyptian god, in his *De Natura Deorum*, iii, 56.

4. It has been suggested that the title, "Thrice Greatest" is a spiritual honorific denoting the achieving of the "third birth." The first is the birth from the mother common to all humans; the second is the initiation into manhood or consecration to the priesthood (paralleled in Hinduism by the receipt of the Brahman's cord); the third is the spiritual birth (conferred by illumination resulting from knowledge of the Daemon). These three stages are analogous to the three degrees of initiation in the mysteries: *Katharsis* (Purification), *Myesis* (Communion), *Epopteia* (Direct/Indirect Experience of the God).

Hermes was, according to tradition, the author of from 42 (according to Clement of Alexandria) to 36,525 books³ (according to Iamblichus). Clement tells us that 36 of the 42 dealt with the philosophy of the Egyptians and that the remaining six dealt with medicine.

The *Corpus Hermeticum* (which contains the extant philosophical Hermetic writings and which was for centuries considered to be the remnant of the Books of the Egyptians, older than or as old as the Mosaic *Pentateuch*) consists of 19 treatises mostly in Greek (one being

¹ according to Eliade's *Encyclopedia of Religions*, p 287.

² *Philebus* 18B; *Phaedrus* 27 AC.

³ Note number! 365.25 = the number of days in the Solar Year.

in Latin) plus numerous fragments collected by Stobaeus (5th century) and excerpts from various patristic and classical authors.

It is now accepted that these philosophical writings *in their present form* date from 313-330 C.E. There is little doubt that they were written by a Hellenistic Egyptian, probably in Alexandria. While there are resemblances to both Judaism and Christianity to be found in these texts, such resemblances are superficial and are accounted for by other means than Jewish or Christian authorship (once believed). The works are heathen. There *is* a question as to how much of ancient Egyptian religion they represent.

In addition to the philosophical *Corpus Hermeticum*, there exists an extensive literature of Practical Hermetica consisting of alchemical, magical and astrological texts attributed to Hermes Trismegistos which academic scholars have, until recently, scrupulously avoided dealing with. Our text, the *Liber Hermetis* is generally regarded as one of these texts. David Pingree, who gives the *Liber Hermetis* a quite late date¹, says the following of the Hermetic astrological corpus:

"Of course, parts of the Hermetic astrological corpus must be dated to the early 2nd century B.C., as a papyrus of A.D. 138 (CCAG 8, 4;95) indicates that Nechepso and Petosiris 'established' their teachings upon Hermes' . . . but the *corpus* must have been constantly added to until the end of the middle ages²."

He goes on to connect the Hermetic tradition to Babylonian omen texts and cuneiform sources. Later³ he suggests the Persian Magian tribe of priests (Magusæans) who settled in Syria and Asia Minor under the Achæmenids (550-330 B.C.E.) as sharing responsibility with Berossus and his followers and the Egyptians responsible for the works of Hermes and Nechepso-Petosiris for introducing Mesopotamian celestial

¹ See below.

² Cf. *The Yavanajataka of Sphujidhvaja*, ed. & trans. & commentary by David Pingree, Cambridge: Harvard U. Press, 1978, Vol. II, p. 430. Many thanks to Rob Hand for bringing this tome to my attention.

³ p. 445, *op. cit.*

omens into Hellenistic civilization¹.

The Hermetic Astrology was seen by its practitioners as a way of achieving knowledge of the Divine². Astrology was seen as a practical scientific correlative of theology³. To understand this one must realize that in Late Antiquity the idea of the Divine was already other worldly. During the period between Alexander of Aphrodisias (c 200 B.C.E.) and Proclus (6th century C.E.) there was a great syncretism of philosophies as well as of religions. Eastern influences combined with Neoplatonic dualism which held that matter could not possibly reflect ideal perfection accurately. Thus, supernal, philosophical Truth was not to be found in sensible things, but, following Plato's exhortations, philosophers should look to the mathematical and intelligible realities which lay behind appearances. For the Stoics, for instance, this meant the Law of Reason manifesting as Fate. Astrology could be seen as leading to a knowledge of the Divine, not because the things it predicted were lofty (indeed, the behaviors depicted in the *Liber Hermetis* are often of the basest sort) but because it was felt that behind even the grossest and most hideous appearances Reason, Law and Order (*kosmos*) was to be found.

¹ This roster of Hellenistic Chaldaeans, Egyptians, Greeks, and Syrians (or Assyrians) is precisely the team responsible for the creation of astrology as we know it. The only group he left out of his account is the Neoplatonists who seem to have been the philosophers mentioned by the Syrian Iamblichus as playing a role in the invention of our astrology.

² In Firmicus Maternus' *Mathesis*, Book VII. Chapter 1, the person to whom the book is addressed, Mavortius, is exhorted to swear an oath to keep its contents secret. Firmicus' exhortation cites the Orphic mysteries, the practice of secrecy by the Pythagoreans and "our Porphyry" as precedents for enjoining secrecy on "religious matters". Mavortius is permitted to divulge this "teaching of divinity" to those who are of "pure splendor of mind" (i.e., "enlightened" or "illuminated"), of uncorrupted soul, and of "unquestionable loyalty." Robert Schmidt points out that astrotheology is explicit in Plato's *Epinomis* and the first chapter of Ptolemy's *Almagest* asserts that one reason for studying the stars is to become like them [i.e., divine].

³ Cf. *Mathesis*, Book I, chapter 6, where it is asserted that astrology encourages divine worship. The planets are asserted to be the "goads" which produce "all we experience," yet through laws and Reason we may moderate "the vices of the body." Moreover chapter 4 teaches that the heavens were divine.

Knowledge of the Reasons (*logoi*) led to the kind of superior knowledge to which the philosopher (be he Neoplatonist or Hermetic) aspired. From a knowledge of such Reasons or Laws a philosophic induction (described in the Hermetic *Pymander* as the result of meditation) led to knowledge of the One, God, the Mind of the Sovereignty, etc.

It seems from Iamblichus (died c 333 C.E.)¹, who professes to know what went on in the Hellenistic Egyptian Temples, that the practical astrological Hermetica and the Philosophical Corpus were considered to be intimately related. It is also clear from what he says that philosophers (undoubtedly Neoplatonists) had their hands in the production of both the astrological material and the philosophical Corpus. He says the following:

"For the books which are circulated under the name of Hermes contain Hermaic opinions, though they frequently employ the language of the philosophers: for they were translated from the Egyptian tongue by men who were not unskilled in philosophy. But Chæremon, and any others who have at all discussed the first causes of material natures, have unfolded the last rulers of these. And such as have written concerning the planets, the zodiac, the decans, horoscopes, and what are called powerful and leading planets, these have unfolded the particular distributions of the rulers. The particulars, also, contained in the Calendars, comprehend a certain very small part of the Hermaic arrangements. And the causes of such things as pertain to the phases or occultations of the stars or to the increments and decrements of the moon, are assigned by the Egyptians the last of all."

From this quote we also learn something about the contents of the Hermetic astrological corpus so far as Iamblichus knows (or cares to say).

There is still debate as to which of the books which survive comprise the Hermetic Astrological Corpus. Different scholars give

¹ *On the Mysteries of the Egyptians, Chaldeans and Assyrians*, trans. Thomas Taylor, London: Stuart and Watkins 1968, Section VIII, chapter 4, pp. 304-305.

different lists¹. The *Liber Hermetis Trismegisti* is thought to be one of these Hermetic astrological texts². Since the entire field of Hellenistic Astrology and Alchemy have received so little attention over the centuries, and since the number of scholars working in the field are so few, the business of unravelling which works of what authors contain fragments of surviving Hermetic astrological literature is far from complete and each generation's scholars contradict those of the immediately preceding generation³.

Over the centuries astrological authorities plagiarized each other freely and, due to the enormous prestige of the name Hermes Trismegistus, his name was often cited even when the contents of a given work might not have included truly Hermetic material. Often the text was plagiarized without mention of the name Hermes. The name "Hermetic" eventually comes to identify the tradition of astrology itself and not the author of the contents of the book bearing this appellation. Such is the case with the *Liber Hermetis*. Much of its contents are drawn from other sources which themselves contained Hermetic material. Thus, Pingree finds large sections of the *Liber Hermetis* drawn from Rhetorius, Valens and Firmicus. Yet he himself suggests that the material which looks like it comes from Firmicus may come from a source common to Firmicus and the *Liber Hermetis* (presumably from

¹ See, for instance, Mashallah's opinion below.

² Gundel clearly thought so and Thorndike, in *History of Magic and Experimental Science*, Vol.11, talks of the Hermetic texts pp 220-221. He lists the *Liber Hermetis*, a book of 15 stars, 15 stones, 15 herbs, 15 images to be engraved upon the stones (ascribed sometimes to Hermes, sometimes to Enoch. *Centiloquium hermetis* also mentioned. *Liber de revolutionibus nativitatum*, *The Golden Bough*, *The Book of the Latitude and Longitude*, *On Elections*, *Canons of the Planets*, *The Six Principles of Things*, *The Book of the Moon* (images of the 28 mansions of moon. *The Book of Venus* (also ascribed to Toz Graecus).

³ It is in this light that the heroic efforts of David Pingree must be seen. Indefatigable and immensely erudite though he be, his works and decisions cannot be seen as the final word on this extremely challenging question. His contributions are great but he is only one man attempting to unravel a knot centuries in the making. Furthermore, as an American historian of science, his interest in the material is quite different from that of the French Catholic scholar Festugière or the German Wilhelm Gundel, both of whom were classicists.

a book by Hermes?). Comparison of Firmicus' *Mathesis* with the *Liber Hermetis* supports this latter view.

Hermes is cited as a source in numerous Hellenistic astrological works in Latin and in Greek. For instance, Hermes Trismegistus is cited by Paulus Alexandrinus in connection with "crises" in his book, *Introductory Matters*¹. It is tempting to see this reference as somehow related to Chapter XV of the *Liber Hermetis* "on Climacteric Years." Firmicus also cites Hermes, Hanubis, Asclepius, Petosiris and Nechepso as the source for the *Thema Mundi* in Book III, section 1 of *Mathesis*.

The Hermetic astrological writings were edited and re-edited. In the course of time most of the originals were either lost or survived only as unrecognized fragments in the works of others. Firmicus cites "Most Powerful Mercury," Hanubis, Asclepius, Petosiris and Nechepso again in the Proem of Book Γ of *Mathesis*, along with Abram, Orfeus and Critodemus². He says the following:

"We have written down in these books all the things which Mercury and Hanubis handed down to Aesculapius; which Petosiris and Nechepso explained and Critodemus wrote, and all the others knowledgeable in this art. We have collected and edited these theories, compared different opinions, and now present them all to the Romans."

Many of the authors on whose work the Arabic astrological corpus was founded in the 8th through 10th centuries (Al-Battani, Iaphar³, Ahaydimon⁴, Albumasar⁵, Messahalla⁶, Almetus⁷, Alfraganus⁸,

¹ *Introductory Matters*, by Paulus Alexandrinus translated by Robert Schmidt, with Introduction and notes by Robert Hand, The Golden Hind Press, Berkeley Springs: 1993, p.78. This work also preserves all that survives of the *Panaretus* of Hermes.

² See p. 118 of Bram's translation of Firmicus' *Mathesis*, Noyes Press, 1975. Pingree did not overlook this quote. He just ignores it.

³ This the early 10th century astrologer Ahmet abu Ja'far who Richard Lemay believes wrote *The Liber Fructus* or *Book of Fruit* or *Centiloquium*.

⁴ Lemay tells us (in *Abu Ma'shar and Latin Aristotelianism in the 12th Century*, American University of Beirut, Publications of the Faculty of Arts and Sciences. Oriental Series, no. 38.) that Abu Ma'shar frequently cites Hermes Ahaydimon (John of Spain's translation) or Hermes post Abidemon (Hermann

of Carinthia's translation) as one of his sources.

⁵ The famous Persian astrologer Abu Ma'shar (full name: Abu Ma'shar Ja'far ibn Muhammad ibn 'Umar al-Balkhi) (b. 787. d.886 CE) is an example of Hermetic influence on Arabic astrology. His works (written in Arabic) represent a curious fusion of Sabian Hermeticism, Persian **chronology**, **Islam**, Greek Science and **Mesopotamian** astrology. He was instrumental in fostering the identification of the Antediluvian Prophet **Idris** with Enoch and Hermes. He was an extremely successful practitioner of the Art who travelled throughout the Mid East in service to numerous Indian, **Persian**, Arab, and Egyptian chiefs of state. His reputation was established in the Christian West by Peter of Abano in the 13th century in his *Conciliator Differentiarum Philosophorum et Precipue Medicorum* (Diff. 156) where he quotes the *Al-Mudsakaret* or (*Memorabilia*) of Abu Sa'id Schadsan, a student of Abu Ma'shar's who recorded his teachers answers and astrological deeds. The *Memorabilia* - which have come to be known among scholars as "*Albumasar in Sadan*" due to traditional corruptions of both men's names, is analyzed by Lynne Thorndike in *ISIS* 1954 pp 22-32.

It will suffice to say here that it is, perhaps the only example of a medieval astrological hagiography. It portrays "the master" as a nearly omniscient wise man learned not only in the techniques of all branches of the Art but also in its traditional history and aware of the contributions of His' predecessors. He is quoted, in *Albumasar in Sadan* (p. 29 of *Isis* article), that he follows Messahala's method of projecting rays and in **other** locations admits to following other methods of Messahala (Masha'allah).

⁶ Masha'allah (c 740-c 815) was the foremost of the early Arabic astrologers. He worked in Basra and, together with the Persian astrologer al-Naubakht, was selected to astrologically elect the time for the founding of the new city of Baghdad in 762 by the Caliph Al-Mansur.

⁷ **Almetus = Akhmet = Achmet = Ahmed**. He may be the early 10th century astrologer Ahmet abu Ja'far who Richard Lemay believes wrote *The Liber Fructus* also known as *Book of Fruit* also known as *Centiloquium* or he could be Ahmed ibn Yusuf. S.J. Tester, in *A History of Western Astrology*, Woodbridge, Suffolk, The Boydell Press, p. 184, tells us that Moritz Steinschneider thought that the 13th century *Commentary on the Centiloquium* attributed to **Haly**, was actually written by Ahmed ibn Yusuf. For a list of the many works by Steinschneider, see **Thorndike's History of Magic and Experimental Science**, New York: Columbia University Press, 1923, Vol.1, pp. xxxvi, xxxvii. See also Thorndike, Vol. II, *op. cit.* pp. 291-293 regarding **Achmet's** possible identity.

Thebit¹, Dorotheus², Alkindi³, Almansor⁴, Hali⁵, Alboali⁶) relied

⁸ Alfraganus, aka Al-Farghani, 9th cent. Turkish Christian astronomer. Full name: abu-al-'Abbas Ahmad al-Farghani. Summarized Ptolemy's *Almagest*.

¹ Thabit ben Qurra, or Thebit ibn Korra, or Thibet Ben Qurrah (836-901), a 10th century exponent of the Hermetic Tradition and perhaps the most advanced mathematician and astronomer of his day, his people, the Harranian Sabians, were "the inheritors of Classical Heathenism," that is, who continued the classical philosophical polytheistic religion. He was author of numerous books on astronomy and at least one on meteorological astrology. He is known best for his mistaken Theory of the Trepidation of the Equinoxes.

² Though he wrote in Arabic, Dorotheus of Sidon was not an Arab. He was a Hellenized Phoenician writing in the 1st century C.E. His *Pentateuch* is an important text in fixing later Islamic astrological practice.

³ Al-Kindi = full name: abu-Yusuf Ya'qub ibn-Ishaq al-Kindi (9th cent). "The philosopher of the Arabs." Teacher of abu Ma'shar. The following comes from: *Handbuch der Orientalistik*, Herausgegeben von B. Spuler unter Mitarbeit von H. Franke, J. Gonda, Hammitisch, W. Helik, B. Hrouda, H. Kähler, J.E. van Lohuizen-De Leeuw und F. Vos. Erste Abteilung: *Der Nahe und der Mitlere Osten* Herausgegeben von B. Spuler. Ergänzungsband VI, Zweiter Abschnitt: *Die Natur und Geheimwissenschaften im Islam*, Leiden/Köln, E.J. Brill 1972. *Handbuch Der Orientalistik* von M. Ullmann: *Astrologie*, pp. 371-358. Al-Kindi's tractate, *fi Mulk al-Iarab wa-kammiyatihi*, was translated by Joannis Hispalensis carrying the title *Liber individuorum superiorum in summa de significationibus super accidentia que efficiuntur in mundo*. and it was printed under the false title *Albumasar De magnis coniunctionibus: annorum revolutionibus: ac eorum projectionibus: octo continens tractatus*, Augsburg 1489 Steinschneider Europ Ubs A p. 47. Carmody Translation p. 91 f, Thorndike Notes p. 150 number 46, Lemay, *Abu Ma'shar*, p. XXXI.

Al-Kindi's K. al-Mudhal al-kabir ila 'ilm ahkam an-nuqum mss: Paris 5902 (131 foll., written 325/937); Leiden 1051 (= Cod.49 Gol.) Bodl. 565; nr. 294 (+Hydii 3); Chester Beatty 4075; 5281; Esc. 938,7 Renaud; Hamidiye 829; Krause *mathem.* p. 450.

Also wrote *de radiis stellacis*. *De Radiis* has been published in the Archives d'histoire doctrinale du Moyen Age, vol. 41, 1974 and edited by M. T. D'Alverny and F. Hudry.

Alkindi was very active in Baghdad translating Greek mathematical and philosophical works into Arabic. See also footnote 2 above.

heavily on Hermetic astrological works extant in their day.

We see from A.J. Festugière¹ that the work of establishing this tradition among the Arabs had as much to do with editing as it did with translating and transmitting the astrological teachings.

"That Mashala had at his disposal a great number of Hermetic or pseudo-Hermetic works is ascertained by a short greek extract contained in the Vatican. gr. 1052, fol. 242 (CCAG.I. pp.81-82): In the text, entitled: *The treatise of the very wise Mashalla concerning the number of the books published by each of the ancient sages as well as the contents of these books*. Mashalla says, 'I have

⁴ Almansor = al-Mansur (712?-775) second Abbasid Caliph. Full name: abu Ja'far 'Abdullah al- Mansur. Patron of science, encouraged translation of Greek and latin classics into Arabic. Moved capital to Baghdad.

See Steinschneider Europ. Uebs. Ap 63f.; Millas Traducciones p. 155 on *Almansoris iudicia seu propositiones* trans. Plato Tiburtinus in the first half of the 12th cent. trans. of Yahya ibn abi Mansur. (Almansor).

⁵ Hali Rodan, aka Abu Ali 'al-Hasan ibn al-Hasan ibn al-Haitham, otherwise known as Alhazan (987-1138). Famous scientist, mathematician and astrologer-astronomer. Wrote on Optics, Mathematics, Physics, Philosophy and Medicine. He was familiar with Euclid and Ptolemy on Optics. His work on the subject, *Optici thesaurus Alhazani*, translated by Gerard of Cremona, became very influential in European Middle Ages. Influenced Roger Bacon. First to calculate height of atmosphere. Wrote on atmospheric distortion of Sun and Moon near the horizon. Wrote a *Commentary on the Tetrabiblos of Ptolemy and the Centiloquium*.

⁶ Masha'allah's student, Abu 'Ali Al-Khayyat (c 770- 835 CE.) was known to those intimate with him as Abu 'Ali Yahya ibn Ghalib and as Isma'il ibn Muhammad. He was one of the leading astrologers of his day. He wrote an Introduction to Astrology; works on horary astrology ,political works on forms of Governments, *On The Revolution of Years of Nativities* (we would call these figures Solar Returns), a scientific work on the prism, and a work called *The Rod of Gold*. According to Holden, only his horary work, *On Questions*, and *The Judgements of Nativities* survive in arabic. The latter was translated into Latin by Plato of Tivoli in 1136; and by John of Seville in 1153. Holden has used the latter.

¹ *L'Astrologie et La Science Occulte*, Le R. P. Festugiere, O. P. Paris, Librairie LeCoffre, J. Garabalda et Cie., Editeurs, Troisieme Edition, 1950. pp. 161, 162.

determined that the ancient sages present ambiguities as to certain fundamental doctrines of astronomy and that these wisemen wrote a considerable number of books. From this it follows that the mind of him who reads them is quite confused. Therefore I have published this book in which I have brought forward the uncontested points and the best doctrines of these treatises, with the help of the books of Ptolemy and Hermes, those great sages of an infinite science, and was also assisted by books which my predecessors left as a heritage to their sons.

Those who published these books are the following: Hermes published 24 books: of these 16 are about genethliology; 5 on consultations (*peri erōtēseōn*); 2 on the degrees (*moirai*); 1 on the art of calculation (*peri logismou*). Then follows Plato, Dorotheus, Democritus, Aristotle, Antiochus (of Athens), (Vettius) Valens, Eratosthenes, Stochos (?), the Persians.

"Mashalla concludes thus (82.33), 'Such are the books which find themselves in our hands today, and on the subject of which, as I have said, I have brought forward (certain ones), in order that you may know that I have taken great care in publishing this book, which you see here as I have made it in four treatises, the synthesis of the aforementioned books¹.'"

The value of the *Liber Hermetis* is that it represents a pagan astrological text which managed somehow to slip through the censorship of the early church and the suppression of Islamic editors. It affords us a view, at least in Chapter I and possibly in some of the other chapters as well, of the kind of astrology practiced in the hellenistic egyptian temples prior to the rise of Christianity.

In my opinion, the text contains material which documents the invention of astrology as we know it by Hellenistic philosophers. The Pythagoreanizing numerology of Chapter XV is evidence of this invention. The delineations therein are based primarily on numerology and geometry. The references to planets turn out to be a cipher for numerical values.

Wilhelm Gundel published a critical edition of the *Liber Hermetis* in the journal of the Bayerische Akademie der Wissenschaften in 1936. The text comes from Harleiano Nr. 3731 British Museum. Gundel

¹ Many thanks to Michele McKee for this quote.

believed that there had been a Greek original the date of which he found difficult to ascertain. It only survives in a Latin translation. According to Gundel, the date of the Latin translation also cannot be fixed with certainty. He speculates that it is "like 4th cent. and 5th cent. Latin." Some features are Byzantine. The *terminus a quo* is the end of the fifth century. Festugière accepts Gundel's dating of the text but suggests that it is a *florilège*. He, too, thinks there was a Greek original, though itself compiled from a number of sources. Pingree, who also thinks there was a Greek original¹, wants to date the Greek after Rhetorius (whom he reckons as 7th century) because he finds sections of the *Liber Hermetis* to be translations of Rhetorius' work. He hypothesizes that the Latin text dates from the twelfth century and thinks that it shows evidence that the author knew the astrological works of the Arabs. None of these scholars doubts that some very old, even pre-Christian material is contained in the *Liber Hermetis*, certainly the first and third chapters.

Though I have only Gundel's published work to go by, my own feeling is that there may not have been a single Greek original, though the text is certainly a translation from Greek, it is a translation/compilation from numerous sources by one Latin translator working in the 6th century or, if Pingree is right about Rhetorius' date, in the 7th². My reasons for this position are as follows:

1. Though there are stylistic and vocabulary differences throughout the work, they are not localized to particular chapters nor are they consistent. For instance, both '*horoscopus*' and '*ascendens*' are used but in the later chapters, **interchangeably**. The same constructions are used throughout. Thus, I think one hand wrote the Latin.

2. There is little doubt that it is, as Festugière and Pingree point out, a compilation. Dorotheus is cited in Chapter XXI. References are made to Ptolemy, Critodemus and Valens in Chapter XVI and to Ptolemy again in Chapter XXV. Pingree sees translations of Rhetorius in

¹ Cf. *The Yavanajataka of Sphuydhuya*, ed. & trans. & commentary by David Pingree, Cambridge: Harvard U. Press, 1978, Vol.11, p. 431.

² Pingree's attribution of Rhetorius to the 7th century rests upon the presence of one horoscope, dated 601 C.E. in his work. The usual date given for Rhetorius is c 500 C.E. p. 439, *op. cit.*

Chapters XVI & XIX, of Paulus Alexandrinus in XXIV, XXVI¹, and Valens in IV-X , X Π, XXII, XXIII, XXVHJ. By the way, Pingree remarks², "One of the great values of the *Liber Hermetis* is that, especially for Valens, it frequently preserves longer passages of these authors than do the often faulty Byzantine manuscript traditions³."

3. It is not Late Medieval Latin, though there are some Byzantine (Sicilian) forms and words, e.g., *credenzeri* and *stolii navalis*, but these are 4th century or, perhaps as late as the 7th century. Though there are a number of words also found in Ecclesiastical Latin, it is not clear to me that they are not also part of the contemporary learned or semi-learned vocabulary, e.g., *cismaticos*, and *stolii navalis*.

4. There is no mention of Arabic authors. If the *Liber Hermetis* were a 12th century product Abu Ma'shar, Messahalla and others would surely show up. The author knows only Hellenistic authors.

5. The author is certainly not Christian, still less Jewish or Moslem. Polytheism and magic abound in this text. While there is a morality evinced and there is judgment of the perversity of the age, there is nothing to suggest that the author is not a Pagan Neoplatonist or a Pessimistic Heathen Gnostic. Indeed, some of the sexual practices referred to sound remarkably like those reportedly engaged in by certain left-hand Tantric Sects of India.

¹ Comparison of the Paulus material with the *Liber Hermetis* suggests a common source rather than a translation.

² Pingree, *op. cit.* p.433.

³ Pingree asserts that the *Liber Hermetis* is a compilation of the translations of the works of Rhetorius, Valens, Paulus Alexandrinus, Dorotheus, and, possibly, Firmicus. He admits that it is equally possible that the Firmicus sections come from a text that both the author of the *Liber Hermetis* and Firmicus used. Gundel and Festugière had a different opinion. They saw it the other way around. The text was of one piece and the source of the writings of the above mentioned authors. The issue is not yet settled, in my opinion, in spite of Pingree's immense erudition and daunting experience, especially as he points out on page 444 of the work cited that the Valens we have is in "mutilated state."

6. The astrological techniques evidenced are Hellenistic, not Medieval Arabic. There is plenty of Greek used but no Arabic. Pingree's remark that the Latin text was produced by someone who knew the Arabic astrological methods makes sense only if, by this, he refers to the authors on which the Arabic astrology was based, namely Dorotheus, Valens, Ptolemy and Hermes. All these authors are cited in the *Liber Hermetis*. The *Liber Hermetis*, moreover, teaches the use of multiple house systems (cast from the Horoscope, Sun, Moon, or Part of Fortune). Apart from Manilius and Valens, who Gundel claims also relied on Hermetic material common to the *Liber Hermetis*, I know of no other ancient western source for this teaching. Yet it seems to have been exported to India at the latest by about 500 C.E., for it shows up in Indian Astrology, i.e., in Varahamihira¹ and in Sphuydhuya². In the mean time, however, the practice is apparently forgotten in the West by the time of Messahallah and Abu Ma'shar (8th and 9th centuries). It was re-introduced into Western Astrology in the 20th century, possibly from Indian influences, in the astrology of the German School.

7. The dating of the *Liber Hermetis* as a very old text rests on the analysis of the age of the Star Catalogues in Chapters III & XXV. Pingree cannot ascribe authorship of these chapters to any known source³. Pingree accepts Gundel's dating of Chapter III (130-60 B.C.E.)⁴ but not the dating of Chapter XXV which he prefers to date at 480 C.E. The star positions in Chapter XXV are confused and may deserve yet another look. My suggested date for the *Liber Hermetis* is not affected by Pingree's objections to Gundel's handling of this chapter.

Who was the Latin translator/compiler? We do not know. Pingree probably places this text as late as he does, in part, because he knows that from the 7th century on there were few in Western Europe who could translate Greek or calculate well enough to practice astrology,

¹ Varahamihira's *Brihat Jataka* by Pandita Bhushana V. Subrahmanaya Shastri, Gandhingar, Bangalore: Sadhana Press, 1971. passim.

² Pingree, *op. cit.*, p. 65.

³ He is silent on chapters 2, 3, 21, 25, 29, 30, 35.

⁴ Pingree, *op. cit.*, p. 432.

while in the Greek speaking Eastern Roman Empire there would have been no need to translate the various Greek texts of which it is composed. I suggest that the Latin translator was one of the last generation of Latin philosophers in the West (possibly in Africa where both Greek and Latin continued until the arrival of Islam and where translation of Greek texts flourished) during the century that saw Boethius (?480-524?) executed. The public who read and preserved the book were the same people who read and preserved Firmicus Maternus and Martianus Capella, i.e., the very restricted clerical esoterici who perpetuated the Hermetic Tradition in the West until it was renewed in the 11th century in Sicily and France.

What is Hermetic about the *Liber Hermetis*? All scholars agree that Hermetic astrology, emanating from Hellenistic Egypt, was characterized by the iatromathematical (i.e., astrological medical) use of the decans. The first chapter of this work contains such material. Pingree, Festugière and Gundel point to the similarity of the first chapter with the so-called *Sacred Book of Asclepius*, an Hermetic text which also deals with the same subject. But in addition to this, the historical reality of an Hermetic astrological Corpus is doubted by few modern scholars. Such an *Urquelle* may even be close to the source of the astrological tradition itself as we know it. Apart from the first chapter of the main body of the *Liber Hermetis* deals with three out of the five categories of things mentioned by Iamblichus as characteristic of Hermetic Astrology. Only Calendrics and the Phases and Occultations of the Stars are left out. Again, the chapters identified by Pingree as similar to Firmicus' *Mathesis* must be regarded as Hermetic as Firmicus himself says in Book IV of his work that he got his material from "Most Powerful Mercury," i.e., Hermes Trismegistus.

The text presents some difficulties which it is best to alert the reader of in advance. There is a decidedly Gnostic influence in this text evidenced, to my mind, by at least two features: first, the presence in the first chapter's decan list of names of obviously Semitic derivation, Hebrew, or Syriac. This feature is not unique to the *Liber Hermetis*, Gundel has indicated much of the history, evolution and provenance of

the decans and decan names in his *Dekane und Dekansterbilder*¹. They are similar to names met with in specifically Gnostic literature². Secondly, the author seems either to have had a particularly base clientele or a rather harsh view of life or both. The sexual practices described in this text as well as the perfidy and level of violence which he depicts are a possible reason why the *Liber Hermetis* has remained a text known only to specialist scholars until now.

Some of the descriptions of the 36 decans in the first chapter are obscure. It appears that the latin translator did not understand what the original depicted.

The astrology described herein is natal astrology. If Gundel and Festugière are right about the date of the overall text, this is an earlier example of natal astrology than usually reckoned to be the case. Moreover, it is an astrology for a middle class of well-to-do clientele, not for chiefs of state.

Features of this astrology are not commonly found in "scientific" astrology such as Ptolemy's *Tetrabiblos*. For example there is numerology in Chapter XV. The Moon's Nodes and the Moon itself play a bigger role in the *Liber Hermetis* than in modern astrology. The Moon's nodes are said to be important for longevity, for instance. The

¹ Cf. Wilhelm Gundel, *Dekane und Dekansterbilder*, Darmstadt: Wissenschaftliche Buchgesellschaft, 1969, pp. 49-81. Gundel's work is comprehensive and authoritative. He shows the magical origin of Decani and their images and symbols (p. 67, Agrippa mentioned). Also note pp. 68-69. He shows the development of the names of the decans from names indicating divisions of the sky to God—and Daemon—names (pp. 71-76). Their relation to Jewish-gnostic texts like the *Testamentum Solomonis* is discussed (p. 60). He connects them to the Ophite tradition through Origen's statements (p. 62).

² See *Fragments of a Faith Forgotten*, G.R.S. Mead, University Books, New Hyde, NY, [n.d.] p. 539 says decans are subordinate powers under a *Ieou* (there's one of these for each of 13 aeons. In *Pistis Sophia*, by Mead, University Books, Secaucus N.J. 1974. p. 265-267, list of "Rulers of Twelve Dungeons". In same book, p. 296-302 twelve aeons, some having the same names as in the *Liber Hermetis*. Cf. *The Nag Hammadi Library in English*, ed. Robinson, NY: Harper and Row, 1977. On pp. 104-106, *The Apocryphon of John*, mentions the 7 bodies of the archons and the faces of Yaltabaoth contain some of the same names. In *eo. loco*, pp. 201-203, of *The Gospel of the Egyptians*, gives some similar names. p. 381, Zostrianos (III.1), also has some similar names.

Moon's transits are used for indicating the nature of an illness. This astrology emphasizes the ascendant, even to the point of delineating things for which the modern astrologer would use other houses and house cusps. For instance, in chapter XXX, "On Brothers," the author delineates the number of brothers by the number of signs or stars between the ascendant and the lord of the triplicity of the ascendant.

Regarding the evolution of the theory of the houses¹, the *Liber Hermetis* has some interesting things to say. This text seems to show a transitional phase where the word "house" is used as well as "place." Gundel, who believes the text to contain ancient Egyptian Temple astrology, has much to say in his apparatus regarding the evolution of the houses. While he is by no means sympathetic toward astrology, he makes some interesting observations on the basis of the *Liber Hermetis* and other early astrological texts. The teaching of the *Liber Hermetis* shows evidence of some very old usages concerning the subject of houses. He suggests that the doctrine of the houses evolved from a very old emphasis on the quadrants defined by the cardinal points. At this initial stage, the position of the planets in the quadrants somehow barely enabled the astrologers to arrive at delineations, he says, only after difficult calculations. He seems to think that the diurnal (or clock-wise) motion of the sky, suggested itself as the proper order of life, symbolically represented by the Sun's passage above the earth. It was eventually realized that this approach was inefficient. The next stage was that which combined the quadrants and the cardines. But this stage necessitated the intermediary stage of dividing the quadrants in two by means of 45 degree sections. This gave rise to the clock-wise "*Octatropus*." He sees survivals of this in Serapion who assigns the horoscope itself the middle of the first part of life. But Serapion is already using a *Dodekatropos* or Twelve House System which is counted anti-clockwise. Presumably, his peculiar allotment of the horoscope to the middle of the first part of life is a survival of the clock-wise "*Octatropus*" in which the condition of the native just before birth was represented by the point 45 degrees below the horoscope in the northeast of the chart while the end of the first period of life would be 45 degrees above the horoscope in the southeast. In Serapion, he

¹ Thanks to Hal von Hofe for providing me with a translation of Gundel's Chapter 14 on which what follows on Gundel's theory of the evolution of the houses comes.

says, the horoscope itself, as already mentioned, represents the middle of the first part of life. The 12th house, which holds the planets and stars which were below the horizon just before birth, shows the fate of the child just prior to birth. The 2nd house, its fate during the last years of the first period of life. The M.C. represents, for Serapion, the middle period of life, while the 9th and the 11th show the periods immediately before and after this respectively. The western horizon shows the old age and the 8th the end of old age. The 6th house the beginning of old age. The I.C. shows the death. The 5th house the fate after death.

Gundel attributes the clockwise *Dodekatropos*, which he speculates antedated our present usage, to Hermes. He sees evidence of it in the *Liber Hermetis*, chapter XXX "On Brothers," where planets above the horizon are used for determining the number of surviving brothers and those below the horizon for those who have died. His argument is creative and seems novel to me, but it must be said that Gundel recognized that the text presents the reader with new material which must be as rationally as possibly explained and assimilated.

The modern counter-clockwise *Dodekatropos* (Chapters XV and XXVI) as well as the even twelvefold division of the ecliptic he attributes to "the textbook bearing the name Hermes Trismegistus" which he believes Nechepso-Petosiris and others used after it had already gone through certain revisions. After these, it was used by Serapion, Kritodemus, Antiochus and Manilius. Despite Ptolemy's opposition (he would not admit that planets below the horizon have any influence), it survives to this day. I have already mentioned above, that we also find houses cast in the *Liber Hermetis* from the Sun, Moon and Part of Fortune.

In chapter 14 of the apparatus, Gundel points to the Egyptian contribution to the formation of the Hermetic Astrology by saying,

"From the many layers and superimpositions of the Hermetic doctrine on the centers¹ and the twelve stations of the invisible ninth heaven² the following belief forms of the old star-religion can be deduced: 1. The division of the body of the goddess of the heavens into different abodes or of heavenly space into certain

¹ The Eastern and Western Horizons and the M.C./I.C. Axis.

² The ideal twelve-fold house division.

temenoi, also called *athla* or *templa*. To this belong the divisions of the visible heavens into variously great and variously many regions'. We find such regional divisions already in the grave of *Senmut* from the time of Queen Hatshepsut (15th century B.C.E.), and we then have them in the division of the heaven into 36 districts and meet them in the various regional divisions of oriental and Etruscan skywatchers and augurs.

"2. The second constituent is the firm attribution of the visible segments of heaven to certain divinities, for example to Hapi, Horus, Isis, Osiris, Duamutef, Setech or in the later hellenistic coordination to the great Olympian gods, who give over their ruling rights as divinities to the planets and occasionally to other star-gods, the so-called *titelae*, in hellenistic astrology. Next to the conventional texts of oracular astrology Egyptian texts of the stellar religion have preserved these compromise forms up into the second half of the time of the Roman Caesars. In a demotic astrological textbook we find a completely different set of names for the houses, namely the house of Wly, the house of Death, the house of Sait, and then a house of Ser, a house of Si, and of Spsit are mentioned. Hippolytus and the *Pistis Sophia* name yet other *Toparchoi* and *Prosteioi*z.

"3. The particular stellar deity who inhabits these districts exerts special influence. If a friendly or an inimical stellar deity stands in relationship to him the particular rays emanating from this district are modified for good or ill. These explications become more colorful the more combinations are formed by the proximity of other stellar deities and by the aspects."

Certain practices common to Medieval Astrology and Ancient but poorly elucidated in texts of those eras are more fully set forth in the *Liber Hermetis*, e.g., in Chapter XIX we see how the terms were used in delineating the kind of parents the native had. In Chapter XX we see how the Parts of the Father and Mother were used and the author takes

¹ *liturgi, decani, novenaria, duodecimae, termini, monomoiria, etc.*

² Edition of the Papyri of the kingly Museums Berlin, Demot. Pap. 9345 A. The guardians, their symbols and their secrets, so often mentioned by the *Pistis Sophia*, certainly contain astromythic and astromagical doctrines. Cf. *Pistis Sophia*, ed. Schmidt 2.A. 1925 in the index s.v. guardians and φυλακεσ.

the concept of derived houses further than in modern astrology. In Chapter XXI we learn how to tell to which parent the fourth house relates. In Chapter XXV we learn what the names of the Hellenistic constellations were. It should also be pointed out that this astrology relies more heavily on sect (called "condicio" in the Latin) than in any other ancient or medieval text I am familiar with. The reader will be happy to see the subject dealt with more than in Ptolemy.

A distinction is occasionally made in the *Liber Hermetis* between astrologers and astronomers (e.g., chapter XXVI). It is generally asserted that such a distinction is fairly modern. Whatever the date of the *Liber Hermetis* this distinction seems to be older than previously thought.

The *Liber Hermetis*, especially in Chapters I, III, XXV, raises an important side issue relating to the history of ideas which may shed light on some scholars' displeasure at Gundel's dating and handling of this text. It may also suggest an answer why this text has remained relatively unknown until now. While Chapter XXV is a bit confused at times (the same constellations show up in several places), it can still be seen that, apart from judicial astrology, there is a system of stellar-religion or astrotheology set forth in the mythological symbolism employed¹.

This issue of astrotheology and its effect on the academic establishment must be understood. Gundel repeatedly asserts that the *Liber Hermetis* is the long sought occult astrological Corpus of the Egyptian priest Hermes Trismegistus from which so many ancient authors borrowed; that the text represents the astrological practices of the Egyptian temples as early as the beginning of the 2nd century B.C.E. and that the ultimate origin of Hellenistic Egyptian astrology was Babylonian astrotheology². He often cites Cumont³, Boll⁴ and others

¹ That the mythological symbols of the ancients embodied allegories which were made to serve religious purposes by the priests of the ancient heathen religions cannot be doubted.

² He was so cited above, in the rather long quote from his chapter on the astrological houses.

³ e.g. p. 319 of his apparatus, in discussing the nutations of the Moon, Cumont is cited as "assuming a Chaldaean origin for this entire teaching."

to support this interpretation. Yet he is convinced that the inspiration for the *Liber Hermetis* is Egyptian¹. In his comments on the star names listed in the text, Gundel notes the presence of Greek constellation and Zodiac sign names (e.g., Hercules, Pegasus, Perseus, Aries, Libra, etc.) and representations of Egyptian extra-zodiacal constellations and images for particular individual stars considered notable by the Egyptians (e.g., Typhon, Osiris, the Ship, Anubis, etc.). In addition to these he points to a number of constellation and star names which are neither taken from traditional Greek mythology nor from Egyptian religious iconography. These (e.g., the Slave, Death, the Earth, the Marriage of the Gods, Necessity, the Daemon,

the Constellation, Measure, Diligence, etc.) he identifies as new star names invented by Hermes which were somehow associated with magical practices. We will return to this issue of an Hermetic reform of the constellations below.

First it is necessary to point out that according to the view Gundel is working with, the sky was certainly seen as the seat of divinity and as the first and ultimate dwelling place of the "risen" souls. To bedeck the heavens with symbolic representations of divine and semi-divine personages was a statement of an essentially astrological theology.

This theme has a continuous history in the western esoteric tradition, which, until the Renaissance was essentially the Hermetic Tradition. It found its way into early Kabbalistic works², the writings of the Abbot Trithemius, Agrippa's *De Occulta Philosophia* (1532), Jacques Gaffarel's *Abdita Divinae Kabbalae Mysteria* and *Unheard-of Curiosities Concerning Talismanic Magic* (1650)³ Kircher's *QZdipus Aegyptiacus* (1652-4), Dupuis' *Religion Universelle* (1795), Court de Gebelin's *Le Monde Primitif* (1773-84), Duncan's *The Religions of Profane Antiquity* (1820?). The symbolism of Freemasonry continues

⁴ p. 35 of the critical apparatus. while noting the opposition to this position by Kugler et al., he side steps their attack by pointing out that, while much needs to be done to clarify the issue the names of the constellations in the *Liber Hermetis* come from Egypt, not Babylon.

¹ p. 281 of the critical apparatus. Yet it seems that Gundel is trying to assert an ancient astrotheology be it Babylonian or Egyptian in origin.

² such as the *Sepher Yetzirah*.

³ to whom is also attributed a *Codicum cabalisticorum manuscriptorum*.

this tradition from the 17th century to the present day¹. The same concept also underlies much of the teaching of Helena Petrovna Blavatsky² and also lies behind Burgoyne's *The Light of Egypt* (San Francisco: 1889)³. As late as the 1940's we find W. B. Crow teaching this same idea⁴.

The concept of an ancient (possibly universal) astral religion, hearkens back to the Ancient Theology tradition from the Florentine Platonists of the Renaissance, who found it in the Hermetic Tradition⁵. It spread through Europe during the 15th to 17th centuries and lay behind the Pan-Egyptian theme of 16th through 19th century proto-archeology. It was this quest for lost Egyptian wisdom that led the French *savants* to accompany Napoleon's military expedition to Egypt. The expedition led to the discovery and eventual decipherment of the Rosetta Stone. This scholarly feat paradoxically resulted in the discrediting of the original occultist presuppositions which had been based largely on Kircher's misconceptions of the nature and purpose of the Egyptian hieroglyphs. In the 19th century the same concept (which, like a recalcitrant ghost, refused to be banished) manifested as Pan-Babylonianism, a movement, primarily in German archeology led by one Dr. Hugo Winkler (1863-1913).

In *A History of Astronomy*⁶, A. Pannekoek tells us the following:

"For many years Hugo Winckler's theory—so called 'Pan-Babylonianism'—had a great reputation; it proclaimed that in the earliest times, between 3000 and 2000 B.C.E., a highly developed

¹ See the writings of Albert G. Mackey and Albert Pike.

² Cf. *Isis Unveiled*, (orig. NY: 1877), 2 Vols. Pasadena: Theosophical University Press, 1976. I. 529 ff; *passim*; II, 450; *passim*. *The Secret Doctrine*, (orig. 2 Vols. London: 1888), 2 Vols. in one, Los Angeles: 1964, I. 105, *passim*; II. pp. 647-668; *passim*.

³ Burgoyne's Hermetic Brotherhood of Luxor was the ancestor of the present Church of Light.

⁴ In his "Mysteries of the Ancients" series, pamphlet # 6. *Astronomical Religion*, by W.B. Crow, London: Michael Houghton, 1942.

⁵ Cf. *The Ancient Theology*, D.P. Walker, Ithaca: Cornell University Press, 1972.

⁶ *A History of Astronomy*, by A. Pannekoek, Dover 1989, pp. 29-30.

astronomical science already existed there, based on a thorough knowledge of the celestial periods and of the shifting aspect of the constellations through the precession of the equinoxes. It set forth how this primeval world concept, bearing the character of an 'astral mythology', by asserting close connection between earthly and celestial phenomena, was the origin of all later Oriental and Greek systems of thought and determined legends, lore and customs even until modern times and in distant parts of Europe. This alluring but highly fantastic theory proved untenable when the texts were later subjected to careful study. Our present real knowledge of Babylonian astronomical science is based chiefly on the work of three Jesuit scholars, the Assyriologist J.N. Strassmaier, and the astronomers J. Epping and F.X. Kugler."

What is hot about the *Liber Hermetis* in the context of the history of ideas, is that the chapters cited above (I, III, and XXV) do embody an astral theology. It is not Babylonian, as Winkler had suggested, but rather Hellenistic Egyptian, as Kircher and earlier Hermetic *esoterici* had averred to be the case.

Gundel's suggestion that there might have been an Hermetic re-naming of parts or all of the heavens is of even more moment to astrologers and esotericists than his suggestion of an Egyptian astrotheology. Although he does not go this far, what he does say amounts to an implication of an Hellenistic Hermetic religious reform. This, too, is not without precedence in the western esoteric tradition. Witness *Revelation*, 21:1, "And I saw a new heaven and a new earth: for the first heaven had passed away . . ."

But the idea is articulated in more detail in Giordano Bruno's *Expulsion of the Triumphant Beast*¹. Bruno, let us remember, was an exponent of a return to an Hermetic Egyptian polytheism. In his "Explanatory Epistle" at the very beginning of the work, he details the process of the Hermetic Rebirth² in terms of the substitution by Jove

¹ *The Expulsion of the Triumphant Beast*, by Giordano Bruno, trans. by Arthur D. Imerti, New Brunswick: Rutgers University Press, 1964, pp. 79-88. This work was originally entitled: *Lo Spaccio de la bestia trionfante* and was written in 1584.

² Cf. *Hermetica*, trans. Walter Scott, London: Dawsons of Pall Mall, 1968, Vol. I, Libellus, I & XIII.

(whom he identifies as the Intellectual Light in each of us) systematically replacing the existing constellations (the familiar list of Greek named astronomical constellations) of the inner heaven of man with new philosophical hermetic constellations which often have names remarkably reminiscent of those in the *Liber Hermetis* which Gundel suggests were of Hermetic origin.

It would seem, therefore, that the *Liber Hermetis* as edited by Gundel, exhibited attitudes too similar to those of Winkler on the one hand and to those of the pesky Hermetic Ancient Theologers on the other to be allowed to stand unchallenged. The latter, no less than the former challenged both the Judeo-Christian and the Secular Humanist bias of the age and was accordingly buried in the nearest library.

I. On the 36 decans of the 12 signs and Their Forms and on the
Climates¹ and Faces² Which Each of the Planets have in the
Same Signs.

The 36 decans of the 12 signs, which are **noted** in the table³ are these. For in this way the planets will have divided the 12 signs and the climates and the 36 decans and likewise the decans the climates, cities and members of men. Just as the signs are of diverse forms and multiformed, so are the 36 decans. The faces, which are in the signs from the decanic transformation of the seven planets, in which these rejoice just as in their own **mansions**⁴ or houses, it will be fitting to make⁵ according to the order⁶ of the seven planets, by which the lord

¹ The climates were an early effort by the Greeks to contrive a way of locating places on the globe north of the equator. The inhabitable world north of the equator was divided into bands, usually seven, (as we see in Al-Biruni ca 1029 C.E. See sections 236-241.), which the astrologers often allotted to the planets. In Al-Biruni the northern hemisphere from 12°N 39' to 66°N 00' is so divided. Hipparchus (c 160 B.C.E.) is often credited with inventing this scheme. Eventually, the temperature and weather characteristic of each climate was associated with the term whence climate for us means weather not latitude. As used in this text, the word means region, however, as the author of this text had an imperfect understanding of the exact locations of the regions equated to the climates and in linking **these** regions to the decans, names as different "climates" a number of regions on more or less the same parallel.

² The word *facies* (face) is used as a technical term in Medieval Astrology as synonymous with *decanus*. Here a subtle difference seems implied by referring to the division of each sign into 3 *decani* and to the *facies* (face, or appearance) of a planet in each *decanus*. The "face" thus may be conceived of as the special "manifestation" of the planet in the *decanus*.

³ Not given in text.

⁴ A reference to a planetary rulership of lunar mansions or merely a synonym for "house" (i.e., a 12 fold division of the ecliptic)?

⁵ *negotiarum* (*ex negotiorum*), This verb usually means to engage in mercantile trade (ruled by Mercury).

⁶ The Chaldaean order, i.e., of relative speed, beginning from Mars.

of the hour is known¹ beginning from Aries and counting 10 degrees per each decan for the sought for planet [ruler]². I say, moreover, that the first face of Aries is [that] of Mars³, the second is the Sun's, the third is Venus', the fourth, which is the first of Taurus, is Mercury's, the second [of Taurus] is the Moon's, the third is Saturn's and the rest are successive just as it is in the disposition of the lords of the hours.

*On the first face of Aries*⁴ — The first decan of Aries has the face of Mars. Its name is *Aulathamas*. It is an armed sign, upright, walking, having the likeness of a man⁵, standing on feet like claws⁶, holding above his head a double sided battle axe with both hands. This rules the climate of Ocean⁷.

On the second face of Aries — The second decan has the face of the Sun. Its name is *Sabaoth*. It has a two headed face and a lotus of the kings⁸ open on its head. In the compass of the lotus there are stars of the splendor of gold. He has also in his right hand a water jug which is called life, in his left a scepter the extremity of which is bifurcated⁹. This decan is clothed in linen and he treads under both his feet a

¹ The same order is used for the planetary hours as is used for the decans.

² The author has in mind an astrological problem: Given a planet in a certain degree of a certain sign, whose decan is it in? Beginning the division from Aries, giving 10 degrees to each decan, and attributing planetary rulership according to a known planetary series, i.e., the Chaldaean Order, beginning with Mars, you may discover know whose decan the planet is in.

³ The language used reminds one of an exercise in geometry.

⁴ Compare the language of this section with that used by Ibn Ezra in describing the rising of the "faces" in *The Beginning of Wisdom: An Astrological Treatise by Abraham Ibn Ezra*, by Raphael Levy, Baltimore: Johns Hopkins, 1939.

⁵ *ad similitudinem hominis transiens.*

⁶ *pedibus stans super unguibus.*

⁷ This refers to the Atlantic, which the ancients thought encircled the world. Yet they knew there were islands in it.

⁸ *lothum regium.*

⁹ The language (not so much the imagery) reminds one of Ezekiel's and Daniel's visions or of the images still commonly in use in Hindu iconography.

tortoise entirely covered with a net. This rules the climate of the Bactrians¹.

On the third face of Aries — The third decan of Aries has the face of Venus. Its name is *Disornafais*. It is like a woman, erect, adorned with linen tied with gold strings tinted a dark rose color. She has a royal gold [crown] on her head. In the middle of her belly there are belly emeralds. She is holding a four headed serpent on the top of a staff. The two heads in the middle are to one side and the [other] two are to the opposite side. This rules the climate of the Lydians².

On the first face of Taurus — The first decan of Taurus has the face of Mercury. Its name is *Jaus*. It has the whole body of the buried Osiris³, adorned with gold and dark tie-strings⁴. It has the head of a bull and a queen's crown and two elephants' trunks. In the middle of the horns stands the goddess herself. This rules the climate of the Medes⁵.

On the second face of Taurus — The second decan of Taurus has the face of the Moon. Its name is *Sarnatois*. Its image⁶ is a man, erect, having tightly curled hair on both sides of his head⁷. On his chin there

¹ Bactria was in the eastern parts of Alexander's Empire, south of the Oxus River, east of Aria, north of Arachosia and west of the Hindu Kush. *Vide The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, p. 167. It now falls in N. Afghanistan and E. Iran. Its capital, Bactra (modern Balkh) at 36°N 46', 66°E 54' fell on Ptolemy's 11th parallel (through Rhodes). See *Almagest*, Book II.

² South-west Anatolia. Capital was Sardis, roughly 38 degrees north lat. on Ptolemy's 12th parallel. *Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, p. 113. First map of Asia. See *Almagest*, Book II.

³ Like a mummy.

⁴ *ornatus aureis corrigiis et fuscis*.

⁵ Roughly modern Kurdistan, Gilan and Azerbaijan. The capital of Media was Ecbatana, mod. Hamadan (34°N 48', 48°E 30') which also fell on Ptolemy's 12th parallel in *Almagest* Book II.

⁶ *statua*.

⁷ *habens ex utraque obliquitate capitis capillos convertibiles*.

is a growing of fine hairs [and] on his face there is a beard hanging down on his neck from both parts of his chin. This rules the climate of the Amazons¹.

On the third face of Taurus — The third decan of Taurus has the face of Saturn. Its name is *Erchmubris*. It is standing like Saturn with his feet together adorned with rose colored armor. All of its body is human but its head is that of a pig. This rules the climate of the Semiramides².

On the first face of Gemini — The first decan of Gemini has the face of Jupiter. Its name is *Manuchos*. It is an armed man having an ass's face, holding a sword in his right hand. This rules the climate of the Trojans³.

On the second face of Gemini — The second decan of Gemini has the face of Mars. Its name is *Samurois*. It has a double face. It is walking. It is armed. In its left hand it is holding a bow and arrows and with both its feet it treads upon hares⁴. This rules the climate of the Persians⁵.

On the third face of Gemini — The third decan of Gemini has the face of the Sun. Its name is *Azuel*. It has the beautiful face of Isis, having

¹ According to Ptolemy (*Tetrabiblos*, trans. F.E. Robbins, Cambridge: 1964, Harvard University Press, Book II, 3), the Amazons lived in the region of Bythinia, Phrygia and Colchis. This would place them in east Anatolia between Byzantium and the Halys River on the 13th parallel according to Ptolemy's *Almagest* (roughly 40°N).

² Nineveh. Semiramis (along with Ninus) was one of the mythical founders of Nineveh on the Tigris opposite mod. Mosul, Iraq (36°N 20', 43°E 08') on Ptolemy's 14th parallel.

³ Troy was near the Hellespont in mod. Turkey at approx. 40°N, 26°W. This was on Ptolemy's 13th parallel 9 (through the Hellespont).

⁴ *cum utrisque pedibus calcat lepores*.

⁵ Modern Iran. The ancient capital of Persia was Ctesiphon, near Baghdad, Iraq (33°N 21', 44°E 25'). This was on Ptolemy's 10th parallel. However, Persepolis, N.E. of present Shiraz, Iran (29°N 37', 52°E 33') was the ceremonial capital.

hair moves every which way. It induces illnesses of the nerves. This rules the climate of Parthia¹.

On the first face of Cancer — The first decan of Cancer has the face of Venus. Its name is *Senepiois*. It has the form of a serpent joined with the face of a dog. In the tail however a heart like a pine [cone][?]. It has half of its tail turned down and from either part of the side of the heart slender serpents above the dog's head. This image has much analogy² which we will attempt to solve. It causes affliction of the arteries and rules the climate of Syria³.

On the second face of Cancer — The second decan of Cancer has the face of Mercury. Its name is *Somachalmis*. It has the body of a vulture, but the face of Isis. It is bearing the winged queen's crown. It is erect on two feet [with] greaves having wings. It has dominion over the lungs and rules the climate of the Assyrians⁴.

On the third face of Cancer — The third decan of Cancer has the face of the Moon. Its name is *Charmine*. It causes affliction of the heart. In its representation it has two round heads the right. . . and the left one of Anubis, . . . namely with the waxen images of the Moon and Juno. In the middle between the two goddesses is a dragon having four heads. Two of its heads are held aloft and two are bent this way and that

¹ The Parthians were a people of Scythian origin living north of Persia, east of Aria, and west of Media; thus in the region S.E. of the Caspian Sea. The heart of the region was in mod. Khurasan roughly 35°N, 55°W. This fell on Ptolemy's 11th parallel.

² *multam proportionem*. [Additional by RH] This seems to be saying that this image has analogy with many things.

³ In Alexander's Empire, Syria was the coast of Phoenicia, mod. Lebanon, and Judaea as far south as Gaza and inland to a varying degree forming a triangle. In the south, by Gaza, was the tip, Syria widened as the latitude increased to the north so that it reached almost to Nineveh and had its northern border on Armenia the Greater. Damascus, a major city of Syria and occasionally its capital, is at 33°N 30', 36°E 18' on Ptolemy's 10th parallel.

⁴ Roughly equivalent, in modern terms, to N. Syria and W. Iraq. The capital of ancient Assyria was Nineveh. See above footnote to Semiramis.

⁵ Gundel complains that the text is doubtful here.

towards a pine [tree?]. They are rather bigger indeed than she [is]. This rules the climate of Ethiopia'.

On the first face of Leo — The first decan of Leo has the face of Saturn. Its name is *Zaloias*. It is the lord of the stomach. It is a great serpent with the form of a lion having solar rays encircling its head. It rules the climate of India².

On the second face of Leo — The second decan of Leo has the face of Jupiter. Its name is *Zachor*. It causes obstructions and abscesses for men. It rules the unknown land³.

On the third face of Leo — The third decan of Leo has the face of Mars. Its name is *Frith*⁴. It causes *diafrixin* of the belly. It is a man with the likeness of a crocodile. It rules the unknown land.

On the first face of Virgo — The first decan of Virgo has the face of the Sun. Its name is *Zamendres*. It causes affliction of the belly: It is a serpent put together awry⁵. Its head is the likeness of the Moon. It rules the climate of Arabia⁶.

On the second face of Virgo — The second decan of Virgo has the face of Venus. Its name is *Magois*. It rules the liver. It is a man standing,

¹ Ethiopia is ancient Cush, the region due south of Egypt. Its borders were the Red Sea on the east, Syené and the smaller cataract. Its southern border was unknown as was its western border. Its capital was Meroë on Ptolemy's 5th parallel.

² India shows up in Ptolemy's *Geography* in the 10th and 11th maps of Asia. He gives India the latitude from the equator to about 37°N. Actually, including Ceylon, it is closer to from 6°N to 37°N.

³ I do not know which unknown land this refers to. Gundel thought it mean the lands on the other side of the Nile.

⁴ or *Frith*, from *phrix*, a shivering fit. The intensive prefix *dia* + *phrix* makes *Diafrixin* an intense shivering fit.

⁵ Is this a caduceus?

⁶ Corresponding to the modern Arabian peninsula and the regions south of the Euphrates and west of Syria and Judaea. It also included Sinai.

girded below from the waist all the way to the hollows of his feet, having four **wings**—two turned back and two on his breast. It has four Ibis **heads**¹ having an iron beak. It rules the climate of Armenia².

On the third face of Virgo — The third decan of Virgo has the face of Mercury. Its name is *Michulais*. **It** has dominion over the spleen. It is like a **mummy**, its whole **body** is **like** one **who** has been buried. It rules the climate of Meroë and Elephantine³.

On the first face of Libra — The first decan of Libra has the face of the Moon. Its name is *Psineus*. **It causes pain in the reins**. There are two images, erect, having scorpions under their feet. Their hands are hanging down to their thighs. In their right hands **they** are holding two water jugs, in the middle of which there are two fine pipes through which water is poured out. There are regal things on their heads. It rules the climate of Egypt⁴.

Of the second face of Libra — The second decan of Libra has the face

¹ Cf. *Harper's Dictionary of Classical Literature and Antiquities*, N.Y.: American Book Co. 1923. pp. 862-863, "The Ibis was a bird worshipped by the Egyptians. The color of its feathers was supposed to symbolize the light and shade of the Moon. The Ibis was **thought** to be an avatar of Thoth (Hermes). It appeared at the time of the inundation of the Nile and was supposed to deliver Egypt from the serpents which came from Arabia. Its purity was celebrated, and its flesh regarded as incorruptible. Ibises were kept in the temples, and mummified after death after the fashion of human mummies, wrapped in linen." See Herodotus ii. 65, 67, 75, 76.

² The early kingdom of Armenia roughly includes E. Turkey and Armenian Soviet Socialist Republic. It was said to have been founded by Haik, a descendent of Noah in area of Lake Van. Armenia Magna spread a little south of Lake Van where it bordered the Parthian Empire, the Assyrian Empire and Mesopotamia. It spread west to Cappadocia, east to the Caspian Sea and north to the Cyrus River. It became a Persian satrapy in 6th cent B.C.E. Armenia the Greater is listed in Ptolemy's *Geography*. Vide, *The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991.

³ See above footnote on Ethiopia.

⁴ Vide, *The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, third map of Asia. Ptolemy's 7th, 8th & 9th parallels.

, of Saturn. Its name is *Chusthis*. It causes affliction, adhesion¹ and strangury². In the figure, however, it is a certain man, standing over a marsh, leaving off into one with feet joined³, completely girded from the breasts all the way to the hollows of the feet in variegated linen, having his head shaven leaving one spot where there is hair. This rules the climate of Trachonitrus⁴.

On the third face of Libra — The third decan of Libra has the face of Jupiter. Its name is *Psamiatos*. It causes nervous afflictions. It is in the appearance of a serpent. It rules the climate of Libya⁵.

On the first face of Scorpio — The first decan of Scorpio has the face of Mars. Its name is *Necbeus*. It causes painful carbuncles. It is of the form of a crab having wings. It is girt in linen from the breast all the way to the hollows of the feet⁶. It rules the climate of Syria, Palestine and Phoenicia.

On the second face of Scorpio •— The second decan of Scorpio has the

¹ *glutinium*.

² A painful discharge of urine. [RH]

³ According to the editor's note, Kroll has done some significant tinkering with this line. The end result is unclear.

⁴ The northern district of Palestine beyond the Jordan, lying between Anti-Libanus and the mountains of Arabia, and bounded on the north by the territory of Damascus, on the east by the Auranitis, on the south by Itauraea, and on the west by Gaulanitis. In Ptolemy's *Geography*, it is shown on the 4th map of Asia due west of Joppa on the border of Arabia in the third clima.

⁵ Libya in Alexander's Empire is shown in Ptolemy's *Geography* on the 3rd & 4th maps of Africa. however, Ptolemy also uses the name Libya for all of Africa and therefore all four of his maps of Africa are in this sense of Libya. Strictly speaking, Libya was the region of the North African coast along the Mediterranean between Egypt and Cyrenaica. Its southern border was not known.

⁶ It must have a human body surmounted (in place of the head) by a winged crab.

face of the Sun. Its name is *Turmantis*. It causes the affliction of buboes¹. It is a man standing with his feet joined on the back of a scorpion, holding a great serpent with both feet on either side of his breast. This rules the climate of Cilicia².

On the third face of Scorpio — The third decan of Scorpio has the face of Venus. Its name is *Psermes*. It makes afflictions of the bones like fractures. It has a human body and the form of a he-goat, holding eggs hanging from a thread in both hands. It rules the climate of Cappadocia, Galatia, and Phrygia³.

On the first face of Sagittarius — The first decan of Sagittarius has the face of Mercury. Its name is *Clinothois*. It causes festering. It is a man having the head of a dog, extending his one left hand to the lower part, he holds something sharp⁴. It is however a small weapon with points⁵. He is girt with a variegated net all the way to his thighs. It rules the

¹ A bubo (pl. buboes) is a painful swelling in the groin and arm pits. Bubonic Plague is characterized by these symptoms.

² The region of S.E. Asia Minor between the Mediterranean and the Taurus Mountains. Shown in Ptolemy's *Geography*. Vide, *The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, first map of Asia. It ran along the southern coast of Anatolia from Lycia and Pamphylia in the west to Syria in the east. Its capital was Tarsus (36°N 55', 34°E 53') and lay between Ptolemy's 11th & 12th parallels.

³ Three regions of central Anatolia. In Alexander's Empire, Cappadocia was the westerly most of the three. It bordered Pontus in the north, Armenia in the west, Cilicia in the south and Phrygia in the west. The Cappadoces were a people of Syrian race called White Syrians (Leucosyri) from their complexion. Phrygia was in central Anatolia, south of Bithynia, west of Cappadocia, north of Lycia and Pisidia and east of Mysia, Lydia and Caria. The Phrygians were Thracians. The Galatians were Gauls who invaded Asia Minor and settled there in the 3rd cent BC. Attalus I. conquered them in 230 BCE and forced them to settle in a territory henceforth named for them. It was created from parts of Phrygia and Capadocia). They mixed with the Greek population and culture quickly but preserved their own language.

⁴ *acida*.

⁵ Assuming an ablative *acis* of the noun *acus*.

climate of Asia, Achaia, and Pamphylia¹.

On the second face of Sagittarius — The second decan of Sagittarius has the face of the Moon. Its name is *Thursois*. It causes afflictions in the knees. This [image] stands on a place which is slippery and sloping downward. He has the face of a weasel², but the body of a man. It rules the *ponto Nichere*³.

On the third face of Sagittarius — The third decan of Sagittarius has the face of Saturn. Its name is *Renethis*. It causes sciatica and pains in the knees. It has a human likeness. It rules Africa.

On the first face of Capricorn — The first decan of Capricorn has the face of Jupiter. Its name is *Renpsois*. This sends stiffness to men. It is a certain man without a head. He holds his own head with his right hand, in his left a sword. It causes pains in the knees and loins. It rules Mauritania⁴.

On the second face of Capricorn — The second decan of Capricorn has the face of Mars. Its name is *Manethois*. It has the face of a bull on the body of a man dressed with the skin of a scarab. This rules Pannonia⁵.

¹ Asia was western Anatolia from the Aegean to Phrygia. It contained Mysia, Lydia, Caria, and Lycia. Achaia was Greece, and Pamphylia, the Mediterranean coast of Anatolia west from Lycia along the coast of what is now called the Gulf of Antalya.

² *habens faciem investigatoris*. See comment in my introduction. [RH]

³ This may be a reference to the Neckar River in Germany.

⁴ The western most province of the North African coast bordered on the west by the Atlantic Ocean and by Numidia on the east.

⁵ Roughly modern Yugoslavia. The region between the Alps and the Danube. Separated on the west by Noricum by the Mons Cetus and from Upper Italy by the Alps Iuliae, on the south from Illyrium by the Savus, on the east from Dacia by the Danube, and on the north from Germany by the same river. It spans Ptolemy's 13th almost to his 16th parallels. Both Festugiére and Gundel point out that Dacia was associated with Trajan's reign (98-117). Trajan conquered Dacia and made it a Roman Province in 106 C.E.

On the third face of Capricorn — The third decan of Capricorn has the face of the Sun. Its name is *Marxois*. It induces pain in the shins. It is of human likeness. It rules the climate of **Galatia**¹.

On the first face of Aquarius — The first decan of Aquarius has the face of Venus. Its name is *Ularis*. It causes gout. It is of human appearance having the face of a dog, girt from the breasts all the way to the hollows of the foot. It rules Syria².

On the second face of Aquarius — The second decan of Aquarius has the face of Mercury. Its name is *Luxois*. It causes gout. It has a human likeness. It rules the climate of Germany.

On the third face of Aquarius — The third decan of Aquarius has the face of the Moon. Its name is *Crauxes*. It **causes** gout. It has a human form. It rules Sarmatia³.

On the first face of Pisces — The first decan of Pisces has the face of Saturn. Its name is *Fambrais*. All these three [of the Piscean] faces cause gout. It is a man dressed in dark clothes having his own face⁴.

¹ Presumably European Gaul is intended. Vide *The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991. Ptolemy shows Gaul in the third map of Europe. It was bounded on the west by the Atlantic, on the north by the Insula **Batavorum** and part of the Rhenus (Rhine), on the east by the Rhenus and Alps, and on the south by the Pyrenees and Mediterranean. Gaul comprised all of mod. France and Belgium with parts of Germany and Holland. All this the Greeks called **Galatia**. Cisalpine Gaul was the North of Italy.

² Along with the first face of Cancer and the first face of Scorpio.

³ The eastern part of Poland and southern part of Russia in Europe extending from the Vistula River and Sarmatici Mountains on the west, which divided it from Germany, to the Volga on the east, which divided it from Scythia. It was bounded on the south and southwest by the Danube, Theiss and Dniester which divided it from Pannonia and Dacia, and by the Euxine and Mount Caucasus which divided it from Colchis and ancient Albania. It extended north to the Baltic and the unknown reaches of Northern Europe. Ptolemy shows it in his *Geography* in the 8th map of Europe.

⁴ For a change, and not the face of some beast.

He is girt with a belt simply. This rules Britain.

On the second face of Pisces — The second decan of Pisces has the face of Jupiter. Its name is *Flugmois*. Mars is standing armed. This rules Dacia¹.

On the third face of Pisces — The third decan of Pisces has the face of Mars. its name is *Piatris*. This rules Chautilcaonia, Tuscany, Italy and Campania².

II. On the Masculine and Feminine Degrees of the Signs.

The first two degrees of the masculine signs are masculine and the following two degrees are feminine³. Understand likewise regarding the pairs of masculine and feminine [degrees]. It is the same in the feminine signs. The first two degrees are feminine and the next two are masculine. The masculine signs are:

Aries, Gemini, Leo, Libra, Sagittarius, Aquarius

The feminine signs are:

Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces

¹ Dacia is shown in Ptolemy's *Geography* in the 9th map of Europe. It lay between the Carpathian Mountains and the Danube comprehending Transylvania, Wallachia, Moldavia and part of Hungary.

² See Ptolemy's *Geography*, the 6th map of Europe. Chautilcaonia, I cannot identify these people but I assume they dwelt on the Italian peninsula. Tuscany is the home of the Etruscans, modern Tuscany. Campania is in south Italy on the west coast.

³ This is a much simpler system than the ones found in later works of the Arabs and the Renaissance. [RH]

III. On the Bright Stars In Each Sign¹.

There are certain nativities which are extolled for their nobility and wealth not because they are worthy due to a commixture of the planets, but rather because the Moon co-rises with brilliant stars. Consequently I thought it advisable to enumerate the bright stars which are in each sign².

In Cancer³ towards the East there are two which are called the Asini, the northerly of the two is in the 8th degree and the southerly of them in the ninth⁴.

Of those of Leo, which are in the head, the northern one⁵ is in the 21st degree, the southern⁶ in the second⁷. Before its mane and the breast there are four, the northern one of which is in the 27th degree⁸; the second of these, which follows this, is in the 28th degree⁹; the third

¹ Pingree, *op. cit.* p. 432, points out that Neugebauer, (*The Exact Sciences in Antiquity*, 2nd ed., Providence R.I. 1957, pp. 68-69) showed that the longitudes in the oldest part of this chapter are probably from Hipparchus (circa 130-60 B.C.E.). This is consistent with Gundel's dating of this part of the work.

² We have attempted to identify as many stars as possible in the notes. Where we cannot identify the star, we usually have said nothing. Our identifications cannot be regarded as anything but tentative. There are many inconsistencies in this star catalog and some of the longitudes seem way out of line with the descriptions. In general these positions are about 4° less than the corresponding positions in Ptolemy's Star Catalog. [RH]

³ Following the Egyptian usage, the author begins the Zodiac in Cancer. Yet above he began in Aries.

⁴ We know these two stars as the Asselli; and as the North Assellus and the South Assellus. [Additional by RH] Gamma and Delta Cancrī, respectively. See the star map on p. 40 of our edition of the Anonymous of 379, *Treatise on the Bright Fixed Stars*.

⁵ Mu Leonis. [RH]

⁶ Epsilon Leonis or Ras Elased Australis. [RH]

⁷ i.e., twenty second. [RH]

⁸ Zeta Leonis or Adhafera. [RH]

⁹ Gamma Leonis or Algieba. [RH]

in the 29th¹; the fourth, which is more brilliant than these, standing in the heart of the lion² is in the 28th degree. again, that which precedes in the head of the lion is in the 4th degree. That which is in the eye-brow, in the 11th degree; the one which is in the back thigh is in the 13th degree³, and the one which is in the back lower leg is in the 17th degree⁴.

Those of Virgo: that one which is in the left wing is in 28th degree⁵. The other, which is in its right part and is called by some Vindemiator⁶, is in the 14th degree. Likewise, the other, which is brighter than the others which are in it [Virgo], placed in the left hand, is called Spica and is in the 22nd degree⁷.

Of the Scales⁸, that one which is in the Southern Scale⁹ is in the 14th degree. But the one which is due south¹⁰ is in the 15th. But the other, which is in the neighborhood of Boötes, is in the 20th degree".

Of Scorpio, the one which leads the three which are in the breast, is in the 8th degree¹². The middle one is in the 10th¹³. The one which follows it is in the 11th degree¹⁴. The one which is in the right foot of

¹ Eta Leonis.

² Alpha Leonis, Cor Leonis, Regulus.

³ Sigma Leonis? [RH]

⁴ Tau Leonis? [RH]

⁵ Beta Virginis or Zavijava. [RH]

⁶ Usually, Vindemiatrix or Epsilon Virginis.

⁷ Anonymous of 379 places Spica in 29 Virgo. It is also Alpha Virginis.

⁸ Note that our writer uses the term "scales" throughout this section. Many of the Greek writings referred to the "scales" as the "claws" of the Scorpion. [RH]

⁹ Probably Mu Librae. [RH]

¹⁰ *Ea vero quae in meridionali consistit, in quinto decimo gradu.*
[Additional by RH] Alpha Librae or the South Scale.

¹¹ Beta Librae or the North Scale. [RH]

¹² Sigma Scorp. [RH]

¹³ Alpha Scorp. or Antares. [RH]

¹⁴ Tau Scorp. [RH]

Ophiuchus is in the 20th¹. The one which is in the left knee of Ophiuchus is in the 9th degree².

Of Sagittarius, of the two stars in the quadrilateral, the first one is in the 12th degree³, the one which follows is in the 13th degree⁴.

Of those in Capricorn, of the ones which are in his horns, the northern and brilliant one is in **the** 14th degree⁵; so is the southern one⁶. But of those which are in the tail, **the**-first one is in the 22 degree⁷; the one that follows is in the 23rd⁸.

Of Aquarius, the one that is in his left shoulder is in the 24th degree of Capricorn⁹; the one which is in his right foot is in the 25th degree of Aquarius¹⁰. The one which is in the middle of the body of Perseus is in the 27th **degree**¹¹. The one in the left part of Cepheus is in the 29th degree.

Of those in Pisces, the one which is in the end of the tail of the southern fish is in the third **degree**¹². The northern one which is in the end of the tail of Cetus is in the second degree¹³, but the southern one is in the third degree¹⁴. Likewise, of those which are in the tail of Cetus, the one which leads is a double star and is in the 12th degree,

¹ Xi, 36(A), or **Theta** Ophiuchi, most likely Xi. [RH]

² Zeta Ophiuchi. [RH]

³ Possibly Sigma Sagittarii or Nunki. [RH]

⁴ Possibly Zeta Sagittarii or Ascella. [RH]

⁵ Alpha Capricorni or Schedir. [RH]

⁶ Beta Capricorni or Caph. [RH]

⁷ Possibly gamma Capricorni or Nashira. [RH]

⁸ Possibly Delta Capricorni or Deneb Algiedi. [RH]

⁹ There is considerable overlap of the two constellations Capricorn and Aquarius. [Additional **by** RH] Probably this star is Beta Aquarii or Sadalsuud.

¹⁰ Probably Delta Aquarii or Scheat. [RH]

¹¹ Our Perseus is nowhere near this area. [RH]

¹² Omega Piscium. [RH]

¹³ Iota Ceti. [RH]

¹⁴ Beta Ceti or Deneb Kaitos. [RH]

but the one that follows is in the 17th degree¹. The brilliant star in the middle of Andromeda is in the 22nd degree. But the one in the Great Bird² is in the 28th degree. The one which is in the end of the tail of Ursa Minor is in the 18th³

Of Aries, the one which is in the head of the three stars placed first is in the 4th degree⁴. The middle one is in the 5th⁵. But, of Andromeda, the one which is in the girdle is in the 11th degree⁶, the one which is in the right foot of the same is in the 15th degree⁷. The one which is in Perseus' Gorgon is in the 17th⁸.

Of Taurus, the one which is the brilliant Hyade is in the 9th degree⁹, but the one which is common to the right foot of Heniochus, (i.e., Auriga)¹⁰ and the horn of the Bull is in the 23rd". But the other, which is southern, is in the end of the right (southern) horn, is in the 25th degree¹².

Of Perseus, indeed, the leading star in the right foot, is in the first degree, but the one which follows is in the 10th.

Of Heniochus, however, the one which is in the left shoulder is in the 22nd degree¹³.

¹ The best candidates for these are Eta and Theta Ceti respectively, but the double is Theta not Eta. [RH]

² Cygnus?

³ This would have to be Alpha Ursae Minoris, or Polaris. [Additional by RH] Polaris has such high latitude that its longitude would have been difficult to compute. But the description fits.

⁴ Gamma Arietis or Mesarthim. [RH]

⁵ Beta Arietis or Sheratan. [RH]

⁶ Beta Andromedae or Mirach. [RH]

⁷ Probably Phi Andromedae. [RH]

⁸ Probably Beta Persei or Algol, but the longitude seems a bit off. [RH]

⁹ Alpha Tauri or Aldebaran. [RH]

¹⁰ Heniochus is literally, "The-one-who-holds-the-reins."

¹¹ Beta Tauri or El Nath. [RH]

¹² Zeta Tauri or Bull's South Horn. [RH]

¹³ Alpha Aurigae or Capella. [RH]

But of Orion, the one in the left foot¹ is in the 27th degree in which [degree] is also the left foot of Heniochus².

But of those which are in the Belt of Orion, the one which leads is in the 22nd degree³. The one which follows is in the 24th⁴. The one in his right shoulder is in the 29th degree⁵.

Of those in Gemini, the brilliant one which is in the knees, which leads, is in the 10th degree⁶; the other in the 15th⁷. The other which follows this, which some desire to be in the hand of the following Twin, is in the 12th degree. Likewise, that one which is in the head of the preceding Twin, is the 20th degree⁸. The one which is in the head of the following Twin is in the 24th degree⁹. Likewise the one which is in the right hand of Heniochus stands 30 minutes farther away.

The one which is in the head of the Dog is in the 14th¹⁰. The one which is in his back thigh is in the 21st degree". The other, which is in his loins, is in the 23rd¹². And the other, which is in the end of his tail, is in the 24th¹³. But that one which is in the Antecanacula¹⁴ is in the 28th.

¹ Beta Orionis or Rigel. [RH]

² Iota Aurigae. [RH]

³ Delta Orionis or Mintaka. [RH]

⁴ Zeta, Alnilam, or Eta Orionis, Al Nitak, there being three stars in the belt. [RH]

⁵ Alpha Orionis or Betelgeuse. [RH]

⁶ Epsilon Geminorum or Mebsuta. [RH]

⁷ Zeta Geminorum or Mekbuda. [RH]

⁸ Alpha Geminorum or Castor. [RH]

⁹ Beta Geminorum or Pollux. [RH]

¹⁰ Alpha Canis Majoris or Sirius. [RH]

¹¹ Epsilon Canis Majoris or Adhara. [RH]

¹² Delta Canis Majoris or Wasat. [RH]

¹³ Eta Canis Majoris or Aludra. [RH]

¹⁴ *e.g. Canis minor qui est antecedens Cani Majori*. The little dog which precedes the Big Dog. It is Procyon, or pro-canis, i.e., he who is before the dog. Alpha Canis Minoris.

Therefore in all the aforesaid places, if in nativities there are benevolent planets, especially in their own places and sects', namely in masculine signs and in masculine quarters and diurnal planets above the earth in diurnal figures and by night, under the earth and *e converse* feminine [planets] in feminine signs and quarters and nocturnal planets above the earth in nocturnal figures but by day under the earth according to the aforesaid ages² they show good things; malevolent planets, however, the contrary and the greater intemperateness of good and evil the greater the impression made³. The planets rejoice, however, when they are in the places of the benevolent [planets] and of those having propriety in sect⁴, just as also for instance, if in their own places⁵, the malevolent planets hold the place of the benevolent planets; just as if the benevolent planets were in the places of the malevolent [planets] and not of proper sect, as has been said⁶, they are contrary. Likewise in masculine nativities⁷, when the planets are in masculine signs they especially rejoice. In feminine nativities⁸, it is better for many of planets to be in feminine signs. Likewise when the planets and

¹ In other words, for this author, a planet dignified by being in its proper sect or *in proprio conditione* and not only when in house, exaltation, triplicity, term or face. It is then in its proper Haym, to use the Medieval Arabicism. A planet is in its proper sect when it is a masculine planet in masculine signs and in masculine quarters and diurnal planets above the earth in diurnal figures and by night, under the earth and *e converse* feminine [planets] in feminine signs and quarters and nocturnal planets above the earth in nocturnal figures but by day under the earth.

² There have been no "aforesaid ages" of course. This statement shows that the text is a compilation, as Festugière claimed.

³ *boni quidem et mali intemperiem ad relationem magis prementium.*

⁴ i.e., *habendum proprietatum in conditionibus* = *habendum propriam condicionem* or, having their own proper sect.

⁵ by sect? The sense here is not clear in the Latin. [RH]

⁶ In its own Haym defined above. See page 18, note 1.

⁷ That is nativities of men.

⁸ nativities of women.

especially the luminaries are increasing in number¹ rejoice extremely. As the light of one of them having been increased is made clearer, so too [it is] in the life of men. Moreover, were each of the planets in the opposition of their **own** houses², they show adversities. Obsessions³ of the malevolent **planets against** the Sun, Moon, Mercury and the Horoscope⁴ ought to be observed more than in any of the other angles. For then the malefics⁵ are inducers of evil and the bēnefics exhibitors of good things.

¹ Cf. *The Book of Instruction in the Elements of the Art of Astrology*, trans. R. Ramsay Wright, London: Luzac & Co, 1934. p. 111. Increase in number: The equations of the planets are set down in tables opposite numbers in two vertical rows, one of which continues to increase up to six signs and the other decreases from the twelfth sign. When you wish to introduce an argument number of a planet into these two rows with the object of ascertaining the equation, if it falls in the first row it is called, "increasing," and if it falls in the second, it is **called**, "decreasing." There is also increase and decrease of luminosity or magnitude due to nearness or distance from the earth. There is also increase or decrease in reference to the horizon. The quadrant from the ascendant to the M.C. and the one opposite it are deemed increasing; the other two decreasing.

² i.e., **in** detriment.

³ *obsessiones*. [RH]

⁴ The author uses both "horoscope" and "ascendant" for the eastern angle. See below, "Ascendant."

⁵ Generally the author uses the term *malevolus* for malefic, and *benevolus* for benefic, planet. Here he has used *mali* and *boni*. This general use of *benevolus* and *malevolus* seems significant. Literally they **mean**. "willing good" and "willing evil." This attribution of conscious volition to the planets is quite different than the more common and possibly later concept of *malefic* and *benefic* which simply mean, "causing, making or doing good or evil." In this latter case one can conceive of the planets as having an effect without implying a will. The idea certainly moves in the direction of mechanistic causality and away from the deification of the planets. It is interesting that in this text, so clearly a product of pagan polytheism we find an implied volition attributed to the planets through the choice of words used to signify them.

With these things being so I will show more fully the necessary place which I have proven by experience is the cause of the occasion² of fears, clangers and imprisonment. This is one of the places taken thus: By day from Saturn to Mars, but by night from Mars to Saturn, and it is projected from the ascendant and wherever the last number falls, there will be the fearful place of downfall³. It will be fitting to consider this, lest by chance it be the sign of a malevolent planet or if the malevolent planets are in it or aspect it. Thus they make nativities fallible, dangerous or degraded⁴. The nature of each planet and the sign show the species of the downfall⁵; the benevolent planets, when they are with [the place] or aspect it, make the evil or depredation of downfalls less.

¹ It will shortly be clear that this "place" is an "Arabic Part." Its presence in this work, which surely contains Hellenistic Egyptian astrological lore, shows that the so-called Arabic Parts ought to be re-dubbed "Egyptian Parts." In Chapter XVI the same part is called "the Part of the Downfall." Cf. the surviving fragment of the Hermetic *Panaretus* in *Introductory Matters*, by Paulus Alexandrinus translated by Robert Schmidt, with Introduction and notes by Robert Hand, The Golden Hind Press, Berkeley Springs: 1993, p.46. This fragment contains attested Hermetic teaching on the "lots," or "parts." A "Lot of Necessity" is mentioned therein but it is not this "Necessary Place." Aside from the general subject of "Lots," this chapter and the following discussions of hours, days, and months have no connection with the *Panaretus*. [Additional by RH] Gundel has a note which pertains to the tide in Latin "*De Necessario Loco*" or "On the Necessary Place." The Latin appears to be a literal translation from the Greek of the title "*peri Aitiatikou Topou*," which means "on the noxious place." This term occurs in Vettius Valens much of whose material is drawn from the same sources as the *Liber Hermetis*. '*Aitiatikos*' also means 'causal' which could be the source of this rather strange translation from Greek into Latin.

² *occasio*. This word must be taken in three senses: an evil event, the time or season in which such an event takes place and the cause of the event.

³ . . . *ibi erit occasionalis locus timorum particeps*.

⁴ *depositivae*. The assumption is that, since the nativity is fallible, etc so is the life.

⁵ *species occasionis*.

I have seen that this place has a further use. If Saturn and Mars are found in the sextile aspect of the Sun or Moon the nativity, itself, ought to be feared for and is prone to downfall¹ and especially when they are in like signs and in [signs] hearing each other. Downfalls² happen at the time when any of them make rays to a configuration³ of this sort, so that if the Sun should aspect Saturn, or Mars [should aspect] the Moon, or again Mars [should aspect] Saturn, and the Sun [should aspect] the Moon, and if neither the Sun nor both are in it⁴, but one of them should aspect with a sextile, but the other by a trine or by a square or by opposition or, perhaps being averse⁵, it makes tradition or assumption⁶ in a configuration of this sort⁷; then the nativity is in great troubles, and the native will have doubts and detentions or be under custody or have causes of suspicion of such things, and he will be wracked with an evil conscience. And if some benevolent planet is present to any of them, or shall aspect from its own place, it will cause liberation from the fears or dangers or cause a change for the good, but he will not remain without inquietude.

But if the figure of the nativity is unfortunate without the relief⁸ of the benevolent planets, he will be condemned [and] he will be in prison or in custody. But if the essence⁹ of the nativity should be in any way great, when such a configuration¹⁰ is discovered, he will doubt of his own dignity at that time and will suffer accusations or treacheries or complaints and he will respond to such openly before a

¹ *occasionalis*

² *occasiones*.

³ *ad huiusmodi figuram*. Here, "figure" means configuration.

⁴ i.e., in the necessary place.

⁵ *remotus*. [RH]

⁶ tradition or assumption is from παραδοσις και παραληψις. These terms also show up in Vettius Valens as relating to a theory of Chronocrators in which a planet transfers rulership to another by aspect or conjunction.

⁷ *huiusmodi figura*.

⁸ *sine remedio*.

⁹ *substantia*. The word translated here may be the same one translated, occasionally in Latin as *esse*, or in Arabic as *Algebutar*.

¹⁰ *figura*

tyrant or king, either himself or through another¹, so that he may be released from fear and that his agony may be completed². In such wise this place is most potent.

When therefore all the times and years run together into one³, that which is from the downfall shall be fulfilled, namely detention or disposition⁴ according to what the division of the years is, it perfects fears or vexations. But if it will be the nativity of an infant, and it will have such a configuration, it is fitting to say that the fear is regarding the father or mother. If a slave, regarding the lord. However, if of an orphan, he falls ill or suffers torments⁵. Some are detained in chains⁶ and in prisons or they make frequent visits in those places. And if somehow at that time a benevolent planet enters that place or aspects it, a liberation or alleviation of the evil happens. But if the benefics and the malefics, both [evils and alleviations]. It is otherwise, if the malevolent [planets] should aspect the Sun or Moon by square or opposition; they induce fears and detentions. If, however, the nativity is assisted by the testimony of the benevolent [planets], or by all of its essence, although the detention may not happen, some other detentions will trouble him at the same time from another cause, such as because of legal trouble, or because of a change in bail, or when condemned, to be bound, or, besides these circumstances, either, as happens often, on account of the law or necessity to defend [oneself]⁷. Some indeed, when they are under another [person's] power, making their decision beyond their will, seem somehow to be detained and tormented in

¹ Egads, an attorney (God help him!).

² lit. "that *the place of his agony* be accomplished."

³ Your editor believes that this is a reference to a method common in Valens and others of adding up the planetary periods and ascensional times of the ruled signs to get a time span. In other words "when the sum of the relevant periods adds up to a particular total" the event occurs. [RH]

⁴ *dispositio*. The word disposition is often used in astrological texts written in English to describe the relation a planet in a sign has to the sign's ruler. The Latin term *dispositio* has a legal connotation signifying something like an authority over something (or someone).

⁵ *passiones*.

⁶ *in vincionibus*.

⁷ *vel necessitatem assistere*.

accordance with [their] conscience. But others travelling or navigating are detained on islands or uninhabitable places, or halt in sacred places, or get into [legal] trouble or on account of the state¹, or in watery places. But again, some are also detained by chronic illnesses or sacred diseases² or divinely inspired manias with dark rigors³ and the like. It is, indeed, fitting to prudently consider in a place of this sort, whether the detention occurs because of glory or necessity or on account of some other malefic cause.

For the sake of an example, let both the malevolent planets aspect the Sun and Moon by a sextile. If it should come to pass that the luminaries should be without the aid of the benevolent [planets], it would be said that a detention happens . . . [There is a lacuna in the text here, Gundel tells us, of one word and twelve lines in length]. . . Now the configuration of the nativity was good. This man, while he was a soldier, in the 35th year of his birth, was put in charge of the custody of prisoners, where he coveted a woman, on account of which he was hastily⁴ accused, and without thinking he fled the danger. At the same time, apprehending a fugitive slave, he bound [him]⁵.

V. Concerning the First Dangerous Year.

The dangerous year will be found from the assumption or tradition⁶ of the malevolent [planets] to the luminaries and to the horoscope and to each other and this happens for the entire year⁷. When the years shall have been distributed from the ascending sign, if the year of profection arrives at the sign of the conjunction or prevention or in those [signs]

¹ *propter rem publicam*.

² i.e., Epilepsies

³ *theolepsiis maniis sciasmis rigoribus*. It may be noteworthy that the Latin translator left these words in Greek.

⁴ *turbabiliter*.

⁵ The sense of this passage would no doubt be clearer had we the section which has been lost.

⁶ See footnote 157 above.

⁷ . . . *universalis quidem et iste fit*.

square or in opposition to it, that year will be dangerous or **confused**¹, and especially if, with these things being so², Saturn is thus found by transits in one of the places of the nativity cadent from the angles and, with its underlying nature concurring⁴, death or infirmities of the body follow, or effusion of **blood**, or false ill⁵s, or hidden illnesses, falls and unexpected dangers. Sometimes the danger happens at the same time as corporal things related to faculties and dignities favored⁶ under the testimony or aspect of the benevolent [planets].

VI. Concerning the Dangerous Year⁷.

Take [the distance] from Saturn according as it is found in the nativity to the lord of the conjunction or prevention and project this from the ascendant and wherever the end of the **number** falls, when Saturn arrives at that point by transits or to its square or opposition, then death will come or grave danger of the body or of things. Similarly, that year is dangerous when it arrives at the Head or Tail of the Dragon or in their square with a malevolent [planet] aspecting the Sun. If anyone were to grow ill then, the illness will be dangerous or mortal⁹. But the

¹ *turbabilis*.

² *et maxime si his se habentibus*.

³ Note! An example of the use of transits in Ancient/ Medieval Astrology.

⁴ *substantia concurrente*. This may be a reference to its local determination or specific meaning due to the combined influence of its house position, rulership and degree of dignity.

⁵ Misdiagnosed illnesses? Hypochondria?

⁶ *adiutis*.

⁷ This part corresponds to Bonatti's third part of the eighth house or *pars anni in quo timetur nato*. Cf. *The Lost Key to Prediction: The Arabic Part in Astrology*, Robert Zoller, N.Y.: 1980 Inner Traditions International: p 107. The language found here is so similar to that used by Bonatti it makes one wonder if he used this text as a source.

⁸ *ingressus*.

⁹ *mortifera*.

significations of the intentions' of the illness happen when the Moon shall transit the same place of the Head or Tail. So, since the aforesaid place, namely that of the Head or Tail, is violent, those who arrive at this [place], may not indeed renounce the fatal decrees by their own judgment². I say this because it is possible, according to speculation of this sort, for those arriving [at this point] to break the evil³.

For God, desiring that man [be] unharmed, gave him intellect, discretion and discipline through which he may know for himself the contingencies, so that he may go forth⁴ more promptly towards the Good and more robustly against evil. There are, therefore, some things which ought to be observed, which are foreknown from the presence or testimony of the benevolent [planets].

Whence if a benevolent [planet] is conjunct with a malevolent [planet] signifying anything sinister or [if the benefic] should aspect him, it breaks his⁵ malice. Similarly if, to some benevolent [planet] having the possibility of doing good, a malevolent [planet] be conjoined, it will prohibit the good. But if malevolent and benevolent signifiers are in a figure having no mutual aspect, the true judgment is made either to the good or to the contrary.

Therefore in this way, those who are erudite with respect to this speculation, desiring to prognosticate either good things or the contraries, will be assisted in this: namely, that they will not be worn down with empty hope and, grieving, endure a tormented vigil⁶; and because they do not long for vain impossibilities, or again, being prepared by the help of time, they will obtain the hoped for things. Unexpected good, just like unexpected evil sometimes bears sorrow and unexpected evil not previously prepared⁷ by fortune makes the greatest sorrow. So that not deviating from these things let us go to other things. It will be fitting for us to consider the Head of the Dragon in a nativity,

¹ intention meaning intensification as opposed to remission.

² put Latin.

³ But not solely by one's own will, as it turns out.

⁴ *exsistat* = go forth or exist, be.

⁵ the malefic's

⁶ A sleepless night due to mental anguish.

⁷ *praexercitum*.

in what sign it is, whether, moveable, fixed or of double body, and in which planet's house, or triplicity or exaltation, [for] at that time the virtue of both the planet and of the sign will be debilitated. Indeed, we find very often that planets having the possibility to cause something, either according to the nativity, or according to the transit to that place, do not produce anything. But if they make some appearance in the Head or in the Tail, they **are** causers of evil **things**, especially if they are found retrograde or occidental.

II. Concerning the Knowledge of the Danger: In What Time or Year It Happens.

In revolutions it will be fitting to consider the Head of the Dragon of the Year, in what place of **the** nativity it [the Head of the Dragon] transits¹, namely if it is in a tropical, **or** fixed, or bicorneporeal sign, and in what planet's house or exaltation, because in a similar way it obliterates to the same extent the power of a **planet** in [a sign] or transiting in that [sign], as [it does] the lord [of the sign]; even if [the planet] is found to be the lord of the year, it is not **able** to cause anything until [the Head of the Dragon] has separated from the place. Know this always, that the conjunctions and preventions and their squares and oppositions² signify the death bearing years. When the year [motion by profection?] having been freed from the ascendant arrives in these malevolent places with the malevolent [planets or lunar nodes] retrograding in them, the benevolent [planets] being averted³ from their aspect⁴, in these especially, the cycles⁵ of life of the native is completed.

III. Concerning the Month in Which the Native Will Die.

¹ i.e., look to the Solar Return; find the Head of the Dragon. See where it falls in the Natal.

² *tetragona et diametra*.

³ *remotis*. [RH]

⁴ that is, from the aspect to these malefic places (so that they cannot help).

⁵ *annus vitae*.

Take [the distance] from the Moon of the nativity to the Sun in the Revolution¹ and project it from the ascendant². If the number arrives at the previous conjunction or prevention with the malevolent [planets] present in that place, and the benevolent [planets] averse³, you may understand that the month is death-bearing.

IX. On the Day of Death.

Take [the distance] from the degree of the conjunction of the month to the degree of the revolution of the Moon⁴ and project it from the ascendant of the nativity giving 30 degrees to each sign. Wherever the number ends, in that sign and degree will be the dangerous and death bearing day. Then it is fitting that you consider, lest perhaps, either the day arrives⁵ at the squares or opposition⁶ of the place of the antecedent conjunction or prevention, or to the Head or Tail of the Dragon, or their squares, or to a place in the nativity where any malevolent planet is or in the square or opposition of any malevolent [planet]. Then indeed, you may know the unfortunate, dangerous, death-bearing day, especially if the malefic planets transit⁷ the place by the revolution. Should the day arrive to that place with the benevolent [planets] averse⁸ to these places, the day will be more mortal and especially if the lord of the day shall be aspected⁹ by malevolent [planets]. Confronted with their fate, many men have given themselves to a precipice or evilly committed suicide.

¹ Which will be the same in a Solar Return, unless it is a Lunar Return figure which is meant.

² which one we are not told.

³ *remotis*. [RH]

⁴ i.e., the return of the Moon to its natal position?

⁵ By profection, probably. Otherwise it would seem to be by transit. If by transit, perhaps by transit of the Sun to this degree. The transit of the malefics, or the transit of the Nodes would not necessarily occur in the allotted time.

⁶ *eorum quadratis sive oppositis*.

⁷ *ingrediuntur*.

⁸ *remotis*. [RH]

⁹ *inspicietur*.

X. On Finding the Revolution of the Hour.

We must necessarily make a revolution. It produces much in the power of the temporal mutations of years. Sometimes it confirms the virtues of events. Sometimes a revolution prohibits the previously made signification of its own events. Therefore on the day of birth, for a subsequent year, diligently equating the planets, we thus discover the horoscope of the year¹. With the Sun existing in the sign of the nativity we consider the Moon. See what sign it was in at that time and in what hour it comes to the degree of the revolution, which it had in the nativity; we call that the hour. If the nativity is nocturnal and the revolution happens in the day, then we make a combination [or comparison] of the diurnal lords and the lord of the term and of the ascendant to the planets of the birth.

XI. On the Revolution of the Month.

Concerning the month of the revolution, it has been seen thus for the king: Take [the distance] from the Sun of the revolution to the Moon of the nativity and project [it] from the ascendant,, and in whatever sign it arrives at, consider the lord of the sign, if it is in the angles or in the eleventh or in the fifth or in the ninth, [and according to] the planets, which were in that [sign] or aspecting it you will attribute good or evil things. But you will take the days from the Moon in the revolution to the Sun in the nativity and you will project it from the ascendant. But some, adding², call [the distance from] the lord of the other degrees of the conjunction or prevention to that [the degree of the conjunction or prevention] the month. And indeed, some say that this month is operative. Whatever kind of aspect the Sun and Moon are found to have in the nativity, such obtaining³ in the revolution will signify the month. For example, the Sun in 5 degrees of Leo, the Moon in 26 degrees of Virgo. From the Sun to the Moon is 81 degrees. The Moon, being

¹ This is the Solar Return.

² *addiscentes*.

³ *possidens*.

distant by these [degrees] from the Sun in every month and making the same configuration as she had in the nativity, shows the month¹.

Another Method:

It has been seen by me from experience that the months of the revolution are without fail those, in which the divisions of the years are made by the signs. In these, the Sun applying either into their squares or oppositions, announces the event, which is signified in the year, by months or days. Likewise, Mars, Venus, Mercury or the Moon transiting² into the aforesaid places show [the same things]. But we judge that place to be more operative for the event in which the aforementioned stars, namely Mars, Venus, Mercury or the Moon, transiting, make an appearance. Then, indeed, the operation causes the reformation of things. But if someone will have such a configuration, [and] such a sign will rise³, no mutation or renovation happens nor can the completion of an event be expected. The Sun, indeed, transiting the places⁴, is more active in stirring up the powers of the lords of the years⁵.

¹ The idea seems to be that the manifestations of each month will be shown whenever the Moon holds the same relation to the Sun (whatever it was) as it held in the nativity. This method seems to be used in lieu of monthly profections.

² *ingredientes*.

³ *tale exierit signum*. Namely such a sign as was mentioned above—one that rules the year. Such a sign merely indicates a year, it does not cause mutations, etc.

⁴ or, houses.

⁵ The idea seems to be that the transits bring about events and are useful for timing such events as they produce. The mere presence in the natal of a configuration such as that described does not produce an event, a renovation of things or the completion of an event.

XII. On the Useful and Non-useful Days.

You will find the active and inactive or idle day thus: Always multiply the completed years of the nativity by five and a quarter and add to the last year the days which shall have been from the beginning of the birthday¹ all the way to the day which you desire, and subtract by twelves. Whatever remains less than twelve project² from the ascendant giving to each sign one day and wherever the number will be, that sign has the day. Then we consider from the sign, whether it be in a strong place or not. It is proper to attend to the Moon and its aspects and how they are configured with the sign. If indeed regarding the question of the day, the Moon or the sign of the nutation³ show the testimony, the day will be good, outstanding or useful in stronger places, but in the rest, mediocre. But if the day and the nutation are in the same sign, the Moon, indeed, is better. If, however, the Moon aversely⁴ aspects the day, in strong places or in signs, it will be mediocre and not extremely useful. In the rest, however, miserable, damned and dangerous. It is fitting to consider the lord of the day, how it is configured and by what it is aspected and whether it is in its own sign or in an angle or succedent, or whether it is averse, the planets by transit, how they hold themselves to the day and to the lord of the day. Therefore, according to the nature of each sign and star and day, it will be clearly indicated. But if, in a sign, in which someone has a day⁵, the transit of a planet or aspect is on that day, the day becomes the significator of good or evil according to the planets which are in it or aspect it. Likewise regarding those events which the year signifies; regarding those things, it will operate, when the day arrives in places of tradition or assumption and in their squares and oppositions.

¹ *ab initio nativitis.*

² *eiectas ab ascendente.*

³ He will discuss the nutations in the next section.

⁴ *remote.* [RH]

⁵ *vel sit remotus.*

⁶ that is, the sign of someone's diurnal profection. [RH]

For example¹, the fourth year of Hadrian, [for someone born] on the 13th degree² of February in the first nocturnal hour before the day, it is sought³ on the 12th of October in the 36th year of his nativity. With the years, namely, this same 36, multiplied by $5\frac{1}{4}$ they make 189. But the days which are from the day of birth as far as the 18th are 243 days⁴. There are 432 days in the sum; from which 360 always having been subtracted⁵, 72 remain, which are always projected from the ascendant⁶. Moreover the ascendant was Virgo. Clearly, the divided

¹ In this example the Latin was rather corrupt. We have used the emendations suggested in the notes by Gundel, especially it goes with the Greek in a parallel passage from Vettius Valens. which we give below:

Let it be, for example, the 4th year of Hadrian, 13th of Mecheir, the first nocturnal hour. It is necessary to seek the 20th year of Antoninus, the 10th of Phaophi. [When the 36 years are multiplied into $5\frac{1}{4}$, 189 result, and the days from the birth] are 243. Together 432 result. I subtract 360 days. 72 are left over. I depart with these from the *horoskopos*, Virgo. It left off in Leo. The day is in the decline [*apoklima*]. The lord of the birth, the Sun, was opposed to the day (for the Sun was in Aquarius at the birth). And Arcs by ingress and the Moon in Capricorn are in aversion. The day is raised off the ground. And it was in regard to the place concerning slaves. The anger was against a servile person. And the same natural method, if the Sun should come to be in them, predicts the event arising in the month. Book V chapter 7.

Neugebauer cites this passage from Vettius Valens and gives a recomputed natal chart for the date in question. These agree quite closely with those given in Valens: Mo 3°Sc, Me 18°Aq, Ve 25°Cp, Su 18°Aq, Ma 22°Vi, Ju 23°Li, Sa 0°Cn, Asc. 5°Vi Approx. (All we know is that it is the first hour of the night.)

² Clearly the day of February, not the "degree." [RH]

³ Taking *petitur* for *petitus* as according to Gundel's notes. [RH]

⁴ Tyis reference to the 18th can only mean that the calculation is being done backwards from the next birthday. 12 [Feb.] + 31 [Jan.] + 31 [Dec.] + 30 [Nov.] + 18 [days before the end of October] = 122. 365 - 122 = 243.

⁵ *demptis*.

⁶ The entire preceding has simply been a method for computing how old one is on a given day in *days*, in order to compute the sign of ones diurnal profection. We would perform the procedure as follows:

Compute the age in days, using a day number table. Subtract out 360 from

number ended the sign of Leo (cadent from the angles to be sure) having given one day through the sign. The lord of the day was the Sun, which in the nativity¹ was an enemy of the day. Mars and the Moon, who were found by transit², were averse³ to the aspect of the day, because the day was **elevated**⁴. It was however in the place of slaves⁵ and therefore an indignation against a servile person had been committed. It is fitting, however, to consider the sign, in which the day is and its lord, in what manner they hold themselves, and which planets aspect the place and its lord and what kind of appearance they make, whether the planet may be a morning star⁶ or an evening star⁷, and whether it may be oriental, occidental or acronycal (i.e., appearing in the end of the night) and if it is in the first or second station and if it is increasing in number⁸ and if it is in the first house or in triplicity or

the result until the number is below 360. The subtract 12 from the result until it is below 12. The result added to the ascending sign is the sign of the diurnal profection. [RH]

¹ natal Sun in Aquarius. [RH]

² *per ingressum*.

³ *remoti*. [RH]

⁴ *suspensus*. [Additional by RH] The Greek passage makes it clear that this refers to the sign of the daily profection being above the horizon at the time in question.

⁵ His natal Sun was in Aquarius in the sixth house, which is the house of slaves in ancient astrology. [RH]

⁶ *eous*.

⁷ *hesperus*.

⁸ Cf. *The Book of Instruction in the Elements of the Art of Astrology*, trans. R. Ramsay Wright, London: Luzac & Co, 1934. p. 111. He cites six usages: 1. Increase in rate of movement, when a planet moves faster than its mean rate; 2. increase in number. The equations of the planets are set down in tables opposite numbers in two vertical rows, one of which continues to increase up to six signs and the other decreases from the twelfth sign. When you wish to introduce an argument number of a planet into these two rows with the object of ascertaining the equation, if it falls in the first row it is called, "increasing," and if it falls in the second, it is called, "decreasing." 3. Increase in equation. When the equation itself is increased. 4. Increase by calculation. This occurs when the equation of the anomaly has to be added to the true

exaltation. And so, the appearance of the planet, [and] the changing of the Moon will signify the event for you.

longitude of the center to obtain the true position of the planet in the ecliptic. 5. There is also increase and decrease of luminosity or magnitude due to nearness or distance from the earth. 6. There is also increase or decrease in reference to the horizon. The quadrant from the ascendant to the M.C. and the one opposite it are deemed increasing; the other two decreasing.

XIII. On the Nutations of the Moon.

It ought to be begun in the first place from Cancer. The Moon conjunct the Sun in Cancer and appearing² in Leo will nod to Taurus. (The

¹ Gundel sees this chapter as a survival of a very ancient stellar religious doctrine of the Moon as Allotter of Fate. He asserts that the author of this section himself no longer understood the idea behind it. He feels that the rulership of the month is determined by the New Moon and the previous New Moon. Thus, the "nodding" and "looking" is the action of the Moon dispensing rulership from different points along the ecliptic. The points at which it does this, primarily, are the New Moon itself and the Moon's first visibility. Secondarily, however, the Moon continues to "nod" to a sign on the other side of the ecliptic as it passes from sign to sign after becoming visible in whatever sign. The entries below set out what signs the Moon "regards" from what signs as it runs around the ecliptic. This technique is not a feature of either Modern or Medieval astrology. It survives in Valens as well, though in an even more cryptic and misleading fashion than here. We see the author of the *Liber Hermetis* employing it in the previous chapter.

While the technique mentioned by Gundel is not used anymore, the arrangement of signs (see attached diagram) is identical with the "The Degrees of Equal Power" mentioned by Al-Biruni's *Tafhim* and Guido Bonatti's *Liber Astronomiae*. Cf. *Liber Astronomicus [Guidonis Bonatti Forliviensis Mathematici de Astronomia Tractatus X universum quod iudiciariam rationem nativitatum, aeris tempestatum attinet, comprehendentes]*, 1550 Basel edition, *Tractatus Secundus Pars Secunda*, Chapter XXVIII. Also Cf. sec. 377 of R. Ramsay Wright's trans. of Al-Biruni's *The Book of Instruction in the Elements of the Art of Astrology*. The same relationships are discussed. They are degrees on the zodiac equidistant from the solstices (our Antiscia) and those equidistant from the equinoxes (for which we have no name (actually some modern authors call them contra-antiscia RH)). The author calls them "signs of equal ascension" in the chapter below on Climacteric Years. In chap. XVI *Liber Hermetis*, these relationships are also mentioned.

² *apparens*. We are running into language here possibly reflecting and attempting to duplicate an original Greek word for "phase", "appearance" or "aspect", like *phainetai*. The idea seems to be that a conjunction of the luminaries in a given sign will result in the first appearance of the Moon in the next sign. This seems to assume that the first visibility of the Moon is about a day and a half to two days after the exact conjunction so that the Moon must be about 20-26 degrees away from the Sun at that time. This would frequently put it in the next sign. In fact, the Lunar Crescent immediately following the

appearance] having been made in Virgo, it will nod to Aries, in Libra in Pisces, in Scorpio in Aquarius, in Sagittarius in Capricorn. For this reason the first quarter, which is before the prevention, makes a looking¹ toward the east. Afterwards, in the second quarter, the looking is taken towards the west, afterwards it jumps backwards. In Capricorn it looks to Sagittarius, in Aquarius to Scorpio, in Pisces to Libra, in Aries to Virgo, in Taurus to Leo, in Gemini to Cancer.

On the Conjunction made in Leo — If a conjunction is made in Leo and the Moon becomes visible in Virgo, it nods to Gemini, in Libra to Taurus, in Scorpio to Aries, in Sagittarius to Pisces, in Capricorn to Aquarius. In the second quarter jumping backwards it makes a nod to Aquarius to Capricorn, in Pisces to Sagittarius, in Aries to Scorpio, in Taurus to Libra, in Gemini to Virgo, in Cancer to Leo.

On the Conjunction made in Virgo — If a conjunction is made in Virgo and the Moon appeared in Libra, it will nod to Cancer, in Scorpio to Gemini, in Sagittarius to Taurus, in Capricorn to Aries, in Aquarius to Pisces. In the second quarter in Pisces to Aquarius, in Aries to Capricorn, in Taurus to Sagittarius, in Gemini to Scorpio, in Cancer to Libra, in Leo to Virgo.

On the Conjunction made in Libra — If a conjunction is made in Libra and the Moon appeared in Scorpio, it will nod to Leo, in Sagittarius to Cancer, in Capricorn to Gemini, in Aquarius to Taurus, in Pisces to Aries. In the second quarter, jumping backwards, in Aries to Pisces, in Taurus to Aquarius, in Gemini to Capricorn, in Cancer to Sagittarius, in Leo to Scorpio, in Virgo to Libra.

On the Conjunction made in Scorpio — If a conjunction is made in Scorpio and the Moon appeared in Sagittarius, it will nod to Virgo, in Capricorn to Leo, in Aquarius to Cancer, in Pisces to Gemini, in Aries to Taurus. In the second quarter jumping backwards in Taurus to Aries,

New Moon can appear rather sooner than this and the arc of vision can be about 10 degrees.

¹ *aspiciens*. Literally, "looking." The idea seems to be that the Moon "looks at the east" when at the first quarter and at the west when at the second (or last) quarter.

in Gemini to Pisces, in Cancer to Aquarius, in Leo to Capricorn, in Virgo to Sagittarius, in Libra to Scorpio.

On the Conjunction made in Sagittarius — With a conjunction made in Sagittarius, when the Moon appears in Capricorn, it will nod to Libra, in Aquarius to Virgo, in Pisces to Leo, in Aries to Cancer, in to Taurus Gemini. In the second quarter, jumping backwards in Gemini to Taurus, in Cancer to Aries, in Leo to Pisces, in Virgo to Aquarius, in Libra to Capricorn, in Scorpio to Sagittarius.

On the Conjunction made in Capricorn — With a conjunction made in Capricorn while the Moon appears in Aquarius, it will nod to Scorpio, in Pisces to Libra, in Aries to Virgo, in Taurus to Leo, in Gemini to Cancer. In the second quarter jumping backwards in Cancer to Gemini, in Leo to Taurus, in Virgo to Aries, in Libra to Pisces, in Scorpio to Aquarius, in Sagittarius to Capricorn.

On the Conjunction made in Aquarius — The conjunction happening in Aquarius, when the Moon will appear in Pisces it will nod to Sagittarius, in Aries to Scorpio, in Taurus to Libra, in Gemini to Virgo, in Cancer to Libra. In the second quarter jumping backwards in Leo to Cancer, in Virgo to Gemini, in Libra to Taurus, in Scorpio to Aries, in Sagittarius to Pisces, in Capricorn to Aquarius.

On the Conjunction made in Pisces — The conjunction happening in Pisces, when the Moon will appear in Aries it will nod to Capricorn, in Taurus to Sagittarius, in Gemini to Scorpio, in Cancer to Libra, in Leo to Virgo. In the second quarter jumping backwards, in Virgo to Leo in Libra to Cancer, in Scorpio to Gemini, in Sagittarius to Taurus, in Capricorn to Aries, in Aquarius to Pisces.

On the Conjunction made in Aries — The conjunction occurring in Aries, when the Moon appears in Taurus, it will nod to Aquarius, in Gemini to Capricorn, in Cancer to Sagittarius, in Leo to Scorpio, in Virgo to Libra. In the second quarter, jumping backwards, in Libra to Virgo, in Scorpio to Leo, in Sagittarius to Cancer, in Capricorn to Gemini, in Aquarius to Taurus, in Pisces to Aries.

On the Conjunction made in Taurus — The conjunction made in

Taurus, when the Moon appears in Gemini, it will nod to Pisces, in Cancer to Aquarius, in Leo to Capricorn, in Virgo to Sagittarius, in Libra to Scorpio. In the second quarter jumping backwards, in Scorpio to Libra, in Sagittarius to Virgo, in Capricorn to Leo, in Aquarius to Cancer, in Pisces to Gemini, in Aries to Taurus.

On the Conjunction made in Gemini — The conjunction made in Gemini, when the Moon appears in Cancer, it will nod to Aries, in Leo to Pisces, in Virgo to Aquarius, in Libra to Capricorn, in Scorpio to Sagittarius. In the second quarter, jumping backwards, in Sagittarius to Scorpio, in Capricorn to Libra, in Aquarius to Virgo, in Pisces to Leo, in Aries to Cancer, in Taurus to Gemini.

XI . On the 12 Places'.

The first place is called in Greek *horoscopus*, the second *epanafora*, the third *proanafora*, the fourth the center of under the earth², the fifth *epanafora* of the center under the earth, the sixth *apoclima* of the west center, the seventh the center of the west, the eighth *epicatafora* of the west, the ninth *proanafora* or *apoclima* of the Mid Heaven, the tenth the center of the Mid Heaven, the eleventh, the twelfth *proanafora* of the *horoscopus*.

XV. On the Climacteric Years³.

We make a beginning from the horoscope connecting to each year the places pertaining to it.

¹ These are the twelve houses. Gundel sees the Greek terminology used as part of the specifically Hermetic details of this work.

² hypogaeum.

³ This is the same thing as profection except that instead of counting the ascendant as the birthday and the second house cusp as the birthday when you are one year old (which would result in the birthday when you become 12 years old returning to the ascendant), the author calls the first house the first year the first house. This necessarily results in the 12th year being the 12th house, and so on.

The first year is the horoscope's. The native will grow ill and he will be in fears.

The second year belongs to the *epanafora* of the horoscope; there will be dangers from catarrhs or cramps.

The third year belongs to the *apoclima* of the fourth place, full of dangers, fallible. It is the sinister sextile of the horoscope.

The fourth year belongs to the subterranean angle, which is the sinister trimeter¹ of the horoscope.

The fifth year belongs to the *epanafora* of the subterranean angle, which is the sinister trine of the horoscope, the place of the Good Fortune, the first of Venus², he will grow ill.

The sixth year is belongs to the *apoclima* of the west, which is the Evil Fortune and is an unconnected place, averse³ to the horoscope, the second of Saturn. To this is connected the sextile number⁴.

¹ *Trimetrum*. In prosody a trimetrus has three measures. So, in the astrological diagram of the 12 houses, there are three houses between the eastern horizon and the lower meridian. The author uses this term "*trimeter*" as if it were a familiar term for an astrological aspect.

² For the most part, the numbers mentioned following this formula in the rest of this chapter are the number of the year, or its factors, or add up to the year in question by a kind of Pythagorean numerology. In the Latin they are expressed as fractions: e.g. "four ninths" etc. But since the modern mind finds it easier to deal with them as whole numbers, I have rendered them thus. Those associated with the planets are part of a numerological correspondence in which Saturn = 3, Mercury = 8, Sun = 18, Venus = 5, Mars = 7, Jupiter = 9, Moon = 13. These numbers are called "circles" or "cycles" in the text, but it is not clear to me that they are astronomical cycles. The text is corrupt, however, errors have entered in to it. Some of these will be indicated in the following footnotes. Generally, but not always, the author has avoided attributing factors to the prime numbered years. His reference to "Square numbers" reminds one of Euclid's *Elements*, Book VII, def. 16. Cf. Heath's edition vol. II, p. 289. Cf. also, Nichomachus of Gerasa's *Introduction to Arithmetic*, trans. Martin Luther D'ooze, New York: Macmillan, 1926, pp. 242-243.

In addition to this, this author associates the trine with Venus. He seems to cite the square consistently in connection with difficulties or "dark" houses, 4, 8, and 12, but he includes, as well, the M.C.

³ *remotus*. [RH]

⁴ i.e., 6.

The seventh year belongs to the center of the west. To this is connected the sevenfold number and the first of Mars; dangerous because of fevers, blood and wounds.

The eighth year belongs to the *epictaphora* of the west, which is the dexter [place], disconnected from the horoscope. The first 'discomposed' of Mercury. To this is connected the tetragon².

The ninth year belongs to of the *apoclima* of the Midheaven, the dexter sextile³ of the horoscope. The first of Jupiter and the third of Saturn. To this is connected the ninth number and the sextile; dangerous, he will grow ill with hardness and from troubles of the interior [organs] and pains of the belly.

The tenth year belongs to the Midheaven, the dexter square of the horoscope and the second of Venus; he will grow ill from beatings⁴.

The eleventh year belongs to the *epanafora* of the Midheaven, the dexter sextile of the horoscope and *calodaemonia*, i.e., happiness.

The twelfth year is belongs to the *apoclima* of the horoscope, it is the *cacodaemonia*, that is, unhappiness, disconnected from the horoscope, the fourth of Saturn, unfortunate. To this is connected the sextile and the square, paradoxical, it inflicts misfortune from dank things.

The thirteenth [year] is the year returned to the horoscope and [is] the first of the Moon causing fevers; moreover it makes dangerous ruins and pain of the interior [organs] and the thorax.

The fourteenth [year] belongs to the *epanafora* of the horoscope and the second of Mars. To this is connected the twice seven number⁵, dangerous, troublesome with fevers, wounds, disasters, ulcers, impelling either wounds by swords or the vomiting of blood and cauterizations, or leading to [a fall] from a height, or danger from four-footed beasts.

The fifteenth [year] is belongs to the *apoclima* of the center of the earth, the fifth of Saturn and the third of Venus. To this is connected

¹ Or simple, not well arranged. [Additional by RH] This appears to be a direct translation of the Greek, '*asunthetos*', 'uncompounded.' Gundel compares the Latin here to the Greek in Valens, "*Hermou prolos asunthetos*."

² Perhaps the octahedron is meant, or twice the tetragon.

³ Should say the dexter trine of the horoscope.

⁴ *plectorica*.

⁵ *binus septenus*.

the sextile and the trine¹, [it is] slack² and troubled, but it is without danger for the most part.

The sixteenth [year] belongs to the [angle] of the earth, Mercury's second, dangerous. To this is connected the composite³ and the square⁴ [number] of one seven and one nine⁵. It induces sufferings from choler and the arteries and from being difficult to restore to health⁶.

The seventeenth [year] belongs to the *epanafora* of the angle of the earth.

The eighteenth [year] belongs to the *apoclima* of the west, the second of Jupiter and the sixth of Saturn and the first of the Sun. To this is connected the sextile and ninth⁷, extremely difficult.

The nineteenth [year] belongs to the west.

The twentieth [year] belongs to the fourth of Venus", the *epanafora* of the west. To this is connected the square and the trine, without danger for the most part, it causes infirmities from beatings and labors.

The twenty-first [year] belongs to the *apoclima* of the Midheaven. To this is connected the sextile and the seven⁹, the third of Mars and the seventh of Saturn, it is difficult and dangerous.

The twenty-second [year] belongs to the Midheaven. To this is connected the dexter sextile.

The twenty-third belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of two sevens and one nine.

The twenty-fourth [year] belongs to the *apoclima* of the horoscope, the eighth of Saturn and the third of Mercury. To this is connected the

¹ *sextilis et trinus*. *Trinus* also means three times three. Therefore we have $9 + 6 = 15$. Also, the *apoclima* of the fourth house is the third house which is sextile to the ascendant.

² *remissus*.

³ *compositus*.

⁴ *quadratus*.

⁵ i.e., $4 \text{ squared} = 16$ and $7 + 9 = 16$.

⁶ *dysanalempsias*.

⁷ Both are factors of 18.

⁸ 4×5 (Venus) = 20.

⁹ 7 is a factor of 21. Why the sextile is mentioned is unclear.

sextile and the square¹, ill-humor² through melancholy or through humidities³.

The twenty-fifth [year] belongs to the horoscope, the fifth of Venus. To this is connected the trine and [the number] composed of two nines and one seven.

The twenty-sixth [year] belongs to the *epanafora* of the horoscope. The second of the Moon, dangerous.

The twenty-seventh [year] belongs to the *apoclima* of the angle of the earth, the ninth of Saturn and the third of Jupiter, the god, the mean. To this is connected the sextile and the ninth⁴.

The twenty-eighth [year] belongs to the angle of the earth, the fourth of Mars, dangerous. To this is connected the square and the seventh⁵, unreliable.

The twenty-ninth [year] belongs to the *epanafora* of the angle of the earth.

The thirtieth [year] belongs to the *apoclima* of the west, the tenth of Saturn and the sixth of Venus. To this is connected the sextile and the trine and the [number] composed of three sevens and one seven⁶. Without danger for the most part, it impels by cold things.

The thirty-first [year] belongs to the west.

The thirty-second [year] belongs to the *epanafora* of the west, the fourth of Mercury. To this is connected the square and the [number] composed of two sevens⁷; able to be wearied.

The thirty-third [year] belongs to the *apoclima* of the Midheaven, the eleventh of Saturn. To this is connected the sextile and the left, dangerous.

¹ We would expect the sextile and the octavus too. Perhaps the author understand eight as a form of four as above with the eighth year.

² *dyscolus* From *dyskolia*?

³ *per humiditates*, possibly, "through damp conditions?"

⁴ Three sixes plus nine is 27. The author does not mention the need for three sixes.

⁵ Does this mean that the author recognizes heptiles?

⁶ "The sextile and the trine," i.e., $5 \times 6 = 30$ and $3 \times 10 = 30$. "The composite of three sevens and one seven" = $3 \times 7 = 21 + 7 = 30$.

⁷ "The composite of two sevens" = $28 (?) + 4 = 32$.

[The thirty-fourth [year] is omitted.]

The thirty-fifth [year] belongs to the Midheaven, the fifth of Mars and the seventh of Venus. To this is connected the square and the seventh¹; inducing sicknesses.

The thirty-sixth [year] belongs to the *apoclima* of the horoscope, the twelfth of Saturn and the fourth of Jupiter. To this is connected the sextile, square², the fourth nine³ and the second [square number]⁴; it is dangerous and difficult.

The thirty-seventh [year] belongs to the third revolution of the horoscope. To this is connected the [number] composed of four sevens and one nine.

The thirty-eighth [year] belongs to the *epanafora* of the ascendant.

The thirty-ninth [year] belongs to the *apoclima* of the angle of the earth, the third of the Moon and the thirteenth of Saturn. To this is connected the sextile and the [number] composed of three sevens and two nines, able to err and dangerous.

The fortieth [year] belongs to the angle of the earth, the eighth of Venus and the fifth of Mercury. To this is connected the square and the sextile, not evil but good.

The forty-first [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of three nines and two sevens.

The forty-second [year] belongs to the *apoclima* of the west, the sixth of Mars and the fourteenth of Saturn. To this is connected the sextile and the sixth seven; the place is sensible, difficult and dangerous.

The forty-third [year] belongs to the west. To this is connected the [number] composed of four nines and one seven.

The forty-fourth [year] belongs to the *epanafora* of the west. To this is connected the square and the dexter hexagon and the [number]

¹ Four is not a factor of 35. 7 is, of course. Here again, we wonder if the "seventh" is to be understood as an aspect.

² *sextilis et quadratus* should read *sextilis quadratus*, i.e., "squared sextile," = 6 x 6, or 36.

³ 4 x 9 = 36.

⁴ This is the second square number recognized as such by the author who, for some reason sees only even numbers as capable of being squares. He is consistent, however in linking the square to the twelfth house.

composed of five sevens and one nine.

The forty-fifth [year] belongs to the *apoclima* of the Midheaven the fifth of Jupiter, the fifteenth of Saturn, the ninth of Venus. To this is connected the sextile, the trine, and the fifth nine. This is called the dangerous Stilbon¹. It is fitting that one attend, lest by chance, some injury happen to the feet in the same year that Mercury is the significator in the nativity. Indeed it induces the disease of the uncultivated fields² and of harmonic illnesses³ and secular impediments and abominations⁴.

The forty-sixth [year] belongs to the Midheaven. To this is connected the [number] composed of four sevens and two nines.

The forty-seventh [year] belongs to the *epanafora* of the Midheaven.

The forty-eighth [year] belongs to the *apoclima* of the horoscope, the sixteenth of Saturn and the sixth of Mercury. To this is connected the sextile and the square⁵ and the [number] composed of three sevens and three nines; it is difficult, dangerous and extremely troublesome.

The forty-ninth [year] belongs to the horoscope, the seventh of Mars. To this is connected the seven, a dangerous [place] and it induces sudden⁶ death, a filling up of the stomach, cauteries, or a fall⁷ from a height or danger from four-footed beasts or from a sword or violent cuttings or public fears.

The fiftieth [year] belongs to the *epanafora* of the horoscope. To this is connected the trine and the [number] composed of four nines and two sevens. It is, however, mixed in both⁸.

The fifty-first [year] belongs to the *apoclima* of the angle of the

¹ A name of the planet Mercury usually seen in Alchemical texts.

² *artricarum* Du Cange has: *artriga*, *artrica*: *pro artiga- modus agri, ager incultus ad culturam redactus*.

³ Those illnesses deriving from “dis-temper”, i.e., improper balance of the humors?

⁴ religious crimes.

⁵ Perhaps the sextile and the double square, i.e., 6 and 8.

⁶ *prosubitaneas*.

⁷ *procasum*.

⁸ i.e., produced by addition of 14 and 36.

earth, the seventeenth of Saturn. To this is connected the [number] composed of six sevens and one nine, inducing sicknesses and harms or misfortunes.

The fifty-second [year] belongs to the angle of the earth, the fourth cycle of the Moon. To this is connected the square and the [number] composed of five nines and one seven.

The fifty-third [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of five sevens and two nines.

The fifty-fourth [year] belongs to the *apoclima* of the west. To this is connected six nines and the sextile, the eighteenth of Saturn and the third of the Sun and the sixth of Jupiter, difficult and dangerous.

The fifty-fifth [year] belongs to the west, the eleventh of Venus. To this is connected the dexter sextile and the trine and the [number] composed of three nines and four sevens, *holocacus* and thoroughly evil.

The fifty-sixth [year] belongs to the *epanafora* of the west, the eighth of Mars and the seventh of Mercury. To this is connected the square and the eighth seven, hard and sad.

The fifty-seventh [year] belongs to the *apoclima* of the Midheaven, the nineteenth of Saturn. To this is connected the hexagon and the [number] composed of four nines and three sevens, difficult.

The fifty-eighth [year] belongs to the Midheaven. To this is connected the [number] composed of seven sevens and one nine.

The fifty-ninth [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of five nines and two sevens.

The sixtieth [year] belongs to the *apoclima* of the horoscope, the twentieth of Saturn. To this is connected the sextile and the trine and the square and the [number] composed of six sevens and two nines, dangerous.

The sixty-first [year] is the fifth return of the horoscope. To this is connected the [number] composed of six nines and one seven.

The sixty-second [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of three nines and five sevens.

The sixty-third [year] belongs to the *apoclima* of the angle of the earth, the twenty-first of Saturn and the seventh of Jupiter and the ninth cycle of Mars. To this is connected the sextile and the mixed, which is

composed of both the nine and the seven¹, which is called the *androclastes*, i.e., "man breaking". It is difficult, it is called Hercules.

The sixty-fourth [year] belongs to the angle of the earth, the eighth cycle of Mercury. To this is connected the [number] composed of four nines and four sevens, not extremely evil.

The sixty-fifth [year] belongs to the *epanafora* of the angle of the earth, the fifth cycle of the Moon and the thirteenth of Venus. To this is connected the [number] composed of eight sevens and one nine, promiscuous².

The sixty-sixth [year] belongs to the *apoclima* of the west, the twenty-second of Saturn. To this is connected the [number] composed of five nines and three sevens.

The sixty-seventh [year] belongs to the west. To this is connected the [number] composed of six nines and two sevens³.

The sixty-eighth is missing⁴.

The sixty-ninth [year] belongs to the *apoclima* of the Midheaven. To this is connected the [number] composed of three nines and six sevens. The twenty-third of Saturn, difficult.

The seventieth [year] belongs to the Midheaven, the tenth cycle of Mars and the fourteenth of Venus. To this is connected the seventh ten, ill-humor⁵ and difficult.

The seventy-first [year] belongs to the *epanafora* of the Midheaven, [the twenty-fourth of Saturn and the eighth of Jupiter and the ninth of Mercury]⁶. To this is connected the [number] composed of four nines and five sevens.

The seventy-second [year] belongs to the *apoclima* of the horoscope, the twenty-fourth of Saturn and the eighth of Jupiter and the ninth of Mercury. To this is connected the eighth nine, perverse and death-bearing. The seventy-first and the seventy-second communicate

¹ Note by Gundel, "The seven and the nine measuring each other."

² !!! However, the word also means 'indiscriminate.' [RH]

³ This belongs with the sixty-eighth year. $6 \times 9 = 54 + (2 \times 7) = 68$.

⁴ Thus the Latin text. Whether this is Gundel's gloss or the Latin translator I cannot tell.

⁵ *dyscolus*.

⁶ The words in square brackets have clearly been duplicated from the following year. This may be a scribal error.

with each other in turn.

The seventy-third [year] is the [sixth] return of the horoscope. To this is connected the [number] composed of five nines and four sevens, not especially evil.

The seventy-fourth [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of eight sevens and two nines, not especially evil.

The seventy-fifth [year] belongs to the *apoclima* of the angle of the earth, the twenty-fifth of Saturn and the fifteenth of Venus. To this is connected the [number] composed of six nines and three sevens, common.

The seventy-sixth [year] belongs to the fourth house. To this is connected the [number] composed of seven sevens and three nines.

The seventy-seventh [year] belongs to the *epanafora* of the angle of the earth, the eleventh of Mars. To this is connected the seven, evil and death-bearing.

The seventy-eighth [year] belongs to the *apoclima* of the west, the twenty-sixth of Saturn and the sixth of the Moon. To this is connected the [number] composed of six sevens and four nines, difficult.

The seventy-ninth [year] belongs to the west. To this is connected the [number] composed of eight nines and one seven, existing as a mean.

The eightieth [year] belongs to the *epanafora* of the west, the sixteenth of Venus and the tenth of Mercury. To this is connected the [number] composed of five sevens and five nines, tepid¹.

The eighty-first [year] belongs to the *apoclima* of the Midheaven, the twenty-seventh of Saturn and the ninth of Jupiter, common.

The eighty-second [year] belongs to the Midheaven. To this is connected the [number] composed of six nines and six sevens.

The eighty-third [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of eight sevens and three nines, not extremely evil.

The eighty-fourth [year] belongs to the *apoclima* of the horoscope, the twenty-eighth of Saturn and the twelfth of Mars. To this is

¹ *tepatus*.

connected the twelfth seven, ill-humored' and malefic, because that to which it is connected is composed of seven nines and three sevens.

The eighty-fifth [year] is the seventh return of the horoscope, the seventeenth of Venus. To this is connected the [number] composed of seven sevens and four nines, common.

The eighty-sixth [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of eight nines and two sevens, not extremely evil.

The eighty-seventh [year] belongs to the *apoclima* of the fourth house, the twenty-ninth cycle of Saturn. To this is connected the [number] composed of six sevens and five nines, common.

The eighty-eighth [year] belongs to the fourth house. To this is connected the [number] composed of nine nines and one seven.

The eighty-ninth [year] belongs to the *epanafora* of the fourth house. To this is connected the [number] composed of five nines and four sevens ², not especially evil. Seventy-four is six nines and five³.

The ninetieth [year] belongs to the *apoclima* of the seventh house, the thirtieth of Saturn, the eighteenth of Venus, the tenth of Jupiter and the fifth of the Sun. To this is connected the tenth nine and the [number] composed of nine sevens and three nines, dangerous and difficult.

The ninety-first [year] belongs to the west, the thirteenth of Mars and the seventh of the Moon. To this is connected the thirteenth cycle of seven and the [number] composed of seven nines and four sevens, difficult and evil.

The ninety-second [year] belongs to *epanafora* of the west. To this is connected the [number] composed of four sevens and eight nines.

The ninety-third [year] belongs to *apoclima* of the Midheaven, the thirty-first of Saturn. To this is connected the [number] composed of eight nines and three sevens, difficult.

The ninety-fourth [year] belongs to the Midheaven. To this is

¹ *dyscolus*.

² This is wrong, of course, $5 \times 7 = 35$ and $4 \times 7 = 28$. $28 + 35 = 63$. Gundel's note: "*leges: compositus ex sex novenis et quinque (novenis)*" = 99 is also untrue. The text is confused here too. 89 is a prime number. It has no factors.

³ *Falsum est*.

connected the [number] composed of five nines and seven sevens.

The ninety-fifth [year] belongs to the *epanafora* of the Midheaven, the nineteenth cycle of Venus. To this is connected the [number] composed of nine nines and two sevens, not extremely evil.

The ninety-sixth [year] belongs to the *apoclima* of the horoscope, the thirty-second of Saturn and the twelfth of Mercury. To this is connected the [number] composed of six nines and six sevens, dangerous.

The ninety-seventh [year] is the eighth cycle of the horoscope. To this is connected the [number] composed of ten nines and one nine¹.

The ninety-eighth [year] belongs to the *epanafora* of the horoscope, the fourteenth of Mars. To this is connected the fourteenth seven and the [number] composed of seven nines and five sevens, difficult.

The ninety-ninth [year] belongs to the *apoclima* of the angle of the earth, the thirty-third of Saturn and the eleventh of Jupiter. To this is connected the eleventh nine, a mean.

The hundredth [year] belongs to the angle of the earth, the twentieth of Venus. To this is connected the [number] composed of eight nines and four sevens, not extremely evil.

The hundred and first [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of five nines and eight sevens.

The hundred and second [year] belongs to the *apoclima* of the west, the thirty-fourth of Saturn. To this is connected the [number] composed of nine nines and three sevens, dangerous and difficult.

The hundred and third [year] belongs to the west. To this is connected the [number] composed of six nines and seven sevens.

The hundred and fourth [year] belongs to the *epanafora* of the west, the eighth of the Moon and the thirteenth of Mercury. To this is connected the [number] composed of eleven sevens and three nines, not extremely evil.

The hundred and fifth [year] belongs to the *apoclima* of the Midheaven, the thirty-fifth of Saturn and the twenty-first of Venus and the fifteenth of Mars. To this is connected the [number] composed of fifteen sevens or of seven nines and of six sevens, dangerous and evil.

The hundred and sixth [year] belongs to the Midheaven. To this is connected the [number] composed of fourteen nines and one seven.

¹ That is, ten nines and one seven.

The hundred and seventh [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of eight nines and five sevens; it exists as a mean.

The hundred and eighth [year] belongs to the *apoclima* of the horoscope, the thirty-sixth of Saturn, the sixth of the Sun and the twelfth of Jupiter. To this is connected the twelfth nine and the [number] composed of five nines and nine sevens, dangerous and death-bearing.

The hundred and ninth [year] belongs to the ninth cycle of the horoscope. To this is connected the [number] composed of nine nines and four sevens, dangerous.

The hundred and tenth [year] belongs to the *epanafora* of the horoscope, the twenty-second of Venus. To this is connected the [number] composed of eight sevens and six nines, it is not evil.

The hundred and eleventh [year] belongs to the *apoclima* of the angle of the earth, the thirty-seventh of Saturn. To this is connected the [number] composed of ten nines and three sevens, it is the worst.

The hundred and twelfth [year] belongs to the angle of the earth, the sixteenth of Mars and the fourteenth of Mercury. To this is connected the sixteenth seven and the [number] composed of seven sevens and seven nines, dangerous and evil.

The hundred and thirteenth [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of eleven nines and two sevens, common.

The hundred and fourteenth [year] belongs to the *apoclima* of the west, the thirty-eighth of Saturn. To this is connected the [number] composed of fifteen sevens and one nine and of eight nines and six sevens, dangerous.

The hundred and fifteenth [year] belongs to the west, the twenty-third of Venus. To this is connected the [number] composed of twelve nines and one seven and of five nines and ten sevens, common.

The hundred and sixteenth [year] belongs to the *epanafora* of the west. To this is connected the [number] composed of nine nines and five sevens, it is not evil.

The hundred and seventeenth [year] belongs to the *apoclima* of the Midheaven, the thirty-ninth of Saturn and the ninth of the Moon and the thirteenth of Jupiter's cycle of nine and the [number] composed of six

sevens nines and nine sevens', it is dangerous.

The hundred and eighteenth [year] belongs to the Midheaven. To this is connected the [number] composed of three nines and thirteen sevens, common.

The hundred and nineteenth [year] belongs to the *epanafora* of the Midheaven, the seventeenth of Mars. To this is connected the seventh ten, the unfortunate seven and the [number] composed of eight sevens and seven nines, full of hardship.

The hundred and twentieth [year] belongs to the *apoclima* of the horoscope, the fortieth of Saturn and the twenty-fourth of Venus and the fifteenth of Mercury. To this is connected the [number] composed of eleven nines and three sevens, death-bearing.

The hundred and twenty-first [year] is the first revolution of the horoscope.

Indeed it has been seen in every nativity that the *hilegia*² (which the Greeks call *aphesin*), from which the death-bearing, dangerous and final years come³ are made, not only from the Moon, [and] of the

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¹ There is something wrong here.

² Predictions regarding the length of life. The context seems to make it clear here that the *Hyleg* is not so much a planet as a prediction the making of which usually involved only the malefic planets. The author wants us to expand the practice to include all the planets. [Additional by RH] The word '*hilegia*' which occurs here is extremely important. It appears to be a Latinization of the Arabic which has also given rise to '*hyleg*.' This is the first and only instance in the *Liber Hermetis* of Arabic contact with the material. Neither Gundel nor Pingree has dealt with this, although it would force a dating of the Latin that is much more consistent with Pingree's 12th century. Unfortunately for the Pingree thesis, this is the only evidence of Arabic involvement and could be explained as an addition by a later editor of the text. The fact remains, as Robert Zoller has stated in his introduction, that the Latin does not appear to be that of the High Middle Ages even though it has all manner of irregularities in it. These can be explained our thesis that the translator was more Greek-speaking than Latin-speaking. But the presence of '*hilegia*' here still remains an interesting problem.

³ Literally, "Are compelled" (*compelluntur*).

infortunes¹, but also from all the planets. For it is not right to seek a single place from the Moon alone, as Critodemus advises; and if in any of the years of life the established conditions occur, misfortune inescapably follows. But if the essence of the nativity should have the prorogation of life and a dangerous year occurs, it will signify actions and accidents² of the time, for instance, sicknesses, losses of substance, condemnations, also judgments, shipwrecks, detentions, injuries, sudden dangers, enemies, imprisonment and whatever things exist on account of human life, such as sicknesses and sufferings and mutilation of the extremities, fires, adverse legal decisions, exhaustions, or the lies of enemies. And if the revolutions of the planet or the inducers of the dangers are found to be adverse in the nativity and aspected³ by the malevolent [planets], or occurring outside sect, they foretell a false and turbulent year. But if they have the proper configuration, or are aspected⁴ by the malefics, they foreshadow the introductions of downfalls and prepare a more mild misfortune. The places and exhibition or assumption⁵ are judged from signs of equal ascension, such as from Aries, into Pisces, and from Taurus to Aquarius and from Gemini to Capricorn and from Cancer to Sagittarius and from Leo to Scorpio and from Virgo to Libra. Likewise the reverse, as from Libra to Virgo and from Scorpio to Leo.

¹ In the original Latin *infortiuniorum* appears to be connected to *hilegia*, which makes no sense. The English reflects Zoller's efforts to make sense out of this passage. [RH]

² *occasiones*. This has been consistently used by the original translator to mean misfortunes, but not necessarily 'accidents' in the modern sense. [RH]

³ *inspecti*. [RH]

⁴ *inspecti*. [RH]

⁵ i.e., tradition or assumption.

In the consideration of the figure it is fitting before all things to inquire regarding the ease and difficulty of birth, and so the familiar associations of the luminaries, whether they are associated with those which are of the same sect as they are or of another, and if they are in masculine or feminine quarters of the figure, and if the luminaries are connected or unconnected with each other, and in which [sign] the lords of the Ascendant are and if some² are in a masculine, but others in a feminine [quarter]; one can then expect as much as possible of an effect from these. (Next,¹ look for the lords of the triplicity of the light of the sect³, whether it is the Sun or the Moon, or the horoscope, [also seek] the lord of their houses and the lords of the terms and exaltation of the Sun and the Moon and the seven duodenariae of the planets, where or in which [place] they fall.⁴ Find the Part of Fortune and the decans and their lords and the lords of the triplicity and the appearances. With these under the Sun's rays, cadent, and aspected⁵ by the malefics and obsessed⁶ and opposing each other in turn⁶ and evilly cadent, they make those who are born unnourishable, especially with the luminaries aspected⁷ or obsessed⁸ by the malevolent [planets] and a conjunction by the malevolent [planets] being made especially with those who are not of the same sect. These things being so it is fitting to consider nativities of this sort, as it were, unchanging and without years⁹. With

¹ *de figurativa consideratione*. The word *figura* is frequently used in this text for *configuratio*, that is, all of the relationships that exist within the chart.

² taking *quidam* for text's *quidem*.

³ The light of time, i.e., the Sun by day and the Moon by night.

⁴ *inspecti*. [RH]

⁵ *obsessi*. [RH]

⁶ *et sibi adinvicem adversantes*.

⁷ *inspecti*. [RH]

⁸ *obsessis*. [RH]

⁹ Gundel has placed *non* in square brackets thus: *His enim sic se habentibus [non] oportet considerare huiusmodi nativitates tanquam immutabiles et sine annis*. He doesn't recognize that the author is telling us that under the conditions described the native will not survive. This becomes, in the astrology

these things so it is fitting to inquire of the lords of the triplicity of the preceding conjunction or prevention and its lord and the lord of the terms.

In the second consideration again it is fitting to inquire of the lords of the triplicity and especially of the light of the sect and the horoscope and the Midheaven, lest by chance, they are in fall or are under the rays of the Sun even for seven days. This configuration is significative of error and contrariety. But if the lords of the triplicities especially of the light of the sect are well situated, but aspected¹ by the malevolent [planets], they cause a calamity and a violent death and the lords of the sect opposing themselves produce the worst and most miserable things with regard to life. Look also to the bright fixed stars and the lucid degrees. When they are in the horoscope or in the Midheaven or in the west or in the angle of the earth² with one of the seven planets in the same degree, they signify great and strange nativities and especially with the Sun and the Moon although they are planets, too. Look to see, indeed, lest by chance the lord of the Moon in the nativity may not aspect³ her and likewise that the lord of the horoscope is not averse⁴ to it. For then it is not a man that is born but a monster or a quadruped⁵.

The third consideration is, that you look to the Moon and its lord and the lord of the term and the lord of the triplicity and the third and seventh and the fortieth day of its⁶ and its conjunctions⁷ and separations

of Bonatti's sources, the first differentia of births.

¹ *inspecti*.

² The fourth house.

³ *aspiciat*.

⁴ *remotus*. [RH]

⁵ Cf. Ptolemy, *Tetrabiblos*, Book III. Chap. 8. Also Bonatti, *Liber Astronomiae*, dif. 1.

⁶ *eius* i.e., the Moon's. This injunction, frequently met with in old astrological texts: to inspect the Moon's position and aspects 3, 7 or, in this case 40 days after birth, is not attended to in modern astrology and is considered enigmatical, It needs research.

and appearances and the latitudes of the winds' and its [i.e the Moon's] Nodes and circumferences and the course of the nativity and if it is increased or decreased in course or in light, and its duodenaria² and if it runs not enough or too much³ and if it is in the last degree of a sign. Because the separations of the Moon signify those things which are of the body and the older brothers; but the conjunctions operations and pecuniary circumstances, its latitudes of the winds and greater or lesser motions, increase or decrease, being void of course⁴ and the Nodes

¹ *coniunctiones*. This of course means 'conjunctions', but the context and parallel sections of Greek texts suggest that the word actually is a translation of '*sunaphē*' which we have translated as 'application.' See Paulus Alexandrinus, chapter 17, "Concerning the Separation and Application Which the Moon Makes in Relation to the Wandering Stars." [RH]

¹ The Moon's latitude was connected to the winds and eventually the term "wind" came to be synonymous with celestial latitude. The winds figure as a topic in a number of astrological texts. *Almagest* VI, 13 discusses winds in connection with directions. *Tetrabiblos* I.10 relates winds to the cardinal points and to "regions." Robbins, p. 61, cites the Proclus paraphrase as being closer to the Latin of Gogava: *totas illas partes occupantes venti*, and Melancthon's: *vend, qui totas partes occupant*. See also p. 199 *vetrabiblos*, Robbins' trans. which also seems to link winds to climates. Page 209 of Robbins' trans., discussing astro-meteorology, points to the Moon's latitude as connected with the winds produced: ". . . to what wind the latitude of the Moon is inclined through the obliquity of the ecliptic. From all these facts, by means of the principle of prevalence, we may predict the general conditions of weather and the winds of the months." *Mathesis* Book I, chapter 12 relates signs to winds. Thorndike, *History of Magic and Experimental Science*, Vol. II, p. 223 tells us that the Hermetic book entitled *The Six Principles of Things* may have information for us as it discusses, inter alia, the winds. Page 323, says that Michael Scot's *Introduction to Astrology* deals with winds (Bodleian 266, fol. 29 v.)

² The *duodenarium lunae* as well as the *novenarium lunae* are things Bonatti tells us to watch out for as well. See *Liber Astronomiae* or *Anima Astrologiae: The Astrologer's Guide* wherein the 146 Considerations of Guido Bonatus may be found translated into 17th century English. The *dwadasamsas* and *navamsas* are meant.

³ The mean motion of the Moon is considered best, it seems.

errors and turbulence of life; but the obsessions¹ of the Sun and Moon and the horoscope by the benevolent [planets] signify good things, but by the malevolent [planets] bad things. The same is signified by their duodenaria. The Nodes falling on the ecliptic² cause illnesses for the mother and the child. They signify an ignominious mother, but this is more the case when it is the Tail³. In the last degrees of a sign they signify that the mother is ignoble, with the exception of Libra and Cancer. The last degree of Libra they call "The Increase." The last degree of Cancer, "The Wedding of the Gods."

They look at the lord of the triplicity and the angle of the earth because the first signifies the quality of death, the second sickness. If, therefore, these are unfortunate, they exacerbate⁴ the death and illness, also if they are inimical to the place.

The fourth consideration is that you look at the conjunctions and preventions, in which places of the nativity they happen and to what they are joined immediately after appearances and that they are not unfortunate. For a conjunction signifies those things which concern matrimony, friendship and society, and whatsoever the Moon signifies; the full Moon [signifies] glory, honors and dignities and whatever the Sun signifies. And the lords of the terms of the Sun and the Moon falling evilly under the Sun's rays, signify that the parents and natives are lowborn⁶. Similarly, if the malevolent [planets] aspect or oppose [them], they signify great dangers. Look to the lord of the conjunction or prevention, because if it is in the sixth or eighth or the twelfth or horoscope it signifies a fall⁷.

The fifth consideration is that you look to the Head and Tail [of the Dragon], in what places and in what decans they are. The Head, when

¹ *obsessiones*. [RH]

² As the Moon's nodes always fall on the ecliptic, the author must mean where they fall on the ecliptic.

³ *Cauda [draconis]*.

⁴ *infortunant*.

⁵ *ab apparitione*. *Ab* here means immediately after—ablative of time from which.

⁶ *infimos*.

⁷ or accident.

it is with the benevolent [planets] or with the Sun or Moon or with Mercury, causes harm to the nativity and induces disasters. When the Sun is with the Head or the Tail the father is harmed. But when the Moon is, the mother is destroyed and called ignominious, especially when in the angles. But the Head with Saturn and Mars signifies the same, especially in angles, because the Head, when it is with benevolent [planets] produces good, when with malevolent [planets], however, evil. Similarly, the Tail with Saturn and Mars produces good, when **with** the others, depraved things. It lays aside their virtue..Lacuna in text].

Look to the lord of the sixth and the twelfth place from the ascendant¹. If they are in the ascendant they harm in youth; if in the west², they harm in old age.

The sixth consideration is that you look to the duodenary part of the planets, especially of the Sun and the Moon and the horoscope, in which place from the horoscope they are and by whom aspected. If their duodenaria happen in four-footed signs with the horoscope, you may say that [the native] is a four-footed beast or monster; because it is especially [the case] with the Sun, the Moon and the horoscope in four-footed signs, and more so if the Part of Fortune and its lord are also there. Many times a figure of this sort makes grooms and stable boys or feeders of wild beasts, if the benevolent [planets] aspect. See also the Part of the Downfall [by day] from Saturn to Mars and project it from Mercury but at night the reverse³. This part aspected⁴ by only one malevolent [planet] causes deceitful and dangerous and disastrous nativities. See the configuration of the signs according to the signs of equal ascension and according to the signs of equal virtues. Valens says

¹ i.e., the Lord of the sixth house and the lord of the twelfth house.

² i.e., the seventh house.

³ i.e., at night you take the distance from Mars to Saturn and project it from Mercury.

⁴ *inspecta*. [RH]

⁵ These are what might be called "antiscia off the Equinoctial point" (also known as contra-antiscia [RH]) instead of off the Solstitial as is generally the case. Cf. sec. 377 of R. Ramsay Wright's trans. of Al-Biruni's *The Book of Instruction in the Elements of the Art of Astrology*. The same relationships are discussed. They are degrees on the zodiac equidistant from the solstices (our Antiscia) and those equidistant from the equinoxes (for which we have no

in his seventh discourse: It is fitting that Virgo and Aries have commensuration, as do Libra and Pisces and the rest of the signs of equal ascension and of one belt¹. In each nativity it is fitting to look at the significations of the decans with regard to the planets and the fixed stars which rise with them² according to Teucer the Babylonian and their faces and the lucid terms of the signs. Observe the squares of the Head and Tail [of the Dragon] and note the degrees of the angles. Many times the planets in a nativity being evilly cadent, lucid degrees of the fixed stars are found on the angles and they show that the natiivities are great and excellent. Many [astrologers] ignore the virtues and operations of the fixed stars, but even in the commixture of directions they make a great thing, if the planet, which is mixed, has the same latitude as the fixed star. Similarly, the fixed stars work, if they happen to be in one degree with planets according to the same latitude.

The seventh consideration is that you look at the Part of Fortune and the Part of the Daemon and the Basis³ and of the exaltation of the nativity⁴ and their lords and their appearances and their places⁵. If they

name). Cf. also G. Bonatti, *Liber Astronomiae, Tractatus Secundus, Sectio Secunda, Cap. XXVIII*.

¹ *unius cinguli*, i.e., those signs ruled by the same planets. e.g. Aries and Scorpio (both ruled by Mars), or Taurus and Libra (both ruled by Venus), etc. [Additional by RH] This clearly corresponds to the Greek '*homozonia*' which we have translated as 'like-engirding' in Pauls and elsewhere. See Paulus, Chapters 12 and 13.

² He refers to the *paranatellontae*.

³ According to Neugebauer, the lot of Basis is computed as follows:

Basis = Ascendant + Daemon - Fortune [by day]

Basis = Ascendant + Fortune - Daemon [by night]

Examples of this are given in Neugebauer from Valens, L78 and L188.

See Otto Neugebauer and Van Hoesen, *Greek Horoscopes*, American Philosophical Society, 1959, p. 9.

⁴ *ut aspicias....baseos et exaltationis nativitatis et dominos eorum et loca*. [Additional by RH] The "Exaltation of the Nativity" is mentioned by Neugebauer as found in Valens. The formulae, there are two, are as follows:

are *averse*¹ to the ascendant in the angles² while they are with the Part of Fortune and with the benevolent [planets], they signify good fortune, provided that they are not under the [Sun's] rays. The Part of Fortune has the power of the ascendant. But if, with these things posited thus, a single malevolent [planet] should aspect³ the eleventh place from the Part of Fortune or from the Ascendant, which is called the Place of Acquisition and the *Calodaemon*, i.e., happiness⁴, especially if it is not in sect and is without the aspect of a benevolent [planet], it signifies an adverse accident of fortune. And if, with these things having been posited, the other malevolent [planet] should aspect⁵ the eighth place from the ascendant, or from the Part of Fortune or the lord of the eighth place, it signifies a violent death with defeat⁶. But if the lord of Fortune and of the Part⁷ happen to be well, but the Part of the Daemon and its lord are evil and are aspected⁸ by malevolent [planets], they signify a

Type 1 — Exaltation = Sun - Sun's exaltation (19° Aries) + Ascendant

Type 2 — Exaltation = Moon - Moon's exaltation (3° Taurus) + Ascendant

From one example in Neugebauer, L50, it would appear that type 1 is for day births and type 2 for night births. We expect to have more examples as we translate Vettius Valens in the Greek track of Project Hindsight.

See Otto Neugebauer and Van Hoesen, *Greek Horoscopes*, American Philosophical Society, 1959, p. 7 and p. 81.

⁵ i.e., houses.

¹ *remoti*. [RH]

² It is difficult to see how something could be *averse* to the Ascendant and still be in an angle, but that is what the text says, unless in this case '*remoti*' means something other than '*remotc*.' [RH]

³ *inspexerit*. [RH]

⁴ Note that the "places", "*loci*", or houses are not only from the ascendant as in most Medieval, and all Modern Western astrological practice, but may be counted from the Part of Fortune or Ascendant. Below we will learn that they may be counted from the Sun or Moon as well.

⁵ *inspexerit*. [RH]

⁶ *cum detrimento*.

⁷ i.e., if the Lord of the Part of Fortune and the Part itself?

⁸ *inspecti*. [RH]

fall, especially at night, because according to Ptolemy the Part of Fortune and the Part of the Daemon are the same¹ and are taken both by day and by night from the Sun to the Moon and the proportion and the distance which the Sun has, he said, to the ascendant in the figure, the same has the Moon to the Part of Fortune². The Part of Fortune is a lunar horoscope and so we say that the horoscope of the nativity is solar and the Part of Fortune is lunar. But if the lord of exaltation of the nativity is evil and aspected³ by malevolent [planets], it causes the demolition of dignities and of works and idleness and sloth. But if the Part of Fortune is well located and aspected⁴ by the benevolent [planets], its lord [being] found in the ninth place from the horoscope, or the lord of the Daemon [is found in the ninth place from the horoscope] the native will acquire benefit from sacred things or from religious places, and if the lord of the Part of Fortune is found in the angle of the earth, he becomes the guardian of a treasure. But if the Part of Fortune and its lord happen to be in an aquatic sign, he acquires the same from watery and nautical things and he will give actuality to the nature of the zodiacal sign⁵. It is fitting to look at the nature of the sign and place where the Part of Fortune and its lord fall, and to delineate the good fortunes or mishaps. If the Part of Fortune and its lord is averse⁶ to the Sun, exiles happen, with the exception of those signs which are of one belt⁷ and of equal ascension and of equal possibility⁸. Consider the years of happiness and unhappiness and trouble from the

¹ i.e., both composed of the Sun, the Moon and the Ascendant.

² Ptolemy appears to be the only source of this doctrine, and even that is certain only from some versions of the manuscript. The normal practice is to reverse the positions of the Sun and the Moon in the calculation of both parts between day and night. What is interesting is that this seems to be an early reference to this matter as Ptolemy reports it. And of course, it may be an interpolation from a later time. [RH]

³ *inspectus*. [RH]

⁴ *inspecti*. [RH]

⁵ *zodii*.

⁶ *remoti*. [RH]

⁷ like-engirding or *homozonia*. [RH]

⁸ These may be the signs of degrees of equal power mentioned by Al-Biruni and Guido Bonatti. See page 56, note 5 above.

direction and location of all of the planets and angles and the Part of Fortune and of the Daemon, the traditions and assumptions of the lords of the years as well as the ascension of each planet according to the Egyptians and from the period of the cycle of each planet, namely of the perfect means and minors in the third climate¹.

And if, by chance, the planets are evilly configured to the eastern horizon, i.e., the ascendant, but well with the Part of Fortune and its lord, the early things² will be unprofitable, but later things³ will be good. But if the configuration of the horoscope, the Part of Fortune and its lord are the reverse, you may call the contrary and its fall the actuality. The ascendant signifies beginnings and the Part of Fortune, endings; thus the Part of Fortune and especially its eleventh place and its lord signify bodily passions and possessions and substance. Likewise The Part of Fortune and the Part of the Daemon signify the first age, but their lords the later one. The Daemon of the Sun⁴ signifies the passions of the soul and the performance of a thing and glory and the manner [of the performance?]. But the *Basis* signifies the foundation of the Part of Fortune and of the Daemons; dividing therefore the years of the nativity, not from the horoscope, you may count out the years from the Sun, Moon, or Part of Fortune⁶. But if the native shall have a father or a mother, you may count out the years from the Part of the Father or the Mother⁷, and if you are inquiring concerning the parents,

This apparently has reference to a system of planetary periods keyed into the times of ascensions in different climes.

² *priora*.

³ *posteriora*.

⁴ The Part of the Daemon is also called the Part of the Sun. The author here is blending these two names.

⁵ Being composed out of them. [RH]

⁶ The author is talking about profections which are usually made from the ascendant or horoscope. He suggests counting them from the Sun, Moon or Part of Fortune as well.

⁷ According to Paulus the formulae for the Parts of the Father and the Mother are as follows:

Part of the Father =	Asc. + Saturn - Sun [day births]
	Asc. + Sun - Saturn [night births]

you may consider the year of the parents. This ought always to be known, that whoever shall have the two luminaries in the sixth or eighth or twelfth places from the ascendant, [and] the lords of their triplicity, they make exiles and signify the exile of the parents, namely that those who are unfortunate and abject and with the parents being abject, if anywhere the lord of the term of the Part of Fortune is found in an angle, it makes the evil endure and the fall and the humility to persist until it completes the revolution of its minor cycle. Indeed, each has three revolutions: maximum, medium and minor, so that if Saturn is found in an angle as lord of the Part of Fortune, we call the nativity unfortunate, because it will be unfortunate through its minor revolution, which is after 30 years, and you will understand the same regarding the other stars. It is fitting to know, because, if the lord of the term or the lord of the Part of Fortune are in an angle and it is found to be under the Sun's rays, and unfortunate, in the term of an infortune, it does not operate for years but for months¹ of the minor return.

XVH. On Marriage

The reason concerning marriage you find thus: for a man the Moon and Venus, for the woman, the Sun and Mars. And for a legal marriage of a man the Moon, but of a woman the Sun. In sexual intercourse and

If Saturn is under the beams of the Sun then use the following formulae:

Part of the Father =	Asc. + Jupiter - Mars [day births]
	Asc. + Mars - Jupiter [night births]

Part of the Mother =	Asc. + Moon - Venus [day births]
	Asc. + Venus - Moon [night births]

Dorotheus of Sidon gives exactly the same specifications. See Paulus, chapt. 23, p. 49. and Pingree, *Dorotheus Sidonius: Carmen Astrologicum*, Leipzig: Teubner, 1976, p. 174.

¹ The numbers of years in the planetary periods may also be applied to months or days as well as years. The literature of ancient astrology is replete with examples. [RH]

venereal¹ society for the man, Venus, but for the woman Mars and perhaps because of losses² and indecisions, because it is as if it causes indecisions and losses³. These do not signify matrimony but fornications and adulteries according to some configurations. Why, in masculine nativities⁴ are feminine planets taken; and in feminine, masculine planets? Because women are cold in their physical constitution, accepting the destined virtue of the heat of the stars, namely of the Sun and Mars, they heat up and incite to venereal coitus and they restrain the appetite and thus is made a certain temperance from the planets. Men, however, since they are drier, are made more humid and cotempered by the feminine stars⁵. It is fitting indeed in feminine [nativities]⁶ to look to Venus; these things being so it will be fitting in a masculine nativity, and in a legal marriage to observe the Moon, in what quarters of the twelve signs it is found; and if it is a morning star⁷, that is, in the oriental quadrants, which are two, one from the conjunction all the way to the first quarter and the other, from the Full Moon all the way to the second quarter signifies degree by degree, that in youth the young man takes a wife and marries quickly or that in old age he marries a younger woman. If, however, if Saturn aspects the Moon, he will marry later, but again he will take a younger

¹ *venerea*. This, of course, literally means 'venereal', or "of pertaining to Venus," and 'venereal' is the best single translation, but the reader must understand that it usually has in Latin as well as in English the connotation of 'lascivious', that is, a relationship of which the more puritanical would disapprove. The context here and elsewhere demonstrates this. [RH]

² or, seductions.

³ It is interesting to note in the symbolism of ancient astrology, that the less legitimate sexual associations for a man are ruled by a benefic, Venus, while for a woman, by a malefic, Mars. [RH]

⁴ i.e., in horoscopes of men.

⁵ We have here a very important doctrine concerning the qualities and the sexes. Masculinity partakes of heat, but the primary quality of the feminine is not cold, but moisture. This tells us that for this author at least, heat = primary masculine quality, cold = secondary feminine quality, wet = primary feminine quality, dry = secondary masculine quality. [RH]

⁶ i.e., the horoscopes of women.

⁷ *eos*.

wife. But if the Moon is found in the western quarters, that is, from the first quarter all the way to the prevention, or from the second quarter all the way to the conjunction, it signifies that the youth takes an older woman, or marrying late, is joined to an old maid, if Saturn aspects. The oriental quadrants signify youth in every way, the occidental quadrants old age.

In a legal marriage of women¹, see the Sun in oriental quarters, namely the one from the ascendant to the M.C., but the other from the west all the way to the angle of the earth, and so you will determine that that young woman will be joined to a youth or beyond the age, an old maid will take a young man with Saturn aspecting. But if the Sun is found in occidental quadrants, namely from the M.C. to the west or from the fourth house all the way to the ascendant, we say that, being young, she will be married to an older man and if Saturn aspects, that she will tempestuously accept an old man. For oriental quadrants signify a young man, but occidental ones an old man.

But if we do not consider legal marriage, but simply the venereal act, in masculine [nativities] consider Venus, in the case of women, Venus and Mars. However, the malevolent [planets], to wit, Saturn and Mars, are brought together in conjugal unions by certain configurations, because they have a certain relationship and affinity with Venus in Capricorn and Pisces, in Taurus also and in Libra, because of this: that in each others' houses are their exaltations and triplicities, as Libra belongs to Venus, but is the exaltation² and triplicity of Saturn. Capricorn is the house of Saturn, the exaltation of Mars and the triplicity of Venus³. Taurus is the house of Venus, to whom Capricorn is trine as is Libra to Aquarius. Through the configuration, Saturn has affinity to Venus and Mars in conjugal unions. The Moon, increasing

¹ Taking *mulierum* for *mulierem*.

² We recognize Libra as the domicile of Venus and the exaltation of Saturn. According to the Medieval triplicity rulerships, Saturn is one of the rulers of the airy triplicity.

³ According to the medieval rulerships, Venus is a ruler of the earthy triplicity.

in light¹ and joined to Saturn is consonant and concordant in legal marriage and signifies a serious man or an honest woman.

Dorotheus, indeed, looked for marriage from the lords of the triplicity of Venus and from the Part of Marriages² and its lords and the lord of the triplicity and from the significator of weddings and from other things.

¹ In various places in Firmicus Maternus the context makes it clear that a waxing Moon has a greater affinity with planets of the diurnal sect and waning, with planets of the nocturnal sect. Saturn is of the diurnal sect. A waning Moon with Saturn would presumably not be as good. [RH]

² Dorotheus gives a point translated by Pingree as the "Lot of Wedding." Its formulae are as follows:

Lot of Wedding = Asc. + Venus - Saturn [day births]
Asc. + Saturn - Venus [night births]

However, in the section that immediately follows he gives the "Lot of Marriage" in *women* as the same as the Lot of Wedding in a nocturnal chart but here makes no distinction between day and night births. See Pingree, *Dorotheus*, p. 199.

Then on p. 205 of the above there is another set "Lot of Wedding" formulae:

Lot of Wedding for men =	Venus + Moon - Sun [by day]
	Venus + Sun - Moon [by night]
Lot of Wedding for women =	Mars + Moon - Sun [by day]
	Mars + Sun - Moon [by night]

XVIII. Judgement of Marriage.

Because¹ Venus is in Capricorn, that is, in a shameless and mobile sign; [and] Saturn and the Moon aspect her by opposition and the lord of the house of Venus² is Saturn, and Mars is in the place of Venus, it signifies, to begin with, that very woman sleeps with her own step-child, because Mars was opposed to the place of children³, to which both the Sun and the Moon were averse⁴. [A second cases] *This* woman, after the death of [her] mother, sleeps with [her] father outside the homeland in a sacred place, because the Moon was located in the place of Mars with Saturn and the Sun was in the place of the gods and of travels⁵ having Saturn as the lord of its own house. Afterwards she has two brothers, because in the place of brothers the Sun is with Mercury and because of the opposition of the Moon [to Venus]. Whenever Venus and the Moon are aspecting each other by opposition, it makes [the native] sleep with fathers, brothers, children, or step-children.

¹ Apparently here we are dealing with actual chart descriptions. The charts are not contained the texts. [RH]

² *eius*, "of that one". There is a certain ambiguity here. *Eius* refers to an antecedent. Which one? Venus's or the Moon's? I take it to refer to Venus here as Venus is said to be in Capricorn which Saturn rules.

³ That is, with Venus in Capricorn, opposed to the Moon and Saturn (in Cancer), counting the houses from the position of the Sun (in Sagittarius), if Mars is in Libra ("the place of Venus"), it will oppose Aries, i.e., the fifth house from the Sun (which becomes thereby the house of children). Counting houses from the Moon, Mars in Taurus ("the house of Venus") will be opposed to Scorpio, (the fifth house from Cancer), the house of children.

⁴ *remoti*.

⁵ Sun and Mercury in the ninth house from the ascendant in Capricorn, Moon conjunct Saturn in Aries or Scorpio.

⁶ i.e., in the ninth house from the ascendant.

XIX. On the Parents.

As often as you consider the matter of parents (that is, those who were before the birth¹), for the father, look at night and by day at the Sun and Saturn, however, [to consider it] more fully, [look to] the lord of the triplicity of the Sun and the Part of the Father and the place opposite to² the Part and to the conjunction or prevention. [See also] the Sun and the angle of the earth and its lord and the lord of its triplicity and the lord of the term. From these headings³, the parents are known, and from Saturn⁴ and from the luminaries and from Venus and from their lords you will know the passions and dangers and want of fame and [their] occupations, wealth⁶, and the like. And the Sun indeed signifies the father's stock⁷, but the lord of the triplicity [signifies his] life. But if the Sun should have a good disposition, [and] the lord of its triplicity [has] a bad [disposition], you will say that the parents are noble, but that [they are] ones who achieve littles with

¹ Is it possible that the term "parent" was unclear when this text was written, necessitating such clarification?

² *diametrum partis*. *Diametrum* in classical Latin means "the wantage or loss, that which is wanted or lacking." Here it is used in a medieval astrological usage as "opposition."

³ *ab his capitulis*.

⁴ It occurs to me that one ought to look to Saturn for the parents not so much because Saturn rules duty and discipline as because he is a god of beginnings and especially associated with cycles and especially agricultural cycles of growth and decay. In much ancient astrological, poetic, and mythological lore he is associated with the Golden Age. Cf. Vergil, *Ecloga* IV.

⁵ *arte* probably a translation of *techné*.

⁶ *acquisitione*.

⁷ *genus patris*. *Genus* here means race, ethnic descent. It is the descent or genetic inheritance. It is more than family and certainly not the modern usage of "race", which means white, black, red, brown or yellow skinned. *Genus* in this context, as in Vergil, *Aeneid* 4:12 "*Uraniae genus*," was often translated in the 19th century poetically as "race"—i.e., "heaven born race". It is close in meaning to *stirps*. It is what your mother is arguing about when they say you take after your father's side of the family.

⁸ *minorificatores*.

respect to fortune and base with respect to soul, and if the Sun is in the terms of Saturn or Mars or are unfortunate, you will say that the father is either a slave or base born. But if the malevolent [planets] should aspect¹, suffering and illness happens in the father's house. And if the Sun should happen to be in an evil place, but the lord of its triplicity [should be] in a good place and apparition, you will say that the father achieves an elevation in status in life from base circumstances². Indeed the first lord of the triplicity of the Sun signifies the first part of the father's life, the second [signifies] the second part³. Understand the same configurations when considering the Moon for the Mother. If the Moon is in the terms of a benevolent [planet] and in [houses] cadent from the angles and on the ecliptic with the Nodes⁴ especially with the Tail [of the Dragon] and aspected⁵ by the malevolent [planets]⁶, it indicates that the mother is noble, but doing servile work and having a vile life on account of poverty.

The Moon in the angle of the earth shows⁷ the mother's illness. If it is aspected⁸ by the malevolent [planets], it makes one ignoble and soon orphaned from the mother. If the Moon is in the terms of Saturn or Mars, but the lord of the term⁹ is cadent from the angles, you will say that the mother is a slave. The lord of the sixth or twelfth from the horoscope located in the angle of the earth signifies that the parents are

¹ *inspexerint*, to look at, observe or view. Here used astrologically as "to aspect".

² *ex ignobilibus ad incrementum vitae pervenire*.

³ The third triplicity ruler rules the third third of life. This technique was preserved by the Arabs and reached Europe in the 12th century. The 13th century astrological Summa, Guido Bonatti's *Liber astronomiae* contains the technique, called there "Direction by Triplicity."

⁴ *et in eclipticis*.

⁵ *inspecta*. [RH]

⁶ *a malevolis inspecta*.

⁷ *inducit*.

⁸ *inspecta*. [RH]

⁹ *dominus eius*.

slaves or subjects. The lord of the angle of the earth being in¹ the sixth or ninth place signifies that the parents to have been foreign². The Sun and the lord of its triplicity³ evilly located and in strange signs⁴ signify *biothanatus*, i.e., they signify that the father is causing violent death⁵, and if an evil [planet] aspects, he destroys the godfather⁶. Understand the same of the Moon for the mother. Likewise, if the Sun and the lord of his triplicity have arrived at⁷ an evil place and should be aspected by a malefic in a diurnal nativity, it makes the natives hated and rejected by their fathers. You may understand that very same thing concerning the Moon among mothers. Consider, indeed, the part of the father and its lord, in what place they are and what appearance they may have and by whom they may be aspected and so you will tell the life of the father even from the opposite [place]. If indeed the part of the father is in the second, sixth, eighth or twelfth place from the horoscope, you will say that the father is vile. Look to the [place] opposite the part of the father, and if you find the lord of the opposite [place] in the part⁸ or with the lord of the part, you will say that he [the native] was adopted. Understand the same regarding the Moon

¹ *adveniens* literally, "coming to", a sense it may have here. But the same word (*advenio*) is used for "to be somewhere" as well. There is thus a certain [intentional?] ambiguity here.

² or not of one's blood.

³ When we hear, as we do here, "Lord" in the singular, we must assume that the author means the diurnal Lord in a diurnal figure and the nocturnal Lord in a nocturnal figure.

⁴ i.e., signs in which they have no honor.

⁵ *biothanatus* usually means that the one referred to dies violently. In this case the "i.e. clause" defines the use in this case such that it is the father that kills. This clause may be an interpolation or the Latin translator himself may not have understood the Greek properly. Elsewhere in the text where the term *biothanatus* shows up the meaning is clearly that the one referred to dies violently.

⁶ *patrino*: godfather (Hier. adv. Iovin. 1.41.) iv cent. Alexander Souter, *A Glossary of Later Latin to 600 AD*, Oxford: 1949.

⁷ *contigerit*.

⁸ It is pretty clear here that the "part" is not just a degree or point, but the whole sign in which the part or lot falls.

among mothers from the part of the mother [and] from [the place] opposite it. Look to the particular duodenaries¹ of the Sun and the Moon which they fall in and by what [planets] they are aspected. This therefore shows sufficiently the reckoning concerning the parents.

XX. On Foreign-born Parents.

When the Sun and Moon are in mobile signs it signifies that the parents are foreign-born or from a strange nation or from one or another climate; especially if the horoscope should have arrived completely² into a mobile sign, it signifies that the parents are foreign born. If a malevolent [planet] should aspect, or if the luminaries are averse³ to each other, the parents will be foreign born, especially [if they are] unfortunate in the sixth or twelfth place.

In⁴ the tractate on parents⁵ it is in the first place fitting that you inspect the Sun and the Moon to see if they are associated with planets of their own sect, for example in a diurnal and nocturnal nativity, if Saturn and Jupiter should associate familiarly in the same sign or and rise in advance as morning stars before the Sun with Mercury who is common⁶, but Mars and Venus, who are not of the same sect, [rise] after the Sun⁷, we say that the father is kingly because the former [i.e.,

¹ We are also advised to pay attention to these *duodenaria particularia* in the *De Revolutionibus Nadvitatum Hermetis*.

² *intransibiliter*.

³ *remota*. [RH]

⁴ The tone of this section sounds like it comes from a different source. Note the use of "sect" for diurnal and nocturnal planets before and after the Sun respectively. This section looks like part of what Ptolemy was trying to say. Unfortunately he hopelessly confounds oriental/occidental, diurnal/ nocturnal, and masculine/ feminine. One wonders if one of his sources was also the source of this work.

⁵ In what follows we see a concrete application of doryphoria or spear-bearers, even though the term is not used. [RH]

⁶ that is, both diurnal and nocturnal. [RH]

⁷ Cf. Ptolemy, *Tetrabiblos*, I, chapter 7 on Diurnal and Nocturnal Planets. Also Cf. Book III, chapter 4.

Saturn and Jupiter], who are of the same sect with the Sun are associated with him **before**¹, but those which are not of the same sect [namely Venus and Mars] follow him. But in the Moon the contrary, that the former, those who are of the same sect, namely Mars and Venus and Mercury² are evening stars and rise after the Moon while simultaneously associating with her. The others, who are not of her sect, namely Jupiter and Saturn, are morning stars, oriental and before the Moon. [When this is so] we say that the mother is a **queen**. but if it is the other way around, that the former, those who are not of the same sect, should precede [her], but the latter, who are of the same sect, follow and they are interchanged with respect to nature, we say that they are the parents of the most glorious [offspring], of satraps or of tribunes or of those who are [immediately] under the king; and the more planets are thus associated, the more outstanding we say they will be, but the fewer [there are so situated] the less outstanding (they are). Therefore we will distinguish according to the substance of the nativity. Likewise if the associating [planets] are under the sun's rays, the things of the parents will be still less. If the luminaries are unallied, then consider the places in which they are, lest by chance they are in the sixth or twelfth, and if they are in angles or in [places] succedent to angles, and also the lords of their triplicity, furthermore, the part of the father or the mother and Saturn and Venus and their places; and from all these, we will consider, if the parents are noble or glorious and wealthy or the reverse. Consider indeed as has been said, the part of the father and the mother, and the part of the father, indeed, you will make the horoscope of the father, but the part of the mother you will make the horoscope of the mother³. Therefore whenever you want to judge regarding the father or mother from the figure of birth of a son or daughter, take the part as the horoscope and judge it like a figure with

that is, rise before the Sun. [RH]

² Mercury is nocturnal when it is an evening star. [RH]

³ This seems to suggest that one can make charts for the parents from the nativity by placing the parts of the respective parents upon the *horoscopus* doing either equal or sign-as-house houses from them. Ptolemy seems to suggest in the *Tetrabiblos* that one might do the same thing with the Sun, or Saturn for the father and the Moon and Venus in the case of the mother. See Ptolemy, *Tetrabiblos*, Book III, chapter 5, "On the Parents." [RH]

the angles [falling out] in order¹ as the figure of the parents. See how the planets are located and whether they are in angles or declining from the angles and so forth. And so you may know about the parents and, if the delineations of events are not concordant to you, from the part of parents. Sometimes indeed, when it is a servile birth you will discover from the part that the mother is free and that [the native's] fortune is transcending the nativity, even if [the native] is a handmaid. We see in the nativity that the configuration, which seems to be signifying the mother, surpasses the birth of the mother of the native, since the mother is a slave; or, on the other hand, with the mother being free, and with the birth being extremely noble from [the testimony of] the part, which you take as the ascendant of the mother, you find her [to be] a handmaid and you say that there is no agreement between the part and the nativity, it is necessary that you use this method so that it agrees [the facts]. Consider who is the lord of the part and in the square or opposition of it you will put the ascendant of the father or the mother and see where it is fitting that the horoscope be placed; in one of these places it will agree with you.

XXI. Likewise Concerning the Parents From the Conjunctions and Preventions and From these Figures.

When the benevolent [planets] aspect before the conjunction has been made, they show good things and nobility for the parents. The malevolent [planets] show the contrary. The Moon having separated from the benevolent [planets] and conjoined with the malevolent [planets] shows that the natives from free men become slaves or subjects; the lord of the Moon a malevolent [planet] aspecting² evilly destroys the mother and things pertaining to the mother. The very same concerning the Sun for the father. Consider the fourth place from the horoscope. If the place is unfortunate and its lord is aspected by an evil

¹ *cum angulis subsequentibus* "with the angles following". You take the part as the ascendant. The rest of the houses are reckoned as equal houses. The fourth house cusp will be the same degree as the part, in the fourth sign from the part. The seventh house will be opposite the part and the tenth opposite the fourth.

² *inspiciens*. [RH]

[planet], we say that the fortune of the parents is harmed. It ought to be known that that which the Sun and Moon signify, when they are unfortunate, the lord of the angle of the earth signifies the same thing. And the Sun having reception in the angle of the earth, and in the place [of the father], signifies the property of the father, but the Moon, that of the mother. Reception happens when the angle of the earth is the house of the Sun or the Moon or their exaltation, or triplicity. And in the [case of] the Sun, let it be a masculine sign, in the [case of] the Moon, a feminine. If, as we have already said¹, the lord of the house of the part of the father is in the part itself within half of its perimeter, so that the part [is] in Capricorn in 15 degrees, with the lady of the opposite house, namely the Moon, in Capricorn also in 15 degrees with the part and because the perimeter² of the same Moon is 20 degrees and its distance is five degrees³, we say that the Moon aspects the part. It is contained by half a perimeter⁴, which is according to a conjunction which is 10 degrees. It is fitting however, that a conjunction happens within the thirty degrees of a sign. For if a perimeter exceeds a sign it is very weak, as has been said⁵. Such an aspect signifies that the native is fictitious or adopted so that he who has in his nativity the lord of the sign opposite to the part of the father or conjoined to him is adopted. The mores of the father we consider from the place of the lord of the

¹ See the end of Chapter XIX. He refers to the delineation that the native is adopted.

² We would say it's "orb" is 20 degrees, though this is a wide orb for modern astrologers. [Additional by RH] In fact "orb" is a fairly decent translation of the original Greek word, *'perimetrōs'* from which comes our word, 'perimeter.' Also we have to keep in mind that for most modern astrologers an orb is actually one half of what the renaissance and medieval astrologers would have considered an orb. Ours is the radius of the circle or orb surrounding the planet, their's was the diameter.

³ The author posits that the Moon's distance from the Lord of the House of the Part of the Father is 5 degrees.

⁴ or, orb.

⁵ Out-of-sign orbs are permitted but very weak. This whole body of material is extremely important because it is the first instance in our studies of aspect orbs in something like the form we know them. So far we have found no other examples of them in Greek astrology. We do have to ask, is this an interpolation of later material? We have no way of knowing at this time. [RH]

house of the part of the father, so that if the lord of the Part of the Father is found to be Venus and she is found to be in the house of Mars, you say that his father is adulterous, but the mother is obedient. However it ought to be known that it is not proper to pass judgement on individual configurations on the basis of weak indications. It is fitting therefore to get a third and a fourth testimony and so to pronounce confidently and without doubt. This is Dorotheus' opinion¹: It is certainly a very true appearance which is built up from many things coming together. It is proper to consider the part of Cupid and see if it is configured with the Sun or Moon especially by trine and sextile and if they are in obedient signs, then indeed we say that they [i.e., the parents] delight each other. But if only to the Sun, we say that the father is delighted by the mother, if to the Moon, the mother by the father. If the luminaries are averse² to each other, the benevolent [planets being] averse³ to the Sun and the Moon and the malevolent [planets] impede them, we say that the parents regard each other with hatred and are separated in life and death. If the Sun and the Moon are in their own descensions⁴ and in the terms of the evil [planets] and aspected by the evil [planets] they are separated by death. But if the benevolent [planets] aspect and they are in the terms of the good [planets], they are separated while living.

¹ This is presumably an interpolation.

² *remota*. [RH]

³ *remoti*. [RH]

⁴ debilities—either in fall or in detriment.

XXII. Concerning Which of the Parents Dies First.

Others would expound otherwise but we, testing it, find it thus: The Sun signifies principally the father, but Saturn does secondarily, however more diligently in diurnal and nocturnal figures. Whichever of these two should have proximity with the Moon, to wit, which are aspected¹ by her or conjunct with her and in her house or triplicity, that one takes the place of the father. In exactly the same way, Venus and the Moon of the mother. It is fitting to consider therefore in each nativity, which [planet], be it the Sun, the Moon, Saturn or Venus, is aspected² more by the malevolent [planets] or falls next to them. That one itself will be the destroyer of the father and the mother. If indeed the Sun receives the reckoning of the father and it is aspected by Saturn or Mars from a square or is conjunct with the same, even if it is elevated above them from the tenth, without the aspect of the benevolent (planets) it kills the father first³. Understand the same regarding the Moon and Venus for the mother. But if the Sun and Moon are evilly aspected or if Venus fell evilly or outside of sect, it kills the mother first. And Saturn improperly aspected⁴ by Mars or conjunct with him kills the father.

But some look at the part of the parents and spy out to which part⁵ by opposition, square or conjunction, a malevolent [planet] first sends a ray or where it is present. It is worse however if, retrograding, it aspects⁶ the part or the lord of the part, it kills this [parent] first. Understand likewise of the Sun and the Moon. Mars irradiating the fourth place from the Sun kills the father⁷ first because they take the Sun as the horoscope of the father and the fourth place from the horoscope is taken for the parents. Saturn aspecting the fourth place from the Moon by opposition or square or by conjunction kills the mother first.

¹*inspectus*. [RH]

²*inspicitur*.

³*praeinterfecit*.

⁴*inspectus*. [RH]

⁵ i.e., the part of the father or the part of the mother.

⁶*inspiciat*. [RH]

⁷ taking *patrem* for *partem*.

Others look to the lord of the angle of the earth and if they find it in a masculine sign they say the father dies first, but if in a feminine sign, the mother.

XXIII. Exposition of the Five Planets to whom are allotted the Greater Years'.

The Sun, since it is the lord of Leo rules the greater years, to wit, 120, half of which, because of its semi circle are 60 years. From these 60 half of which is 30 he [the Sun] gives to the house of Saturn which is opposite his own, to wit Aquarius, which [years] are called [his] lesser years.

But the Moon, since it is Lady of Cancer, rules the greater years, to wit, 108, of which half are 54 years. From these 54, half, to wit, 27 years, the Moon gives to the house of Saturn which is opposite to hers, namely Capricorn. Therefore of the two signs, i.e., Aquarius and Capricorn, the sum of years is the greater years of Saturn, 57.

But the Star of Jupiter, since it is of the same sect with the Sun and the lord of his triplicity, the Sun, of his 120 years, gives half, to wit, 60, on account of the triplicity of Sagittarius, and his [the Sun's] lesser years, which are 19, and these are the 79 greater years of Jupiter which it receives from the Sun.

Likewise the Moon, on account of the benevolence and reception of triplicity for that one [Jupiter], because Pisces and Cancer are of the same Triplicity, she gives Jupiter half of her 108 years, which is 54 years and her lesser years, which are 25 and there happens again the 79 greater years of Jupiter.

But for Mars, since he is of the same sect with the Moon, she gives half of her 108 years, to wit, 54. The Sun, however, on account of [Mars'] invidious imitation of fire and his corruptible substance does not give his major years to him but on account of the triplicity of Aries he gives to him his 18 years divided in two parts, namely 9 and thus happen the greater years of Mars, namely 63.

Likewise, on account of Venus' reception of triplicity, of [her]

¹ This is an extremely interesting chapter. The origins of the greater planetary periods are shrouded in mystery. This explanations may or may not be post facto rationalizations, but they are interesting and possibly correct. [RH]

exaltation and rulership of house, because the Moon is exalted in Taurus and co-rules in the nocturnal sect, [the Moon] gives half of her 108 years, to wit, 54.

Likewise, Saturn, on account of his triplicity and exaltation in Libra adds 30 years and gives them to Venus all of which together makes Venus' greater years 84.

Mercury however, since Saturn has rule in his houses, to wit, Libra¹ and Gemini, receives from him 57 greater years because of the similar sect and from the Sun [the Sun's] lesser years of 19, from all of which together is Mercury's 76 greater years.

XXIV. On the Four Quarters of the Figure, How You are Able to Know the Four Ages in Nativities through Them.

The beginning of the quarters is the horoscope. Therefore from the beginning of the degree of the ascendant all the way to the degree of the M.C. is called the oriental, masculine quarter². And note that first it is fitting to inspect the years of life and so to determine the quarters. Indeed this quarter signifies the first age of life. The second quarter is the feminine center³, it is called meridional, to wit, from the degree of the M.C. all the way to the degree of the west. This is the bending⁴ of

¹ Saturn is exalted in Libra which Mercury rules by night by triplicity. [RH]

² Statements like this make me think that Ptolemy used this book, or its source, as one of his sources. Cf. Ptolemy, *Tetrabiblos*, I, chapter 12, p. 71 in Robbins' edition.

³ *centrum femineum*.

⁴ *declinatio*. The word does not refer to the celestial coordinate of the same name, which is a latter invention. Here we are discussing the 4 quadrants of heaven, as seen from earth. This is the basic orientation of space from which the 12 houses originated by trisection of the quadrants. The modern term "declination" refers to the distance of a celestial body north or south of the Celestial Equator. The Solstitial points of the Ecliptic, 0 Capricorn and 0 Cancer, are also "bendings" the one south, the other north, but we are not discussing them here.

the south and meridional¹. This signifies the middle age, which is after youth²; from the middle age the native begins to show his works. The third quarter is from the degree of the west all the way to the angle of the earth which is the opposition of the MC. [This quarter is masculine and signifies old age³.] The last quarter is from the angle of the earth all the way to the degree of the ascendant. The feminine quarter is the northern bending. It signifies the last and very old⁴ age of life all the way to the hour of death.

End of Part I of the *Liber Hermetis*

¹ That is, the M.C, or Meridian points due south. As the angle beginning the quadrant gives its name to the quadrant and rules it, the eastern angle or horoscope governs the eastern or oriental quadrant (which, being between the horoscope and the MC is actually the SW quadrant) while the MC governs the southern quadrant (which is between the MC and the Descendent, or Western angle and thus actually in the SW of the figure), the Descendent governs the western quadrant (actually the NW, being twixt the west and I.C. or northern most point), and the I.C. governs the northern quadrant (which is actually the NE).

² *post iuventutem.*

³ The sentence in square brackets shows up in Gundel's text following the words "degree of the ascendant." It is obviously out of place. I have corrected it by placing it where it belongs.

⁴ *decrepitam aetatem.*

HERMES TRISMEGISTUS

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XXV. Concerning the Fixed Stars: In Which Degrees of the Signs They Rise.¹

*On the Fixed Stars and Degrees of Aries.*²

From the first degree of Aries to the second³ there rises a fisherman sitting on the [river] bank fishing.⁴ This place is called "Diligence."⁵ These degrees are unblemished and southern because those who are fashioned in this place are the first born, or the first sons, or the first nourished, or they kill their older brothers. They are diligent hunters and fowlers and many are geometers and arithmeticians. -

In the third degree there is the bright star of the Gorgon or Cynocephalus,⁶ i.e., having the head of a dog, holding a candelabrum.

In the third degree and a half there rises, according to Ptolemy, a bright fixed star in the end of the Flood of the first magnitude, of the nature of Jupiter and Venus.⁷

The third and fourth degrees are unblemished and southern. They are also called "Diligence."

¹ Note that the following delineations of the overall fate are made on the basis of the ascending degree. The names given to various segments of the ecliptic are reminiscent of the naming of the paths on the Tree of Life in *Sepher Yetzirah*. The effects of the fixed stars herein listed are catalogued, in part, according to the natures of the planets, much as they are in Ptolemy, *Tetrabiblos*, I, 9., even to being given two planets as descriptive of their effects, but they do not coincide with his attributions. [Additional by RH] The identifications of the fixed stars given in this list with modern ones is according Gundel in his critical apparatus. We plan to check them carefully at a later time, by they all seem plausible.

² Here Festugière is certainly right. We are in a florilège, i.e., a collection of opinions from disparate sources, some older than others. Note Ptolemy inserted at 3 1/2 degrees of Aries,

³ In all of these constructions, the reader should understand that the last degree is included among the degrees being described. [RH]

⁴ Compare the language of this section with that used by Ibn Ezra in describing the rising of the "faces" in *Beginning of Wisdom: An Astrological Treatise by Abraham Ibn Ezra*, by Raphael Levy, Baltimore: Johns Hopkins, 1939.

⁵ Throughout this section quotation marks are placed around words and phrases that appear to be titles of degree areas. There were, of course, no quotation marks in the original. It is not completely clear that these were intended to be titles, but most of them do not sound like simple descriptions. [RH]

⁶ Probably Theta Eridani. Acamar. [RH]

⁷ Probably also Theta Eridani, Acamar, as but given by Ptolemy. [RH]

From the third to the fifth degree the Goddess Pallas rises. This place makes wise men, artificers, master builders, mechanics and slaves who take care of silk.¹

[From the first degree to the third, the degrees are pure.]

In the sixth degree according to the *Sphaera Barbarica*² is the knot of Pisces.³ This is called "Remission." It makes those, for whom it may be ascending, diligent and reasonable, unmerciful, lucky, prison guards, also captives, and those causing violent death. They perform as ignoble, sycophantic actors. The sixth degree is of the nature of Mars and Mercury.

From the sixth to the seventh is Cepheus.⁴ It is called "Remission."

The fifth, sixth and seventh degrees make one suffer affliction.

From the first degree to the sixth are the terms of Jupiter.⁵ It is called "the Chariot." When they are rising, they make men mobile and achieving greater things from humble beginnings. Some prosper and are citizens of two cities.⁶

From the eighth degree to the tenth is Perseus flying, having his head below and foot above, showing the head of the Gorgon to the Whale.

From the fifth degree to the ninth is called "Remission"⁷ because they are remiss with respect to life and habits.

¹ *sericarios* This word comes from *Seres*, Chinese, known for the silk trade. Lucan (39-65 C.E.) placed them at the source of the Nile and made them neighbors of the Ethiopians. The confusion of Ethiopia and the Far East has a long and interesting history running from Classical times almost up to the Renaissance. For example, the legend of Prester John sometimes located his empire in India, sometimes in Ethiopia.

² The non-Greek, usually Egyptian, Catalogue of constellations. Cf. Testor, *A History of Western Astrology*, Boydell, 1987, pp. 14, 22, 43, 116, 135, 137, 138-9. Cf. Round Zodiac in ceiling at Denderah. The *sphaera barbarica* were used for describing the co-risings of the *paranattellontae* with each other and with the signs.

³ Alpha Piscium, Al Risha, the Cord. 20 degrees south from the Head of the Ram and 2.7 degrees north of the celestial equator. It is the knot of the united cords of the Fishes. Hipparchus and Ptolemy called it *tōn linōn*. Cicero called *Nodus Piscium*.

⁴ Cf. Aratus, Stanley Lombardo, *Sky Signs: Aratus' Phaenomena*, Berkeley: North Atlantic Books, 1983, p. 8.

⁵ So, in *Tetrabiblos*, Book I chapter 20. ed. cit. The terms listed here, except for some discrepancies in the way the author counted (inclusively or not), are the Egyptian terms, as we would expect.

⁶ *bicives*.

⁷ This word, *remissio*, has a variety of translations including "letting go," "remission," "relaxation." This word has occurred in various contexts in the last few lines. [RH]

When the eighth degree is rising it makes magnates and kings, or those set up over prisoners.

• From the fifth degree to the eighth are lucid degrees.

The ninth degree is the mouth of the Ram.¹ When it is on the ascendant, it produces men doing foul things, adulterers and those speaking with their noses² or mute, and overseers set over those who have been incarcerated.

When the tenth degree is on the ascendant, it makes its natives glorious and outstanding, but committing foul acts, and lacking in the necessities of life. But sometimes [it makes] men of middling livelihood.

* The ninth, tenth and eleventh degrees are southern, dark³ and full of hail.

In the eleventh degree and 16 degrees there rises [a star] which is in the head of Cassiopeia⁴.

From the eleventh [degree] to the twelfth is Cassiopeia. It makes lovers of contention who have good spouses, but in the end they are afflicted.

From the seventh degree to the twelfth are the terms of Venus. It is called Cupid. It causes friendships and the caress of eminent women.

From the thirteenth degree to the fifteenth Andromeda rises suspended in chains above the banks of the Red Sea, as if beseeching.

When the thirteenth [degree] is in the ascendant with Saturn or the Moon it causes crucifixions on account of Andromeda, afflictions from neighbors and treacheries. But if a benevolent [planet] should aspect, they [the natives] are freed⁶ from these things by that [benefic], as Andromeda was saved by Perseus, and moreover, they are carried forth from their prisons. But without Saturn and the Moon, when the thirteenth degree rises, it makes shameless men living in prisons. Likewise the fourteenth degree makes men shameless.

When the fifteenth degree is with the horoscope, it makes men famous, glorious and wealthy, those who are incarcerated, exiles, or

¹ Eta and Alpha Arietis. Harnal. [RH]

² This is an idiom of some sort which may mean to sneer, or it may refer to a speech defect.

³ *tenebrosus*.

⁴ Zeta Cassiopeiae. [RH]

⁵ Cf. Lombardo. *Sky Signs: Aratus' Phaenomena*, ed. cit. p.9.

⁶ taking *salvantur* for *salvatur*.

those who wander from region to region, or businessmen,¹ according to the figure of the nativity.

* From the ninth degree to the sixteenth are shadowy.²

From the tenth degree to the fifteenth is called "Exaltation," because these degrees make [natives who are] excellent, eloquent and money changers.

From the sixteenth to the eighteenth is Cetus the Whale watching³ Andromeda.

The eighteenth degree is the loins of the Ram.⁴ Cetus rises with it. It makes prison guards, dancers, greedy men and forgers of documents.

The eighteenth degree is the girdle of the Ram.⁵ When it is the horoscope it makes sodomites.

From the fourteenth degree and twenty-six minutes to twenty [degrees] and sixteen minutes there rises the triangle Deltoton. It makes farmers living off the land.

From the sixteenth degree to the twentieth, below the girdle, is called "The Ruins" because those born with this section of Aries ascending fall from high places.

From the fifteenth to the twentieth is he who carries a lantern. It makes those who carry lamps in processions and those who sell them.

From the thirteenth to the twentieth are the terms of Mercury. It is good nourishment, love of work, glory and profits.

* From the seventeenth to the twentieth [degree] are lucid degrees.

From the twenty-first to the twentieth-third [degree] Ocean rises.

The twenty-first makes men the basest in all respects.

When the twenty-second degree is the horoscope it makes shameless fornicators living off the land.

The twenty-third degree is the end of the tail. When it is the horoscope, it makes those who tie flowers, prosperous gardeners and household superintendents, or those living off the land.⁶

All of Ocean is from the twenty-first to the twentieth-third [degree]. It signifies a royal power.

From the twenty-fourth to the twenty-fifth [degree] is Deltoton. It

¹ *negotiatores.*

² *umbrosi.*

³ irony.

⁴ Nu Arietis. [RH]

⁵ c Arietis. [RH]

⁶ Presumably tenant farmers.

makes builders, carpenters, stone-cutters and all those who build houses honorably, tailors and shoemakers.

The twenty-fourth degree makes sodomites doing foul things, or pimps or shameless men.

When the twenty-fifth degree is the horoscope, it makes shepherds and keepers of cattle.

From the twenty-first degree to the twenty-fifth are the terms of Mars and are called "Distemperance." It causes dissensions, exile, flights, condemnations, adulteries, hatreds, detentions and sicknesses.

From the twenty-first degree to the twenty-fourth the degrees are empty.

From the twenty-sixth degree to the twenty-seventh Aelurus rises. It makes timid insipid detractors.

When the twentieth degree is the horoscope it makes shameless men.

From the twenty-eighth degree to the thirtieth is part of Pegasus.¹ It makes [there is a lacuna in the text] stable boys, cattle thieves and donkey drivers.

The twenty-eighth degree makes shameless men.

From the twenty-fifth degree to the thirtieth is called "Motion," because when these rise it makes mobile men and businessmen.

Whoever is born [with the degrees] from the twenty-sixth to the twenty-ninth [rising] will be great and perpetrators of great things.

From the twenty-sixth to the thirtieth are the terms of Saturn. They are called "Two-Faced." They make superintendents, correction officers, set above the people.

From the twenty-fifth degree to the twenty-ninth the degrees are lucid.

The thirtieth degree is empty.

On the Fixed Stars and Degrees in Taurus.

From the first degree of Taurus to the third are the Pleiades. They are called "Life."² These degrees are shadowy because they live not

¹ The winged Horse. This was an important religious symbol for the Phoenicians.

² There is an old esoteric doctrine that the source of immortality is to be found in the Pleiades.

lacking in any respect and they are of many things.¹ But they signify certain farmers and governors. But [if] Mars and the Moon are in that place, they [the planets] cut off the genitals.

In the third degree and six minutes the Gorgon rises, of the nature of Saturn and Jupiter.²

In the fourth degree and six minutes the head of Perseus rises, of the nature of Saturn and Jupiter.³

From the fourth to the seventh is the Hyades. They produce rain, water-carriers and bath keepers.

When the third and fourth degrees are horoscopes, they make the scribes of the [various] countries, and tenant farmers on the villas of kings,⁴ feeders of horses or ploughmen. But they will lament much because of their eyes or they will become one-eyed or lunatics.

The fourth and the fifth are not degrees of many children.

From the fifth degree and thirty-six minutes to the seventh degree and six minutes Pleias⁵ rises, of the nature of Mars and the Moon.

The seventh degree is twisted around the knee of the Bull.⁶ For this reason, from the first degree to the eighth and to the Pleiades, they exist in turbid air. They are makers of thunders and earthquakes, and makers of lightnings and fires. These two degrees, the sixth and the seventh are called "Drying" because when they are horoscopes, they make impetuous men, feeders of pigs and cattle, stupid men who suffer violent death or those who chase wild beasts.

From the first to the eighth [degree] are the terms of Venus and it is called "Cupid" because in an ascendant of this kind they make lovers of purity, [and] cheerful music.

From the eighth to the ninth is called "The Slave," because when they are on the ascendant they make slaves and subjects.

The tenth degree is called "The sufferings of evil things," because they never get good from [an ascendant] of this sort.

From the eighth to the eleventh [degree] there rises Auriga holding back the chariot. It makes outstanding charioteers.

¹ The logic of this passage escapes me. Perhaps, they [the "living" degrees] are characteristic of many things.

² Beta Persei, Algol. [RH]

³ Tau Persi. [RH]

⁴ *conductores vicorum regionum.*

⁵ One of the Pleiades (to be understood as standing for all of them)?

⁶ Mu Tauri. [RH]

From the twelfth to the fourteenth is Auriga holding the wheel by the middle.

The twelfth degree causes many slaves to change to lords through Fortune, however they are shameless.

When the thirteenth degree is the horoscope it makes [its natives] free, good, faithful, friendly, magnanimous men who acquire riches, relaxed, but shameless.

The fourteenth degree makes shameless perpetrators of foul deeds, sodomites, lovers of music, those who do not take up ancestral things, those who are friendly lovers of the sciences, but others are hunters suffering violent death.

From the fifteenth degree and thirty six minutes to sixteen degrees and six minutes all of Hyas¹ rises.

From the ninth degree to the fourteenth are the terms of Mercury. They are called "Supine," because when they are horoscopes they make presidents², overseers and stewards.

From the twelfth to the fifteenth make shameless men.

From the eleventh to the twelfth the degrees are empty.

From the fifteenth to the seventeenth Orion rises with a sword opposed to Antares.

When the fifteenth degree is the horoscope, in which is the brilliant star of Orion³, opposite to the star in Antares placed in the fifteenth degree of Scorpio, it is called "Death." It makes tribunes, leaders of armies, chiefs of the military great and terrible, but shameless and perpetrators of foul deeds, however powerful travelling through many regions and subjugating barbarous peoples;⁴ but they die a violent death, deceitfully killed or burned to death.

The fifteenth degree and the sixteenth degrees are southern and smokey.

The seventeenth degree makes great tribunes but they die violently.

In the sixteenth degree and six minutes there rises the brilliant star of the Hyades,⁵ of the nature of Mars and Venus. This degree is called "The Earth."

¹ Here again the singular form is used. Are we to understand that all the Hyades are meant?

² 'President' here means "one who sits in front," not the modern office. [RH]

³ Pi Ononis. [RH]

⁴ *gentes*.

⁵ Alpha Tauri, Aldebaran. [RH]

From the eighteenth degree to the twentieth rises the Ship and in addition the Dead Dragon. It is called "the Earth."

From the seventeenth degree to the twenty-second they are field workers who have their livelihood from the earth working [the land] in peril.

The nineteenth degree makes lords with labor.

From the twenty-first to the twenty-third there rises He-Who-Holds-Back-the-Ship, the God disposing the whole world.

The twenty-first [degree] makes black athletes.¹ But if Mars is in the ascending degree, they kill their parents and they are themselves evilly killed or are fed to dogs.

The twenty-third degree is called "*Terminus*,"² because, when it is the horoscope, he sails over a very large region and rules very many places.

The twenty-second degree is the beginning of the Flood.³

From the thirteenth degree to the twentieth the degrees are lucid.

In the twenty-third degree and sixteen minutes there rises a brilliant star, which is in the end of the left foot of Orion.⁴

The twenty-fourth degree is called "*Terminus*." It is of the nature of Saturn and Jupiter, because it sails a very great region and acquires very many places.

From the fourteenth degree to the twenty-second are the terms of Jupiter. It is called "Beauty, Glory, Approach," unexpected benefit and much friendship.

From the twenty-fourth to the twenty-seventh is the God below the Ship. He signifies the retributions of evil men or the obtaining of good things after death.

From the twenty-fifth to the twenty-seventh is called "Water," because these [degrees], when they are the horoscopes, make merchants⁶ making their livelihood on the waters or through some liquid.

When the twenty-sixth [degree] is the horoscope, it makes idle,

¹ The Michael Jordan degree!

² A deity presiding over boundaries.

³ Lambda Eridani. [RH]

⁴ Beta Orionis, Rigel [RH]

⁵ Gamma Aurigae, or Beta Tauri, El Nath. [RH]

⁶ *negotiatores*.

destructive robbers.

From the twentieth degree to the twenty-fifth the degrees are empty.

The twenty-fifth and the twenty-sixth degrees are southern and turbid and moving the air and lightnings.

From the twenty-third degree to the twenty-seventh are the terms of Saturn. It is called "The Freeing, the Remission of Evils, Continuous Delight and the Loss of Substance."

In the twenty-eighth degree and the twenty-ninth there rises the brilliant star of the She Goat,¹ which is called "*Mazonas*."² It is of the nature of Saturn and Jupiter.

From the twenty-eighth degree to the thirtieth is the Bear which is above the heaven. It is called "the Violence of Fire," because these, when they are horoscopes, they [the natives born under them] will have life from fire and iron. They are the terms of Mars, but they will suffer a violent death. Some are thieves, some rapacious, some are sentenced to punishments and some mutilated.

The twenty-ninth degree makes those who are suffering evils or who are lame, always destroying everything.

The thirtieth degree makes prudent and erudite men, but some have cuts from iron or fire or become bath house keepers.⁴

From the twenty-sixth to the twenty-eighth [degree] the degrees are lucid.

The twenty-ninth and the thirtieth degrees are shadowy.

From the twenty-eighth degree and thirty-six minutes to the first degree of Gemini and thirty-six minutes the belt of Orion rises.⁵

On the Fixed Stars and Degrees in Gemini.

From the twenty-eighth degree of Taurus and thirty-six minutes to the first degree of Gemini and thirty-six minutes there rises the zone of Orion and Auriga who stands atop the chariot, the two horses and the

¹ Alpha Aurigae, Capella.

² Perhaps. "Amazonas?" Robert Schmidt suggests that *mazonas* in Greek refers to those who celebrate the festival of Dionysius at Phigalea. Also cf. Hebrew: *Matzon*, "food." One of the goat's attributes is that it will eat anything.

¹ *damnati*.

⁴ It appears that to be a bath-keeper was not consistent with being prudent and erudite.

⁵ Delta Orionis, Mintaka. [RH]

wheel.

In the first degree thirty-six minutes there rises the middle star of the three in the belt of Orion,¹ of the nature of Saturn and Jupiter.

From the first degree to the second there rises Cetus's tail and Hercules. It is called "Wind," because by these, when they are horoscopes, they become merchants going to many places, frequently living among strangers. They make lovers of music, the sciences and philosophical doctrines.²

The third degree signifies the same thing. It is likewise called "Wind."

From the third degree to the fifth [is] Hippocentaurus and Apollo.

From the first degree to the sixth the degrees are lucid, because, when they are in the ascendant they make sailors. It is called "Tranquility." But if Saturn is present it makes excellent physicians and notaries and herbalists, augurs, priests, those who are constant,³ assistants and those expert in *mathesis*.⁴

In the fifth degree and twenty-six minutes there rises a star, which is in the right shoulder of Orion.⁵ It is of the nature of Mars and Mercury.

In the sixth degree and twenty-six minutes there rises a star of Auriga, of the nature of Saturn and Jupiter.⁶ In the head of Auriga there is another brilliant star in the sixth degree and fifty-six minutes.⁷

From the first degree to sixth degree are the degrees⁸ of Mercury. It is called "Tranquility" because by these, when they are horoscopes, are made [natives who are] constant, intelligent, taciturn, and able to navigate.

From the sixth to the seventh degree there are the Dragon, the Bear

¹ Epsilon Ononis, Alnilam. [RH]

² *scientiae et disciplinae*.

³ *assiduus*.

⁴ The word *mathesis* in Greek originally meant any art which could be learned. By the European Middle Ages it had two meanings. If the 'th' was aspirated and the 'e' kept short (as in "the"), it meant mathematics and included all the Quadrivium, including astronomy. If the 'th' were sounded as 't' and the 'e' lengthened (as in "fee"), it meant divination by numbers. This latter included astrology and arithromancy. The former was considered licit by the church, the latter was condemned.

⁵ Alpha Ononis, Betelgeuse. [RH]

⁶ Beta Aurigae, Menkalinan. [RH]

⁷ Delta Aurigae. [RH]

⁸ The words *gradus* and *terminus* are here used interchangeably.

and the Hunter. It signifies illness, imprisonment and chains.

From the eighth to the tenth [degree] is Theseus standing on his knees. It makes stone cutters and every labor performed sitting.¹

The eighth, ninth and tenth degrees are shadowy.

From the eleventh to the twelfth [degree] there rises the Ship and the Crown.² It makes actors, mimes and jesters.

From the seventh [degree] to the twelfth are the terms of Jupiter. They are called "Benefits" because those of this sort both do good and they receive benefits and they become beneficial. Whenever the time arrives, the eighth and ninth degrees make winter.³ They are southern and are signifiers of good aspiration.

From the fourth to the twelfth [degree] is called "Temperance," because for those whose horoscopes they are, they give a well tempered mind.

The twelfth degree, when it is the horoscope [and is] with Mars, makes sacrileges and enmities.

From the thirteenth degree to the fifteenth degree Theseus rises, who appears half-complete from part of the Crown. It is called "The Descent," because from middle age they fall away from their own goods. They are brought to pass in strength or prudence or power.

From the thirteenth degree to the eighteenth degree Faon rises, a Satyr with a walking stick and a dog. It makes fighters and all things which participate in rhythm and exercise.

From the thirteenth degree to the seventeenth are the terms of Venus. It is called "The Place, Flower, Beauty, Felicity from Unexpected Things."

From the eleventh to the fifteenth degree are lucid degrees.

From the sixteenth degree to the seventeenth the degrees are empty.

From the nineteenth to the twentieth the Serpent rises. It makes hunters of wild beasts, fowlers, moreover some having a trade next to the waters, or those lurking outside the city, those causing despair, envious persons, and those who polish skins such as snake skin.

In the twenty-first degree and six minutes there rises the bright Dog star, of the nature of Mars and Jupiter.⁴ It makes great gourmands.

¹ or, "every sedentary profession."

² *Corona*.

³ Or, "the rainy season."

⁴ Alpha Canis Majoris. Sirius. [RH]

From the twenty-first degree to the twenty-second the Hen rises and the Tail of the Whale [Cetus]. It makes [the natives] very changeable, unstable of mind and imagining beyond their limit.

From the twentieth to the twenty-fifth degree *Tripes*¹ and above, *Cithera* and *Crater*. It makes soothsayers, *hypnocrites*,² poets, physicians, herbalists, or grammarians, prudent, temperate men, pious magnates and priests.

From the eighteenth to the twenty-third degree are lucid degrees.

The twenty-fourth degree makes those who linger on fountains, rivers, and swamps or in ditches; many are made soft of body.³

The twenty-fourth degree is southern and signifies benefits and is a causer of earthquakes.

From the eighteenth degree to the twenty-fourth degree are the terms of Mars and it is called "Fortitude, and Presiding Power and Benefits."

When the twenty-fifth degree is the horoscope it makes athletes and these same particularly boxers, champion wrestlers; and soldiers and prison guards [are made]. It also makes musicians or acrobats, but they are harmed in the head, because there rises with it the bright star in the head of the preceding Twin, of the nature of Jupiter and Mercury.⁴

When the twenty-fifth and twenty-sixth degree are horoscopes, they harm the head in every way, as we said above.

From the twenty-sixth to the twenty-eighth [degree] is part of Auriga. They are southern degrees and significators of good aspiration and inducers of earthquakes. They make gamesters,⁵ those who play at dice,⁶ wretches, those with gout, rheumatism.⁷

The twenty-second degree to the twenty-seventh degree is called

¹ "Three-footed."

² interpreters of dreams.

³ An aspersion regarding the entertainment of such natives is implied.

⁴ Alpha Geminorum, Castor. [RH]

⁵ *aleatores*. Those who play at dice.

⁶ *taxillatores*. Dice players again. This time a small die is referred to. Apparently there were several kinds of dies used to play dice.

⁷ According to Niermeyer, *Mediae Latinitatis Lexicon Minus*, *contractos* means those who have rheumatism, which certainly fits in juxtaposition to gout. [RH]

"Gene,"¹ because by these, when they are horoscopes, [the natives] are delayed in humid places, fountains, rivers, or in ruinous places.

From the twenty-ninth to the thirtieth degree arise Delphinus and the Satyr.

The twenty-eighth degree to the thirtieth is called "Conjunction." These degrees cause earthquakes, mariners, swimmers, managers of agreements,² gluttons.³ It is called "The Chain," because many of them are placed in custody or become prison guards or those who swim with implements bound together with others⁴, or they in some way receive the experience of prison.

From the twenty-fourth degree to the thirtieth the degrees are shadowy.

From the twenty-fifth degree to the thirtieth are the terms of Saturn. It is called "Subjection." It causes one to be orphaned, bindings, dishonorable military service, loss of dignity.

On the Fixed Stars and Degrees of Cancer.

From the first degree to the second of Cancer Argo rises half visible, and the figure of the Shepherd.

In six minutes there rises the brilliant star which is above the head of the following Twin,⁵ of the nature of Mars, it makes seamen, captains of ships, travellers and fishermen, and those who bring up sponges, and merchants and businessmen. Many are harmed in the head.

From the third to the fifth degree there rises He-Who Moves-the-Ship, and the open mouth of the Lion. It makes sailors who climb in the mast of a ship, and who give indications of the land, winds or cities.⁶ or gold workers, which the common people call *perenenses*,⁷ or guards

¹ This name, Gundel tells us, shows up only in the *Liber Hermetis*. He considered it one of the new Hermetic star names connected with magical practices. He connects it to the zodiac of Dendera and to the goddess *remen-har* mentioned by Brugsch (*Thesaurus inscr. Æg. I. 137ff.*).

² *tractatores compositorum*.

³ *glutones*.

⁴ The precise meaning of this is unclear. It may refer to pearl divers or sponge gatherers, who swim tied together, so that they can be pulled out. [RH]

⁵ Beta Geminorum, Pollux. [RH]

⁶ in other words, the lookout of a ship. [RH]

⁷ Unknown word.

of wine barrels,¹ schismatics,² thespians,³ stupefied people,⁴ those who lie down,⁵ those uniting for evil purposes,⁶ quarrelsome people.⁷ However, these people die in public by fire or iron, if Mars is in the ascendant, but by water, if Saturn be there instead.

In the second degree and thirty-six minutes Canis Minor⁸ rises, having been aroused by the rays of The Dog. It is of the nature of Mars and Mercury and it signifies the aforesaid things.

When the fifth degree is the horoscope, it makes fishermen, sailors and navigators.

From the sixth degree to the seventh degree is the Fountain and the two Asses in the mouth of the Lion.⁹ It signifies advantage. They conduct their lives humbly, living a relaxed life without elegance.

From the fourth degree to the seventh according to the *Sphaera Barbarica* is the Little Cloud.¹⁰ When it is on the horoscope, with Mars and the Moon, it makes blind men or those having cataracts," damaged eyes.

The sixth and seventh degree makes effeminate men who sleep with

¹ *thunnorum*. Sorry Charley, we're not speaking classical Latin here. If we were, our guards would be keeping watch over tuna fish (*thunnus*). Our author (or editor) goofed and wrote *thunnorum* instead of *thunnorum*, which in any case should have been *tunnarum*, the plural of Medieval Latin *tunna*, from which we get English tun, a large barrel or cask for storing wine or ale. The guards were posted to keep away wine-bibbers, not cats.

² *cismaticos* = *schismaticos*. [Additional by RH] This peculiar form of the word is either Sicilian or Spanish according to the O.E.D. This is consistent with the other Sicilian words that R. Zoller has noted in his introduction to Part 1 of the L.H. See *Liber Hermetis*, Part I, p. xxiv.

³ *theaticos*.

⁴ *stupefactos*. Also senseless or benumbed persons. [RH]

⁵ *desensores*. A reference to craven sexual behavior.

⁶ *ad mala concurrentes*

⁷ *rixatores*.

⁸ *Anticanis*, i.e., Procyon, Alpha Canis Minoris. Vide. *Star Names: Their Lore and Meaning*, by Richard Hinckley Allen, NY: Dover 1963 pp. 131-133.

⁹ Gamma and Delta Cancri. [RH]

¹⁰ See below page 16, note 1. This cloud is also known as the Beehive. It is interesting to note the various positions given in this section of the text for this cloud. The text itself appears to be (accidentally) a record of precession. One wonders if this hermetic text contributed to Thebit ben Qurra's Trepidation Theory which dealt with an incorrect conception of Precession.

" *nubecula*.

animals.

From the first to the seventh degree are the terms of Mars. It is called "Possession, Confusions, Enmities, Dangers and Exiles."

From the seventh to the eighth degree Praesepe rises, and Lyra playing the lyre. But some say that the Little Cloud is in the eighth and ninth. They make those having an easy life with relaxation and much putting off until tomorrow, living without a thought [for tomorrow] with delight.

The eighth degree makes sober, just men, compassionate, sometimes laborers, or those working in workhouses,¹ suffering evil things.

The ninth degree makes arrogant, cupidinous, luxurious, adulterers or desperate, impious hunters, and those who have their eyes wounded.²

According to Dorotheus,³ the Little Cloud in Cancer rises in the ninth degree.

The tenth degree is called "Solution," because they will travel in many lands and they become rich.

From the eleventh to the twelfth [degree] is the Little Cloud. It signifies the robe of secular things.⁴ They make just men, cheerful and

¹ Hellenistic Egypt must have been full of prisons.

² The ancient Egyptian physicians were renown for their ability to cure diseases of the eyes.

³ Mid 1st cent. C.E.

⁴ The *saecularia* were games held at intervals to celebrate the salvation of the world from the periodic destructions by fire and water (called, in Greek, *Apokatastasis*) which marked the transition from one age to another, or in gratitude to the gods for having enabled the people to escape epidemics or other catastrophes. The concept of the *Apokatastasis* was that of a periodic purging of evil and disharmony from the world. Those who survived into the next age were "just and fortunate." Among the Greeks, there were many myths of certain ages of the world (Golden Age, Silver age, etc) all mixed up with astronomical theories of the whole world order beginning anew when the planets returned to their original positions after what was called the *magnus annus* or Great Year. The same series of people would appear on earth again and repeat the various exploits of their lives (Cf. Virgil, *Eclog.* iv, 34ff). Among the Greeks the idea was held that the cycle began anew after four periods of 110 years each (Cf. Augustine, *De Civ. Dei.* xxii. 28. He quotes Varro from *On the Origin of the Roman People*, "Certain astrologers," he says, "have written that men are destined to a new birth, which the Greeks call *Palingenesis*. This will take place after four hundred and forty years have elapsed; and then the same soul and the same body, which were formerly united in the person, shall again be reunited.") The Romans took up this belief and practice and saw such ideas as linked to the Sybeline Books (Horace, *Carm. Saec.* 5).

fortunate.

From the twelfth degree and twenty-six minutes to the fourteenth degree and forty-nine minutes the Little Cloud rises. According to Ptolemy¹

this is in the thirteenth degree. When it is found in the ascendant [it shows] one having a rich voice.

From the eighth to the thirteenth degree are the terms of Venus. It is called "Concupiscence."

The eighth and ninth degrees are southern, frigid and windy, and the terms of Venus. They make lovers of purity and those who are desirable.

From the eighth to the twelfth the degrees are lucid.

From the thirteenth to the fifteenth degree is the Dog Star.² It makes men terrible in battles and kings. It also causes great sicknesses.

The thirteenth and fourteenth degrees are shadowy.

The fifteenth degree is called "The Constellation," because it signifies regarding appearance and splendor.

From the sixteenth to the seventeenth degree the Satyr rises. It makes those who are naked, brigands, those for whom [the police] are looking.³

At these celebrations, which marked the transition from one age to the next, games were held in honor of the gods and propitiatory offerings were made for all alive at that time. When that whole race had passed away, the gods signified that the cycle was over by sending prodigies, and a new sacrifice had to be ordered (Censorinus, *De die natali*, 17.5).

¹ In *Tetrabiblos*, I, 9, a cloud-like cluster in the breast [of Cancer], called the Manger [Praesepe, or Beehive] is mentioned. In the *Almagest* it is said to be at 10 1/3 degrees. Ptolemy's floruit = 160 C.E. The text claims Ptolemy's position for the Little Cloud is 13 degrees. In this case, the text seems to have been corrected by 2 2/3 degrees. This would be 266 years at the commonly used rate of precession in the early centuries C.E. (1 degree per century). 266 + c 160 (Ptolemy's floruit) = c 426 C.E. Pingree reckons a bit later overall. At a rate of 50.25 seconds /annum, this would be about 190 years, this would come to c 350.

Dorotheus is represented as claiming that the Manger is at 9 degrees. The difference between the *Almagest's* position (10.5 degrees) and what the text says Dorotheus' position is = 1.5 degrees. At 1 degree/century, this amounts to 150 years. At a rate of 50.25"/year, it would take roughly 107.46 years to travel that distance. Thus Dorotheus would have composed his tables about 53 C.E., which may be roughly correct and would suggest that the star positions might have been arrived at by observation.

² This does not seem to be Sirius. [RH]

³ *excogitatos*.

From the fifteenth degree to the eighteenth degree the degrees are lucid.

From the eighteenth degree to the twentieth are the Three Graces. They produce strength, prudence, temperance, beauty, wealth and [pleasing] voice.

When the eighteenth and the nineteenth degrees are horoscopes with Jupiter preceding, they make merchants, greedy men, money-lenders, and some famous athletes. This is because the head of the Hydra is there.¹

When the twentieth degree is the horoscope, it makes lame, crook-footed men with useless hands, living from spices and fruits. They make lovers of music. But if Mars is in this degree, it makes eunuchs.

From the fourteenth degree to the nineteenth are the terms of Mercury. It is proper, the friendship of great men. Some however, are lovers of words.

The twenty-first degree and forty-six minutes is the star in the end of the nose of the Lion.²

From the twenty-second degree to the twenty-third is the head of the Hydra.³

The nineteenth to the twentieth degrees are dark.

The twenty-first degree to the twenty-third are the hind parts of the Bear.

The twenty-first degree is southern and cold and windy. It is called by many the Dog Star.⁴ It signifies the final act of doing and glory.

From the twenty-fourth degree to the twenty-sixth are the middle of the Scarabeus. It makes disciples [or apprentices], practitioners and busy men.

The twenty-fifth degree makes happy men, adulterers, doers of foul deeds. This is because this is the place of the Dog.

The twenty-sixth degree is called "Measure," because it is a sign of worthy performance⁵ in life.

From the twentieth degree to the twenty-sixth are the terms of Jupiter. It is called the term of life and the exaltation of Jupiter. They

¹ Epsilon and Eta Hydrae. [RH]

² Kappa Leonis. [RH]

³ Epsilon and Eta Hydrae. [RH]

⁴ Again, not Sinus. [RH]

⁵ *invanae operationis in vita.*

make benefactors, lovers of food, lovers of things made by artisans; some, however, are those desiring something from the gods.

From the twenty-seventh degree to the thirtieth the tail of the Hydra rises. They are the terms of Saturn. They make fishermen, water carriers, bath-attendants, river pirates,¹ gardeners, drinkers of fountains and whatever things are made in wetness.

From the twenty-eighth degree to the thirtieth are made impious and shameless [natives]. These cohabit with [their] mothers and [their] stepmothers.² But some are hunters, and fighters with wild animals.

The twenty-ninth degree is called "The Wedding of the Gods."

From the twenty-seventh degree to the thirtieth are the terms of Saturn. Many are made unstable, raging insanely with indignities. Men of many counsels and extremely changeable [men] are made.

From the twenty-first degree to the twenty-eighth are lucid degrees.

The twenty-ninth and the thirtieth degrees are empty.

On the Fixed Stars and Degrees of Leo.

From the first degree to the second degree of Leo there rise the middles of Hydra, Auriga, and Argo. When these are horoscopes, they make farmers, gardeners, fowlers, collectors of seeds, bathers,³ gladiators,⁴ sailors, witnesses⁵ (but evil ones), evil-doers,⁶ eaters of evil things,⁷ those suffering evil things, pimps, those having a stinking mouth or having a disagreeable voice. Many die on the gallows, or they kill their parents.

In the third degree and twenty-six minutes there rises the beginning of Hydra.⁸ It is of the nature of Saturn and Venus.

From the fourth degree to the fifth degree is the Crow near Crater.

¹ *captatores fluminum.*

² Can this be an example of an alien astrologer condemning Pharaonic Egyptian marriage practices?

³ *lotores.* Lewis and Short show *lotus* as from *lavo*, to wash. I therefore suggest *Lotores* as a form of *lautores*, from *lautus*, "washed." Perhaps the Latin translator means wash-house attendants?

⁴ Paradoxically, because they also stand on sand, teachers of arithmetic are also called *arenarius* or *harenarius*.

⁵ *superstes.* This word in Medieval Latin also means a supervisor. [RH]

⁶ This term was occasionally applied to witches and sorcerers as well as to criminals.

⁷ Another reference to black-magical practices.

⁸ Alpha Hydrae, Alphard. [RH]

He who has these as a horoscope will dominate the people. Being the friends of magnates, they (will themselves be] magnates. They make prognostications and proper harmony.

In the fifth degree and the fiftieth minute there rises the brilliant star in the heart of the Lion.¹

But the sixth degree is summery.²

From the first degree to the sixth degree are the terms of Jupiter. It is called "The Ascension of Success," because they [its natives] are exalted from an inconsiderable fortune.

From the first degree to the sixth the degrees are lucid.

From the eighth degree to the tenth is Draco standing between the two Bears.³ These three degrees are shadowy. They cause protection, caution, separations of parents, brothers, husbands and wives.

The eighth degree is called "The Place," because their place is allotted and he will rule many regions and he will cultivate very much land, but he will be a perjurer, of a malicious nature and he will be a captive.

When the ninth degree is the horoscope, it makes glorious princes, lovers of wrestling. They swear, are adulterers, of evil nature and are imprisoned.

When the tenth degree is the horoscope, whoever the native will be, he will not be nourished by his parents, but he will come to alien hands.

From the eleventh degree to the twelfth degree are the Phrygian Flute Players,⁴ "The Sterility of Great Hope." These die by iron.

When the eleventh degree is the horoscope, it makes audacious⁵ leaders of armies, irascible and venereal. They feed and teach many people and the sons of kings and magnates, and through them they become great. But some become physicians or pharmacists. They die by iron.

¹ Alpha Leonis, Regulus. [RH]

² *aestivus*.

³ Cf. *Phaenomena*, Aratus, trans. Stanley Lombardo, pub. as: *Sky Signs: Aratus' Phaenomena*, Berkeley: North Atlantic Books, 1983, p. 3.

⁴ *Frigii Tibicines* *Frigii* from *Phrigii*, not *frigus*. The tibia was used very anciently as a musical instrument, especially in connection with magic. Cf. the identical practice among 19th century Tibetan monks in Alexandra David-Neel *Mystery and Magic in Tibet*. The use of the word here may refer to some Anatolian cult which preserved this neolithic practice.

⁵ *temerarius*. This word also means thoughtless.

From the seventh degree to the eleventh degree are the terms of Venus. It is called "Happiness of Benefit;" the friendships for those who are greater."

From the thirteenth degree to the fifteenth degree Corona arises.

And the thirteenth, fifteenth and sixteenth degrees are windy.

In the seventeenth degree and thirty-sixth minute there rises a brilliant star which is over the limbs of the Lion,¹ of the nature of Saturn and Venus.

The eighteenth degree is called "The Lion's Mane."² It is vulnerable.

From the twenty-first to the twenty-second degree Hydra rises, which is under the Bear.

From the twenty-third to the twenty-fifth degree is the Wash Basin in the middle of Draco.

From the twenty-sixth degree to the twenty-seventh there rises the Two Headed One³ who is under the Wash Basin.⁴

In the twenty-seventh degree there rises a brilliant star which is in the tail of the Lion,⁵ of the nature of Saturn and Venus.

From the twenty-eighth degree to the thirtieth Typhon rises.

The twenty-eighth degree is windy.

The twenty-ninth and thirtieth are southern. They make rude, foolish men.

When the twenty-eighth and the twenty-ninth degrees are in the horoscope, they make malicious, shameless, foul parasites, but some are lepers or those suffering elephantiasis.

When the thirtieth degree is the horoscope it makes superfluous, shameless, useless, ignoble persons, and the greatest old age.

From the twenty-fifth degree to the thirtieth are the terms of Mars. These degrees are shameless and foul-doing. They make labors and those suffering the misfortunes of evil things. Some are exposed in body to extreme danger, but they become shameless, sordid, and doers of foul deeds.

¹ Delta Leonis, Zosma. [RH]

² Coma Berenices [RH]

³ *Ancipiter*.

⁴ *lavatorium*.

⁵ Iota Leonis. (RH)

From the first degree of Virgo to the third Spica rises.

The first and the second degrees are called "The Road," because they [the natives of this ascendant] will travel over a wide area; they will be wealthy stewards and agents.¹ Sometimes, being fighters,² they will be crowned. They become friends of great men and doctors,³ always having plenty.

When the third and fourth degrees are horoscopes, they make gracious, beautiful, overseers of farm estates,⁴ locals,⁵ possessing many things, sodomites.

From the fourth to the sixth degree is "The Sword."⁶

The fourth and fifth degrees are southern.

[The fourth does as said above.]

When the Moon rises in the fifth, sixth and seventh degrees, it makes great men ruling in many places. They will be familiars to the king. Some indeed are made worthy of sacred things.

From the first degree to the seventh are the terms of Mercury. It is called "Diligence, Philosophy, Geometry, Mechanics." Some become rhetoricians⁷, astrologers, astronomers, or those whose livelihood is from philosophical doctrines.⁷

From the seventh degree to the tenth He-who-carries-the-Small-Lyre rises.

The ninth and tenth degrees are southern.

From the sixth to the ninth are degrees directing from mean things to the discipline of the arts.

From the tenth to the eleventh the degrees are empty.

¹ *dispensatores et procuratores.*

² *certantes.*

³ i.e., teachers, not physicians. [RH]

⁴ *villicos.*

⁵ *locogenos.* [Additional by RH] This word cannot be found in any of the lexicons. It would appear to be a combination of Latin and Greek meaning "born in the place." However, this is a guess.

⁶ From the Greek *machaira*.

⁷ *a disciplina vitam habentes.*

From the eleventh to the thirteenth there rises Lucina¹ sitting and bearing² children. It is called "Providence [and] Justice." It makes judges, keepers of court archives and chief magistrates.³

From the fourteenth degree to the fifteenth is called "The Dwelling and Exaltation of Mercury and Fortitude," because it makes strong athletes and rational and diligent scribes. It also causes the prognostication of things.

From the sixteenth degree to the eighteenth *Frix*⁴ directing the plough and holding the ship. It signifies justice and the most excellent management of life.

The sixteenth degree makes sodomites, hairdressers,⁵ but women like sterile sisters, and those who twitter.⁶

From the eighth degree to the seventeenth are the terms of Venus. It is called "Without Sadness, Happiness and Invention."

From the twelfth to the seventeenth are lucid degrees.

From the nineteenth to the twenty-third degree Puella⁷ rises, she who stands above the tail of the Hydra. It signifies the unstable progress of life.

The eighteenth and nineteenth degrees are called "Width," those who are wide of body and fleshy.

When the twentieth degree is rising with the Moon in the ascendant, either northern or southern,⁸ it makes natives possessing and selling great things, and those who do good things for some from whom

¹ The Goddess of childbirth. She is represented as sitting because it was common ancient practice to give birth, not by lying on one's back as is the modern practice, but by sitting in a "birthing-chair" which facilitated birth by exploiting gravity. The modern practice derives from the surgical demands of Caesarian section.

² *baiulans puerum*, the verb, *baiulans* from *bajulo*, is usually used for pack horses carrying burdens. One would expect *partio* or *porro*.

³ *dictatores*

⁴ A God

⁵ *ornatores mulierum*.

⁶ *trissatrices* from *trisso*, *-are*, to twitter via *trissatrix*, a woman who twitters. Pl. *trissatrices*.

⁷ The Girl. A reference to the fact that the constellation Virgo is close by Hydra? Cf Stanley Lombardo, *Sky Signs: Aratus' Phaenomena*, Berkeley: North Atlantic Books. 1983, p. 25, lines 580-590.

⁸ *septemtrionalia vel meridianalia*. [Additional by RH] That is, it is either on the I.C. or M.C. or possibly of northern or southern latitude or declination. This is not clear See also page 23, note 7.

they receive ingratitude, [and they make] statutes concerning judgments, and those fearing God.

The twenty-first degree is southern.

From the eighteenth degree to the twenty-first degree are the terms of Jupiter. They are called "Glory, Advancement, Friendship." They make worthy managers of peoples.¹ These degrees are dark.

In some [book?], the eighteenth and nineteenth degrees are the Crow.

From the twenty-fourth to the twenty-sixth Pluto rises, forcing asunder the separation of bodies and souls.

The twenty-fifth degree makes those common to many, lascivious men² loved by women, or procurers of women. But women are [also] made loving men,

The twenty-sixth degree makes [natives] sterile, substituted children,³ they will dominate whosoever. But the women are made sterile and [become] whores.

From the twenty-seventh degree to the thirtieth rises the Bullock's Head.⁴

The twenty-eighth degree, in which is a brilliant star,⁵ is dry,⁶ full of mist, hail, and wind. This place signifies the victor in doing things.

The twenty-seventh degree with the Moon being northern⁷ makes powerful magicians, pious farmers, solitaries having a life [there is a lacuna in the text here of about ten letters] or of silvery things. However they become doctors,⁸ those who implant,⁹ or those who

¹ *insignes populorum praepositos*. This is an office to which a general might entrust one of his trusted officers in order to ensure that a region would be pacified and well governed in his absence.

² *venereos*. This word (*Venerii.-orum*, m.) also signifies a temple slave in the temple of the Erycinian Venus. This famous temple, situated on the summit of the Eryx mountain in northwestern Sicily, overlooked the city of the same name. Virgil tells us Aeneas founded it. Apparently male slaves were kept there having duties analogous to the Greek *hetaira* and temple prostitutes of Canaan.

³ *filios supponentes*. This probably means children of someone other than their supposed father, i.e., supposititious. [RH]

⁴ *Bukephalus*.

⁵ Zeta Virginis? [RH]

⁶ *inaquosus*. This seems strange in view of the adjectives that follow [RH]

⁷ *septemtrionali*.

⁸ R. Schmidt suggests doctors. The text has *iaz.*.

⁹ R. Schmidt suggests Greek *rizotēr*. The text has *rizatores*.

bend.¹

From the twenty-first degree to the twenty-eighth are the terms of Mars. These degrees are lucid. They are called "The Torch,"² because they become illustrious soldiers or they establish judgments.

The twenty-ninth degree and the thirtieth are the terms of Saturn. It is called "The Exit," because, going out from their own, they do not return, but from the heights they are brought low with respect to dignity and they are put in peril. These degrees are empty.

On the Fixed Stars and Degrees of Libra.

From the first degree to the third there rises The Bed and a woman lying in it. It signifies a good and relaxed life. These degrees are lucid.

In naught degrees³ and six minutes Spica rises,⁴ a brilliant star of the nature of Mercury and Venus.

In naught degrees and twenty-six minutes Arcturus rises,⁵ a brilliant star. Some call it Boötes. [It is] of the nature of Jupiter and Mars.

From the fourth degree to the sixth rises the two ghosts⁶ of Saturn and Apollo. They make envious men and destroying, jealous men.

From the first degree to the sixth are the terms of Saturn. It is called "The Taking Away, Perdition, Loss of Dignity and Substance."

From the seventh degree to the tenth is Chiron, who is drawn by the hair from the slime by the Hero. He calls to [him], but he does not hear. It signifies strength in counsel and violence.

From the fourth degree to the eighth are shadowy degrees.

The ninth degree is misty, southern and windy.

From the eleventh degree to the twelfth rise Venus and Adonis. They make affectionate [people] and [they make] he who is in power, and lovers and those secretly desiring their loves.

¹ *campsores*, from *campso*, -arc to bend (Greek *kampto*).

² *lumen*. This word was supplied by the editor on the basis of what Critodemus says. His text has the greek word *lampoi*.

³ The author did not yet have the zero or cipher as a place holder.

⁴ Alpha Virginis. [RH]

⁵ Alpha Boötes. [RH]

⁶ *larvae*.

The tenth and the eleventh degrees are called "Necessity"¹ because he who is born according to these places falls into necessities and is imperiled in conflicts.

From the thirteenth degree to the fifteenth degree Auriga rises without his Chariot. It makes entreaties,² unhappy and idle people.

The twelfth degree and the thirteenth and fourteenth are called "Confusion," because they always encounter confusion in combats, or they are endangered by the sword in desolate places.

From the seventh to the fourteenth degree are the terms of Mercury, and of the nocturnal triplicity.³ It makes well-spoken businessmen, [and] lovers of the sciences.

From the ninth degree to the fourteenth degree are lucid degrees.

From the fifteenth degree and six minutes to the twenty-fifth degree and six minutes rises all of Corona.

In the fifteenth degree and six minutes rises the bright star of the Northern Crown,⁴ of the nature of Mercury and Venus.

From the sixteenth degree to the eighteenth degree rise the Three Heroes, who are called "The Baldistae." It signifies exercise, philosophy, clemency.

The sixteenth degree makes lawyers,⁵ apothecaries,⁶ enchanters,⁷ physicians, astrologers sitting and addressing [those present].⁸

From the nineteenth degree to the twenty-second the two Runners running away from each other. One runner, nude, holds up a skull and a crown. They signify those who strive in combat and contest and in the theater and who live from the public wealth.

From the fifteenth degree to the twentieth are shadowy degrees.

From the fifteenth degree to the twenty-first are the terms of Jupiter. They are called "Divisions, Inheritances and Donations of

¹ The use of the word here is probably much the same as in Chapter IV, "On the Necessary Place." [RH]

² or those who make entreaties. [RH]

³ Virgo is of one of the two nocturnal triplicities, the other being that of Cancer, Scorpio and Pisces. Also Virgo is the nocturnal sign of Mercury. [RH]

⁴ Alpha Coronae Borealis, Alphecca. [RH]

⁵ *advocatores*.

⁶ *farmacatores*.

⁷ *praecantores*.

⁸ It would appear from this statement that the astrologer, when requested to prognosticate, would do so while seated. The seated position being a token of honor due him in his role of diviner or interpreter of the will of the gods.

Land."

The twenty-first and twenty-second are lucid, shadowy and windy degrees.

From the twenty-third to the twenty-fourth degree Vulcan rises. It makes those who make things.

When the twenty-second and the twenty-third degrees are on the horoscope, there are made those who hang themselves due to some judgment or conflict.

The twenty-fourth degree makes powerful people or those discovering treasures, unstable, unjust, dying publicly.

From the twenty-second degree and sixteen minutes there rises the head of the Serpent of Ophiuchus.¹

From the twenty-fifth degree and thirty minutes arises the brilliant star which is in the north Claw of the Scorpion.² [It is] of the nature of Jupiter and Mercury. It is called "The Mansion," because those who have it on the horoscope, will never travel, but they are exhausted by their professions.

The twenty-sixth degree and the twenty-seventh degrees have two stars in one of the parts of the lower Scale³. In these two degrees are made unstable, unjust men who die in public.

From the twenty-second degree to the twenty-eighth are the terms of Venus. It is called "Pleasure," because it makes lovers of purity, of benefit, erudite men eating pure foods, and lovers of wrestling.

From the twentieth to the twenty-eighth degree rises The Ship, and he who will lie down to sleep in it, and The Sea Captain on the horse.⁴ It makes experts, those who devise [solutions] in adversities.

From the twentieth to the thirtieth degree there rise the two *Crania* or Wheels, and the Goat, and the swamp of Acheron,⁵ and the Little

¹ Iota Serpentis. [RH]

² Beta Librae, the North Scale. [RH]

³ *Trutinae*. These stars are Gamma and Iota Librae. [RH]

⁴ *equo*. Literally this means 'horse,' but it does sometimes also mean 'ship' which is the probable meaning here. [RH]

⁵ *Acherontis Palus*. There was a river in Epirus named Acheron which flowed through the lake Acherusia into the Ambracian Gulf (now Suli) in the Ionian Sea. A river of the same name was said to exist in the Lower World (or to surround it) around which the shades of the dead were believed to hover. Into this river flowed two other streams, Cocytus and Pyriphlegethon. In later writers Acheron = the underworld itself. The underworld was occasionally thought of as a bog or swamp. The dead were brought to the banks of the river by Hermes and they had to pay a ferryman to carry them across to the

Ship of Acheron. They are indeed the terms of Mars. It is called "Strength." There are glorious leaders in the army, but they are unfortunate in some things, afflicted men always thinking about venereal things; like scorpions they thrust with the sting.

From the twenty-eighth degree to the thirtieth is called "Increase," because they will be increased and perfected. They become great in body.

On the Fixed Stars and Degrees in Scorpio.

From the first degree of Scorpio to the fourth there rises the Hippocentaur who carries the Hare. This place, from the first degree to the fifth, is called "The Meeting," because they meet wild animals of this sort [and] either, meeting, they die, or they become hunters or soldiers.

The fourth degree is southern. It makes experts.

From the fifth to the seventh degree is the *Uranoscopus*, i.e., the one looking at the sky.

From the fourth degree to the seventh the degrees are southern.

From the first degree to the fifth the degrees are lucid. They make astrologers [and] astronomers, always having hope in God.

When the sixth and seventh degrees are horoscopes they make men great out of infirmity. However these men are destroyed by fire and iron.

The seventh degree makes men famous with respect to fortune, and having military power in the army, or having been entrusted with the management¹ of royal things.²

From the first degree to the seventh degree are the terms of Mars. It is called "The Approach of the Strangers," "Detention," "Rapine," and litigations due to these things. Moreover it makes the sharp things of nature and fortune.

From the eighth to the tenth degree are Ophiuchus and Asclepius

Land of the Dead.

¹*fideicommissam*. A bequest given for the benefit of a third person, given by request, not of command; and held to be equitably due out of respect to the wish of the testator.

² or, of the royal residence.

and Health and Two Dragons Intertwined.¹ They make killers of animals, herbalists, physicians, [and] the best paint dealers.² The eighth degree, in whose opposition Pleias falls, is misty. It makes invidious great men, those who are cruel, mendacious, and lovers of agriculture, according to Dorotheus.

The eighth, ninth and tenth degrees are hurtful.

When the Moon is in these three degrees with Saturn or Mars, it makes lesions on the body, according to Ptolemy.³

From the ninth degree and six minutes to the ninth degree and forty-six minutes is hurtful, because the stars which are on the brow of the Scorpion, of the nature of Saturn and Mars, rise there.⁴

From the sixth degree to the tenth the degrees are shadowy.

In the eleventh degree and forty-six minutes there rises a star which is in the right foot of the Centaur.⁵

The tenth and eleventh degrees are humid and misty.

From the twelfth to the eighteenth degree is the Dog and the Bullock's Head. It makes those susceptible to temptation,⁶ lovers of contention, quarrelsome people, laborers, those who attend to Chiron.⁷

The thirteenth, fourteenth and fifteenth degrees are called "Abstinence," because they are abstinent in their habits. But when the Moon is void of course, and aspected by the good [planets]⁸ it makes lords having dominion over life and death.

The fifteenth and sixteenth degrees make men powerful magnates, travelling in many regions, and subjecting barbarous peoples. But they are destroyed by a violent death, killed by trickery or burned. These degrees are southern.

From the twelfth degree to the nineteenth are the terms of Mercury. It is called "The Mansion," because it makes agents and

¹ The Caduceus, the symbol of both Mercury and Asklepios, symbolizing Gnosis and the healing energy of the spine, or *vis medicatrix naturae*. Known to the Indians yogins as Kundalini.

² The makers of pigments were the alchemists who were also the apothecaries. This is the link between the seemingly unconnected things mentioned here.

³ I cannot locate this citation in Ptolemy's *Tetrabiblos* or *Almagest*.

⁴ Beta (Graffias), Delta (Dschubba), and Pi Scorpii. [RH]

⁵ Alpha Centauri. [RH]

⁶ *temptativos*.

⁷ Chiron was renown for his wisdom, knowledge of music and surgery

⁸ There is an seeming contradiction here, for if the Moon is void of course (*cursu vacua*), it cannot be aspected by any planets unless the aspect is a separating one.

superintendents.

From the eleventh degree to the eighteenth the degrees are lucid.

From the nineteenth degree to the twenty-first the degrees are shadowy.

In the twenty-fourth degree and six minutes there rises a star which is in the head of that one who is on his knees.¹ It makes many [men] one-eyed and suffering a violent death.

From the twentieth degree to the twenty-fourth are the terms of Jupiter. It is called "Intemperance," because they become intemperate and foul. Scribes and grammarians are made, or teachers or directors, rich men, augmenting and succeeding for the most part, having dominions of possessions and benefiting [therefrom].

From the twenty-fourth degree to the twenty-fifth degree Crater rises. It makes modest, stable men.

From the twenty-second degree to the twenty-seventh the degrees are lucid.

From the twenty-sixth degree to the thirtieth there rises the Thurible,² and these are the terms of Saturn. It makes priests, sacrificers, cooks, butchers.³ It is called "Necessity, Detention and *Nutritius*⁴ of the *Comissatio*."⁵ But some have benefit from cornfields.⁶ They [the natives] become slow and profound, hidden men secretly dissipating, lasting in anger.

From the twenty-sixth degree to the thirtieth the degrees are shadowy.

From the twenty-eighth degree to the thirtieth the degrees are empty. It is called "Taste," because they become approved cup-bearers,⁷ and cooks, or sellers of unguents, those who sell pigments,

¹ The Kneeler, Alpha Herculei, *Ergonasi*, or Hercules. Vide. *Star Names: Their Lore and Meaning*, by Richard Hinckley Allen, NY: Dover 1963 pp. 238-246. But see below in Pisces this constellation is identified with Theseus.

² *Turibulum*. Censer or vessel in which incense is burned.

³ *macillarios*. A variant spelling of *macellarius*, a butcher.

⁴ *nutritio*. In this context it is not clear exactly what this word would mean. It is of course related to 'nutrition' and also 'nourish' and 'nurse.' Clearly it is a title. [RH]

⁵ The *Comissatio* was a Bacchanalian revel followed by a nocturnal torchlight procession accompanied by music.

⁶ *locis seminariis*.

⁷ *praegustatores*. People who tasted the food and drink of a prince before it was served to ensure that it had not been poisoned.

inn-keepers, and whatever pertains to smell and taste.

The twenty-ninth degree is misty and watery.

In the twenty-eighth degree and sixteen minutes there rises the brilliant star of Ophiuchus.¹

The thirtieth degree makes modest men without children. The Altar² is from the twenty-fourth degree and six minutes of Scorpio to the sixth degree of Sagittarius. The distance of it is twelve degrees and twenty minutes.

On the Fixed Stars and Degrees of Sagittarius.

From the first degree of Sagittarius to the fifth there rises the point of the arrow of Sagittarius. This makes bow men and those causing the loss of money.

From the sixth degree to the tenth Atlas rises, and he having the face of *Anceps*² like a queen. It makes fighters [and] victors.

The ninth degree is watery.

From the first degree to the seventh is called "The Sign of Agitation," because they live and acquire immoderately, but they lead a life of many wanderings, having frequent adversities in life.

According to Ptolemy, the eighth degree is the point of Sagittarius' arrow and is a harmful degree.⁴

From the first degree to the ninth are shadowy degrees.

From the eleventh to the fifteenth is Argo⁵ and The Sea.⁶ It makes sea captains and businessmen.

When the thirteenth and the fourteenth degrees are horoscopes they make those who break wind⁷ and epileptics.

From the thirteenth to the fifteenth the degrees are empty,

¹ Alpha Ophiuchi, Rasalhague. [RH]

² *Sacrificatorium*.

³ Two-Headed.

⁴ Gamma Sagittarii. Ptolemy, in the *Almagest* III lists the tip of the arrow in the constellation of Sagittarius as 4 1/2 degrees of the constellation and gives no delineations of the nature of any degrees. Again the text gives star longitudes 3 1/2 degrees greater than Ptolemy's, as Pingree claims. In *Tetrabiblos* I. 9., Ptolemy identifies the "stars in the point of the arrow" as being of the nature of Mars and the Moon.

⁵ The famous ship of Greek myth in which the Argonauts sailed in quest of the Golden Fleece.

⁶ *Pelagus*.

⁷ *crepatos*.

From the first to the twelfth degree are the terms of Jupiter, It is called "Strength," it makes rulers' who are lords of life and death, beautiful, virtuous princes according to the essence of the nativity.

From the tenth to the twelfth the degrees are lucid.

From the sixteenth degree to the twentieth there rises Chiron holding Cepheus' hand and the Bird which is below, and the head of the Bear. It makes prophesy and augury.

From the fifteenth degree to the eighteenth is called "The Daemon." It is a sign that is the cause of many good things.

The seventeenth degree makes crowned disputants.²

The eighteenth and nineteenth degrees are the eye of Sagittarius, which is nebulous and harmful.³ It makes those who train birds and horses.

From the thirteenth to the seventeenth are the terms of Venus. It is called "Flux [and] Felicity." Some become libidinous, [some] good men, [and some] lovers of music.

From the thirteenth to the nineteenth the degrees are empty.

In the twentieth degree and twenty-six minutes there rises a brilliant star which is in the knee of Sagittarius,⁴ of the nature of Saturn and Jupiter.

But in the twentieth degree and the forty-sixth minute there rises the brilliant star of Lyra,⁵ of the nature of Mercury and Venus. It makes lovers of music.

The nineteenth and the twentieth degrees are southern, wintery and misty.

From the twenty-first to the twenty-third degree Delphinus, The Ship and the Southern Crown rise. It makes proven swimmers and, in connection with navigation, explorers of a calm sea.⁶

From the eighteenth degree to the twenty-first are the terms of Mercury. It makes outstanding, practical men, lovers of orations, men of leisure, good, ingenious men.

From the twentieth degree to the twenty-first the degrees are lucid.

¹ *praesides*.

² It is not clear whether royalty is involved or whether it is a reference to the practice of crowning athletic victors with wreaths or crowns. [RH]

³ Nu Sagittarii, a nebulous star. [RH]

⁴ Alpha Sagittarii, Rukbat. [RH]

⁵ Alpha Lyrae, Vega. [RH]

⁶ Is this to be taken metaphorically?

From the twentieth degree to the twenty-sixth is the *Uranoscopus*. It makes [natives who] are always praying and worshipping God.

The twenty-fifth degree makes pursuers of horses and those who run of the horses of wealthy men.

From the twenty-second degree to the twenty-sixth are the terms of Saturn. It makes those who are made prosperous through inheritance.

From the twenty-seventh degree to the thirtieth arise the back part of *Anceps* and the Hunter. It makes fighters, rapacious [persons], highwaymen in every respect, eating strange foods.

From the twenty-sixth degree to the twenty-seventh is called 'Exaltation,' because they are excellent and glorious with respect to souls and body. Many become armed fighters.

From the twenty-fourth degree to the twenty-seventh are dark degrees.

From the twenty-eighth degree to the thirtieth are shadowy degrees. They make libidinous men doing foul deeds, adulterers, mixing themselves with many.

From the twenty-seventh degree to the thirtieth are the terms of Mars. It is called "Peregrination, Fortune, Chance, Exile."

From the nineteenth degree to the twenty-ninth is called "Fortune," because they are happy, spirited and liberal.

From the twentieth degree and forty-six minutes to the twenty-seventh and thirty-sixth minute is all Fortune.

On the Fixed Stars and Degrees of Capricorn.

From the first degree of Capricorn to the third degree the Altar rises, which is called the "*Sacrificatorium*." It makes butchers,¹ cooks, and all that relate to sacrifices.

The first degree makes gluttons always having intercourse with sodomites.

The second degree makes dancers and those frequenting people of this sort.

The third degree makes mimes. But if Mars or Venus and the Moon are with the same [degree], it makes good fanners, living their life in deserts, feeding their flocks. Some die a violent death.

The fourth degree makes those who calculate, those who are

¹ *macellarios*.

unmarried, lovers of frauds, killed by thieves.

The fourth degree makes useless zealots fearing demons.

The sixth degree is part of the Lyre.¹ It is also the mouth of the Goat² and it makes fornicators and fornicatrices, doing foul deeds and the trumpet-players, flutists, or cithera-players³ of wealthy men.

In the seventh degree and sixteen minutes there rises the brilliant star of Aquila,⁴ of the nature of Mars and Jupiter.

From the fourth to the seventh there rises Nereis,⁵ the Crow, and the Satyr, hiding his whole face with his head. It signifies those who accuse [others] for the sake of [their] deeds and those and who have been made fugitives or are making themselves unseen.

The seventh degree makes those who bind⁶ crowns, it shows that many are unmarried.

The seventh and eighth degrees make especially expert [natives], lovers of the arts, scribes of cities or tutors or mathematicians.

From the first degree to the seventh the degrees are shadowy. They are the terms of Mercury. They become those who take medicines for the mouth,⁷ clean, eating little, pragmatic, experienced in law, well learned men or teachers.

From the eighth degree to the tenth will be the Great Serpent, who touches Eridanus' Stream.

There is a dart from the seventh degree to the fourteenth. It signifies the rebellion of peoples and [their] sickness and insatiability.

The eighth degree makes the poet and all that of the seventh degree.⁸

The ninth degree is humid and frigid. It makes the rhetorician [and] the farmer.

The tenth degree is also humid and frigid. It causes the parasite.

From the eleventh degree to the fourteenth rises Ariadne's Crown.

¹ Eta Lyrae. [RH]

² Omicron, Pi or possibly Alpha Capricorni. [RH]

³ The *citharoedus* played the cithera and sung along with it as well.

⁴ Alpha Aquilae, Altair. [RH]

⁵ A sea nymph.

⁶ *annexures*.

⁷ *stomatici*. This is a word that was taken over into 17th century English, believe it or not. It was used in its Latin sense: Souter: It comes from *stomatikos* = good for the mouth (Cassiodorus. Fel. 35, 4th century; Dioscorides, 1st century).

⁸ Not otherwise specified.

It signifies riots of the people, subversions, instances of idleness on account of an ignoble regime in cities and in the peoples.

When the eleventh and the twelfth degrees are horoscopes, they make shameless men. But if a malevolent [planet] is with the same [ascendant], those suffering a violent death either blinded or mutilated with extreme ignominy.

The eleventh degree is humid and frigid. A malignant [planet] in the thirteenth degree, [indicates] *biothanatus*,¹ i.e., suffering violent death.

The fourteenth degree makes the seller of meats and of other things of this sort, salted, or doing such like business.

From the eighth to the fourteenth are the terms of Jupiter. It is called "Tenor," because they are made noble conservators of life and are most virtuous.

From the eleventh degree to the fourteenth the degrees are lucid.

From the fifteenth degree to the seventeenth The Field rises. It makes vintners, gardeners, gains, the company of drunkards.

The fifteenth degree makes sodomites or [those] who have been nursed by sodomites.

The fifteenth and the sixteenth degrees make runners, consuming, drunks, injurious people.

When the seventeenth degree is horoscope with Saturn and Mars. it causes violent deaths.

From the eighteenth degree to the nineteenth the Dove without the head rises. It makes the circumstance of a thing untrue, or those who are unmarried.

The eighteenth degree makes fishermen or mariners destroyed by whales.

The nineteenth degree makes fishermen.

From the sixteenth degree to the nineteenth the degrees are lucid.

From the twentieth degree to the twenty-first The Mouse rises. It signifies some enmity of possessions. These die early or become brigands. The degrees are shadowy.

From the twenty-second degree to the twenty-third the degrees are misty and full of snow. It makes disciples and augurs and regal persons

¹ See Chapter XXXVI, "On *Biothanatus*, i.e., On Suffering a Violent Death." *Biothanatus* is directly from the Greek and the Latin text uses it throughout. We have left the word in place. [RH]

or those hanging around kings.¹

The twenty-third degree makes household slaves² and government officials.³

From the fifteenth degree to the twenty-second are the terms of Venus. It makes lascivious and libidinous [natives].

From the twenty-second degree to the twenty-seventh rises Delphinus.

From the twenty-fourth degree to the twenty-fifth rises the Serpent without a head and the two-sectioned⁴ Lyre. It signifies dangerous misfortune and an unratified will. These become oath-takers.⁵

In the twenty-sixth degree Ursa signifies contest and action. These mix themselves with many and are luxurious.

From the twenty-second to the twenty-fifth the degrees are empty.

From the twenty-third to the twenty-sixth are the terms of Saturn. It is called "The Appeal." They become harsh men constituted under power, having been exposed as damnable, [and ironically] as administering justice.

In the twenty-seventh degree The Swan rises. It makes sweet, eloquent old men, who are harmed.⁶

From the twenty-eighth degree to the twenty-ninth, the tail of the Great Fish rises. It causes discussion of fallible things, and they are harmed.

From the twenty-seventh degree to the twenty-ninth the degrees are harmful.

When the twenty-seventh degree is the horoscope with Saturn and Mars, it makes sacrilegious homicides and oath-takers.

In the twenty-eighth degree, when it is in the ascendant with Mars and Venus, men are made of foul life, but the women become whores.

The twenty-ninth degree makes moderate, erudite men.

From the twenty-sixth degree to the thirtieth are the terms of Mars. It signifies concealments, flights, jail, custodies or exiles.

From the twenty-ninth degree of Capricorn to one and a half

¹ *existentes circum reges.*

² *famulos.*

³ *ministros.*

⁴ *binomia.*

⁵ *deieratores.*

⁶ *laeduntur.* This verb can also mean, "be betrayed."

degrees of Aquarius there rises the complete chariot' of the Horse (which leads the way).

On the Fixed Stars and Degrees in Aquarius.

[From the twenty-ninth degree of Capricorn to one and a half degrees of Aquarius² there rises the complete chariot of the Horse (which leads the way)].

From the first degree to the third the River of Eridanus rises.

The second degree and the third are humid and frigid. They make fishermen, torturers, babblers,³ and those living in these same places [i.e., humid and frigid] and things.

The second and third degrees make [their natives] violent, powerful and cruel.

From the first degree to the fourth the degrees are obscure.

From the fourth degree to the seventh arise the flying Ibis and the two Dragons.⁴

The seventh degree is watery. It makes augurs, prophets of the complete thing⁵ and those who play in cups⁶ and the praise of the two things.⁷

When the seventh degree is the horoscope [and is] with Mercury, it makes moneychangers.⁸

¹ *cisio*. A light, two wheeled vehicle.

² Alpha Equulei. [RH]

³ The oft noted characteristic of Aquarius.

⁴ The Ibis was sacred to Hermes whose worship was by no means restricted to Greece just as the worship of Thoth was not restricted to Egypt. Philo (41a) tells us that, "Tauthos (Thoth) regarded the natures of the dragon and serpents as divine . . . For which reason this animal has been adopted in temples and in mystic rites. . . It is immortal and is self consumed . . . for this animal does not die by a natural death, but only if it is struck by a violent blow. The Phoenicians call it, 'The Good Daemon.'" This latter name (*Agathos Daimon*) occurs frequently in both the philosophical and practical Hermetic writings. These two animals, both sacred to Hermes-Thoth, being mentioned together in connection with these degrees links them clearly with the Hermetic cult.

⁵ *perfectae rei*. Meaning unclear.

⁶ A reference to dicing. The dice were shaken in a cup before being cast forth. This was originally a divinatory method

⁷ Spiritual things and material?

⁸ This is an important early symbolic statement of a link between Hermes and money changing (or banking) which shows up later in the Late Middle Ages is the Magician (or Juggler) card of the Tarot.

From the first degree to the seventh are the terms of Mercury. They become judges and philosophers with respect to manners.

From the eighth degree to the tenth the wolf rises. [This is] he who ate the hand of Hippocrates, i.e., He-Who-Holds the-Horse.¹

The tenth degree is watery.

When the eighth degree is the horoscope and Mercury is in it, it makes physicians, teachers, astronomers or astrologers.²

In the tenth degree and twenty-six minutes the Southern Fish³ rises which freed Venus in the vile sea.⁴ [It is] of the nature of Mercury and Venus.

From the fifth degree to the ninth are lucid degrees.

From the eleventh degree to the thirteenth there rises the Hippocrator.⁵

In the twelfth degree and sixteen minutes there rises the brilliant star of The Hen,⁶ of the nature of Mercury and Venus.

From the fifth degree to the ninth the degrees are lucid. For the most part it makes stable boys, horse feeders and cattle thieves.

From the eighth to the twelfth is called "Food," because this one always offers food to others.

From the eighth to the thirteenth are the terms of Venus. It makes fornicators [and] procurers of great women.⁷

From the tenth degree to the thirteenth the degrees are shadowy.

From the eleventh degree to the fifteenth degree Lyre rises.

The fifteenth degree and the sixteenth degrees are southern, wintry, and windy. The rest of the degrees are varied. It signifies the display of antiques and musical things.

From the sixteenth degree to the eighteenth degree rises the Hen.

In the eighteenth degree and sixteen minutes there rises the star which is above the Stream of Water,⁸ of the nature of Saturn and Jupiter.

¹ In other words not the famous physician is meant, but a celestial and mythological figure.

² Note distinction.

³ Alpha Piscis Australis, Fomalhaut. [RH]

⁴ *in pelago vili*.

⁵ mentioned above, as "He-who-holds-the-Horse."

⁶ Alpha Cygni, Deneb. [RH]

⁷ Sounds like an endorsement.

⁸ Lambda Aquarii. [RH]

From the eighteenth degree and sixteen minutes it is hurtful.¹

From the sixteenth degree to the nineteenth degree the middle parts of the Horse rise.

From the twentieth degree to the twenty-first degree the middle parts of the Ibises² rise.

From the twenty-second degree to the twenty-sixth degree the Two Dragons rise.

From the twenty-fifth degree and twenty-six minutes the Swine³ rises.⁴

From the twenty-fourth degree to the twenty-sixth the Swan rises over the Dragons.

From the twenty-seventh degree to the thirtieth there rises the Swine eating the hand of the Hippocratorm, and the hind parts of the Ibises.

When the twenty-ninth degree is on the ascendant with Venus it makes this kind (of native) kill their own wives by the sword.

On the Fixed Stars and Degrees of Pisces.

From the first degree of Pisces to the third, the latter parts of Pegasus rise.

From the fourth degree to the sixth the Tail of the Crocodile rises.

In the fifth degree and thirty-six minutes there rises the shoulders of the Horse,⁵ of the nature of Mercury and Mars.

From the seventh degree to the ninth there rises the head of the Stag eating the Two-Headed Dragon.

From the tenth degree to the twelfth the middle parts of Pegasus rise.

From the thirteenth degree to the fifteenth the head of Pegasus rises.

In the fourteenth degree and twenty-six minutes there rises the first bright star,⁶ which is in the Thread,⁷ of the nature of Saturn and

¹ It looks like something is missing here.

² *ibeos*.

³ *sus*. Possibly a fish instead of a swine. [RH]

⁴ Beta Piscium. [RH]

⁵ Beta Pegasi, Scheat. [RH]

⁶ d Piscium. [RH]

⁷ *lōn linōn*. Cicero called *Nodus Piscium*. See above Knot of Pisces, p. 2.

Venus.

From the sixteenth degree to the eighteenth there rises the Dog or Wolf. It makes contentions, brawls, robberies, custodies, and people who eat much.

When the sixteenth degree is the ascendant, it is called "The Seed." It is a sign that lovers, farmers are made and those who have many children. They send away from themselves many children and they have conversations¹ in sacred places. Moreover these become the friends of a magnate.

The seventeenth and eighteenth degrees make fornicators and fornicatrices, and soft [people].

From the sixteenth degree to the eighteenth degree the middle parts of the Crocodile rise.

From the nineteenth degree to the twenty-first the middle parts of the Stag rise.

From the twenty-second to the twenty-fourth *Ceamum*² rises.

From the twenty-fifth to the twenty-seventh there rises He-who-stands-on-his-knees,³ [i.e.,] Perseus, armed, killing Pegasus.

From the twenty-eighth to the thirtieth the head of the Crocodile rises and the hind quarters of the Stag.

XXVI. On the XII Places and the Signification of the Planets When They are Found in Them in Nativities.

The first place is the horoscope, the sign ascending, when any man is born, the beginning and first state. Through this place all things which happen to men are known. The horoscope is the giver of life, both of

¹ The word *conversatio* can mean either a conversation or [sexual] intercourse. In the latter sense, the implication here is that the natives of this degree make frequent sexual use of male temple slaves.

² Gundel identifies this (p. 267-268) as "Reeds."

³ The Kneeler, *Ergonasi*, or Hercules. Vide. *Star Names: Their Lore and Meaning*, by Richard Hinckley Allen, NY: Dover, 1963, pp. 238-246. But here this constellation is identified with Theseus.

the body and of the spirit, which is called the tongue of life,¹ and [the giver of] body, *spiritus*,² soul, and light, whence it is called the foundation place, because it is the measure of life and foundation of the whole. This place signifies the [first] age of life, which is childhood. Therefore it shows the first operation of good things. In this place Mercury has its Joy before all the other planets.

When some one of the planets is in the ascendant or should aspect it, the Sun or the Moon [being] free from the aspect of the malevolent [planets], the natives will be vital, nourishable,³ and they will complete life in prosperity. But if a malevolent [planet] is in the ascendant and should aspect the Sun and Moon, [they will be] unnourishable and damaged, or defective, or short-lived or they will be born orphans, having been orphaned from the father [indicated] by the Sun or from the mother [indicated] by the Moon. The Sun is considered to be the place of the father, but the Moon of the mother. Likewise if the lord of the triplicity of the ascendant is in the ascendant, he [the native] is the

¹ *tenia vitae*. *Temo* is a beam, pole or tongue. [Additional by RH] There is a passage in Paulus Alexandrinus, chapter 24, p. 50 There the corresponding word translates as 'helm.' Given that ancient ships were steered with steering oars at the ends of long poles, it may be that *temo* here actually refers to a helm as well. It makes more sense and is in accordance with the practice of literal translations from the Greek which generally characterizes this work.

² The vital life force knitting soul and body together. Cf. Costa ben Luca (d. 912 C.E.) another important link to the Harranian Sabians. In his: *De differentia spiritus et animae discrimine*, a major text by which the spiritus doctrine was transmitted to the West in the Middle Ages he defines *spiritus* as, "a certain subtle body which arises in the heart and is distributed throughout the body by the veins in order to nourish it. It causes life, breath and pulse. Likewise it arises in the cerebrum and nerves and causes sense and motion." The original source of this *spiritus* was thought to be the sun and it was taken into the human body by inspiration whence, according to Medieval Physiology, it found its way into the heart. By means of this theory, mental processes such as sleep, dreams, memory and imagination were accounted for by reference to changes in the quality of the spiritus in the brain.

An entire system of pneumatic physiology existed in the Greek Physiological theory, put forth by Epistratus of Chios (c 304 B.C.E. - c 250 B.C.E.) that explained the presence of vitality in the human body as well as psychological phenomena by reference to *spiritus*. The horoscope was held to show, by the sign thereon and the aspects of the planets it received, the nature of the *spiritus* in the natives body.

³ Some infants do not survive because they cannot take nourishment or because they are exposed at birth. Such cases were called "Children who are not reared" in ancient and medieval astrology. In the case mentioned in the text, the child will be nourished and are therefore deemed, "nourishable."

first-born; if in the M.C., the fourth; or the setting [house], the first or the seventh; if in the angle of the earth, the fourth.

The Sun in the ascendant, not made unfortunate, in a diurnal nativity,¹ especially in its own house or triplicity or exaltation, shows the native born of a noble father and the native in his own country, glorified with riches and possessions. Many kings have been made cosmocrators, i.e., those holding the world, or regents, but some are made dukes or presidents.² But if Mars shall be present, or attain the M.C., or be in the opposition of it, or in the west³, and aspect [the ascendant], they will hold [their] kingdoms or [their] populations with treacheries and conflicts and dangers. But if the Sun is in Libra in the ascendant, or in some other sign alien to him, in no way does it signify the noble birth of the father, nor does his fortune have beauty of this kind; but minor good things do happen.

But at night, the Sun being in the ascendant⁴ shows that the native is of a poor father, either ignoble or one expelled [from his homeland], or a slave, or that he destroys⁵ his paternal house;⁶ but sometimes [it shows] the orphanhood of the father, and it makes the life of the native laborious and without glory. Especially if an evil [planet] should aspect from an angle, it makes the evil double. and the father dies before the native, and, regarding his offspring, it makes a signification of sorrows and deaths.

The Sun in the ascendant with the Moon and Saturn setting aspected⁷ by Mars kills the father early in the native's life, and they remain in the homes of their fathers. As many degrees as Saturn is distant from Mars, so many years they live with each other or with the

¹ This can only happen if we take the whole sign as the ascendant. Thus, if the Sun were in Aries at 4 degrees and the Ascendant were in 12 degrees, we would find the Sun above the horizon and therefore in a diurnal figure. Yet the Sun would still be in the Ascendant! This means that, for the author of the *Liber Hermetis*, the Ascendant is the entire rising sign while the horoscope, like the Indian Lagna, is a cusp within the Ascendant.

² See page 7, note 2. [RH]

³ in *occidente*. The reader can safely assume that this phrase, which is translated "in the west," wherever it occurs, indicates a planet in the seventh house.

⁴ i.e., below the horizon.

⁵ In this chapter it is not always clear that whether the native, or the configuration described is responsible for the death of the parent[s] or their estate.

* *domum paternam destruet.*

⁷ *inspectus*.

mother.¹

With the Sun and the Moon in the ascendant, and if Saturn and Mars should aspect, the benevolents being averse², it shows that the native is from parents [who are] slaves, captives or exiles, and he becomes orphaned, and when he is about to die, he is thrown with naked bodies among the unburied, or in a river, or in the earth, or in a bath. The Sun and the Moon in the ascendant or in the M.C. signifies fortunate, famous parents. The Sun in the ascendant in any degree and the Moon in the M.C, free from the evil [planets], shows that the native is from great and free parents. The native himself [will be] glorious and blameless, and honored by great men, and his parents will be long-lived. The Sun in the ascendant, the Moon in the M.C, Saturn in the succedent³ [place], Mars in the eleventh place shows that the native is from humble parents or soon becomes an orphan, and they say that he is [born] for labor and they⁴ harm both lights.⁵ The Sun in the ascendant, Saturn and Mars in the succeeding [place] quickly damage the right eye, and the natives are made of middling livelihood, and they⁶ kill the father early on. The Sun in the ascendant and the Moon in the west, or the Moon in the ascendant and the Sun in the west, and Mars in the succeeding [house] or in the eighth, is harmful for both the eyes. The Sun in the ascendant, the Moon in the M.C, Saturn in the ascendant and Mars in the twelfth place makes men blind.

The Sun and Mars in the ascendant shows that the native is very little like the father, and it kills the mother early, and harms his sight, and induces sorrow.

The Sun and Mercury in a feminine sign, and the Moon configured from a feminine sign indicates the natures⁷ of the pudendum and womb. With the Sun and Venus in the ascendant, in feminine signs, and the Moon in the west in a feminine sign, making

¹ Sounds like secondary progressions or solar arc

² *remotis*. [RH]

³ *succedente*. Note that when Saturn is so placed, namely in the succeeding house (the second or the fifth) it is out of sect. [Additional by RH] This is because Saturn, which is a diurnal planet, is below the horizon in the daytime.

⁴ the planets, not the natives. [RH]

⁵ *lumina*. Literally the lights, that is, the Sun and Moon, and metaphorically, the eyes. See the next sentences. [RH]

⁶ Again, probably the planets. [RH]

⁷ *naturas*. Probably a translation of the Greek, *physis*.

conjunction with the Sun, they become soft,¹ permitting unmanly things. With the Sun and Venus in the ascendant, and Saturn in the west or in the angle of the earth, it makes divines and epileptics, or those who are called "*stellatici*."² The Sun in the ascendant in a bicorporeal sign, with the Moon in Pisces, Saturn in Sagittarius, Mars in Virgo or Gemini makes falling epileptics. With the Sun in the ascendant, and Jupiter on the M.C. the native is shown to be of a famous father; and he is a seller of words or he will be an *exactor*³ or mercenary or medicosophist⁴ or medicogeometer,⁵ entering in royal courts.

The Sun, Saturn, Mars and Venus in Aries in the ascendant give dishonest female slaves, little old women, wives and whores; especially if Mercury is with the same [i.e., the Sun, Saturn, Mars and Venus in Aries in the ascendant], selling their bodies publicly. But if the Moon is in the M.C. or in the west, they sleep with their sons or stepchildren, or their mothers or stepmothers, or the children of their brothers, or their sisters, and women with their own children or uncles, father, stepfathers and the like; they become whores mixing themselves with many, foul with respect to coitus.

The Sun in the ascendant and Saturn not existing in its own sect, shows that the natives [are born] of a poor father or of a slave or captive, and they [the said planets] indicate that the fathers will die early in the native's life and that they [the said planets] destroy the patrimony.⁶ The patrimony is squandered, not received, or destroyed;

¹ *Sole et Venere in ascendente in signis feminis et Luna in occidente in signo feminino coniunctionem cum Sole faciente molles fiunt muliebra patientes.* The above translation is the correct literal translation of this sentence. However, it does not make sense as presented. There are two possible explanations. Either the phrase "*in occidente*" does not mean "in the west" which it does elsewhere in the text, but "occidental," or "*coniunctionem*" does not mean "conjunction" but "application." Elsewhere in this text the original translator has used *coniunctio* as an equivalent to *sunaphē*, which actually means application. At this time we cannot tell which of these is the correct solution. See page 55, note 3 for a more complete explanation of this issue. [RH]

² *stellatici*. A certain kind of epilepsy.

³ A debt collector. Sounds like the ancient equivalent of a Mafia enforcer.

⁴ sic. looks like one who teaches or theorizes about medicine.

⁵ sic Looks like iatromedicine to me. in this case the healing is brought about by geometrical "sigils"?

⁶ *patrina*. This word appears to be derived from *patrinus* which means 'godfather.' However, it appears to be a neuter plural. This would suggest that the word means the estate of the godfather, rather than that of the father. However, we have no direct reference to this word in this form, so that this is somewhat conjectural. Also there are

or, having been received, it is evilly wasted or stolen. It incites enmities of relatives and those close to the native, and it hurts the understanding, and leads to foolish acts, and the acts will be persisted in. Very often these [natives] grow ill or fall into sufferings and, if they are found among strangers, they will suffer terribly. If, however, Saturn should aspect by degree, he kills the father by dropsy or a humid illness; and by these means it makes those who have a decline of life, and losses of money, and spasms, or short life, those pursuing life with infirmity, those having suffering in the inner parts, those destroying their patrimony, and those declining from wealth.¹

The Sun and Saturn in the ascendant and Jupiter in the M.C. and the Moon and Mars in succeeding [places], or in the west, not being with the Sun in signs in which it rejoices, they are rejected by their own parents, and disowned by them to strangers; they [the planets] kill the father before the mother. But if the Moon is in the west with Mars, it signifies that the mother will die by a relative. The Sun in the ascendant, or with the Moon in any sign, especially in a masculine [sign], and Jupiter and Venus in the succedent place, Saturn and Mars being averse,² they show that the native is of a glorious father, that the native is famous, noble, worthy, fortunate, wealthy, and in the course of time it gets better for him. The Sun in the ascendant, and the Moon in a masculine sign, and Jupiter in a succedent [place], and Mars co-signifying, shows that the native is of a glorious father. Indeed the native will be a king, worthy and having power, a ruler of life and death, and races of people³ and regions will be subjected by him. But if Venus should happen to be with them, he will indeed be a very fortunate king, but venereal and lascivious, and a libidinous catamite.⁴ But if Mercury is with them, he will be a wiseman, a rhetorician, reasonable, intellectual, creative, punctilious, participating in good

parallel constructions throughout this text which use *patrimonia* in exactly the way that *patrima* is used here. This might be a scribal error. [RH]

¹ *a rebus descendentes*. *Res* in the plural can indicate wealth or social status. While the translation is somewhat conjectural, this phrase clearly indicates a decline in status of some kind. [RH]

² *remotis*.

³ *gentes populi*. *Gentes* is the plural of *gens*, a race or clan, embracing several families united together by a common name and by certain religious rites. The word "race" here is used as "gentile" is in the Old Testament.

⁴ *pathicus*. (Greek *pathikos*), a man or boy who submits to unnatural lust.

counsel, listened to, and his command [will be] unconquerable. But if Saturn, agreeing on the left hand, should appear with them, he takes hold of a paternity of this sort, and proceeds into his paternal home, and will become very rich, happy [and] acquiring much. It will be greater for him front his own kind. He will have certain delights and, on account of these, slanders will be spoken against him. It behooves you to look forward to the sign succeeding [the ones] in which they are located, and which of the aforementioned planets it falls to. Likewise judge¹ the ascendant and the planets which belong to it.

The Sun and the Moon in the ascendant, and in the M.C. or its opposition, or in the west, in masculine signs, and* Saturn, Jupiter, Venus, Mercury and Mars associating familiarly with the Sun in the same sign, appearing in the east, and agreeing, Saturn aspecting them with a dexter trine, square, sextile or conjunction, being increasing,² with each in its own sect, although the Moon associated from another angle would not be, signifies that the father is glorious, and that the native himself will be the greatest king, an autocrat, outstanding, the most powerful man of cities, lands, climes, a builder, and races³ will subject themselves to him; on the other hand he will destroy whatever cities or land he desires; always the memorable one, containing power, the strong preceptor, the agitated, sharp, terrible, daring, victorious, leader of the army, having powerful hands,⁴ two-named,⁵ participating⁶ and is regarded as unconquerable, and held in reverence by those familiar with him. But he leads an army, not only on foot and riding on horses, but also a naval fleet,⁷ and he will travel over many cities and regions and lands, and he will navigate, and he will have the peoples under him through land and sea, some voluntarily, some taken by him through overthrow; he will have some adversities; he will be in [a state of] unease, slander, and detestations.

The Sun and the Moon in the ascendant, or only the Sun, or in

¹ *coniudica(tur)*. Gundel has placed the third person singular ending on the verb.

² *aucti*. This is probably a reference to the state of being "increasing in number." i.e., direct.

³ *gentes*.

⁴ *manus*. Can also refer to "bands of troops" as well as "hands." [RH]

⁵ *binomius*. The meaning of this is not entirely clear. [RH]

⁶ *participiens*. This makes little sense in this context. [RH]

⁷ *stolii navalis*. Souter: Sicilian. Greek *stolis*. Fleet. (Hegesippus saec iv. Corp. Scr. Eccl. Lat. 66. Cf. W. F. Dwyer, Voc. of H., Washington 1931)

some one of the four the angles, or the Sun with the Moon, likewise Saturn and Mars in [a place] succeeding that angle without the aspect of Jupiter and Venus, he who is born will make a life in accidents, and condemnations, flights, losses, poverty and incarcerations, and of many unexpected evils; he will even have the experience of violent death and damage to his sight. And if the luminaries are in the ascendant or M.C., but the malevolent [planets], Saturn and Mars, are in the succedent [places], they will have the experience of the aforesaid evils in their own homeland. But if in the western angle the malevolent [planet] succeeds¹ in strange [places],² not only do the aforesaid things happen to them, but even those blundering [into him] will have experience of indescribable evils. If Mars is in the eighth, but the Sun and the Moon in the west, he sustains the aforesaid by blood or fire. But if Saturn, through the noose or water.

The Sun in the ascendant in a masculine sign, and the Moon in the M.C. by degree,³ in a nocturnal nativity, in places in which it rejoices, without the aspect of Saturn or Mars, shows that the native was born from famous parents, and that he is a king, a god, existing as a man, a participant of humanity. With the lord of the triplicity of the ascendant being in the ascendant, they are made first-born, so long as it may be below the degree of the horoscope;⁴ if in the M.C., either he will be the fourth or the fifth, if in the west, either the first or the seventh, if in the angle of the earth, count from the ascendant to the lord of the triplicity of the same, and say likewise.

The Moon in the ascendant in sect,⁵ in her own house, exaltation or triplicity, free from the evil [planets], especially full [of light] and

¹ *succedet*. This word does not make sense here, unless it means that the planet is in the seventh house, or perhaps, is moving into the eighth. [RH]

² *in alienis*. It is not clear whether this is a reference to peregrine status or some other lack of relationship between the planet and the sign. [RH]

³ *gradatim*.

⁴ Here is confirmation of what was said in page 41, note 1, above that a planet may be in the ascendant and yet above the horoscope, for though this rule states the condition that the lord of the triplicity of the ascendant must be below the horoscope, it would not be necessary to make such a clarification if "being in the ascendant" could not mean "being above or below the horoscope."

⁵ *condicionalis*.

increasing in number¹, shows that the native is of a noble and wealthy mother and that he [will be] famous, wealthy, always prospering in choices on account of [his] seriousness, and marrying noble women. He has many children.² They have many blood relatives.³ But if outside [the Moon's] sect, especially evilly aspected⁴ or waning,⁵ it shows sometimes that the native is born of a mother [who is] a hand-maid, or of ignoble poverty and is orphaned of the mother; and he wastes the maternal belongings; it makes those having few children, governors,⁶ and pirates, and leaders of uncrossable places. The Moon and Mars in the ascendant, especially at the same time, not in their own sect, and the Moon [being] full, the native is shown to be of a mother [who is] a hand-maid [who has been] either driven out or injured. But sometimes, indeed, it establishes that the mother is an orphan, and that the natives are divine epileptics⁷ or those who are called *stellatici*, and it harms the left eye and the sight, or the stomach, and kills the mother first. The birth of these natives will be with rapidity, heat and flux of blood.

The Moon in the ascendant, Venus in the west, Mars in the M.C, or in its opposite,⁸ shows that the native is of a mother [who is] a hand-maid, or of a woman of little worth,⁹ or has been injured, or the mother dies first; and they lose the mother's things; and the native is himself indigent, always a fugitive and wandering about. These, lacking food, frequently will go to a strange sacrifice.¹⁰

The Moon and Saturn and Venus in the ascendant at the same time, in the house of Venus show that the mother is poor. They marry their

¹ *aucta numero*. See Liber Hermetis, Part I, p. 19, note 1, where Al-Biruni is cited. In addition the Moon is said to increase in light and in latitude. The word "increasing" is used in all these ways in this book, especially in Chapter XXXV.

² *Conjungit filiorum etiam semen*.

³ *consanguineas eorum*.

⁴ *inspecta*. [RH]

⁵ *deficiens*. This can also mean "being eclipsed." The word "waning" will be used throughout this section for *deficiens*.

⁶ *gubernatores*. This also means 'helmsmen,' which accords a bit better with the rest of this passage. [RH]

⁷ Epilepsy was regarded as the divine disease. Those afflicted with it were thought to be touched by the gods. This may have been due to the fact that occasionally one in an epileptic fit will utter oracular sounding statements.

⁸ i.e., the fourth house.

⁹ *minimae*, from *minimus*, a, urn, of the worth of a *mina*.

¹⁰ They go to a sacrifice of a cult to which they do not belong seeking food.

own mothers, or stepmothers, or sisters, or the daughters of brothers; and, if it is the nativity of a woman, they marry with their own fathers, or stepfathers, or uncles, or stepsons.

The Moon with Saturn and Venus simultaneously in the ascendant, in any sign, they marry stepmothers and not mothers.

The Moon and Saturn in the ascendant, or in the M.C. shows that the native is from a mother [who is] a hand-maid, or a lowly woman, or a woman who has been injured, or [it shows] the orphanhood of the mother; and they destroy the belongings of the parents. The native himself is the first-born, or the first nourished, and is shown to be their first son. It signifies humiliations and vexations for the mother, and detentions in sacred places; especially with the Moon waning worse evils happen. But if Mercury is in the west, or in the angle of the earth, [or] in its opposite,¹ it makes maniacs, epileptics, demoniacs or those mentally damaged. However, if Mars is in the west with Mercury, or in the M.C, or in the angle of the earth, it makes worse evils and *biothanati* happen. If however, Jupiter aspects, it makes indeed stupefied [natives], but those having their intellect, at some times [doing] mindless things² but at another time effeminacies in baths.

With the Moon in the ascendant, Venus in the West, if Mercury should aspect the Moon, it shows that the native is of a noble mother, and he will have a profession and work through gold and silver. They will be workers and decorators of ivory, [and] mechanics, or fabricators of statues, and those who know all of music.

With the Moon in the ascendant, and Jupiter and Mars in the eleventh, it shows that the native is wealthy from the mother, and that he will be fortunate.

The Moon in the ascendant with Saturn and Mars, with Venus and Mercury in the angle of the earth, especially in a mobile sign, the native is shown to be of a poor mother, becomes orphaned of the mother, and wastes the mother's things. These are dangerous nativities; moreover many show eunuchs.

The Moon in the ascendant, with Saturn in the M.C, or in the opposite [place], and Mars in the west, make the native to be of an ignoble mother, or a hand-maid, or a captive, and that it kills the mother before the father, and wastes the mother's things; or it damages the left

¹ i.e.. in the M.C.

² *stupefactiones*.

eye of the native. But in feminine nativities, these [natives] giving birth bring forth an abortion.

The Moon in the ascendant, with Mars in a succedent [place], and Saturn in the twelfth, the native will be of an ignoble mother, or one who has been driven out. But if the nativity is feminine, the native herself, in giving birth, causes the embryo to be cut, and both are unfortunately destroyed, unless the star of Jupiter or Venus should aspect.¹

The Moon in the ascendant, and Saturn in the west equal with her in degrees, and especially with the Moon waning, shows the natives to be of a mother of little worth,² and that they kill the mother before the father, and waste the mother's goods; and the native himself, the first born, dies. These are thrown in the earth.

The Moon in the ascendant, and Saturn in the west equal with her in degrees, and Mars in a succedent [place], without the aspect of Jupiter and Venus, especially with the Moon being full, or, if Mars should aspect the Moon, they show that the natives are worth little, [and are] of a hand maid mother, and they kill the mother before the father, and the natives themselves, [being] first born, die; and they harm the left eye. But if Jupiter or Venus should aspect, in no way is the mother killed first, but the native will be vital; but having been exposed,³ someone finding him thrown on the earth will guard him as their child, and feed him well, and he will be fortunate. But if Saturn or Mars should aspect, it kills the mother first, and he, having been exposed⁴ on the earth, is fed like a slave.

The Moon in the ascendant, the Sun in the west, and Saturn succedent, the natives come from ignoble parents and are separated from them; they kill the mother first, and they themselves [the natives] are made blind.

The Moon in the ascendant, Saturn and Mars in the west, the native is of a poor mother, and it [the configuration] kills the mother first, and it wastes the mother's goods, and it signifies injury to the mother; and he himself becomes a falling maniac,⁵ a demoniac, *biothanatus*; and

¹ *inspexerit.*

² *matris minimae.*

³ *proiectus.*

⁴ *proiectus.*

⁵ *maniacus caducus.* Another expression for an epileptic.

[his] left eye is harmed. Many are made stupid and lacking memory, especially if Mercury is configured with Saturn or Mars. These become people of friends [who are] of modest means.

The Moon in the ascendant, and Saturn and Mars in a succedent [place], the native is of an ignoble mother, and it kills the mother first; and the left eye is harmed and he is made poor in life.

The Moon in the ascendant, with Mars and Saturn in the west by degree, without the aspect of Jupiter or Venus shows that the native is of a hand-maid mother, or a woman who has been driven out, and that the mother dies before the father, and it wastes the goods of the mother and [shows that] the native is lacking in memory or is stupid; however often it shows that they have been exposed. If however Mercury is in the M.C, or in its opposite, it shows the death of the children as infants.

The Moon in the ascendant and the Sun in a succedent [place]. aspected¹ by the malefics, and they [the Moon and the Sun] being averse from² Jupiter and Venus, signify that the natives are of poor parents, and that they³ kill the mother. The Moon in the ascendant, separated from Jupiter, with Saturn in the west, but Mars declining,⁴ shows that the native is of a mother of little worth,⁵ and it shows the early death of the mother,⁶ and that the maternal goods are wasted. The natives themselves, on account of [their] temperament, [will be] outside their own country, and for as many degrees as the Moon flees from Mars, for so many years they will wander.

The Moon in the ascendant with Saturn or Mars in the west shows that the native is of an ignoble mother, and kills the mother before her time,⁷ and wastes the mother's goods, and does unexpected evils to her. These [natives] are thrown from a height, or are eaten by wild beasts, or die evilly in collapsing ruins of buildings, or they are hanged. But some become falling epileptics.

The Moon in the ascendant with Jupiter or in the M.C, likewise,

¹ *inspecti.*

² *remoti.* [RH]

³ probably the planets, not the natives. Throughout the *Liber Hermetis* we are confronted with this ambiguity. [RH]

⁴ i.e., declining from the angles = cadent.

⁵ *matris minimae natum ostendit.*

⁶ *praeobitum.*

⁷ *praeinterficit.*

especially [when] full, free from the evil [planets], signifies a noble and rich mother, and those divining or' fabricating, foreseeings of future things however, famous, and noble, and those inheriting the wealth of the parents; and they preserve it, and acquire [more], and they produce good offspring, or they adopt children. They do the same in succedent [places]. The Moon in the ascendant, or in the succedent [place], and Venus in the angle of the earth, both being in sect² and free from the evil [planets], shows that the mother is noble, and that they marry [be they men or women]³ their noble blood relations.⁴

The Moon in the ascendant with Venus in the M.C, or in the west the native is of a noble mother, and he is a noted man, illustrious and fortunate.⁵

The Moon in the ascendant with Mercury or in the west, or in the M.C, or in the angle of the earth shows natives of a rational⁶ mother, especially if Jupiter should aspect, or the Full Moon be joined with Mercury and Jupiter, [signifies] the wealth of the mother, and that they themselves are mechanics, or makers of instruments.⁷ fashioners of statues, having friendships with men who have magisterial powers.

The Full Moon in the ascendant and Mercury falling in an angle, and Saturn prohibiting the testimony from Mercury,⁸ they make sophists, augurs, astronomers, astrologers, seers, diviners, those who set

¹ There is a word missing here. [RH]

² *condicionales*.

³ *hos vel eas*.

⁴ Egyptian and Magusaeen marriage practice apparently permitted unions we deem incestuous.

⁵ Note that this delineation of the native becoming "a noted and illustrious man" is made without mention of the Sun!

⁶ *rationabilis*. It is not entirely clear whether this refers to her temperament or is a reference to something else. This is true here and other places where this word occurs. [RH]

⁷ Literally, *annexores instrumentorum*, binders of instruments. The term refers to ancient methods of tool manufacture (probably farm tools and mechanical tools) which were still primitive by our standards. That metallurgy had developed, at least by the 1st century to a high degree of competence is proven by the Antikythera device described in the *Transactions of the American Philosophical Society*, Philadelphia: 1960. This device, which turns out to be a complex brass gear assembly for computing the position of the celestial bodies for years in advance of its setting, exemplifies a level of *instrument* manufacture as far beyond the "binding of tools" level as fiber optics are from drums.

⁸ Here we have the earliest example I know of Prohibition.

loose birds,' palm readers,² interpreters of signs,³ those who read lots⁴ or enchanters.

The Moon and Mars in the ascendant, or in the M.C, or in the west, or in the angle of the earth, especially of its [the Moon's] sect, and the Moon full, shows the native to be of a foreign born mother, or one who has been injured, and that it kills the mother before the father, and wastes the mother's goods, and that the natives are injured regarding the sight, or face, or stomach, or they injure some part of the body, or they become divines or epileptics, which are called *stellatici*. But if Saturn is in the west, it shows that he has been thrown out or separated from his parents.

The Moon in the ascendant in the Pleiades of Taurus, or in the little nebula of the Crab,⁵ or in the tip of the arrow of Sagittarius, aspected⁶ from Saturn and Mercury, [natives] of this kind are evilly killed by bodyguards,⁷ or they are slain by magicians,⁸ but in other cases they become blind. The Moon always, when it is in the ascendant in the Pleiades, makes [one] to be killed by bandits; many however indeed are made blind.

The Moon in the ascendant, and the Sun and Mercury in the M.C. show that the native is of rational parents; when it is in a diurnal nativity, he is [the son] of a king, unless an evil [planet] should aspect⁹ by square, opposition or conjunction.

¹ *avium vindicatores*. A *Vindicator* is an avenger, but in this context something else seems implied. All the other professions involve divination. It seems reasonable that this one should as well. In legal language a *vindicatio* is a setting free. Perhaps the author intended something similar.

² *palmarum excrutatores*.

³ *dissolutores signorum*. Literally, "destroyers of signs." Once again, I think a specialist use of language is intended. *Solutio* means an explanation. Interpreters of signs seems reasonable.

⁴ *supinorum indicadores*. *Supinus*, *a*, *um*, means that which is turned up or backwards. It is related to the first conjugation verb *supo*, *-are*, to throw about or scatter. Clearly we are dealing with a reference to casting lots and the "reading" of them.

⁵ The Beehive also known as the *Nepheleon* or Little Cloud of Hipparchus, cluster ε in Cancer. Mentioned above page 16. footnote 1.

⁶ *inspecta*. [RH]

⁷ *a latronibus*. Or. "by bandits."

⁸ Or, by criminals. The word *maleficus*, *i*, *m*. used substantively has two meanings: criminal or magician. *Maleficium* is a charm or means of enchantment.

⁹ *inspexerit*. [RH]

The Moon in the ascendant with Mercury, and if Jupiter and Saturn aspect¹ by trine² or by square or yet by conjunction, they show that the native is of wealthy parents. But the native will be fortunate, noble and wealthy, acquiring the friendships of great men.

The Moon in the ascendant in Cancer, Scorpio or Pisces shows a second mother. But if it is in Scorpio, it makes sons; however, they bury them.

The Moon in Sagittarius in the ascendant or in Leo makes fewness of brothers.

Saturn in the ascendant in sect, free from the evil [planets], without the testimony of Mars, especially in his own house, or in triplicity, or exaltation, oriental and direct, perfects noble men and those always rejoicing with riches, and honors from great men, or from kings, profound judges, those prospering, rich men, ancient men having the last good things of a good old age, always leaving an inheritance. It shows that many are first born, or first sons, or the first nourished, or killing brothers born before them, whence they have few brothers; born unequally, always dominating, however, solitary.

He does the same in the house of Jupiter, or the Sun, or in the terms of Mercury. But in the night,³ Saturn in the ascendant, the worst happens; and, especially in signs in which he does not rejoice, or impeded by Mars, or retrograde, it shows that the native is the first born, or the first son, or the first nourished, or killing⁴ their brothers before them;⁵ he [Saturn] becomes a destroyer of children, and causes a noxious life. They are ignoble paupers, possessing nothing; they are made brief of life, laboring in vain, putting up with many sorrows in children and in brothers, having cold professions performed in humid places, always laboring on the quality of life, having nothing from their own labors, unless by chance some benevolent [planet] should aspect. Well located and having dominion in the place of brothers, it causes the depravities to be moderated. It does similarly possessing the place of children, lest all of the children be destroyed.

Saturn and Mars in the ascendant, and Jupiter in the west **aspecting**

¹ *inspexerint.* [RH]

² *per triplicitatem.*

³ *i.e., in a nocturnal nativity.*

⁴ Again it is not completely clear whether the native kills the elder brothers or the planet does. [RH]

⁵ *i.e., their older brothers*

them by degree, cause miserable paupers in youth, acquiring much with difficulty, bearing adversities; but in old age they become wealthy and prosperous. But if on the other hand, Saturn and Mars should aspect Jupiter by degree, from youth to old age, they go through life in adversity, and they have an infirm body all the way to death, and having a life with labors, exhaustions and afflictions. They show that many are lunatics, maniacs, or demoniacs, and especially if the Moon is configured with the same.¹

Saturn and Mars in the ascendant, and if the Moon is in the same degree² in conjunction, destroy the house of their parents and kill the father before the mother through illness. But the natives have an unmixed fortune, having a life in disorder, an infirm or dissolved³ body, unless a benefic should aspect the figure.

With Saturn and Mars in the ascendant, and with the Sun and Mercury in the west, they show that the native is of a poor father, or a slave or ignoble man, or of a destined death, and they destroy the father's goods; but the feet and hands of the natives are mutilated, and afterwards they die violently.

With Saturn and Mars being in the ascendant in the two winter signs, and with the Moon being visible in a succedent [place], having been injured, the natives die violently [after] suffering many evils in life.

Saturn and Mars in the ascendant, and the Sun and Venus possessing the place of sickness, which is the sixth from the horoscope, show that the native is of a poor father, or a slave, and they kill the father before the mother, or they signify the violent death of the father, and destroy the things of the father; and the native will have a bad marriage, and he will be a perverse man of evil counsel, a poisoner, evoking the dead,⁴ one who shows the signs of idols,⁵ or an astrologer; and many of them die from demons, (unless one of the benevolent [planets] should aspect the malevolent [planets], so that it makes a loosening of the evils) because many are dead having been affixed to

¹ i.e., Saturn and Mars and, perhaps Jupiter as well.

² *aequali gradu*.

³ *tabefactum corpus*. This was a medical expression meaning "dissolved in one's own blood." [Additional by RH] This expression could also mean more simply, "or one wasted away."

⁴ *necromantes*.

⁵ *significator idolorum*.

the cross, and they have been decapitated, or their members have been mutilated, or they have been burned alive.¹



XXVII. On the Defluxions² of the Moon.

The Moon having separated from the Sun, and making a conjunction³ to Mars, especially in a diurnal nativity, signifies the orphanhood of the parents and is the significator⁴ of the parents' humility of substance, and [their] injury or suffering, or their violent death. But it signifies injury to the native's sight, and the mutilation of his members, or [it signifies his] falls,⁵ and his scarcity of life, and violent death. But the Moon in the west, even if the nativity is nocturnal, and being in good places,⁶ they become violent, perverse, audacious, cruel men rushing into to dangers, or [those] surrounded with sufferings, or diseases; but they [these things] are done in public professions, and in admirable honors, or wars, or contests, or political offices. But if Mars or the Moon should fall evilly, it shows the destruction of substance, and of the parents, and orphanhood, and infirmity of life, and a profession from fire or iron with skill, and that they will have a living from some other laborious professions. These, indeed, become *biothanati*.

The Moon passing away from the Sun and making a conjunction

¹ It seems that the Inquisition and Medieval Christianity did not invent the penalty of immolation for the practice of magic.

² From *defluo* to flow or glide down, descend, or pass away from. This word is translated in later works as the "separations" of the Moon.

³ The word used throughout this section and in all other sections regarding the motions of the Moon is *coniunctio*. This word means literally "conjunction." However, in this context it does not merely mean a conjunction in the modern sense. The Latin word used is a translation of the Greek *synaphē*, which means "connection." However, as used by the Greek writers it really means exactly the same thing as our word 'application.' We have left the word as 'conjunction' in our text because in the Latin tradition of astrological writing, *coniunctio* has this double meaning of "conjunction" or "application." The reader should understand that in many contexts "conjunction" means something like "making an application to a conjunction or aspect." A forthcoming work from Robert Zoller and your editor on Medieval astrology will make this point clearly.

[RH]

⁴ *manifestator*.

⁵ *descensiones*.

⁶ Here, *locus* does not mean "house" as the example posits the Moon in the west (= 7th house).

to Venus, increasing in light, especially in a diurnal nativity, they are badly married, sterile without seed. But in women, [they become] sterile, either hand maids or whores, either widows or old women, or those making noxious connections,¹ because of which they do not make many children; they even become those who sleep with boys, foul libidinous, wild boars,² esteeming servile, grasping behavior; then happy, they become happier than in the preceding years. But with the Moon waning, indeed being in a nocturnal nativity, and in feminine signs, it signifies a rich mother, and it preserves the goods of the parents. But the natives become cupidinous, obliging, venereal fellow-traders, of many weddings, libidinous wild boars, mixing themselves with many; but living life well, and doers of good things, nobles, able to acquire things, possessing many things, having good skills, if it is without the testimony of Saturn.

The Moon passing away from the Sun making a conjunction to Mercury, increasing [in light], in the night, shows that the native is of a rational and prudent mother, and [it shows] those who are active men, public functionaries, wise men, intellectuals, rhetoricians, assistants, grammarians or those having profit from letters, inventors of discourse and philosophy,³ or composers of rhythms, critics or those having a living from them. Whence they have the first seat and the front position in processions⁴ in cities; and they become those able to understand obscure⁵ letters. But waning and in a diurnal nativity, they become those who fail in life and in the professions; they do not have good manners but are impious; they are destroyers, always blaspheming God, and those committed to the jailers with perjuries; they always become perverse.

The Full Moon passing away from Venus and conjunct Saturn in a diurnal nativity makes good men and of good disposition, but bad in marriages, wives, children and in passions; they are always copulating with the maids, sterile women, whores, widows and old women, and those who have been hurt, or with public women, or with their blood

¹ This is possibly a reference to anal sex.

² This term, used frequently by the author, who seems to have expected his readers to be familiar with it, denotes a man who is sexually aggressive, entirely indiscriminate and uncontrollable.

³ *sapientiae*.

⁴ *praeambulationes*.

⁵ i.e., badly written or scrawled. [RH]

relatives; for which reason they do not have children, but they are fortunate in presidencies, glorious deeds, happinesses and advancements. But at night,¹ [the Moon being] full, they are vicious, vituperative, cupidinous, and libidinous. Many become those who use² whores and pimps, pimping out foreign women. In wife and marriage and children they become evil, and they do many common, foul and base things. But if the nativity is feminine,³ she is made incestuous and common, and a public whore, she does profitless things in life, having coitus like a man with other women or with concubines.

The waning Moon being in a nocturnal nativity, passing away from Venus, and making a conjunction to Saturn, and the planet [i.e., Saturn] being a morning star, makes eunuchs, sterile men without semen, castrated men, either hermaphrodites, or [those] doing the work of women, easily injured, suffering, **but** in employment⁴ water drawers, water carriers, farmers or fishermen or sailors, simply having jobs in watery places, laboring in the processes of life and acquiring nothing; it causes some having a middling livelihood, or *biothanatus*. But in the day,⁵ and the Moon waning,⁶ it shows those easily injured, vicious men vexed by humid things, **but** having employment in watery places, as was said above, leading a laborious life, either those who draw water or water carriers, sailors, gardeners, or chariot drivers, or stable boys, or hunters of fishes, or shepherds, or grave keepers, or stone cutters, or builders, or grave diggers.

The waxing Moon passing away from Venus and making conjunction to Jupiter, in the night, shows that the native is of a noble mother; that he is good and well disposed, in every way temperate. It makes magnates, powerful men, outstanding, those set up as leaders of cities, but some are taken care of by women and promoted by them, obliging, lovers of women; in whatever they do they are powerful and venereal, fortunate in women and children; but it causes injury in connection with the sight.

The Moon, being very young,⁷ passing away from Venus and

¹ In a nocturnal nativity.

² *conductores*. Literally, those who rent or lease something.

³ i.e., the nativity of a woman.

⁴ *in actibus*.

⁵ In a diurnal nativity

⁶ *minuente*.

⁷ *minima*.

making a conjunction with Jupiter makes those having gain from feminine species¹ or feminine persons, and from parents having steadfast conditions, and glories from youth. They are constant; however some are made worthy of inheritances and inventions, or existing orders in sacred things are committed to them.

The waxing Moon passing away from Venus and making a conjunction with Mars, when she [the Moon] is of her own sect, makes terrible men, powerful in regions, or dominating climes, but they produce sorrow in women and children. Moreover, it causes this, if the Moon or Mars is in the sign of the Part of Fortune or the ascendant. But in the remaining places they are made participants of the arts, or of contests, or of wars, or of dangers; and wandering in travels, they will have the experience of flight; and they will produce servile works. But some are made of middling livelihood; some even will be put in danger on account of female persons, and are treated like enemies for the sake of cupidinous men, and become condemned. A very few of the same condition it makes terrible, glorious men, powerful in cities, dominating regions and possessions, but sorrowing in women and children. By day indeed, [are made] those having experience of the arts, or of struggle, or of war, from which they are made participants of dangers; and they do similar trouble in flights and wanderings, and they are imperiled by women.

With the Moon, having separated from Venus, going to the conjunction of the Sun, signifies the separation of the parents, or orphanhood, or diminution of substance, or vices, lusts and shamelessness, and plots, and those living life in slandering in youth; but afterwards they become acquirers of property and those who arranges things.²

¹ The actual word in Latin here is *species*. This can mean species in modern sense, a kind of, a form of etc. The exact meaning is hot clear. [RH]

² Compare this paragraph with the similar paragraph on page 78 [p. 76 in the original edition—RH] of A.J. Pearce's (1840-1923) *Text-Book of Astrology*, reprinted by the American Federation of Astrologers, Washington D.C. 1970. Pearce condensed the aphorisms of J. Angelus and Regiomontanus in the 15th century at Venice. It seems very likely that Angelus and Regiomontanus knew the *Liber Hermetis* or Firmicus' *Mathesis*, Book IV, chapter XIII, which contains a paragraph even more closely resembling Pearce's. Pearce's paragraph has been cleaned up for his Victorian public. The same seems to be the case with several of the other paragraphs in this section. Noting the presence of these paragraphs, their simplification and watering down, we witness, microcosmically, the transmission of the Hermetic Astrology down to our day. [Additional by RH] If we were

The Moon, having been separated from Venus, and proceeding to the conjunction of Mercury, being oriental, and indeed, if the nativity is diurnal, it makes favorites of women and those promoted by them, libidinous, cupidinous, blameworthy, those who submit to unnatural lust, those who nod their heads,¹ wealthy people, possessions of substances, having glories and honors and prosperities; and in marriage and children they are made good and pleasant; they have, however, arts of making necklaces, or colors, or fragrances, or [of things] of gold or silver, or of binding the head,² or of music or rhythm, or of contests. But [the Moon] being very young,³ when they [i.e., the planets] are occidental, they make dominators of women and children, having many possessions, perverse men in various occupations, or in artifices, [there is another lacuna here] or workers of colors, or of food and drink, or they become workers of things pertaining to pleasures, or pimps; they become the causes of disease, sufferings and consumption.⁴

The waxing Moon, passing away from Mercury and making a conjunction to Saturn, in a diurnal nativity, makes [natives who are] unemployed, and those who require religious ceremonies,⁵ or medicines,⁶ those stuttering or speaking with hindrance, either deaf or mute, [those who are] participants of calculations, or of journeys, or of interpretations, or of the celestial knowledge and polymaths of the occult.⁷ Some [of these], having works near the water, or in travels apprehend the work of hindering or damning, and from this they make a living, and have knowledge of hidden or future things.

The Moon, being very young,⁸ having separated from Mercury and

to assume that the Latin here is medieval rather than late Classical, then this last section in Latin "*postea vero propriorum acquisitores et ordinatores fiunt*," could be translated as "afterward, indeed, they become acquirers of estates and bailiffs." In a more nearly classical Latin, the meaning is not so clear, but all of these words do have meaning late classical Latin as well.

¹ *nutatores*. It is not at all clear what this refers to, but the word can also mean those who sway, maybe those unsteady on their feet? [RH]

² Middle-eastern head ware.

³ *minima*.

⁴ *phthiseon*.

⁵ To heal their souls.

⁶ To heal their bodies.

⁷ *Multiscios apocryphorum*. The last word is from the Greek *Apokruphos*. The phrase translates literally as, "Knowers of many hidden things."

* *minima*.

making conjunction with Saturn, in a diurnal nativity, causes poor *ceticulosos*,¹ detained in sacred places. But some have epilepsies or sacred diseases, or afflictions through stupefaction or ecstatic afflictions, or they are connected to auguries.² But the Moon, waning³ in a nocturnal nativity,⁴ is the cause of servitude, condemnation, shortness of life or violent death.

The Moon, having separated from Mercury, and going to the conjunction of Jupiter, shows that the native is of a noble mother, and that he preserves the maternal goods; and those are made having the care of temples, learning the science of their parents: magnates, grammarians, rhetoricians, sophists, acquirers of the properties of kings, or tyrants, or administrators of cities, or co-workers,⁵ or public accountants, or [public] heralds;⁶ many, however, become pontiffs⁷ or prophets, from which circumstances they become powerful around kings. They are increased and become extremely successful. But [the Moon] being very young,⁸ they are placed over surveys, or the management of country estates, or accounting or weights, or they become scribes, or merchants, or they are placed where there are measures, and rules, and numbers, or *money changers*' tables, or gold making, or credit, or judgments, from which they have possessions and prosperity. Many become honored because of inventions, inheritance, or deposits of unsought for things, or from these they obtain gifts, or powers of rule. Whence they will have honors, possessions and riches.

¹ I do not know this word. It's not in Souter, Latham or Du Cange.

² In both this paragraph and in the preceding one black magical practices are referred to. In this paragraph reference is made to the self destructive effects of certain noxious substances used in such practices for trance induction

³ *deficiens*.

⁴ *in nocte*.

⁵ *cooperatores*. This word could mean a roofer in late medieval Latin, e.g. Latham: roofer 1198, 1335. Souter gives: Work together at something. *cooperor*. This would also be a classical reading. Neither is satisfactory as the *cooperatores* are mentioned in the context of civil administration.

⁶ *annunciatores*.

⁷ This was a position in the Roman religion; specifically a member of the highest priestly College of in Rome to which belonged the superintendence of all sacred observations, whether performed by the State or by private individuals. *Pontifex* is here used to translate some Greek word for a priestly function seen by the Latin translator as equivalent to the Roman *pontifex*.

* *Minima*.

The Moon being very young,¹ having separated from Mercury, and transiting to the conjunction of Mars, in a diurnal nativity, they become forgers of letters, and those knowledgeable of poisons and magic, either makers [thereof], or those knowing these things, or thieves or accomplices of thieves, from which they will have decline of life, and weak financial condition, and disease and suffering, or meanness of life, or violent death. Some, however, will have slavery, or flights into foreign lands. But others are set above those who are in prisons and under guard, and some are bed chamber servants, on account of certain perverse things, sustain dangers and violent deaths. *

The Moon being very young,² separated from Mercury and joined to Mars in a nocturnal nativity,³ especially occidental, makes obliging,⁴ ridiculous, itinerant artificers, lovers of the good; in fact, some become leaders of an army, or leaders of a contest, or of political power, or placed over armed men, or mobs, or businesses, fearsome men, outstanding negotiators, or those set over armies; but they cause violent deaths. Indeed they lie easily, and on account of this they flee their native land, because Mars arrives in the aforesaid place of the nativity, or the Part of Fortune, or in the ascendant, or the Moon, or if Mars should happen to be in the M.C. But in other places they become the cause of disease, or affliction, or injury, or dangers, or of laborious works.

The Moon, passing away from Mercury, making conjunction to the Sun, they become injured in their speech, hearing or reason, in all things even in youth; but in life they are paupers, miserable, dangerous vagabonds, acquiring [subsistence] with difficulty, wandering to and fro; but in their professions they are cooks, shoemakers, smiths,⁵ armorers, fashioners of statues, having their trade from fire or iron or from harsh operations; but thereafter they become artificers acquiring their livelihood moderately by their skills.

The Full Moon, passing away from Mercury going to the conjunction of Venus, by day, makes mixers of unguents and fragrances

¹ *minima.*

² *minima.*

³ *nocturna.*

⁴ There is a word here, *munes*, which defines all lookup attempts. 'Obliging' is an attempt at reconstruction. [RH]

⁵ The word used is *fabri*, from *faber*, a maker. smith. carpenter, forger, joiner, artificer, etc.

and colors; and [it makes] those who find stones and sculptors of precious stones, but some, makers of necklaces and honorable vestments, or of organ music, or choral music performed by voice, flatterers, doers of clean works, works of histories, or pictures, but of middling livelihood without indigence in the process acquiring more; however vicious, condemnable, libidinous, cupidinous, wild boars with regard to venereal acts.

The Full Moon, passing away from Mercury going to the conjunction of Venus, in a nocturnal nativity, when they are oriental, especially in the house of Venus, shows that the native is of a noble mother, or one who is a musician, or that they are natural spendthrifts, nevertheless, excessively associated with familiars,¹ and manifestations of felicity, preferment and glory, and they become presidents², and those prospering from the word, the muse, the comings forth of some gods, those promoted by royal orders, or by dispensations, or by the office of the Praesul. They have many benefits from female persons, as well as coitus and works of a feminine kind.

The very young³ Moon, passing away from Mercury and making a conjunction of Venus, in a diurnal nativity, in the M.C, the eleventh, the fifth, or the ascendant makes winners of sacred things, or workers of sacred things, or those set over sacred contests, or managers,⁴ or sacrists,⁵ or pontiffs, or superintendents having great rank, but heedless men, going to extremes in all things. But in the remaining places, men of moderate life, or managers of arts, which are of sacred things, of great works, or [makers] of necklaces, or of ivory [things], or of fragrances; some however, are stone cutters or tingers,⁶ [there is a lacuna here] or chanters of sacred things, or hissers of sacred [sounds],⁷

¹ *familiaribus*. Household slaves, personal attendants or minions.

² See page 7, note 2. [RH]

³ *minima*.

⁴ *tractatores*.

⁵ An official charged with the care of the sacred vessels, vestments, etc of a temple.

⁶ Regarding the alchemical manufacture in Hellenistic Egypt of artificial gems by "tingeing" quartz and other stones, Cf. *The Story of Early Chemistry*, by John Maxson Stillman, New York, 1924, D. Appleton and Co. Chapter II; esp. pp. 89, 91, 92-98.

⁷ *sibilatores sacrorum*. The reference is to the pagan temple practice, remarked by numerous classic authors and contemporary scholars, of hissing enchantments and theurgic invocations. Cf. the Hebrew word *Nachash*, Genesis 3 and elsewhere, translated as "Serpent" depending upon the pointing the word also means, "enchanter," "to enchant," and "to hiss."

or those learning celestial things, or knowing those things which are in hidden,¹ and from which they will have a livelihood and possessions.

The very young² Moon, passing away from Mercury going to the conjunction of Venus, if it is in sect, in a nocturnal nativity, shows that the natives are of a noble mother, or one who is a musician, and that they are rich, powerful, chiefs and magnates, dominators of cities, regions or climes, especially if they are outside the solar rays, and in the ascendant, or in the M.C, or in [the house of] the good daemon,³ or in the fifth, and, if the Part of Fortune shall have a figure⁴ like that of Venus and the Moon.⁵ But in the rest of the places they will be fortunate, glorious and noble; it helps equally regarding the fortune.

XX III. On the Conjunctions of the Moon.

The Moon conjunct Saturn and Jupiter makes men of many friends, men famous for their buildings, lords of foundations, big spenders,⁶ voluptuaries, damned men negligent of their own things, timid men, terse men, obtruding themselves [on others], wandering, having adversities and infirmities.

The Moon making a conjunction with Saturn and Mars causes good things; indeed it quickly relaxes passions and makes active, private or solitary men; indeed they grow ill in youth and pursue a difficult livelihood during the course of their life, unless some benevolent [planet], having been configured [with them], resolves their malice, especially with the Moon being in [a place] succedent to the horoscope.

The Moon, making a conjunction with Saturn and the Sun, makes sorrows, injuries, wanderings, journeys by sea and alienations.

From the Moon conjoined with Saturn and Venus good things

¹ in *absconsis*.

² *minima*.

³ the eleventh house. [Additional by RH] There is a problem here with the text. It actually refers to the house of the good fortune, *bona fortuna*. But that is the fifth house, which is referred to explicitly in the next clause. Therefore, it is reasonable to assume that the house of the good daemon is the one actually being referred to.

⁴ The meaning of this is unclear. [RH]

⁵ i.e., if the distance between Venus and the Moon is like that of the Moon and the Sun?

⁶ *impensatores*

happen, except that in women, it indeed brings sorrows of children. They are made without semen and sterile, water carriers, but they are cut short¹ evilly for the sake of strange women.

The Moon conjoined with Saturn and Mercury shows depraved natives of an ignoble mother, and [those] destroying the maternal goods, and they² become destroyers of the mother, or the cause of injury or suffering or danger to the mother, or of her violent death; but it makes the natives mendacious, impious, counterfeiterers, those who counterfeit *sigilla*,³ evil men of bad counsel, poisoners, enchanters⁴, magicians, and those always endangered by these; they become investigators of this kind of perverse learning,⁵ or those who know such things, deceivers of men.⁶ These indeed always endure dangers and are punished by the hand of princes, always blaspheming God on account of contrary events, which happen to them. It increases evil fame in them, and they are made hateful to all men on account of their malice, they have the behaviors of asps and vipers, never showing men what kind of things they have in their hearts. These men will have a violent death, because they are killed or are burned [to death], they are thrown from a precipice; indeed they will have an evil end.

The Moon conjoined with Jupiter and Venus perfects great and wonderful things; it shows that the native is of wealthy and noble parents, and that they preserve the parents' goods; they will be wealthy, blessed, long living men, acquiring very many things, lovers of music, well married, well constituted in children, giving food to many people, and familiarly associated by many, always executing things well.

The Moon joined with Jupiter and Mars makes leaders of armies,

¹ taking *inciduntur* for *incidunt*.

² Again we do not know whether these are planets or natives. [RH]

³ *falsos sigillatores*. Signatures were not used in the period when the *Liber Hermetis* was written. Instead, impressions were made in wax from seals or signet rings called *sigilla*. The counterfeiting of these *sigilla* was the ancient equivalent of the counterfeiting of signatures on legal documents.

⁴ The actual word here is *carmatore*s. This is almost certainly a corrupt form of *carminatores* which means enchanters. [RH]

⁵ *Littera* is literally, "a letter," *litterarum*, "of letters," but in the plural the word stands for "Learning." Still, both senses ought to be understood as a *littera* is any written sign or mark standing for a sound. Practical magic employs such marks, signs or sigils as the tools of its trade.

⁶ ". . . vel virorum, qui talia sciunt, circumventores. The sense must be translated. The deceivers know such things, not the men.

those exercised in combats, lords of ships¹ and navies, overthrowing cities and regions, both raising up and subjugating peoples and dominating [their] life and death.

If the Moon is joined with Jupiter and the Sun, it shows that in every way the native is from wealthy and noble parents, and it shows that they are kings [and] *cosmocrators*.²

The Moon joined with Jupiter and Mercury shows that the native is from rational and noble parents; and that he becomes wise in speech and wisdom, and wonderful with respect to glory; indeed he becomes a friend of kings and he will be glorified in speeches. -

The Moon joined with Mars, the Sun and Mercury in fiery and tropical signs, with the star of Mars found in conjunctions or square or opposition aspects, or by the configurations of the Sun and Mars, being in evil signs, or outside of sect, makes shoemakers, cooks, fitters of colored skins, workers of arms, performers,³ shapers of statues, having their profession by fire or iron or harsh work. But if the same configuration is found in the signs of Venus, linen workers are made, and tailors,⁴ having their profession either of clothes decorated by colors, or dyes, or by the delight of drink, or of foods. But if the same configuration is in the signs of Mars and Mercury, they become daring men, disputants, lovers of contest, or they have some public office; indeed it makes strong men. But if the same configuration is in the signs of Saturn, they become tormentors and traitors, or hunters or leaders of four-footed animals, or governors,⁵ or cutters of stones, or those doing similar things, and fishermen and fowlers, lovers of food, drinkers, field workers, builders of ships, grave diggers, having their profession in many places. But if in the signs of Jupiter, powerful tribunes, magnates of cities and those set above regions.

¹ *gressibilium, gressus*. In a poetical sense means the course of a ship.

² Literally, "rulers of the Cosmos." The term, from the Greek *kosmos* + *krateō* (to rule), signifies universal rulers. The term cosmocrator is common to both astrological and gnostic literature.

³ *sonator*. In Italian this means a player or performer.

⁴ *vestium connexores* = tailors.

⁵ *gubernatores*. This word also means 'helmsmen,' which makes sense in the context of the other significations. [RH]

The Moon in Aries, Taurus, Scorpio, Capricorn or Pisces, with Saturn and Mars being in equal degrees with her, makes lepers suffering elephantiasis, or it kills with poison, or it makes white spots on the skin¹ or scabs. Not only the Moon does this, but the Part of Fortune and the Part of the Daemon,² when they are in those signs and aspected³ by malevolents [planets], they make indeed [hiatus in text], who are so born.

The Moon with Saturn and Mars in the last degrees of signs makes lame men and those who have been tortured. The lord of the prevention of the Moon in the twelfth makes outcasts.

When the Moon shall be in Pisces, it always kills the father before the mother. The Moon, made unfortunate by the malefics in Sagittarius, Scorpio and in Pisces, causes epilepsies.

The Moon opposite the lord of her own house or [opposite the lord of her] term⁴ or triplicity makes fugitives. They become wandering men without honor travelling from place to place.

The Moon conjunctional or at first or second quarter,⁵ first or second crescent⁶ or Full Moon, making a conjunction, and irradiated⁷ by a malevolent [planet], causes the suffering of an injury for oneself and for the mother. The configurations happen at an expressly stated time in the signs, which are of one zone.⁸ Hermes Trismegistus said, "This operation, however, is especially most certain, which is collected truly from many things coming together into one."

The Moon averse⁹ in the ascendant: such men always perceive things contrary to them.

¹ *alphos*, from the Greek.

² Part of Spirit. [RH]

³ *inspecti*.

⁴ i.e., the lord of the term the Moon is in as the luminaries are not themselves allotted terms.

⁵ *dichotomos*.

⁶ *amphicyrtos* from the Greek *amphikurtos*, i.e., bent at both ends.

⁷ Probably a reference to *aktineboleō*. [RH]

⁸ *unius cinguli*. This is undoubtedly the same as like-engirding signs or *homozonia*, which are signs ruled by the same ruler. [RH]

⁹ *remota*. This seems to mean that the Moon is unaspected and has no other familiarity with any planet and is in the first house. [RH]

If the lord of the triplicity of the ascendant is in the upper hemisphere, although in succedent or cadent [places],¹ count from it to the ascendant and as many signs as there are, he will as many brothers.² But if there is a sign of two bodies, count those double. But if the lord of the triplicity of the horoscope is in the lower hemisphere, count from the horoscope to the lord of the triplicity and as many signs or stars as there are, say so many brothers. Remember to double the bicorporeal signs, however, and if benevolent [planets] should aspect, the brothers will be vital; but if malevolent [planets], they signify the destruction of the brothers. But if from the M.C. to the horoscope there are no planets, there will not be another brother. But if, with such a configuration, it should happen that someone has an older brother, he will certainly see the brother's death. And if there is³ a malevolent [planet] from the M.C. to the horoscope, it signifies the death of the brothers born before the native. But if there are none from the horoscope to the angle of the earth, he will not have any brothers born after him. And if there are, he will certainly see their death. But if Saturn or Mars are present from the ascendant to the angle of the earth, he will himself see the death of those younger than he. If the lord of the Part of Brothers⁴ is in the horoscope, you may say that such a one is an only child. If the lord of the Part of brothers is in a bicorporeal sign, say that such a one has brothers from another father or another mother, and if the part and its lord are in a masculine sign, he has brothers from another father, and if in a feminine sign, from another mother. If the lord of the triplicity of the horoscope is in the horoscope, they are made the first born, if in the M.C., the first or the fourth, if in the west, the first or the seventh, if in the angle of the earth, certainly he is the fourth. Malevolent planets aspecting the third place from the horoscope show the death of the brothers. They cause the same even though they fall in the ninth place

¹ There is at this point a missing word followed by *terram*. The word cannot be reconstructed, but the sense seems clear enough given the passages that follow [RH]

² or, "count from it to the ascendant and he will he have as many brothers as there are signs, . . ."

³ The editor of the Latin text has supplied the syllable '*de*' to '*fuert*' which would make the sense from what the context clearly calls for. [RH]

⁴ According to Paulus, the Part or Lot of Brothers is as follows:

Part = Asc. + Jupiter - Saturn. [RH]

from the horoscope; they cause the destruction of the brothers. The same happens although malevolent [planets] are found in the Part of Brothers' or in the [places] opposite them; likewise they will see the deaths of brothers.

XXXXI. On the Mutual Separation and Conjunction of the Five Planets and the Sun.

On the separation and conjunction of the Moon we have written above, but on the Sun and the remaining five planets, what they will have, whether good or adverse, we reckon it necessary to expound the configurations of them next.

The Sun conjunct Saturn of the same sect," he becomes a waster of the father's things and it induces injuries and wanderings, but at night, it makes the evils worse and kills the father before the mother and destroys the patrimony.

The Sun conjunct Jupiter of the same sect,³ if they are free from the evil [planets], they show that the native is from a noble and good father, and they preserve the patrimony, and signify good things for the native, and the native becomes useful, and especially if they are located in a sign or in terms of a benevolent [planet].

The Sun conjunct Mars at night, in its own signs or in a violent [sign], shows that the native and those born are violent, thoughtless, daring, hot, dangerous, of short life, and of violent death. But in the day the evils are made worse.

The Sun conjunct Venus in the night, free from the evil [planets], causes the same things which [it does] when with Jupiter.

The Sun conjunct Mercury shows that the native is of a rational, prudent father, but that the natives are timid, just, honest, pedantic, poorly made,⁴ infirm in body. These indeed have few children or none.

The Sun joined with the Moon in the day in fixed signs makes

¹ The term 'part' refers not to its longitude but to its *locus* or place. [RH]

² i.e., diurnally placed in this case, as the next clause makes clear.

³ See previous note.

⁴ *inconstructos*. From *in* (not) + *constructus*, made or arranged, therefore, unconstructed or not put together.? Not in souter, Du Cange or Latham. (Additional by RH) Or any other reference!

⁵ *in signis dissolubilibus* = fixed signs?

instabilities and induces sorrows; but in the night it makes venereal and fortunate men.

Saturn joined with Jupiter in the day, he becomes a good man; but at night it induces sadnesses and contrarieties.

Saturn joined with Venus; he is made frigid with regard to the venereal act and unstable concerning life. Moreover this man is made without children.

Saturn joined with Mercury makes prudent, informed magicians knowing celestial things, magicians knowledgeable of bad or of hidden things.

Saturn joined with the Sun destroys the father's house and kills the father before the mother. But for many they cause the fathers an evil death.

Saturn conjoined with the Moon, especially [when she is] very young,¹ shows that the native is of a mother who has been previously injured, and that the mother dies before the father. But when the planet is increasing² it is made worse.

Jupiter joined with Saturn in the day, he becomes a good man, but at night less good.

Jupiter joined with Mars makes spendthrifts and violent men. Indeed, with these occidental, they are quickly freed from evils, but oriental, long lasting evil things are caused.

Jupiter conjoined to the Sun shows that the native is of a noble father, and that he is from a prospering father; but in the night it offers things less good.

Jupiter joined to Venus [is] useless, but in the night less.

Jupiter conjunct Mercury shows skill³ and benefits, and money.

Jupiter conjunct the increasing Moon,⁴ shows that the native is of a noble mother, and that he preserves the maternal things, and it gives glory and happiness to the native. But if it [i.e., the Moon] is very young⁵ with the planet, it will be the contrary.

Mars conjunct Saturn in night and in the day, especially oriental, he becomes a good man; temperance is made of goods and evils.

¹ *maxime minimae.*

² *aucta.*

³ *actus.* Also trade, profession, etc

⁴ *lunae auctae.*

⁵ *minima.*

Mars conjunct Jupiter good; indeed all things are significant of benefit; but in the day difficult and sad.¹

Mars conjunct the Sun, he becomes a waster of the patrimonial goods, but for certain [natives] it signifies an evil death.

Mars conjunct Venus oriental [and] diurnal, he becomes a destroyer, but nocturnal and occidental he becomes somewhat evil.

Mars conjunct Mercury, becomes difficult, indeed applying detentions, condemnations and punishments, contradictions and litigations.

Venus conjunct Saturn is made difficult regarding unions and the venereal act.

Venus conjunct Jupiter in oriental appearances good in all things, especially in the marriage of men. But in feminine nativities, [when] occidental, good things happen; it gives good men married to them; but oriental, it causes violent abortions to women.

Venus conjunct Mars, oriental and of diurnal placement, good things; occidental and in the night, the contrary. But in the day, occidental, it becomes vicious and contrary.

Venus conjunct the Sun kills the mother before the father; it signifies injurious things, and they even become grateful for the venereal act and [become] wild boars.

Venus conjunct Mercury, occidental, good things are caused; it makes venereal, and active men and musicians.

Venus conjunct the very young Moon in a nocturnal nativity shows that the native is of a noble and wealthy mother; but it causes jealousies in marriages. These will have two or three sisters, or they will commit adultery with the mother and her daughter, or the wives of the father, uncle or brother. But if the Moon is increasing,² or not in sect, they will have judgments because of these things.

Mercury conjunct Saturn makes malicious, stupid men, however, able to understand, lazy, upset by humiliations, having decisions in the disciplines³ and in businesses.

Mercury conjunct Jupiter becomes profitable for everything. It makes men prudent in all things. But in the west, and in the angle of

¹ Mars is a nocturnal planet and works better at night. Jupiter is diurnal but has less difficulty at night than Mars does by day. [RH]

² *aucta*.

³ There is an omitted word here which makes the sense unclear. [RH]

the earth, it induces sorrows. They know more concerning all men.

Mercury conjunct Mars, occidental, makes daring evil doers and rash thieves, those who lie in wait; but oriental, it makes those agreeing for evil purposes, indeed attorneys.¹

Mercury conjunct the Sun, oriental, in a diurnal nativity, shows that the native is of a rational and outstanding father, and it signifies happiness for the native; but in the night less.

Mercury conjunct Venus [is] good in all things; it even causes marrying well and good and happy men.

Mercury conjunct the Full Moon shows that the native is of a prudent and rational mother; and the natives become rational and knowledgeable of celestial things, and of secret books, and wise inventors of speeches, co-workers and counsellors of princes. But the waning² Moon lessens the beauty, and makes those knowledgeable of predictions,³ however, the parents are unknown; on behalf of speeches and this kind of ineffable scriptures.⁴

XXXII. On the Signs in Which the Planets are Located.

When Saturn in sects should be located in his own house or face or degree, or in its own triplicity or exaltation, free from the evil [planets], without the testimony of Mars, oriental, it makes noble men and the friends of great men, but some procuring royal things, acquirers of their own estates, and lords of buildings, collectors,⁶ but those having poor friends, and those obtruding themselves on wise men, filthy souls, living like paupers, or they become procurators of sacred things. Moreover, many become the fathers of strange children, or adopting strange children, they raise them as their own. But in the night it destroys all the patrimony, or from their own homeland they are caused to go into

¹ Yikes! Them again!!

² *deficiens*.

³ It is a notable feature of Latin that the word for "predictions" and the word for "preachings" is the same word: *prædicta* or *prædictio*.

⁴ This passage is not entirely clear in Latin. [RH]

⁵ There is a missing word at this point. [RH]

⁶ *congregatores*. Souter: an assembler of people. collector of things. (From the 4th century on).

a strange land, always travelling, and superintending or stealing royal business,¹ or priests, however, great in [his] affairs² and of practiced counsel; but some are taken in adoption by others and become heirs, and end up in public employments, or in accounting, or in the office of overseers of sacred things. But some are made ship masters or pilots, or they participate as the officials of businesses, or [officials] of magnates, or [officials] of kings, or they become tax collectors, or fathers of strange children. But if Saturn is evilly configured, it makes those rejoicing in evil, suffering evils, having humid professions,³ dangers on the waters, wasting diseases,⁴ those experienced in wanderings and many evils.

When Saturn should be in the house, face or degree⁵ of Jupiter, of oriental condition, increasing,⁶ free from the evil [planets], it makes noble men, and friends of the persons of kings, and tax collectors, and those having been entrusted with the management of the royal businesses;⁷ but some become fathers of strange men, or they show that the sons have been exposed; but those who have been born from them, having been nourished by others, are recognized, and suddenly their return is asked for; they wander or become masters of ships, or businessmen great in transactions, and men of good counsel and creative; some however are adopted by others, and they inherit, and end up in public employments, or in the office of prelates of sacred things, or collectors of royal tributes, or of the treasury of the sacred monies,⁸ or [that] of tyrants. But a nocturnal [Saturn] causes harms and contrarieties and sadnesses in children, especially if it [i.e., Saturn] is the lord of the signifying of children, and it is located in the same place. But if Saturn is the lord of the Part⁹ of Fortune or the lord of the

¹ The irony is intentional. The author is aware of bureaucratic corruption.

² *actibus*.

³ *actus humidus*.

⁴ *aegrotos phthisicas*. The second word means wasting. It is from the Greek *phthisis*, a wasting disease of the lungs, consumption or tuberculosis

⁵ This is an example of a *monomoirion*, an individual degree ruled by a planet. See Chapter XXXV. [RH]

⁶ *addens*.

⁷ *fideicommissarios*.

⁸ *aerarium sacrorum*. The *aerarium* was the treasury in the Temple of Saturn in Rome where the public wealth was kept.

⁹ The text has *patris* where it should clearly be *partis*. Your translator, R.Z., has translated it accordingly. [RH]

ascendant, it is the worst, it causes injuries, law-suits, useless wanderings, and destruction of substance, and betrayal by one's own, and the insults of enemies.

When Saturn is in sect, in the house of Mars, or [his] face, or degree, it makes the completing of a task difficult, those who have made enemies evilly, evilly incriminated, traitors, subjected men, and universally indifferent; the impulse¹ of Mars makes an ignoble youth, [and it makes] slothful men, and [those] evilly occupied in their affairs, and not profiting in treacheries. But at night idle, infirm men, those who can't be perfected, ignoble, acquiring wealth with difficulty, troublesome proxies; but some have both injuries and sufferings in the secrets; moreover they become timid and lazy and negligent in affairs, and fearing all things, and making themselves miserable,² always looking down, and not applying themselves to [their] works; they are thoughtless in youth and are often injured; therefore it makes those who are negligent and unsuccessful.

Saturn in the house of the Sun, or the face or degree, in sect, when he is oriental and direct, without the aspect of Mars, shows that the native is of a noble father, but [it also shows] the separation of the parents, and it leads the natives themselves into glories and great good fortunes; it also signifies the increase of benefits, life and substance for the native, and it makes [him] the lord of buildings, estates and villas; but it indicates the evil of the father, or his violent death, or it kills him in the waters, or with an evil death, or with humid molestations. It signifies diverse sufferings for the parents, and the injury to the mother, or corporeal passions, or humid molestations, or that the parents flee among the gods in sacred [places] on account of the passions polluting them.³ Moreover many little ones are orphaned, and they destroy the patrimony. But a nocturnal [Saturn] is worse, and he destroys the patrimony, and becomes a destroyer of his parents; it especially shows the violent death of the father, or dangers on water, and it destroys the paternity, or he is orphaned as a young boy, and they are endangered in wanderings either on the water, or they have litigations with important people, and are spun around in the sufferings of the mind.

Saturn in the house of Venus, or the face or the degree, in sect,

¹ *motus*.

² *se attristantes*.

³ or it could be read, "sufferings touching them." [RH]

diurnal, when it is in feminine nativities, makes handmaidens, or whores, or sterile women, or widows, or those who have been harmed, or ignoble women performing shameful coitus; and on account of this they become sterile and badly married; many however become evil in [their] children.

Saturn, nocturnal, in the house of Venus, or face or degree, being in sect, in a masculine nativity likewise makes sterile slaves without seed, fornicators marrying badly. Moreover many cohabit with the father's concubines or [their] stepmothers, or the wives of [their] brothers, or of [their] uncles, whence they meet with anxieties and adversities on account of women. Some, however, whip their wives with their own hand because of their injuries, and jealousies, and their shameless passions. But some are punished; others indeed have acquisitions and benefits from women and are advanced by women. But illicit and sordid in venereal acts, and eager, libidinous pathics, wild boars, thoughtless men being faithless with their eyes. Always indeed, Saturn happening in the house of Venus makes flatterers. But if Venus is opposed to him, or should reach [him] by square or by conjunction, it makes sterile men, having few children. He does not indeed rejoice in marriage or in children; indeed women like this become whores.

Saturn being in sect in the house of Mercury, or the face or the degree, signifies those conscious of hidden secrets, but in manners active publicans, acquisitive of their own interests, great men self-motivated, and happily having a constant life, and those always increased to greater things, conscious of secret books and celestial things, but idle with respect to behavior, and constant towards superiors. But if he is not in sect, it denotes stutterers, deaf people, those who are mute, malevolent men. Many, indeed, when the planet is evilly configured, are deprived of their voice; [and it denotes] those always thinking about the perverse things which are in their souls, not showing, but having, the behaviors of wild beasts, always bearing ill will, and being fraudulent against all men, or they become conscious of bad things, either highwaymen or homicides, or those conscious of magic, knowing divine secrets, and the things which are in mystic books. However, it is not expedient for them to treat of those things, because they always fall into great dangers, many times indeed they receive evil for good; they become malevolent in their behavior; [and it denotes] those who endure both chains and detentions, or are held in sacred places, and they recite or expound fables, or by the vexations of daemons they perform operations; they are also in adversities and in

labors. But if Saturn or Mars are configured with Mercury, it causes worse evils and they become fixed, of bad life and of violent death.

When Saturn is in sect in the house of the Moon, or face or degree, he becomes depraved, unless the Full Moon is configured with him; it induces cold diseases of the mother. But it makes the natives neither daring nor rash, travelling with difficulty, being harmed¹ often, rheumatics; it signifies destruction of the patrimony, and separation from the parents, and diseases of the secret places for them, and the injury of the mother, and bodily suffering, either humidities or vexations, and mothers fleeing to the gods on account of the torments made in them.

When Jupiter is in his own house or face or triplicity or exaltation, being in sect, especially oriental, and swift of course, without the contrariety of Saturn or Mars in an angle, it makes nobles, acquirers, having conversation with kings, tyrants and magnates, and managing the business of these same kings or tyrants, and always prospering. But if he is out of sect, it makes those of moderate life, unable to decide, however having orders in sacred things, and giving responses regarding future things, worshippers of God, or those making conversations on sacred subjects.

When Jupiter is in sect in the house of Saturn, or face or degree, it makes adoptive [children], wealthy acquirers of good things, greedy inheritors, lords of estates or buildings, not rejoicing from friends nor from their own money, but also inappreciable in deeds, and they become depraved in speech and tormenters. But they are infirm with regard to their own intelligence, thinking that their miserable soul has to be given to knowing, and whatever thing they give themselves to, is done without glory. However, many, finding foreign children on the ground, nourish them as their own children; for the greater part, they push though [their plans] in businesses, and in adversities being faint-hearted, timid and unknown, dealing with difficult things, being obtrusive. But outside sect, it makes [them] always suffering unjustly and frequently failing in business dealings, inappreciable, always remaining in adversities, faint-hearted, full of dangers, doing unfavorable things, they will have corruptions of substance and ruin of life, succeeding in business with difficulty, obtruding themselves on others, afraid to know, and unaudacious, especially against a young

¹ *nocentes*. The verb is active, but the context goes better with the passive. [RH]

person. Many become fathers or tutors of strange children.

When Jupiter is in sect in the house of Mars, or face or degree, oriental, or swift of course, it makes the most powerful tyrants, presidents¹ and leaders of armies, honored by magnates and kings, and ruling cities and regions, kings' managers, and honored by peoples and cities, body guards, frightening soldiers or tribunes, or leaders of armies, and they become victors of battles. Many become kings and the familiar or trusted counsellors² of kings, or worthy of believable things. But if he is outside sect, he (Jupiter) makes those living³ over public works, or fallible with regard to politics, and those attaining to destruction, involved with superfluities of blood or diseases of the anus, suffering vertigo or falls,⁴ or blood disease.

Jupiter in sect falling in the house of the Sun, or the face or degree, shows that the native is of a noble father, famous, glorious, outstanding and rich, and regarding glories and presidencies, it indicates that the native is outstanding, glorified, conducting the public deeds of honored men, of the entrusted management of the businesses of kings, tyrants, or cities. But if it is outside sect, it shows the destruction of patrimonies, and diminutions and losses of substances, and [it shows] long journeys for the native, and dangers on waters, but the entrusted management of the affairs of great men, those placed above trusted men, captains and officials; but for some he becomes the causer of injuries or illnesses, and his actions happen with moderate glory.

Jupiter in sect falling in the house of Venus, or face or degree, makes great riches and happiness and glory, and [it makes one] a lord of everyone's possessions. He becomes a ruler of villas and fields and estates and buildings, and an adviser of kings and princes, or an assessor perpetually honored by the mob, and by cities; many become priests of the gods, especially if [the planets] happen in the third or ninth from the horoscope, or they build temples receiving gifts, and presidents⁵ of the people, hearing from many, and always being

¹ See page 7, note 2. [RH]

² *credenz.eri*. Du Cange: a trusted counsellor, member of a secret council. Sicilian, i.e. Byzantine Latin.

³ *commorantes*. Souter: To inhabit, with dative of person = to dwell. (SS los. 7.9., Cass. Hist. 5.36).

⁴ *casuras*. Souter. a fail (?) C Julius Solinus, 20.7 ed. Mommsen Berlin, 1895. 3rd century.

⁵ See page 7, note 2. [RH]

enriched by his acts, and they will have the wives of great men; many times indeed these men are glorified by women and, having benefit from women, they rule the republic and are public figures, famous spendthrifts and they enter into royal courts on behalf of female persons, or on behalf of famous public persons. But if Saturn or Mars should aspect, the goods are made less, and it makes servants of the female person. However, if it is outside sect, it makes those who have been decorated, of good life, of beautiful life, fortunate men, those who are constant, high-priests overseeing women protecting them, from which occasions they have their living; many indeed are made worthy of discoveries¹ or inheritances.

Jupiter in sect in the house or face of Mercury, or the degree, without the testimony of Mars makes the richest men, frequently however, conducting royal affairs, they are set over cities, overseers of estates or superintendents, those who make out the censors lists, having public employment, superintendents of businesses, or those set over the public weal, or they procure public employment of civil supplies, and proclaimers of the laws, and they become worthy of honors and presidencies, collecting the royal monies on account of their faith and prudence; by their wits, these persons, stealing from them², will have riches in their own houses; those always having glory and happiness, managing [affairs] for foreigners, and foreign procurators of regions, indeed good men, and those decorated and active, powerful men and gracious paterfamilias, skilled of indirect and laborious things, having a livelihood from reckoning, or from tables, or from negotiations or collections or from buying gold, or from weights, or they become officers charged with distributing money among the people.³ But if it is outside sect, they become scribes or apothecaries, scribes of the curia, those to whom the scriptures have been entrusted; however some have their livelihood from words, or numbers, or sorceries, or they become astronomers or discoverers of celestial things, and prophets of future things.

Jupiter in sect falling as a morning star in the house of the Moon, or the face or the degree, or swift of course, or where it exalts or

¹ sc. of wealth

² i.e., the royal monies. [RH]

³ *magistri*. This can mean a number of other things as well, such as 'master', 'director' or other types of officials. [RH]

rejoices, indicates that the native is of a noble and rich mother, and that he preserves the parents goods, but it makes natives who have great glory, wealth and happiness, public honor, most fortunate men, acquiring great souls according to the times, increasing, outstanding men, foreseeing future things. But if it is outside sect, outstanding fortunate acquirers, full of business. However many have work and conversations in sacred things, managers or priests, especially if it should fall in the third or the ninth from the ascendant. But in youth they have adversities, wanderings or litigations or accusations.

Mars in sect falling in the house of Saturn, or face or degree, is inclined more easily toward doing evil, moreover it corrupts the patrimony, and it always buries the older brothers before [their time]. It heats the cold of Saturn, and makes [its native] rash and daring in deeds, not deciding according to intellect, quickly advancing all operations keenly and without tiring,¹ speedily active, outstanding men, harsh men who are conquered with difficulty; it will turn out better when it [Mars] is in its exaltation without the aspect of Saturn. But if it is outside sect, it destroys the patrimony, and induces injuries and incurable diseases, and accidents from four footed beasts, or from fire or iron, or from the insults of mercenaries; [it makes] those of weak imagination; it causes dark deeds [and] jealousy from phlegmatic² or abject men; indeed [they are] thoughtless, rash in actions, not deciding with the mind; but they are active, public and restless men soon injured. Many however have their livelihood from the gathering of humid things, likewise they bury their older brothers [killed] either by a building falling on them, or by falling from a height.

Mars in sect falling in the house of Jupiter, or the face or the degree, makes famous magnates, outstanding nobles, prospering tyrants raising up and conquering cities, and they raise them up reforming them, likewise having victories and great glories, princes of navies, infantry and cavalry and armies, ruling fierce and aroused men, and [men] of other climes. It does this especially [when] familiarly associated with Jupiter, and when [Mars] itself is in an angle, especially if the luminaries are configured with him in the angles, in masculine

¹ *fessitudine*.

² *humidis*. The use of the English 'phlegmatic' is technically quite correct and the use of the word 'humid' would seem strange to us. However, what the Latin actually indicates is men who are excessively moist in temperament. [RH]

signs; then he makes kings, indeed those having power in these things, and unbearable happiness; they become prelates of cities, acquirers or managers of properties, presidents¹ or comrades-in-arms of kings, and those powerful in wars, possessors of horses and cattle, subjecting cities and peoples, or they are made princes of the captains of the military by kings. But if it is outside sect, evilly configured to the nativity, they become greater co-workers of those [men], subordinated to great men, serving magnates as [if] it doing the work of slaves, and they become greater by working, [but] excessive, vicious and violent, throwing themselves at dangers, deceitful in life, thoughtless, easily decreasing in strength in whatever they do, they become fallible; but for some, injuries, and it becomes the cause of sufferings, consumption, disease and ecstasy.²

Mars falling in his own house, sign, face or degree, or in triplicity or exaltation, in sect, from youth it makes one glorious, outstanding, acquirers, locators of the work,³ intelligent mechanics, and without dangers, public men both having acquisitions from the beginning and, what ever they get into, they complete it smartly. They will be proven, skillful, keen, and daring. But if it is outside sect, it causes dangers, exiles, calumnies, those always expecting destruction, epilepsies, the insults of enemies, and accusations from his own people, and treacheries and dangers from a height, or from fire, or from four-footed animals, or a sword wound; and it becomes the causer of the pain of the secrets, or of robberies, or of evil death. It becomes the worst especially in Aries, but in Scorpio it is more tolerable and useful.

Mars in sect falling in the house of the Sun, or the face or the degree, indicates the evil death of the father, and it destroys the patrimony, and they become wanderers [and] moderate of life. However, for some it causes injuries of the eyes, and frequently eye complaints, sick men, and those failing more easily in words and businesses, and those having professions from fire, iron, rude arts, or of contests or exercise; they live an unquiet life. But if it is outside sect, [it will be] worse: indeed it destroys every patrimony, and shows the injury of the

¹ See page 7, note 2. [RH]

² *exstasis*. This word means terror or amazement in Latin. In Greek it has, among other meanings, the sense of mental distraction, trance or ecstasy. It is interesting to see it listed as an illness. Ecstasy is here listed as an illness.

³ Du Cange: *adventor*, Greek Latin = *locator opens*.

father or [his] evil or painful death; indeed it makes the natives die painfully, and evilly, but [it causes] ignoble employments, it makes skin dealers,¹ or cuirassiers;² indeed it becomes the causer of injuries, and sufferings and dangers. and diseases and pleurisy, or cuts from iron, or expulsion of blood, or cautery, or it causes danger from heights, or from four-footed beasts. But if, with Mars being in the house of the Sun, Saturn gets into Cancer, in the house of the Moon, especially when the luminaries are in the angles, undeviatingly, they are made blind, of brief life, and of violent death, or they signify many evils, contentions, loathings, losses. or separation for the parents. Mars in the M.C. in the house of the Sun without the aspect of Jupiter or Venus kills the native and the father violently.

Mars in sect falling in the house of Venus, or in the face or in the degree, makes male or female adulterers, always subverting strange women, deceiving the wives of their friends, associates and brothers with gifts, accomplishing foul deeds through words and lies, often going evilly into strange beds, performing lawless coitus, or often on account of these [women], the evils are unchecked, or they kill their wives on account of guilt, violently; but they entice from others their proper wives, or they make them sleep with them. Many receive gifts and thanks from powerful women; they become cupidinous, flattering, libidinous weaklings. and they profit from friends, and from the aforesaid things, or from perverse women; they cause women to grow ill, and they injure them. Always Mars in the house of Venus, without doubt, simply ruins wives, and they become non-monogamous and secretly cupidinous. Universally indeed, Mars in the house or terms of Venus, or in his own [house or terms] shows that the wives are answerable by reason of adultery and guilt, or that indeed they cohabit thus with men. But if Mercury is present, they are extremely common and, guilty of these things; they delight in hedonism and in drugs; and they kill the wives by drugs, and the wives [kill] their own husbands. But in the day the planet is made worse: it shows that, regarding the venereal act, they are adulterers, inconstant, cupidinous men, corrupters of strange women; they even become procurers, unchangeably, they see the death of the women, and they do not become monogamous. Indeed

¹ *pelliparios*.

² *clibanarios*. Armorers who make cuirasses These were originally of leather, later of chain mail. still later of plate steel.

some persons kill them on behalf of women, or they kill the women, or the women kill them. But in feminine nativities. . . [lacuna in text]. . . they make, and those who have been elevated to a difficult friendship and enduring many vexations; indeed frequently, conceiving in the womb, they give birth to unmatured fetuses, or kill the embryos. But if Mercury is present, they kill their own men with poisons.

Mars in sect falling in the house of Mercury, or the face or the degree, [makes] public disputants, or those dealing in arms, haters, moreover, and evil men of evil manner, and running to evil purposes, impostors¹ or traitors, malicious men of evil behaviors, investigators and punishers of such men, even if it should not aspect Mercury. But in the day it is made worse, it makes those always in anxiety, and thinking that there are many evils against them, always apprehending evil and always speaking with double meaning, and odious men always making contentions in the streets, criminals of bad reputation, frequently the *pedagogues*² of small boys or of other children, or thieves of four-footed animals, robbers, liars, impious forgers, perjurers, homicides, false sculptors, false signers, perverse men worthy of being destroyed, counsellors of evil things, of evil quality without mercy, malicious, harsh poisoners, always blaspheming God, not having the care of their own homes, or of children, or of wives, or of parents, those who make off with deposits of valuables. Moreover many become poisoners,³ magicians, or counsellors conscious of such things; many indeed are punished by judges, they become *biothanati*, or of robbers, or of poisoners, or of homicides. . . [lacuna]. . . adulterers, and those carefully sought out. If Mars is in an angle, namely in the ascendant, M.C, angle of the earth, or the west, it causes all these things or in a succedent [place], not aspected by Jupiter and Venus; especially if Mercury is configured therewith, it makes the evils worse; these indeed, become either homicides or fugitives of their own cities.

When Mars is in sect in the house of the Moon, or the face or the degree, and the waning⁴ Moon is configured with him, it makes outstanding, terrible, soldiers, leaders of armies, the friends of kings, or it makes those placed in public employments by tyrants, from which

¹ Taking *impostores* for *impositores*.

² A slave who took the children to school and who had charge of them at home.

³ *venefici*.

⁴ *deficiens*.

they will have honor and gain, glorious tyrants or champions in combats, but having secret illnesses or internal pains. But in the day, especially if the Full Moon is configured with him, it indicates the injury of the mother and her evil death or dangers, and they flee to the gods in the temples on account of the adversities done them. But it makes the natives thoughtless, daring, strong, perverse, arrogant, rash, desperate robbers, active, infallible, cruel, wandering, dangerous, having a care neither of dangers nor of fears, of threats of princes, or of peoples. But these become those who die an evil death,¹ and indeed they are always punished by princes and are endangered by judges, or on the waters, or by the sword, or they are consumed by fire, or they ascend to public places or honors. Many continually fall prey to diseases, or sufferings, or dangers or sicknesses, or infirmities, or hidden torments, or corporal [torments], and they flee to the gods in the temples; they will have stomach pain, and dangers from a height, or from fire, or from iron, or from four-footed beasts. Indeed, Mars falling in the house of the Sun, or the Moon, without the aspect of Jupiter and Venus, always makes *biothanatos* and indicates the violent death of the parents. But if Jupiter and Venus should aspect, they become dissolvers of the evils.

The Sun in its own house or face or degree or triplicity or exaltation, free from the evil [planets], shows that the native is from a noble, rich, outstanding father, but the natives themselves are rich, powerful, good, generous, honored by all men, and by princes and kings and the people; frequently they become tyrants, and winners of battles, however, irascible, princes of armies, wealthy, acquirers of their own things, set above the public weal and dignitaries, or terrible judges, having power over cities, or climates, or peoples. The Sun does all these things if, in a nativity, it is in the ascendant, M.C, or the eleventh place, otherwise, it makes those who possess their own things, [and] glorious acquirers. But if Mercury falls with the Sun in Leo, [it makes] excessively mutable natives, defective in dignities, or those in charge of temples, and participants of ineffable secrets. But at night it causes ignorance of the father, separation of the parents, orphanhood, but [it makes] some wandering and substitute workers, and those failing easily, and having an ignoble and unsettled life; and they always become the cause of injuries, sufferings, or dangers or diseases.

¹ *cacothanati*.

The Sun falling in the house of Saturn, or the face, or the degree, in the day, shows that the native is of a noble father and one possessing [wealth]; but for the native, it diminishes substance and he is alienated from the parents, or becomes an orphan; and moreover many are sick. But at night it shows that the native is of a poor father, either a slave or an exile, or a subject, and it destroys the paternity, and it kills the father before the mother. But many natives run into judgments and detentions, and estranged from their parents, they become orphans, but some see the injury of the father or his violent death, and they become sick.

The Sun falling in the house, face or degree of Jupiter, by day, shows that the native is of a noble and outstanding and famous father, and that he preserves the patrimony. It makes natives having glory and presidency, prospering in acquisition and felicity and power. But by night it [the Sun in the house, face or degree of Jupiter] especially becomes a diminisher of substances with regard to both the father and the native, and induces humbleness of life, and they [the natives] are made capable of failure with respect to actions, unprepared and dangerous; but some reach foreign places, especially if the Sun is in Pisces, in a feminine sign [even] worse evils occur.

The Sun being in sect,¹ and oriental, in the house, face or degree of Mars, shows the injury [and] violent death of the father, and that the father dies before the mother, and it destroys the patrimony. But it causes injuries, sufferings, dangers and diseases to the natives in [their] skin, or it causes infirmities of the nerves, or arthritis, or sciatica, or ecstasy, or it becomes the causer of other sicknesses. But if in Aries free from the evil [planets], glorious possessors [of wealth], tax collectors of the state; men firm in their works; strong, exalted and spirited men because the Sun is exalted here. But at night when the Sun is in Scorpio, it makes public acquirers; but some will have sicknesses in the head, or they will have the experience of the neurospastic condition;² and if in Aries, it will be worse.

The Sun in the house, face or degree of Venus by day excessively

¹ i.e., in a masculine sign in a diurnal chart. Note that in the second part of this paragraph the author portrays the Sun in a feminine sign first (the Sun being contrary to sect in a feminine sign in a nocturnal nativity) and then, even worse, in a masculine sign in a nocturnal chart.

² *neurospasticae conditionis*. This is a nervous condition in which the patient suffers erratic (spastic) movements similar to that made by a marionette,

venereal, polygamous¹ courtiers, or those promoted by women, but [they are] exiles, wandering, making frequent peregrinations. But by night exceedingly common, polygamous libidinous blameworthy wild boars, suffering treacheries from parents or female persons, and they sustain many hostilities, lawsuits and accusations from female persons, and through female slaves. They become pathics in venereal matters, or they will have treacheries from their blood kin on behalf of female persons or works, and for the sake of unguents or perfumes; indeed some become very active.²

The Sun occurring in sect in the house, face or degree of Mercury, free from the evil [planets], makes [those] exceedingly practiced and expert, teaching many things, giving too many orders, exceedingly learned men. those who are able to debate academics³ excessively, and in public performances, truly delighting in nothing, many [are] aware of celestial matters; however they are unemployed, having from their depraved manners and from letters a laborious livelihood. But some become expert in harmonies,⁴ numbers, magicks, or poisons,⁵ astronomy, astrology, from the observation of palms or divination. But by night those too much practiced in watery professions, being considered lovers of work, experienced mechanics, having a livelihood from skills of this sort, however many become asthmatics,⁶ or suffer disease of the liver or spleen or groin,⁷ or spastic attacks, or the kidneys or dysuria,⁸ or nerve complaints, truly always harmed in unspeakable ways, having vicious desires in life, and [they are] in every way unpraised.

The Sun in the house, face, or degree of the Moon, by day, makes [natives] moderate with respect to their faculties and works and [those who] fail easily. Moreover many become subject to stomach and spleen complaints, and have illnesses in hidden places. But by night many, suffering and fallible, suffer illnesses from weak kidneys in youth, but over the course of time they perfect themselves acquiring [wealth].

¹ *multigamos*.

² i.e., sexually? [RH]

³ *aggregatores*. An academic title.

⁴ *rhythmorum*. Also rythms or symmetries.

⁵ *venenorum*. *Veneficio* is a term frequently used for witchcraft.

⁶ *dyspnoici*. Literally, those who labor under difficulty of breathing.

⁷ *ilium*.

⁸ urine complaints

Venus, in sect in her own house, face, degree, triplicity, exaltation, and free from the evil [planets], they become protectors of women or those who profit from them or, promoted by women, they have a livelihood, gracious, acquirers of their own riches, spendthrifts without want, sleeping with¹ with honorable [women] and profiting by them, but [they are] inconstant in women [and] venereal; some become inventors. But by day, and especially [when] aspected² by the malevolent [planets], it causes treacheries, aversions and judgments. Indeed these see the death of women, indeed it makes those of moderate life, but hardworking and without want, moreover libidinous, catamites and wild boars, faltering regarding venereal things, adulterers, but unreliable in the venereal act in women for the sake of which they sustain law suits and adversities.

Venus in the house, face or degree of Saturn by night, [the natives] sleep with handmaids, whores, sterile women, widows, or those who have been injured, or are corrupted with masculine admixtions for the sake of which they are made without offspring, and [caused to be] in cupidinous adversities and situations. But if Saturn is opposed, [they are] frigid regarding venereal acts and without seed. Their children are fathered by other men, and because of adultery they are exposed, and are raised by the real fathers as their own children. But by day it shows that [they are] without seed, without children, frigid regarding venereal matters, and they receive expressions of ingratitude from women and children, and [they are] fornicators and practitioners of sordid relations³ with respect to every commixture, having respect for neither the wives nor concubines of their brothers, stepfathers, uncles, lords or patrons, but sleeping with [them] as their own wives in illicit coitus. They deceive them with money and lies. Moreover many take their stepmothers and the wives of brothers and uncles, so that father and son and uncle and brother have one wife or mother or daughter of that one and two or three sisters, and many, suffering evil crimes by women on account of women and whores; they sleep unworthily with handmaids or they cohabit with whores or sterile, old or injured women on account of which they are without offspring; or they are involved with lawsuits,

¹ *coeuntes* from *coire* from which we get *coitus*.

² *inspecta*.

³ *sordidogamos*.

adversities and legal custody.¹ But if it is the nativity of a woman, she becomes sterile, or is injured, or has the seed of a man exhausted. But if Saturn should aspect,² Venus being nocturnal, it will be worse regarding the reckoning of women and of the children on account of the concupiscent appetite. It is fitting moreover that they first fulfill the desire of passion by the necessity of fate. But if Mars should be configured with them, they go into women of their own kind;³ some chose such wives, others persist in using women as men, [be they] mother or daughter. But if Mercury should aspect them, they do the same openly on account of his famous complexion to be outstanding⁴ in lewdness. But if Venus happens to be oriental, as a morning star,⁵ she causes the same vices: masculine lewdness because of the virile annoyance of Venus.⁶ If however the nativity is a woman's, she becomes a *crissatrix*⁷ or *fricatrix*⁸ and she is delighted by women fricatrices. They become incontinent in vices on account of Venus which perfects every sort of coitus, marriage and getting together of men and women. The star of Venus causes, when she is in one of the angles, in libidinous signs,⁹ aspected¹⁰ by Saturn or Mars, those women born at these times to be blameworthy; it places libidinous men. . . [Gundel indicates that the text has a lacuna here].

XXXIII. On the Separation and Void of Course Moon.

The Moon having separated from Saturn, when she is void of course, full, causes the alienation of the parents, or indicates orphanhood, and destroys the patrimony and substance, and causes unemployment and

¹ *dispositionibus*.

² *inspecta*.

³ that is, with similar sexual proclivities. [RH]

⁴ A missing word here. [RH]

⁵ Venus as a morning star is much more masculine according to both Babylonian and Greek tradition. [RH]

⁶ Such a Venus is masculine in nature. [RH]

⁷ "One who moves the haunches." A lewd grinding motion is referred to.

⁸ One who rubs herself for autoerotic stimulation.

⁹ Gundel's text has *in leprosis sigis* but in his note he suggests that this ought to be *in libidinosis signis*. This makes more sense actually, as leprosy is not otherwise discussed.

¹⁰ *inspecta*.

wanderings. [The Moon] waning likewise indicates the alienations of the parents, or orphanhood, and those having corrupt bellies. It causes cold, phlegmatic, rheumatic dysenteries and sicknesses which are by the spleen, kidneys or lungs, or it induces dropsy or suppression of urine.

The Moon having separated from Jupiter, when she is void of course, full, makes exiles pursuing a fortune abroad, and if they [i.e., the Moon and Jupiter] are fortunate, following the course of years they [i.e., the natives] will be estranged from happiness. But if waning, expelled captives, having a livelihood in subjection and servitude; however, for some it becomes the cause of injuries and sufferings and of little life.

The Moon having separated from Mars, when she is void of course, full, signifies the alienation of the parents, or orphanhood, and it destroys the substance, and becomes the cause of injuries and sufferings, and of the paucity of life. These [planets] cause an evil death either by a fall from a height, or from a building falling on them. But [the Moon] waning, they are exiled from their blood kin and parents and substance, and they show laborious trades, namely from iron or fire. Moreover it shows many [to be] infirm soldiers.

The Moon having separated from the Sun, void of course, separates the mother from the father, and kills the mother before the father, and makes them [the natives] unemployed paupers wandering [and] travelling, or leading a servile life. Some indeed have a meager livelihood in youth from skills at the beginning, but later they are increased in goods.

The Moon having separated from Venus, void of course, full, makes extremely dangerous, extremely common, lewd, polygamous men who marry illicitly,² vicious, impoverished, effeminate wild boars, and those of dishonored life. These indeed put away from themselves their own wives and take others. But [the Moon] waning, makes [natives] dishonored in vices, exiles always undertaking either unsuitable arts or professions, and failing in these.

The Moon having separated from Mercury, void of course, and full, makes grammarians, rhetoricians, physicians, arithmeticians discoursing on rhythms or the Muse and discoverers of celestial things. Some have dignities from calculations, or tables, or the care of villas, or embassies,

¹ Perhaps, "Unless she were luckily placed. - ."

² *illicitogamos*.

or councils, or they become buyers of precious things of kings or princes, guards of the treasury, from which they acquire glory and happiness. But waning, it causes lesser goods. Moreover many fall from felicity, and mixing business with pleasures, they become aware of unnoticed things, or [become] traitors, and attempt rebellions, ingratitude, or incursions, and they are punished, or condemned, and insulted, and suffer as fugitives. Those become the workers of these things: thieves, scoffers, but they are able to suffer in their bodies, having been vexed by humid diseases. Meeting someone of such a disposition is not pleasing to men; he becomes the cause of vices, injuries and weaknesses.

The Moon in the Head or Tail of the Dragon, making conjunction with the Sun, in the sixth or twelfth place from the horoscope, shows indeed that the parents are slaves. But if in the eighth, it indicates the immediate death of the parents, especially if a malefic should aspect.¹ But if in the third or the ninth, you may say that the parents are foreign, and if it is well aspected,² that the native is from free parents. But if evilly [aspected], from slaves, exiles or captives. Each place has some proper event. Whence it is fitting that you consider the separations and conjunctions of the Moon and thus define the matter. Both in nativities and in elections it is fitting that you investigate according to the matter [at hand].

The Moon, making a conjunction with no planet shows that the native is from parents who are slaves or exiles, and that they become poor, humble, less than parents in their abilities, moreover they [the natives?] lack more than others, or they become mendicants, or grow ill and, moreover, able to be injured, and suffering separation, or catarrh, or abscesses. Many go blind or fall into coughing sicknesses, especially if the Moon is coming into such a configuration in empty signs, and is aspected by the malevolent [planets]. But if on the third day in any nativity, the Moon is aspected by Mars, it shows an empty birth and youth. But if the Moon is conjoined to any of the benevolent [planets], in no wise does the evil happen, but it rather dissolves the evil. The

¹ *inspexerit*

² *bene inspecta*. Here *inspecta*, being joined to *bene* cannot have an hostile sense. This is why I think the terms *inspecta*, *aspecta*, etc. are all used interchangeably by this author.

third day from the birth signifies nutrition.¹ Therefore, if the Moon is conjoined to the benevolent [planets], you may say that the nutrition of the natives is good. But if to the evil [planets] on the contrary, it shows the worst nutrition and the natives falling from their substance.

XXXIV. On the Planets Placed in the Terms.

Saturn in his own terms will be of such a kind as the elder of the brothers, either the first born or, having few brothers, he will be the head of his father's house, and will be glorified among his own kind.²

When Saturn is in the terms of Jupiter, again [the native will be] the first born, or first son, or first nourished, or the brothers before him will die, and he becomes the captain of his father's house and he will be violent, and whatever his parents do not acquire, he will acquire by art or violence, and he will spend it again. And he will cause destruction of life, and will see the destruction of his sons or daughters; he will be difficult to capture³ in his own house, and likewise he will be freed from his enemies, and he will have many sons, and he will be glorified in his blood relations.

When Saturn is in the terms of Mars the native will see the death of his brother and his wife, and he will have a cut from a sword; he will be killed violently and among a great many dangers he will die; he will be for certain a depraved man. But if Saturn and Mars should exchange terms, *they make the houses of the dead, making little wooden lodges*;⁴ but if Mercury should aspect, thieves, homicides, perjurers, liars and those who die evilly.

When Saturn is in the terms of Venus, the mother digs [the native]

¹ It is an interesting question why this is so. I rather think that the answer will be found to rest partially on physiology and partially on numerology. It will probably also shed light on why the 7th and the 40th day after birth are often said to be important to look at.

² *in propria genera.*

³ probably means "arrest." [RH]

⁴ The preceding is an accurate literal translation. However, there is a possible interpretation. It may refer to the practice of placing little wooden houses on graves. This custom is still practiced in Mexico and may stem from ancient times. Otherwise, we have no idea what it could mean. [RH]

from her belly,¹ or the mother dies before the father, and he will see the death of his wife or daughter, and he will become the lord of his paternal house, and will acquire much, and he will be a great man regarding goods, and, having acquired much, he will throw it away, and he will hold on to nothing of his women's goods, but he will send forth all, and will behave in a difficult manner in his home. But some will have commixed children² who are not born from them, but since they are substituted, they nourish them as their own; especially if it is a double bodied sign.

When Saturn is in the terms of Mercury, likewise they become the first born, or first nourished, or first sons, or the elder of the brothers, or the brothers born before them die, or they will be made the older, promoted to the paternal house because of their prudence; but in time they will sorrow on behalf of their wife and children.

When Jupiter is in his own terms, the native will be exalted and glorified, and he will possess many good things.

When Jupiter is in the terms of Saturn, whatever the native acquires he loses, and he saves nothing, and he will be detained by the idleness of the people³ in his own homeland, or outside his own [country] he will be in evils all the way to 42 years, and after this he returns to his country and flees [again].

When Jupiter is in the terms of Mars, he acquires many goods, and loses them, and acquires much again, and he will see many good things, and again he will lose them, and he is afflicted in the reason. He will feel the cut of a sword and will have scars on his body and he will be freed from all things.

When Jupiter is in the terms of Venus, he will obtain an honest wife, and will have children quickly, and will acquire money in his wife's name, and he will have a sacred rank; he will become the secret father of many children, and his parents are also secret, and of many children, especially when in signs of many children.

When Jupiter is in the terms of Mercury, he acquires many goods in the name of business, and in his old age he will be the possessor of many things, and will have the ultimate good.

When Mars is in its own terms, the native will be exalted and

¹ Caesarian section.

² that is. adopted children and his own together.

³ *detinebitur publicis vacationibus*. The meaning of this is not entirely clear. [RH]

glorified by the sword, namely that which pertains to fighting; he will be a violent man, one who bears off,¹ a dissipator of houses, and he will have adversities, and ascension,² and he will be killed.

When Mars is in the terms of Saturn, the native will have the honor of binding and losing prisoners, and he will fight with some, and his children will be captured, and he will have evil children, and his children will be held as hostages.

When Mars is in the terms of Jupiter, the native will have an office in the government or the great name of the king, and he will announce the people to the kings;³ things get better for him the older he gets, but it goes evilly with him regarding children.

When Mars is in the terms of Venus, the native will see the death of his wife, moreover he will be a one who acts on evil counsel because he is depraved but clever, and he will be loved by women, and beautiful daughters will be born to him. Moreover, he will gain, but lose everything with women; but some [are] wasters and many riches evaporate from their hands. It makes adulterators and adulteresses, and never monogamous people.

When Mars is in the terms of Mercury, it clouds his faculties and children adorn [him] who later flee.

When the Sun is in the terms of Saturn, it kills the father first, and it makes [the natives] the first born, or the first sons, or the first nourished, or brothers die before him, or they are made the elder of the brothers, and the place where the native may be is destroyed; and they marry a woman older than themselves. He will be alone in his house, and he will be lord of a great house and it will be destroyed. He will have wants and wounds and sicknesses while he is small, but he will acquire riches, and he will obtain many things.

The Sun in the terms⁴ of Jupiter, likewise the first begotten, or the first born, or the first nourished, or his brothers die before him,⁵ and he becomes the elder of the brothers, and he acquires many other things which the parents did not have, and he saves a treasure which he loses, and he will see sons from a wife, and sons of sons, and he will see the

¹ *ablator*.

² *ascensionem*. It is not clear what this means here. [RH]

³ Alternatively, "give rules to the people for the kings." [RH]

⁴ The Latin actually has *domo*, 'house' here, but this is clearly an error since all of the other, parallel sections are about terms. [RH]

⁵ taking *perimunt* for the text's *perimit*.

death of these. However frequently he behaves difficultly in his own home, and he will lose [his wealth], and he will suffer evil, or will be in captivity all the way to 30 years, or he will be condemned, and after this it will be well with him. Indeed always the Sun or the Moon in the terms of Jupiter or Mercury, in signs of many seeds, or of many children, generate numerous children.

The Sun in the terms of Mars, kills the father before the mother. But the native will be violent, and have many illnesses, and he will have injuries to his eyes in the early years, and go through many things, and the greater [part] of these will be advantageous [to him], and he will go through a difficult period, and will lose much in his house because of women, or he will experience a sword wound before thirty years of age.

The Sun in the terms of Venus, he will be vexed with a wife, after she bears children he will have vituperation in his own house because of a woman, and he will pierce the woman through the belly.

The Sun in the terms of Mercury, the native will be exalted and will have daring power. He will acquire goods which his parents shall not have had; he will have commixed children. He will be the older brother and many people will know his name; he will be strong and he will have high esteem,¹ and he will acquire goods and, being *extrinsecus*, he will marry his own sister² and he will obtain sons from her. But if Mercury should be with him [the Sun], he makes those who wander aimlessly in all the earth, vainly debating with disputants or working in a marvelous manner and suffering scorn. Indeed when the Sun and the Moon are in the terms of Mercury or Jupiter, in signs of many seeds, or of many children, they make many children even if the Sun is alone or the Moon is alone.

When Venus is in her own terms, the native will be the first born, or first nourished, or first son, or the brothers born before them die, and he will be made the elder of the paternal house, and he will have rank in kingdoms and cities, and he will speak and be heard, or he will be a priest, or will have conversation with kings and tyrants or superior

¹ *altitudinem*.

² We are dealing here with some kind of a pagan marriage practice in which relations we consider taboo were acceptable. This practice of marrying one's sister (occasionally one's mother or aunt) is attested, not only among the Egyptians but among the Zoroastrian Magusæans as well. The term *extrinsecus* may also mean exoteric or uninitiated, referring to "sacred" or non-sacred marriages or it may simply mean "moreover."

men, and will obtain many good things by his wife's name.

When Venus is in the terms of Saturn, it kills the mother before the father, and the woman digs her own son from her belly, and he will have life from the death of the woman, and he will be unstable with women, and he will have lawsuits against many people, and victory on account of the birth of children.

When Venus is in the terms of Jupiter, the native marries a wife of his own blood relation, and he will have children from her, and will obtain possessions.

Venus in the terms of Mars kills the mother before the father, and the native will be fortified; he copulates with a foreign woman, and with a strange woman, and again, he will have rotten vituperations with another woman, and he will go into a woman and he becomes her enemy. It makes adulterers and adulteresses, and the women see the death of the men.

When Venus is in the terms of Mercury, the native will have a sacerdotal order or [a rank] in the kingdom or with tyrants, and he gets a name for himself, and he will have a good ending. But if they [Venus and Mercury] exchange terms or houses, or are conjunct, it makes geometers, astronomers, tragedians, or cithera players knowing the musical art; but if Saturn should aspect, seers, interpreters of dreams [and] augurs.

Mercury in its own terms [makes] the native exalted. He will have power, and he will be above the crowds, or will share in secrets. But if it is in its own sign, he will be abundantly honest and sober, and he will be praised for his prudence. Some moreover become scribes of sacred things, or sculptors of sacred [images], or judges, and they persevere in that, or are scribes of the king, or those knowing secrets; however, they will grieve on account of the death of their children.

Mercury in the terms of Saturn will have work from letters, or speeches, and he will be praised for his prudence. He will sorrow because of the death of his children,¹ and persevere in that when men are judged. Many become judges of the people, or benevolent scribes, or notaries for this reason: that they are abundant in prudence. But if Saturn should aspect him [Mercury], it makes farmers and managers of the land. But if Jupiter should aspect, cultivators of the land, or whole districts.

¹ There is a word missing here which makes the following phrase unclear. [RH]

When Mercury is in the terms of Jupiter, the native becomes great in rank of business on account his mode of life, and he will have many goods by the king's name or of tyrants. He will be praised for great letters, and will worship his god in a temple, or he will have a livelihood in his own temple, and he will have reverence, the office of kings and of lords. But if they [Jupiter and Mercury], exchange terms, or houses, or oppose each other, they make sophists, grammarians or teachers of boys.

When Mercury is in the terms of Mars, the native will be strengthened¹ by a woman, and his name will reach the king or tyrant, and he will have evil in his heart, but he [the native] will escape.² But if Mars should aspect the Moon or an angle, he will be vulnerable in his brothers.

When Mercury is in the terms of Venus, the native will be in a temple, or his voice will reach to God, or be connected to the superiors;³ especially in life and means⁴ and he marries a woman of his own blood relation or his own sister.

When the Moon is in the terms of Saturn in whatever sign, it kills the mother before the father, and the native will become a judge of the people, and, when he is small, he will suffer evil in many places, and will grieve in his first children, but afterwards he will have vital children. But if Saturn should be with the Moon in the same sign, the native will be violent, and he will suffer evil in the final days,⁵ namely one day, and in the right side; he will die poor.

When the Moon is in the terms of Jupiter [and] in the same sign, the native will have power in the command of the people, and he will exact violently by extortion, and on account of this, his name will be spoken in every law and he will die painfully.

When the Moon is in the house of Mercury, and the Sun is with any of the planets in the terms of Jupiter, and Mercury is in a bicorporeal sign in [any of the] the angles, he will be a bigamist. The Luminaries in the terms of Jupiter, or Mercury in signs of many seeds,

¹ taking *instabilitur* from *instabilio* instead of the text's *instalabitur*.

² Cf. Genesis 12:10-20.

³ "to the superiors," = *superioribus connectetur*. The term superiors is a frequently used word signifying the planets and stars. We have here a reference to the Hellenistic worship of the stars in the manner of the astrolatry of the Harranian Sabians.

⁴ There is a word missing here. [RH]

⁵ A word is missing here. [RH]

and in bicornporeal signs. in the angles, always generate many [children]. And if Jupiter, Saturn and Mercury are occidental in angles in bicornporeal signs, there will be three: two female and one male; but if oriental, two male and one female. When the Moon, the Sun and Mercury are in signs of many seeds, with Jupiter being averse,' they make three monsters.²

The Moon in the terms of Mars kills the mother before the father, and the native remains poor. But if Mars is in the same sign, such a one advances in many things, and he will be a thief and a prince of thieves, a brigand, and he will go to foreign places, and having experienced cuts from swords, he will have wounds, and will die evilly.

When the Moon is in the terms of Venus, and Venus is in the same sign, the native will be swift and outstanding, and his name will reach the king or tyrant, and he will marry an appropriate woman. Some however, copulate with their own children or stepchildren. But if Venus is not [there], he will suffer evil, and will have foul words for women.

When the Moon is in the terms of Mercury, and Mercury is in the same sign, the native will have daring. He will have great honor on account of his prudence, and the ability to reason as a result of his own effort in all arts; and he becomes a captain, or head manager, or minister of kings or tyrants, or he becomes a scribe of sacred things. But if Mercury is not in the same sign, he will be a prudent, literate man, investigating many things, and having many benefits on account of his discretion; some indeed are placed over the soothsayers;³ he will grieve over his son having been injured. But if the lord of the terms, or the lord of the hour, are in the twelfth, he will be eaten by wild beasts.

XXXV. On the Virtue of the Triplicities and the Years of Life.

[Introduction by the Editor — The material contained in this section is quite unique and also presents several problems.

First of all it presents a system of *monomoiria*, that is, individual

¹ *remoto*. [RH]

² Cf. *Tetrabiblos*, Book III. 8 Robbins' trans. Loeb Classical Library, pp. 261 ff. Cf. Bonatti's *Liber Astronomiae, Tractatus Decimus. De Nativitibus* where monstrous births are dealt with as the first differentia.

³ *verociniis*.

degree rulerships, in this case based on triplicity rulerships. It is similar to the second of the two degree-rulership systems presented in Paulus Alexandrinus (see Paulus Alexandrinus, Chapter 32), but it is different in one respect. In the Paulus system the degree rulerships alternate according to whether the chart is day or night. In the system here the rulerships are the same both day and night and depend instead upon the sect of the triplicities. The first degree of any sign is ruled by the triplicity ruler that is of the same sect as the triplicity, followed by the ruler from the other sect. The third degree is ruled by the ruler of the next triplicity according to that triplicity's sect. The fourth is ruled by the other sect ruler of that triplicity, and so forth. No ruler is used twice, like the Paulus system. If the earth triplicity rulers come up first, then Venus is used with earth. If water comes up first, then Venus is used as a water ruler. For example in Leo, the first degree would be of the Sun, then Jupiter, these being the diurnal and nocturnal rulers, respectively of that triplicity. The next two degrees would be ruled by the Moon and Venus, the next two by Saturn and Mercury, and then a degree of Mars. The sequence then repeats to the end of Leo. The text shows the sequence clearly enough.

However, the real importance of this section is not that presents us with yet another system of *monomoiria*, but rather that the system is used to compute life expectancies based on the position and the periods of the rulers of the degrees. Here is where the problem arises. This is one section where it is clear that the translator from Greek to Latin, or some scribe or editor afterwards, did not understand the material. The evidence of this is that the parallel constructions in the various paragraphs are not very parallel. The differences appear to be due either to omissions in some of the paragraphs, or to a misunderstanding of the original Greek, or the translator's use of the Latin to translate Greek literally. Verbs in Latin such as *invenire* and *pervenire*, which in normal Latin have to do with being in a place or degree, appear to be derived from Greek verbs that could indicate possession or rulership.

In any case the preponderance of the passages indicate that we are seeing a system based on the rulership by *monomoiria* of the degree of the Part of Fortune. The ruler of that degree gives its planetary period to the life of the native according to wherever that ruler is, and its cosmic state in that position. However, the text is so fouled up that in many cases the Part of Fortune is not even referred to. Also there are many lacunae in the text, so that it is not going to be easy to figure the

system by which the planetary periods of the planets are assigned, increased or diminished.

In any case, this passage should serve to show clearly how important the Part of Fortune was in ancient astrology. It was not the minor, misunderstood point that survives in modern astrology.]

*Aries, Leo, Sagittarius are the first triplicity, by day the Sun;
by night Jupiter.'*

If the Part of Fortune is found in the degree of the Sun,,which is in this triplicity, the first, eighth, fifteenth, twenty-second, twenty-ninth, and if he is found in the ascendant, or in the M.C, or in the eleventh from the ascendant, he will give one hundred and twenty years. In [the place of the] God, that is, in the ninth place, ninety-nine. In the twelfth, eighty. In the [place of the Goddess], i.e., the third, and in the fifth, and in the eighth, he will give fifty. In the second, or in the west, or in the sixth, nineteen. In the angle of the earth, likewise, nineteen. But if Mars should aspect the Sun by square or opposition, he takes away fifteen years. Always he is first observed who has sect, and afterwards, who is outside sect.²

When Jupiter is in this triplicity in the degree of the lord of the Part of Fortune, which [degrees] are the second, ninth, sixteenth, twenty-third, thirtieth, and [Jupiter] happens to be in the ascendant, as a morning star, oriental,³ and in [its] station in the ascendant, and in the eleventh, or in the [place of the] God as a morning star, oriental, he will give in the ascendant 79 years, in the west 52 [years and] 8 months. In

¹ It is interesting that only two rulers of the triplicity are given: one for the day and one for the night. No participating ruler is mentioned. This parallels Ptolemy's practice, not the Arabs'. [Additional by RH] However, unlike Ptolemy, the so-called water triplicity is ruled by Venus and Mars, not primarily Mars alone.

² This probably refers to the sequencing of the rulers of the degree according to the sects of the triplicities. [RH]

³ We have both polarities of morning versus evening star and oriental versus occidental in this chapter. Often in ancient astrology, these terms are used interchangeably. However, here the morning-evening star polarity is clearly solar phase, so that the oriental-occidental polarity usually relates to the quadrant in the houses. Houses 12, 11, and 10, and the opposite houses 6, 5, and 4 are oriental, and the rest, occidental. However, sometimes the author clearly uses oriental and occidental to refer to solar phase. However, in some cases when the house position is explicitly referred to, oriental and occidental indicate solar phase. Only the context allows us to distinguish. [RH]

the west, occidental 39 [years] 6 months. In the eleventh, oriental 79 years. In the west,¹ oriental 52 [years] 8 months. In the M.C, oriental 70 [years]. In the [place of the] God, oriental 79 [years]. In the west, as an evening star, [he gives] 52 [years and] 8 months.² In the eighth, oriental 70 [years] 6 months. In the eighth, occidental 12. In the west,³ or in the sixth 12. In the fifth, oriental 79, as an evening star 52 [and] 8 months. In the angle of the earth 39, and as an evening star, occidental 12. In the [place of the Goddess] 52 [years and] 8 months, occidental 39[2].⁴ In the [house] succedent to the horoscope, oriental 39[3], occidental, as an evening star 12. But if Mars should aspect by square or opposition he takes away 15 years.

When the Moon in this triplicity has the degree of the years of life⁵, which are the third, the tenth degree, the seventeenth, and the twenty-fourth, in the ascendant, increasing, by day [she gives] 58 years; by night 52, but very young,⁶ by day 25 years; by night 54. In the twelfth by day, full, 35 years; by night nothing, conjunct 29 days; by night nothing. In conjunction, by day 25 years, by night 24, very young 25 years, in conjunction 25 days, but at night, increasing 72 years, waning 54 years,

In conjunction 25 days, by night, increasing 72, waning 54. In conjunction 25. In the ninth, increasing by day 54, waning 29, in conjunction, by day 25, on the ecliptic, increasing 25, waning, by day 26 hours, increasing, by night 72⁷, waning 54, but on the ecliptic, increasing 29, waning, by day 35 months. For example, first, see in any triplicity wherever the Moon is located, its configurations according to latitude of exaltation;⁸ the lowest [place] indeed shows half of [its] years.

¹ *In Hesperio.*

² This information is duplicated from above.

³ taking the text's *occidente* as *occidente*.

⁴ The numbers in [] are in the text. We assume that these are variant readings. [RH]

⁵ This is probably a reference to the degree of Part of Fortune being the determinant of the years of life. [RH]

⁶ *minima.*

⁷ hours? The text is not clear. [RH]

⁸ This does not refer to exaltations in the technical sense, but to the elevation of the Moon above the ecliptic. Literally, latitude means breadth or quantity of width as opposed to longitude which originally meant length. Exaltation simply meant elevation. The phrase therefore means simply that one should look at how northerly the latitude of the Moon may be. [RH]

Let the year be in Aries' in the eighth place: by day indeed, [with the Moon] increasing she gives 25 years, waning 25 months, increasing, on the ecliptic, by day indeed 25 hours, but by night 54, waning 25 days. With these things being thus, if Saturn should aspect² by a square or opposition, he makes the natives without years. In the west, by day increasing 25 years, waning 25 months, on the ecliptic, increasing, by day 25 months, waning 25 days. But by night, increasing 54 years, waning 25. In the sixth, by day, increasing 25, waning 25 days, on the ecliptic she [gives] 25 days. In the fifth, by day, increasing 25 years, waning 25 days. In the angle of the earth, increasing, by day 30 years, waning 20, on the ecliptic, increasing 25 months, waning 25 days. The same again by night, on the ecliptic. In the third, by day, increasing 72 years, waning 54, by night and on the ecliptic, the same. In [the house] following the horoscope, by day, increasing 25 months, waning, in the same place 25 days, on the ecliptic, by day and night 25 hours. Saturn squaring [or] opposing takes away 30 years; but if they are fewer, he takes away all of them.

Venus located³ in the triplicity of the Sun or Jupiter, namely in the fourth degree, the eleventh, the eighteenth, [or] the twenty-fifth, if she is in the ascendant, by day, oriental, will give 54 years, as an evening star⁴ occidental or retrograde 41, as a morning star.⁵ occidental 8 years. In the eleventh, by day, as a morning star, oriental 54 years, as an evening star, occidental 41 years, as a morning star, occidental, by day 8 days or months. In the M.C. as a morning star, oriental 54, as an evening star, occidental 41, as a morning star, occidental 8. In the ninth as a morning star, oriental, by day 54 years, as an evening star, occidental 41, as a morning star, occidental 8. In the eighth as a morning star, oriental [Gundel indicates that the numbers have been cut out], as an evening star, occidental 2, as a morning star, occidental 8 months. In the seventh, oriental 41, occidental 8. In the sixth as a

¹ by profection. [RH]

² *irradiaverit*. This verb is clearly equivalent to the Greek *aktineboleō*, which means "to cast rays." This refers to an aspect which is cast against the order of the signs. [RH]

³ This suggests that Venus' location is the subject being discussed, not the degree of the Part of Fortune. This is an example of the ambiguity in the Latin, mentioned above. [RH]

⁴ *hesperia*. Note the attention paid to Venus' phase to the Sun. The same holds true of the author's handling of Mercury,

⁵ *eoā*.

morning star 8, as an evening star, occidental 2, as a morning star, occidental 8 months. In the fifth as a morning star, oriental 54, as an evening star, occidental 41, as a morning star, occidental 8. In the angle of the earth, as a morning star, oriental 8, as an evening star, occidental 8 months. as a morning star, occidental 8 days. In the third as a morning star, oriental 41, as an evening star, occidental 8 months. In the west as a morning star 8 months. In the second as a morning star, oriental 48 years, as an evening star, occidental 8 months, as a morning star, occidental [something is missing from original]; Saturn however, square or opposing takes away 30 years from the total or all if the total is less than 30.

Saturn in the same triplicity of the Sun or Jupiter, [and] in the sign (or terms, as has been written above,)¹ of the Part of Fortune, whose degrees are these: of Aries, Leo and Sagittarius, the fifth, twelfth, nineteenth, twenty-sixth, in the ascendant will give 57 years, in the opposition of the Sun 38 years, in the west 30 years, in the [place] succedent to the horoscope 19 years, occidental 19 months. In the [place of the] Goddess, opposed, oriental 38 years, in opposition of the Sun 30, occidental 19 months, in the angle of the earth, oriental 30, in opposition of the Sun 19, occidental, 19 months. In the fifth 57 years, in opposition of the Sun 38, occidental 30. In the sixth 19, in opposition of the Sun 19 months, occidental 19 days. In the west 30, in the opposition of the Sun 19, occidental 19 months. In the eighth 30, in the opposition of the Sun 19, occidental 19 months. In the ninth, oriental 38, in the opposition of the Sun 30, occidental 19. In the M.C. and in the eleventh, just as the ascendant. In the twelfth 38. In the opposition of the Sun 30, occidental 19. But if Mars should appear from the square or opposition, he takes away 19 years from the total, less [than 19, he takes away] the whole, because they become without years.

Mercury in the triplicity of the Sun, and Jupiter receiving the power of the degree of the Part—it holds the degree of the sixth, the thirteenth, twentieth, twenty-seventh—in the horoscope, oriental as a morning star or occidental, will give 76 years, occidental, as an evening star 8 months, occidental, as a morning star 38. In the twelfth, oriental, as a morning star, or as an evening star, oriental, 5 years 8 months, as an evening star occidental, 38, as a morning star, occidental 30. In the

¹ I think the words inside the parentheses are interpolated. The words, "in the degree of are missing. These missing words should precede "of the Part of Fortune" in the text.

eleventh, 76, likewise in the same 50 [years and] 8 months, in the west 34, in the M.C. 76, in the same 50, occidental 38.¹ In the ninth as a morning star or as an evening star, oriental 50 [years] 8 months, occidental, as an evening star 20, as a morning star, occidental 8 months. In the west as a morning star or an evening star, oriental 38, as a morning or as an evening star, occidental 8 months. In the sixth as a morning star or as an evening star, oriental 38, as an evening star, occidental 20, as a morning star, oriental 20 months. In the fifth as a morning star or as an evening star, oriental 76, as an evening star, occidental 50 [and] 8 months, as a morning star, occidental 30. In the angle of the earth as a morning star or as an evening star, oriental 58, as an evening star, occidental 20, as a morning star, oriental 20 months. In the third as a morning star or as an evening star, oriental 50 [years and] 8 months, as an evening star, occidental 38, as a morning star, occidental 20. In the second as a morning star or as an evening star, oriental 20, as an evening star 20 months, as a morning star, occidental 20 days. But if Mars should aspect by trine or square or by opposition, he takes away 15 years from the total.

When Mars is found in the triplicity of the Sun and Jupiter, and is located in the degree of the Part of Fortune: it has in Aries, Leo and Sagittarius, the seventh degree, the fourteenth, the twenty-first, the twenty-eighth, [there is a lacuna in the text here] and is in the ascendant as an evening star, oriental, he will give 54, as a morning star 22, occidental 15. In the twelfth, oriental, as an evening star 22, as a morning star 15, occidental 15. In the eleventh as an evening star, oriental 44, as a morning star 20, occidental 22. In the M.C. as an evening star, oriental 44, as a morning star 20, oriental 15. In the ninth oriental, as an evening star 44, as a morning star 22, occidental 15. In the eighth, as an evening star 22, as a morning star 15, occidental 15 months. In the eighth, as an evening star 22, as a morning star 15, occidental 15 months.² In the seventh, as an evening star, oriental [there is a lacuna in the text]. In the sixth, just as in the [place] following the horoscope, in the fifth, just as in the M.C., and in the fourth, just as in the sixth. In the third, as an evening star, oriental 44, as a morning star 15, occidental 15. In the second, as an evening star, oriental 15, as a morning star 15 months, occidental 15 hours or days.

¹ This sentence is rather garbled in the original. [RH]

² This sentence is duplicated in the original.

Saturn aspecting¹ by square or opposition takes away 30 years.

*On Taurus, virgo, and Capricorn; the second triplicity,
by day Venus, by night the Moon.*

When the Moon arrives² in this triplicity in the degree of the Part of Fortune, which are the first, the eighth, the fifteenth, the twenty-second and the twenty-ninth, and if it is in the ascendant, full, [she] gives 108 years, on the ecliptic 72, very young³ in light and increasing in latitude 54, waning in light and latitude 25 years. In the second, increasing 54 years, waning on the ecliptic and increasing in latitude 25. In the third, just as in the ascendant. Full, in the angle of the earth 54, waning, on the ecliptic and increasing⁴ in latitude 25, waning in latitude and light 25. In the fifth, just as in the ascendant; in the sixth, just as in the second, and likewise in the seventh. In the eighth, increasing in light, and in latitude 72, on the ecliptic 54. In the ninth, just as in the second. In the tenth and in the eleventh, just as in the ascendant. In the twelfth, increasing in light and latitude 72, in the ecliptic, with fading light 25.

Venus allotted the degree of the Part of Fortune in the same triplicity of Taurus, Virgo and Capricorn which degrees are: the second, ninth, sixteenth, twenty-third and thirtieth, when she is in the ascendant, oriental or occidental, [she] will give 82 years, as an evening star 54, as an evening star, occidental 44. She does the same in the eleventh, in the fifth and in the M.C. But in the twelfth, and in the second, or in the angle of the earth, as a morning star, oriental 54, as an evening star, oriental 20, as a morning star, occidental 8. In the west, in the eighth and in the sixth you may understand similarly. In the third, and in the ninth, just as in the ascendant. Saturn [aspecting] from the opposition or the square takes away from the major years 30 [There is a lacuna here].

Saturn in this triplicity has the [following] degrees: the third, tenth, seventeenth, and twenty-fourth. When he is in the ascendant, or in the

¹ *aspiciens.*

² *pervenit.* 'Arrives' is the correct translation of the word in conventional Latin. However, we suspect that the *pervenio* is being used to translate a Greek verb that denotes possession or rulership rather than location. [RH]

³ *minima.*

⁴ *agens.*

M.C, or in the eleventh, or in the fifth, or ninth, or in the third, oriental, he gives 38 years, as a morning star 30, occidental 19; but in the twelfth, second, in the angle of the earth, in the west and in the eighth, as a morning star, oriental 30, as an evening star 19, as a morning star, occidental 19 months. In the sixth, however, oriental 19, as a morning star 19 months, as an evening star 19 days. Mars by square or opposition takes away 15 years.

Mercury in this triplicity has the fourth degree, the eleventh, the eighteenth, and the twenty-fifth. When he is in the ascendant, M.C, eleventh, ninth, third, in the angle of the earth, or in the west, he will give, as a morning star, indeed 50 years 8 months, as an evening star 30, as a morning star, occidental 20. In the fifth, as a morning star 76, as an evening star 50 years 8 months, as a morning star, occidental 38. In the second, as a morning star 20, as an evening star 20 months, as a morning star, occidental 20 days. In the sixth or twelfth, as a morning star 38 years, as an evening star 20 months, as a morning star, occidental 20 days. In the eighth, as a morning star 28, as an evening star 20 months, as a morning star, occidental 20 days. Mars by square or opposition takes away from the major [years], 15 years.

Mars in this triplicity has the fifth degree, the twelfth, the nineteenth, and the twenty-sixth. When he is in the ascendant, M.C, the eleventh, the fifth, or the ninth as a morning star, he will give 66 years, as an evening star 41, occidental, 22. In the twelfth or the sixth, seventh, eighth, third or second, oriental. 44, as an evening star, 22, occidental, 15. In the angle of the earth, as a morning star 11; as an evening star, 4 months, occidental 4 [months and] 15 days. Saturn from the square or opposition takes away from the sum 30.

When the Sun is found¹ in the degrees of the Part of Fortune, which are the sixth, thirteenth, twentieth, twenty-seventh, and is in the ascendant, M.C, eleventh, ninth or eighth, he will give 60 years, in the eleventh 40, but in the remaining places 19. Mars, by opposition or square takes away 15 years.

If Jupiter shall have the dominion of the Part in this triplicity, it has the seventh degree, the fourteenth, the twenty-first, and the twenty-eighth, and if he is in the ascendant, M.C, eleventh, third, ninth or fifth, as a morning star he will give 52 years 8 months, as an evening star 39,

¹ Not literally in the degree of the Part of Fortune. but ruling the degree of the Part of Fortune [RH]

occidental 12 years. In the west, or in the eighth, or in the angle of the earth, as a morning star indeed 39, as an evening star 12. In the second or sixth, as a morning star 12 years, as an evening star 12, occidental 12 days [or] 12 hours. In the twelfth, as a morning star 29, as an evening star 12 months. occidental 12 days. Mars, by opposition or square takes away 15 years.

*On the. third triplicity of Gemini, Libra, Aquarius,
by day Saturn, by night Mercury.*

When Saturn is in the degrees of the Part of Fortune, which¹ are the eighth, fifteenth, twenty-second, twenty-ninth, and is found in the ascendant, M.C, ninth, eleventh, or fifth, as a morning star indeed he will give 57 years, as an evening star 38, occidental 30. In the twelfth indeed, as a morning star 36, as an evening star 30, occidental 19. In the seventh, the angle of the earth, the eighth, the sixth or the second, as a morning star 38, as an evening star 30, occidental 19. Mars squaring or opposing takes away 15 years.

When Mercury is in this triplicity in the degrees² of the Part of Fortune which are the second, ninth, sixteenth, twenty-third, and thirtieth, and he is in the ascendant, M.C, eleventh, ninth, third, or in the fifth as a morning star, oriental 76, as an evening star 50 [and] 8 months, as a morning star, occidental 38. But in the remaining places as a morning star 50, as an evening star, occidental 38, as a morning star, oriental 20. Mars, by opposition or square takes away 15 years.

When Mars is in this triplicity in the degrees of the Part of Fortune, which are the third, tenth, seventeenth, and twenty-fourth, and when he is found in the ascendant, M.C, eleventh, ninth, third, or in the fifth, as a morning star, oriental 44, as an evening star 22, occidental 15. But in the remaining places as a morning star 22, as an evening star 15, occidental 15 [years] 8 months.³ Saturn, by opposition or square, or when he is in the second, takes away 15 years, as an evening star 15 months and 15 days.

¹ Saturn's degrees, that is. [RH]

² From here on, wherever the text refers to planets "being" in the degree of or anything similar, it should be taken as referring to rulership, not occupancy. Otherwise none of this makes any sense. [RH]

³ The Latin text is bit ambiguous about what time unit the numbers refer to. [RH]

When Venus is in the degrees of the Part of Fortune, which are the fourth, eleventh, eighteenth, and twenty-fifth, and she is in the ascendant, M.C, eleventh, ninth, third, or in the fifth as a morning star, oriental, she will give 14 years. Similarly as a morning star, occidental, or as an evening star, occidental 41 [and] 8 days. But in the remaining places as a morning star indeed 41 years, as an evening star, oriental 8, as an evening star, occidental 8 months. But in the second, as a morning star 8 [years], as an evening star, occidental 8 months 8 days. Saturn, by opposition or square, takes away 30 years.

When the Sun is in this triplicity allotted the degrees of the Part of Fortune, which are the fifth, twelfth, nineteenth and twenty-sixth, [and] when it is in the ascendant, M.C, eleventh, ninth, twelfth, fifth, eighth and third will give 80 years, in the sixth, fourth, or seventh, 40, in the second 15. Mars, by opposition or square takes away 15 years.

Jupiter in this triplicity allotted the degrees of the Part of Fortune, which are the sixth, thirteenth, twentieth, twenty-seventh, [and] when he is in the ascendant, M.C, eleventh, ninth, as a morning star, oriental, he will give 79 years, as an evening star 53 [and] 30 months, occidental 39. But in the west, the eighth or the twelfth, as a morning star 52, as an evening star 39, occidental 12. In the third or fifth, as a morning star 54, as an evening star 25, occidental 25. In the second, fourth or sixth, as a morning star 25, as an evening star 25 months, occidental 25 days. Saturn, by opposition or square, takes away 30 years.

*On the fourth triplicity, namely Cancer, Scorpio, and Pisces,
by Day Venus, and by night Mars.*

Mars in this triplicity allotted the degree of the Part of Fortune, which [degrees] are the first, eighth, fifteenth, twenty-second, and twenty-ninth, [and] when he is in the ascendant, M.C, eleventh, ninth, third, or in the fourth, oriental or retrograde, he will give 66 years, as an evening star 44, as an evening star oriental 22. But in the remaining places as a morning star indeed 44 years, as an evening star, oriental 15. Saturn, by opposition or square, takes away 30 years.

When Venus in this triplicity is in the degree of the Part of Fortune,¹ which [degrees] are the second, ninth, sixteenth, twenty-third,

¹ Here again despite what the text seems to say, this is clearly Venus *having* rulership in the degree of the part, not *being in* the degree of the part. [RH]

and thirtieth, [and] when it is in the ascendant, M.C, eleventh, ninth, third, or in the fifth, oriental or retrograde, she will give 82 years, occidental 54 [years] 8 months, as a morning star, occidental 41. But in the remaining places oriental or retrograde 54 [years] 8 months, as an evening star 41, as a morning star, occidental 8. Saturn, by opposition or square, takes away 30 years.

When the Sun is in this triplicity and is in the degrees of the Part of Fortune, which are the thirteenth, seventeenth, and twenty-fourth, [and] when it is in the ascendant, M.C, eleventh, or the ninth, he will give 60 years. In the twelfth or the eighth, 40. But in the remaining places 19. Mars, by opposition or square takes away 15 years.

Jupiter in this triplicity, when he is in the degrees of the Part of Fortune, which are the fourth, eleventh, eighteenth, twenty-fifth, [and] when he is in the ascendant. M.C, eleventh, ninth, third or fifth oriental, he will give 52 [years] 8 months, occidental 39, as an evening star 12. In the west or in the angle of the earth, the eighth or the twelfth, oriental 39, occidental 12, as an evening star 12 months or days. In the second or sixth, oriental 12, occidental 12 months, as an evening star 12 days. Mars, by opposition or square takes away [15] years.

When the Moon in this triplicity, is in the degrees of the Part of Fortune, which are the fifth, twelfth, nineteenth, or twenty-sixth, and she is in the ascendant, M.C, eleventh, fifth, ninth, or third, increasing in light and latitude, she will give one hundred eight¹ completed years, but waning and increasing in latitude 72 years, very young in light and increasing in light 54, very young both in light and in latitude 25. But in the west, and in an angle, or in the sixth or second, increasing in light and latitude 54, but very young in light and latitude, increasing 25, very young however in light and latitude 25 months. Saturn, by opposition or square, takes away 30 years.

Saturn in this triplicity, when he is in the degrees of the Part of Fortune, which are the sixth, thirteenth, twentieth, twenty-seventh, [and] when he is in the ascendant, M.C, eleventh, ninth, third or fifth, he will give as a morning star 38 years, as an evening star, occidental 30, as an evening star 19. But in the remaining places, as a morning star 38, as an evening star, occidental 19, as an evening star 19. Mars, by opposition or square takes away 15 years.

¹ The number is written out here. [RH]

Mercury allotted the degree of the Part of Fortune in this triplicity, which are the [following] degrees: seventh, fourteenth, twenty-first, or twenty-eighth, and when he is in the ascendant, M.C, eleventh, ninth, third or fifth, he will give as a morning star, oriental, 46 completed years, as an evening star, oriental 40 [years and] 8 months, as an evening star, occidental 38, as a morning star, occidental, 20. But in the west, or the eighth, or the sixth, or in the angle of the earth, or the twelfth, as a morning star 40 [years] 8 months, as an evening star 38, occidental 20, as a morning star, occidental 20 months. But in the second as a morning star 20, as an evening star 20 months, as an evening star, occidental 20 days, as a morning star, occidental 20 hours. Mars, by opposition or square, takes away 15 years and if there are fewer he takes all.

XXXVI. On Biothanati, i.e., On Suffering Violent Death.

When the Moon is in one of the angles or [a place] succeeding an angle, with Saturn in the same sign, [or] occupying a succeeding sign, or aspecting the Sun, it causes *biothanatos*. More certainly indeed, if likewise it should aspect the Moon with configuration of whatever kind, with Mars in one of the angles, and the Moon following the same angle, especially with Jupiter alienated¹ from them, or happening to be under the rays, or with Saturn holding the angles, or the succedent places, or aspecting the Sun with any aspect whatever, it causes *biothanatos*. Mars in an angle, or a succedent [place] elevated above the Moon by square or opposition, with none of the benevolent [planets] supporting² [causes] *biothanatos*; the deaths happen according to the natures of the signs; in signs of human likeness they die by robbers and fights, in earthy signs in desert places, or they are involved in various adversities, in watery [signs] from humid troubles, in fixed signs from falls from heights, in fiery signs from iron or from cautery, in humid signs from rottenness, or corruption, or consumption, or dropsy, or elephantiasis,

¹ *alienate*. It is not completely clear what kind of relationship this is. Is it aversion, or something else? [RH]

² *suscipiente*. This word also has the sense or "receiving" at times. I am taking its primary meaning here, as "supporting," since it is not clear that reception as opposed to any kind of support, e.g., aspect, reception, antiscia. etc. is meant.

or by black bile, or by loss of blood, or by the lungs, or from diseases.

Mars in one of the angles, or in the succedent [places], or setting, and Saturn occupying a contrary place, even if it is in the west, shows dangers and they cause *biothanatos*, especially if Mars is elevated or co-existing;¹ but the death will be according to the nature of the sign. But if Mercury should be connected with either of them, and should aspect the Moon by a square or opposition, wherever it is, whether in the second or the eighth, they make them counterfeiterers, or poisoners, or false managers of the king's monies, for which reason they are violently killed. Saturn in the eleventh or in the fifth, aspected² by Mercury by opposition, square or conjunction, or, if Mars is opposed, or should aspect by a square in Saturnian signs, the Moon being in an angle or succedent [place], they cause *biothanatos*. But if Jupiter should aspect³ or be conjunct them, these, having been accused on account of this sort of thing, will be freed. The Moon aspected⁴ by square or opposition from Saturn and Mars, in an angle, or conjunct them, with one of the two malevolent [planets] having been elevated above Mercury by square or opposition in one of the angles or succedent places, they become *biothanati*. But if the Sun should aspect, they are made worse. With the Sun aspected⁵ as was said above, from Saturn and Mars with the same aspects, the *biothanati* are made worse, especially if he should aspect⁶ the Moon or Mercury. The Moon in the west, and Saturn or Mars in the ascendant, either of the malevolent [planets] being under the earth, they become *biothanati*. The Moon in the west, and Saturn or Mars in the ascendant, either of the malevolent [planets] happening to be in the angle of the earth, they become *biothanati*, especially if they should aspect⁷ the Moon or Mercury.

With the Sun being in an aquatic sign, with Mars being with the Moon in the same place, or in fortunate angles with Saturn aspecting⁸ the horoscope by square or opposition, they become *biothanati*. These indeed are killed in a watery manner, having been suffocated. With

¹ I take this to mean "conjunct."

² *spectatus*

³ *aspexerit*.

⁴ *inspecta*.

⁵ *Sole inspecta*.

⁶ *aspexerit*

⁷ *aspexerint*.

⁸ *inspiciente*.

Saturn and the Moon in the west at the same time, and with no benevolent happening to be in the angles, the death happens on account of the flux of blood. But if a benevolent [planet] should happen to be in some angle, these, having experienced medicinal exercise, are healed. Mars and the Moon at the same time in the west show deaths by hemorrhage;¹ universally however when a malevolent [planet] is in the west, outside sect, hemorrhages and hemorrhoids; for some they cause lesions caused by the cut of iron. If any of them are lord of the ascendant or with a benevolent [planet] aspecting the Part,² having been cut they are healed.

Saturn and Mars at the same time in the west with either light prohibiting the testimony, having been cut they die. With Mars, [being] with Mercury in the angle of the earth, in the west, they become *biothanati*, accused of homicide; however some become killers of their parents or fratricides.

The Moon and Saturn in the ninth, and the Sun and Mercury in the third become sacrileges and *biothanati*.

With Saturn, Mars, the Sun and Mercury in the third without Jupiter they become *biothanati*.

Saturn and Mars in the twelfth, and the Moon in the sixth and the Sun in the ascendant, they make weak slaves and *biothanatos*. If any of them are lord of the Part of Fortune or the ascendant, with Mars in the ascendant, the Moon in the M.C. and Saturn occupying a succedent³ [place], they make *biothanatos*.

With Mars in an angle, and aspected⁴ by Saturn by a square, whosoever of them is with the Moon, or should aspect⁵ her with an opposition or a square, it makes *biothanatos*.

Saturn and Mars in the eleventh or in the fifth, and the Moon with Mercury in the eighth, and the Sun in the west make *biothanatos*.

Mars in an angle and aspected⁶ by Saturn by a trine, while each of

¹ taking *hæmorrhagias mortes* for the text's *hæmorrhoides mortes*. The latter would mean death by hemorrhoids. Perhaps this is Hermetic **humor**.

² Presumably the Part of Fortune. [RH]

³ or, "the following [place]."

⁴ *inspecto*.

⁵ *aspekerit*. Again, the Greek author (or the Latin translator), after using *inspicio* several times to indicate hostile aspects, switches to *aspecto* for no apparent purpose.

⁶ *inspectus*. Here again, *inspectus* is used in connection with a favorable aspect.

them is with the Moon, or shall aspect' her by square or opposition, it makes *biothanatos*.

Saturn in the M.C., and the Sun in the west, and the Moon with Mars in the eighth, they make *biothanatos*, even if Saturn may be in some other angle. Always if one of the malevolent [planets] is in the eleventh but the other in the fifth, or one of them should aspect the Moon by opposition or square or be with her, moreover, especially with Mercury having been aspected by either of them, they make furious epileptics and *biothanatos*. Saturn in the Part of Fortune,² and Mars in the Part of the Daemon make the figure worse, indeed they become epileptics and *biothanatos*.

But if Saturn is in the place of the Daemon, but Mars [is] in the place of the Part of Fortune, they make a more human figure.

Mars with the Sun in the superior part of the heavens³ (which indeed)⁴ is the summer [portion],⁵ and the Moon in the M.C. makes maniacs and *biothanatos*, especially if one of them is the lord of the Part of Fortune or the ascendant.

Saturn and Mars being above the Part of Cupid,⁶ and if they should aspect Venus in an angle, they cause death by gonorrhea.⁷

But if they should aspect the Moon, the natives die as lunatics. But if Jupiter should aspect, the aforesaid patients are freed from death.

With Saturn and Mars in the ascendant, and the Moon in a succedent [place], suffering an injury to their sight, they die violently.

The Sun and the Moon in the ascendant and Saturn and Mars, or Saturn or Mars in the second, losing light, they die violently.

¹ *aspexerit*.

² This means in the house or sign of, as well as the degree of, the Part of Fortune. [RH]

³ *in supenore portione poll.* It is interesting that, by a certain astronomical synecdoche, the "pole" should be used to refer to the heavens. This shows not only a geometrical consciousness on the part of the author but even a familiarity with poetic and rhetorical tropes.

⁴ The parentheses are in the edited Latin text. [RH]

⁵ So-called because in the Northern Hemisphere the diurnal semi-circle traced by the Sun is higher in the southern sky in the summer than in the winter.

⁶ According to Paulus, the Part of Cupid, or Lot or Eros is as follows:

Part = Asc. + Venus - Part of Spirit [Daemon] — by day.

Part = Asc. + Part of Spirit [Daemon] - Venus — by night.

There are other variants. [RH]

⁷ Did gonorrhea kill people back then?

The Moon and Mars in the ascendant, and the Sun with Saturn in the angle of the earth, falling down with spasms and manias, they die violently.

The Sun and the Moon in angles, and if Saturn and Mars aspect¹ the angles by opposition, they make *biothanatos*.

Mars in the ascendant, with the Moon being Full, and Saturn in the angle of the earth, they make those who rave and die violently.

Mars and the Moon in the twelfth, although the Sun is succedent with Saturn, make *biothanatos*; but some not yet exiting from their mother's womb are killed as embryotomies or by a like death, especially when they [i.e., Mars and Moon] are located in the same sign.

The Moon above the earth in an angle with Saturn, and Mars being adverse, indeed one of them being in the ascendant, makes *biothanatos*; or indeed they are born from a height (or they) commit suicide; but the death happens according to the nature of the ones being adverse, and the mutation of the sign.

Mars in the ascendant, and the Moon in the part of the superior heaven,² which is the summer [part], but Mars, if it falls in its own sign with Venus and Mercury also with Saturn or Mars having a hostile encounter³ or aspect of the Moon, makes *biothanatos*. These, indeed, are eaten by wild beasts or are connected to various [kinds of] violent deaths.

The Moon in the M.C. in the aspect of Saturn from an angle, being outside of sect, and she increasing, makes *biothanatos*; especially it causes death in humid [places], or on account of humid things, or by suffocations.

The Moon in the west with Saturn arriving in the west before her, when either of them are the lord of the Part [of Fortune], or of the ascendant, they become dysenteric, and in this way they are killed,

The Moon in the ascendant, and Saturn and Mercury in the west [makes] those who are stupid and insipid; but if Mars is in any of the angles, it makes fallen men [and] *biothanatos*.

The Sun opposite Saturn, either in the ninth or the third, makes those set above great things, or offices or businesses; but having

¹ *aspiciunt*.

² *in portione superioris poll.*

³ *obviationem*. [RH]

acquired it themselves, they lose everything, and have the experience of the condemned and of suffering, wrongly deviating in their travel; but it shows the violent death of some of them, and that the parents or brothers are vulnerable.

Saturn or Mars associated with Mercury, and the Moon aspecting¹ by opposition or square or by conjunction, shows sacrilegious men, homicides, liars, forgers, violently killed.

Saturn and Mercury in the angle of the earth, and the Sun conjunct with them, they are killed by dangers and accusations due to things which cannot be spoken of, or [because of] state matters, or by false letters, or false use of the king's monies. But if Mars is present or aspects by opposition,² it makes condemned robbers, fugitives and homicides. If however Jupiter should aspect them above the angles, by suffering for some time, they cause the solution of evils, and achieve at last great powers and glories. But if the Moon should happen to be in one of the angles, or in a succedent [place], they die evilly or violently.

Saturn and Mercury in the twelfth at the same time, or in the sixth, they are set over useless calculations and they will be vile in the things which they do

Saturn and Mercury in the twelfth, or in the sixth, and Mars opposed or squaring make malignant perjurers, thieves, forgers, trained traitors and those of (his ilk. Some moreover become such on account of convicts and slaves in accusations or imprisonments, and they are changed by serving time, especially if the Moon should aspect.

Saturn in the second or in the eighth, and the Moon in any of the succedent [places], and Venus happening to be in the west, or in the twelfth, and Mars in the west, makes *biothanatos*, [and those who are] lame and injured in every way. Mars with the Sun, or as a morning star, oriental, or morning star, occidental, and Saturn opposed or square to these above the angles, and the Moon meeting³ Mars, increasing in number, [makes] those detained by manias or epilepsies; they die violently. And the same even if Saturn should happen to be in succedent [places]. But if Mercury is conjunct without the aspect of a benevolent [planet], either he will drown in the waters, or he is killed by being thrown from a height

¹ *aspiciens per oppositum vel quadratum.*

² *aspiciat per oppositum.*

³ *obvians.*

The Moon and Mercury likewise in the ninth, or in the third, or mutually opposed with the horoscope in Aries or Scorpio, Mars in the twelfth or the sixth, and Saturn in the west, causes *biothanatos*. These indeed, having been offered in sacred rites, die by a fall, or from being thrown from a height.¹

Mars, the Sun and Mercury in the third or the ninth, any of them ruling the Part of Fortune or the Dæmon, or being in the ascendant, makes epileptics.

But if there is one of them which rules the hour, these things are not done manifestly, but they are secretly killed; they are made impious and without God. But if it is conjunct the Moon, [or] in opposition to or square her, they are sacrilegious and die violently. But if Jupiter and Venus are present with them, they make priests, or prophets, or sacrists,² who die violently.

The Moon and Mars, at the same time in the west, if Mars precedes the Moon, and Saturn [is] with Mercury in the angle of the earth, they cause *biothanatos* according to the nature of the signs. In the tropics and in the humid signs, [they die] from water, or dropsy, or humid substances, but in bicorporeal signs and fixed signs they produce epilepsies and they die violently. But if Jupiter or Venus is present, they cease from the epilepsy.

The Moon and the Sun in the sixth or the twelfth from the horoscope, and Saturn, Mars, and Mercury in angles, men become dogs or are eaten by dogs.³

XXXVII. On the Death of the Brothers.⁴

... in the M.C, the fourth, or the first, or the seventh. It is necessary and infallible to respond to those asking concerning the quantity of the brothers or sons or wives, and to tell the number of the brothers or sons or wives, or to tell some number of the brothers such as thirteen or sixteen, or the wives e.g. ten or nine or more, and it is fitting that you

¹ The ancients were fond of sacrificing by throwing the victim, occasionally human, from a height, from the roofs of temples, into volcanoes, off cliffs and into sink holes.

² An official charge with the custody and care of sacred vessels, vestments, etc.

³ This same curious combination occurs in Antiochus, Part II, chapter 5. [RH]

⁴ This chapter is incomplete. It is made up from some notes Gundel found appended at the end of the work.

see [this].

If the lord of the Part of the Father¹ is found opposed to its own place, namely, where the Part of the Father falls, you may say that the native is substituted² or a bastard.

If Saturn first casts rays on the Part of the Father, both by aspect and by transit and by conjunction, the father dies first, but if the Part of the Mother,³ the mother. whichever of the parents a malevolent [planet] should aspect, you may say that one dies first.

¹ See Part I of the *Liber Hermetis*, p. 60, note 7. [RH]

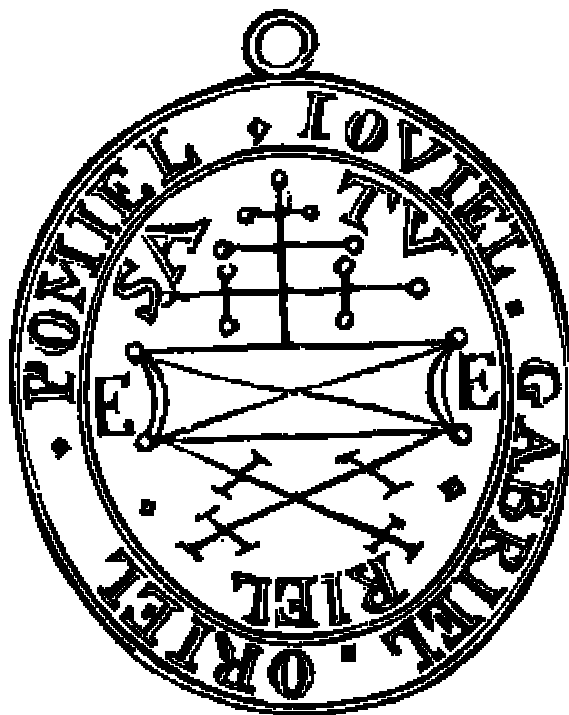
² i.e., supposititious.

³ See previous note. [RH]

The *Arbatel de Magia Veterum* first appeared in Latin in 1575. It is mentioned by John Dee in his [Mysteriorum Libri](#). A.E. Waite classified it as a 'ritual of transcendental magic' i.e. free from 'dangerous instruction which makes for open Black Magic.' (BCM p. 28.) In 1655 it was translated into English by Robert Turner. Diagram on title page did not appear in Turner's edition, but is here supplied from edition of Andreas Luppius, Wesel, 1686. - JHP

אֲרַבַּתֵּל

Of the Magic of the Ancients,



The greatest Studie of Wisdom.

*In all things, ask counsel of the Lord;
and do not thou think, speak, or do
any thing, wherein God is not thy
counsellor.*

Proverbs 11.

*He that walketh fraudulently, revealeth secrets: but he that is of a faithful spirit,
concealeth the matter.*

ARBATEL of MAGICK:

or,

The spiritual Wisdom of the Ancients,
as well Wise-men of the people of God,
as MAGI of the Gentiles: for the illustration of the glory of God, and his
love to Mankinde.

Now first of all produced out of darkness into the light, against all caco-Magicians, and contemners of the gifts of God; for the profit and delectation of all those, who do truely and piously love the creatures of God, and do use them with thanksgiving, to the honour of God, and profit of themselves and their neighbours.

Arbatel of Magic

Translated into English by Robert Turner,

London 1655.

The PREFACE

To the unprejudiced Reader

As the fall of man made himself and all other creatures subject to vanity; so, by reason thereof, the most noble and excellent Arts wherewith the Rational soul was indued, are by the rusty canker of Time brought unto Corruption. For Magick itself, which the ancients did so divinely contemplate, is scandalized with bearing the badge of all diabolical sorceries: which Art (saith *Mirandula*) *Pauci intelligunt, multi reprehendunt, & sicut canes ignotos semper allatrant*: Few understood, many reprehend, and as dogges barke at those they know not: so doe many condemn and hate the things they understand not. Many men there are, that abhor the very name and word *Magus*, because of *Simon Magus*, who being not *Magus*, but *Goes*, that is, familiar with evil Spirits, usurped that Title. But Magicke and Witchcraft are far differing Sciences; whereof *Pliny** being ignorant, scoffeth thereat: for *Nero* (saith *Pliny*) who had the most excellent Magicians of the East sent to him by *Tyridates* king of *Armenia*, who held that kingdom by him, found the Art after long study and labour altogether ridiculous. Now Witchcraft and Sorcery, are works done merely by the devil, which with respect unto some covenant made with man, he acteth by men his instruments, to accomplish his evil ends: of these, the histories of all ages, people and countries, as also the holy Scriptures, afford us sundry examples.

[* *Plin. lib. 30. Nat. Hist.*]

But *Magus* is a Persian word primitively, whereby is expressed such a one as is altogether conversant in things divine; as *Plato* affirmeth, the Art of Magick is the art of worshipping God: and the Persians call their gods *Maj*, hence *Apollonius* saith, that *Magus* is either *Magus* or *Magus*, that is, that *Magus* is a name sometime of him that is a god by nature, & sometimes of him that is in the service of God: in which latter sense it is taken in *Matt.*, 2.1,2. when the wise men came to worship Jesus, and this is the first and highest kind, which is called divine Magick; and these the Latins did entitle *sapientes*, or wise men: for the feare and worship of God, is the beginning of knowledge. These wise men the Greeks call *Philosophers*; and amongst the Egyptians they were termed *Priests*; the Hebrews termed them *Cabalistos*, Prophets, Scribes and Pharisees; and amongst the Babylonians they were differenced by the name of *Caldeans*; & by the Persians they were called *Magicians*: and one speaking of *Sosthenes*, one of the ancient Magicians, useth these words: *Et verum Deum merita maiestate prosequitur, & angelos ministros Dei, sed veri ejus venerationi novit assistere; idem dæmonas prodit terrenos, Vagos,*

humanitatis inimicos; *Sosthenes* ascribeth the due Majesty to the true God, & acknowledgeth that his Angels are ministers and messengers which attend the worship of the true God; he also hath delivered, that there are devils earthly and wandering, and enemies to mankind.

So that the word *Magus* of itself imports a Contemplator of divine & heavenly Sciences; but under the name *Magick*, are all unlawful Arts comprehended; as Necromancy and Witchcraft, and such Arts which are effected by combination with the devil, and whereof he is a party.

These Witches and Necromancers are also called *Malefici* or *venefici*; sorcerers or poisoners; of which names witches are rightly called, who without the Art of Magick do indeed use the help of the devil himself to do mischief; practising to mix the powder of dead bodies with other things by the help of the devil prepared; and at other times to make pictures of wax, clay, or otherwise (as it were *Sacramentaliter*) to effect those things which the devil by other means bringeth to pass. Such were, and to this day partly, if not altogether, are the corruptions which have made odious the very name of Magick, having chiefly sought, as the manner of all impostures is, to counterfeit the highest and most noble part of it.

A second kind of Magick is Astrologie, which judgeth of the events of things to come, natural and humane, by the motions and influences of the stars upon the lower elements, by them observed and understood.

Philo Judaeus affirmeth, that by this part of Magick or Astrologie, together with the motions of the Stars and other heavenly bodies, *Abraham* found out the knowledge of the true God while he lived in *Caldea*, *Qui Contemplatione Creaturarum, cognovit Creatorem* (saith *Damascen*) who knew the Creator by the contemplation of the creature. *Josephus* reporteth of *Abraham*, that he instructed the Egyptians in Arithmetic and Astronomy; who before *Abraham's* coming unto them, knew none of these Sciences.

Abraham sanctitate & sapientia omnium præstantissimus, primum Caldæos, deinde Phoenices, demum Egyptios Sacerdotes, Astrologia & Divina docuerit. *Abraham* the holiest and wisest of men, did first teach the Caldeans, then the Phoenicians, lastly the Egyptian Priests, Astrologie and Divine knowledge.

Without doubt, *Hermes Trismegistus*, that divine Magician and Philosopher, who (as some say) lived long before *Noah*, attained to much Divine knowledge of the Creator through the study of Magick and Astrologie; as his writings testifie.

The third kind of Magick containeth the whole Philosophy of Nature; which bringeth to light the innermost virtues, and extracteth them out of Nature's hidden bosome to humane use: *Virtutes in centro centri latentes*; Virtues hidden in the centre of the Centre, according to the Chymists: of this sort were *Albertus*, *Arnoldus de villa nova*, *Raymond*. *Bacon* and others, &c.

The Magick these men profess'd, is thus defined. *Magia est connexio a viro sapiente agentium per naturam cum patientibus, sibi, congruenter respondentibus, ut inde opera prodeant, non sine eorum admiratione qui causam ignorant.* Magick is the connexion of natural agents and patients, answerable each to other, wrought by a wise man, to the bringing forth of such effects as are wonderful to those that know not their causes.

In all these, *Zoroaster* was well learned, especially in the first and highest: for in his Oracles he confesseth God to be the first and the highest; he believeth of the Trinity, which he would not investigate by any natural knowledge: he speaketh of Angels, and of Paradise; approveth the immortality of the soul; teacheth Truth, Faith, Hope, and Love, discoursing of the abstinence and charity of the *Magi*.

Of this Zoroaster, Eusebius in the Theology of the Phoenicians, using Zoroaster's own words: *Hæc ad verbum scribit (saith Eusebius) Deus primus, incorruptibilium, sempiternus, ingenitus, expers partium sibi ipsi simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus, pater juris, sine doctrina justitiam per doctus, natur perfectus, sapiens, sacræ naturæ unicus inventor, &c.* Thus saith Zoroaster, word for word: God the first, incorruptable, everlasting, unbegotten, without parts, most like himself, the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, the onely inventor thereof.

So that a Magician is no other but *divinorum cultor & interpres*, a studious observer and expounder of divine things; and the Art itself is none other *quam Naturalis Philosophiæ absoluta consummatio*, then the absolute perfection of Natural Philosophy. Nevertheless there is a mixture in all things, good with evil, of falsehood with truth, of corruption with purity. The good, the truth, the purity, in every kinde, may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did not forbear to worship the God of all power, or condemn that kinde of Worship, because the devil was so adored in the image of *Baal, Dagon, Astaroth, Chemosh, Jupiter, Apollo*, and the like.

Neither did the abuse of Astrology terrify *Abraham*, (if we believe the most ancient and religious writers) from observing the motions and natures of the heavenly bodies. Neither can it dehorte wise and learned men in these days from attributing those vertues, influences, and inclinations, to the Stars and other Lights of heaven, which God hath given to those his glorious creatures.

I must expect some calumnies and obtrections against this, from the malicious prejudiced men, and the lazie affecters of Ignorance, of whom this age swarms: but the voice and sound of the Snake and Goose is all one. But our stomachs are not now so queazie and tender, after so long time feeding upon solid Divinity, nor we so umbragious and startling, having been so long enlightened in God's path, that we should relapse into that childish Age, in which *Aristotle's* Metaphysicks, in a Council in *France*, was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Christian Protestation of an innocent purpose therein; and intreat the Reader to follow this advice of *Tabæus, Qui litigant, sint ambo in conspectis tuo mali & rei*. And if there be any scandal in this enterprise of mine, it is taken, not given. And this comfort I have in that Axiome of *Trismegistus, Qui pius est, summe philosopatur*. And therefore I present it without disguise, and object it to all of candor and indifferencie: and of Readers, of whom there be four sorts, as one observes: Sponges, which attract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain onely the dregs of Spices, and let the Wine escape; and Sieves, which retain the best onely. Some there are of the last sort, and to them I present this *Occult Philosophy*, knowing that they may reap good thereby. And they who are severe against it, they all pardon this my opinion, that such their severity proceeds from Self-guiltiness; and give me leave to apply that of *Ennodius* that it is the nature of Self-wickedness, to think that of others, which themselves deserve. And it is all the comfort which guilty have, not to find any innocent. But that amongst others this may find some acceptance, is the desire of

R. Turner

London, ult. Aug. 1654.

ARBATEL OF MAGICK

Containing nine Tomes, and seven Septenaries of
APHORISMS.

The first is called *Isagoge*, or, A Book of the Institutions of Magick: or ~~the first~~ which in fourty and nine Aphorisms comprehendeth, the most general Precepts of the whole Art. The second is Microcosmical Magick, what *Microcosmus* hath effected Magically, by his Spirit and Genius addicted to him from his Nativity, that is, spiritual wisdom: and how the same is effected.

The third is Olympick Magick, in what maner a man may do and suffer by the spirits of *Olympus*.

The fourth is Hesiodiacal, and Homerial Magick, which teacheth the operations by the Spirits called *Cacodæmones*, as it were not adversaries to mankinde.

The fifth is Romane or Sibylline Magick, which acteth and operates with Tutelar Spirits and Lords, to whom the whole Orb of the earth is distributed. This is *valde insignis Magia*. To this also is the doctrine of the *Druids* referred.

The sixth is Pythagorical Magick, which onely acteth with Spirits to whom is given the doctrine of Arts, as Physick, Medicine, Mathematics, Alchymie, and such kinde of Arts.

The seventh is the Magick of *Apollonius*, and the like, and agreeth with the Romane and Microcosmical Magick: onely it hath this peculiar, that it hath power over the hostile spirits of mankinde.

The eighth is Hermetical, that is, *Ægyptiacal* Magick; and differeth not much from Divine Magick.

The ninth is that wisdom which dependeth solely upon the Word of God; and this is called Prophetical Magick.

The first Tome of the Book of

Arbatel of Magick

CALLED

ISAGOGE

In the Name of the Creator of all things both visible and invisible, who revealeth his Mysteries out of his Treasures to them that call upon him; and fatherly and mercifully bestoweth those his Secrets upon us without measure. May he grant unto us, through his onely-begotten Son Jesus Christ our Lord, his ministring spirits, the revealers of his secrets, that we may write this Book of Arbatel, concerning the greatest Secrets which are lawful for man to know, and to use them without offence unto God. *Amen.*

The first Septenary of Aphorisms.

The first Aphorism.

Whosoever would know Secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things which are to be sealed: and *not to give holy things to dogs, nor cast pearls before swine.* Observe this Law, and the eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever thy minde desireth to be divinely

revealed unto thee. Thou shalt have also the Angels and Spirits of God prompt and ready in their nature to minister unto thee, as much as any humane minde can desire.

Aphor. 2.

In all things call upon the Name of the Lord: and without prayer unto God through his onely-begotten son, do not thou undertake to do or think any thing. And use the Spirits given and attributed unto thee, as Ministers, without rashness and presumption, as the messengers of God; having a due reverence towards the Lord of Spirits. And the remainder of thy life do thou accomplish, demeaning thy self peaceably, to the honour of God, and the profit of thy self and thy neighbour.

Aphor. 3.

Live to thy self, and the Muses: avoid the friendship of the Multitude: be thou covetous of time, beneficial to all men. Use thy Gifts, be vigilant in thy Calling; and let the Word of God never depart from thy mouth.

Aphor. 4.

Be obedient to good Admonitions: avoid all procrastination: accustom thy self to Contancie and Gravity, both in thy words and deeds. Resist temptations of the Tempter, by the Word of God. Flee from earthly things; seek after heavenly things. Put no confidence in thy own wisdom; but look unto God in all things, according to that sentence of the Scripture: *When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help.* For where all humane refuges do forsake us, there will the help of God shine forth, according to the saying of *Philo*.

Aphor. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thy self: And the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will replenish thee with all good; and nothing shall thy soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body.

Aphor. 6.

Whatsoever thou hast learned, frequently repeat, and fix the same in thy minde: and learn much, but not many things, because a humane understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.

Aphor. 7.

Call upon me in the day of trouble, and I will hear thee, and thou shalt glorifie me, saith the Lord. For all Ignorance is tribulation of the minde; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and say with the Psalmist, *Not unto us, Lord, but unto thy Name give the glory.*

The second Septenary.

Aphor. 8.

Even as the Scripture testifies, that God appointeth names to things or persons, and also with them hath distributed certain powers and offices out of his treasures: so the Characters and Names of Stars have not any power by reason of their figure or pronounciation, but by reason of the vertue or office which God hath ordained by nature either to such a Name or Character. For there is no power either in heaven or in earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.

Aphor. 9.

That is the chiefest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards. in corporal creatures; fourthly, in Nature, and natural things. The Spirits that are apostate, and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhibit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what manner that may be done. For truly every creature is ordained for some profitable end to humane nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testify.

Aphor. 10.

God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises of corporal and eternal benefits, and deterreth us (with threatening of punishments) from those things which are not profitable for us. Turn over therefore with thy hand, both night and day, those holy Writings, that thou mayest be happy in things present, and blessed in all eternity. Do this, and thou shalt live, which the holy Books have taught thee.

Aphor. 11.

A number of Four is *Pythagorical*, and the first Quadrate; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the considerations proposed in Nature.

Appoint therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, *nolens volens*, willing or unwilling. And in this, the omnipotency of God shineth forth. It consisteth therefore in this, that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and offices of every creature unto our selves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow any thing out of his treasures, that person shall attain to nothing without the will of God.

Therefore we ought to desire ~~the wisdom of God~~ from God alone, which will mercifully impart these things unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, How much more will he subject unto us the whole creature, and things visible and invisible? *Whatsoever ye ask, ye shall receive*. Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things, be watchful in this, That your names be written in heaven: this is more light, That the spirits be obedient unto you, as Christ admonisheth.

Aphor. 12.

In the Acts of the Apostles, the Spirit saith unto *Peter* after the Vision, *Go down, and doubt not but I have sent thee*, when he was sent for from *Cornelius* the Centurion. After this manner, in vocal words, are all disciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the *Ægyptians*. And these things afterwards were vitiated and corrupted with humane opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of *St. Paul*, and *Hermes Trismegistus*. There is no other manner of restoring these Arts. then by the doctrine of the holy Spirits of God; because true *faith cometh by hearing*. But because thou mayest be certain of the truth. and mayest not doubt whether

the spirits that speak with thee, do declare things true or false, let it onely depend upon thy faith in God; that thou mayst say with *Paul*, *I know on whom I trust*. If no sparrow can fall to the ground without the will of the Father which is in heaven, How much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest wholly upon God, and adherest onely to him?

Aphor. 13.

The Lord liveth; and all things which live, do live in him. And he is truely יהוה, who hath given unto all things, that they be that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the stars. and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policie of every creature visible and invisible. to whom God hath revealed the names of his creatures. It remaineth also, that he receive power from God, to extract the vertues in nature, and hidden secrets of the creature; and to produce their power into action, out of darkness into light. Thy scope therefore ought to be, that thou have the names of the Spirits, that is, their powers and offices, and how they are subjected and appointed by God to minister unto thee; even as *Raphael* was sent to *Tobias*, that he should heal his father, and deliver his son from dangers, and bring him to a wife. So *Michael*, the fortitude of God governeth the people of God: *Gabriel*, the messenger of God, was sent to *Daniel*, *Mary*, and *Zachary* the father of *John Baptist*. And he shall be given to thee that desirest him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministry thou shalt use with trembling and fear of thy Creator, Redeemer, and Sanctifier, that is to say, the Father, Son, and holy Ghost: and do not thou let slip any occasion of learning and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.

Aphor. 14.

Thy soul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him onely shalt thou serve. This thou shalt do, if thou wilt perform that end for which thou art ordained of God, and what thou owest to God and to thy neighbour. God requireth of thee a minde, that thou shouldest honour his Son, and keep the words of his Son in thy heart: if thou honour him, thou hast done the will of thy Father which is in heaven. To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee, to honour the Son. This is the Law and the Prophets. In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessities of this life: and thou oughtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Therefore thou shalt pray thus:

O Lord of heaven and earth, Creator and Maker of all things visible and invisible; I, though unworthy, by thy assistance call upon thee, through thy onely begotten Son Jesus Christ our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Because I earnestly desire perfectly to know the Arts of this life and such things as are necessary for us, which are so overwhelmed in darkness, and polluted with infinite humane opinions, that I of my own power can attain to no knowledge in them, unless thou teach it me: Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour. Give me a/so an apt and teachable heart, that I may easily understand those things which thou shalt teach me, and may hide them in my understanding, that I may

*bring them forth as out of thy inexhaustible treasures, to all necessary uses.
And give me grace, that I may use such thy gifts humbly, with fear and
trembling, through our Lord Jesus Christ, with thy holy Spirit. Amen*

The Third Septenary.

Aphor. 15.

They are called Olympick spirits, which do inhabit in the firmament, and in the stars of the firmament: and the office of these spirits is to declare Destinies, and to administer fatal Charms, so far forth as God pleaseth to permit them: for nothing, neither evil spirit nor evil Destiny, shall be able to hurt him who hath the most High for his refuge. If therefore any of the *Olympick* spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in this: Let God be thy guide in all things which thou undertakest, and all things shall attain to a happie and desired end; even as the history of the whole world testifieth and daily experience sheweth. There is peace to the godly: *there is no peace to the wicked, saith the Lord.*

Aphor. 16.

There are seven different governments of the Spirits of *Olympus*, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are ARATRON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHUL, after the *Olympick* speech. Every one of these hath under him a mighty *Militia* in the firmament.

- ARATHON ruleth visible Provinces XLIX.
- BETHOR, XLII.
- PHALEG, XXXV.
- OCH, XXVIII.
- HAGITH, XXI.
- OPHIEL, XIII.
- PHUL, VII.

So that there are 186 *Olympick* Provinces in the whole Universe. wherein the seven Governours do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained, in what maner these Princes and Powers may be drawn into communication. *Aratron* appeareth in the first hour of *Saturday*, and very truly giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours. Also every one of them ruleth 490 years. The beginning of their simple *Anomaly*, in the 60 year before the Nativity of Christ, was the beginning of the administration of *Bethor*, and it lasted until the year of our Lord Christ 430. To whom succeeded *Phaleg*, until the 920 year. Then began *Och*, and continued until the year 1410, and thenceforth *Hagith* ruleth untill the year 1900.

Aphor. 17.

Magically the Princes of the seven Governments are called simply, in that time, day and hour wherein they rule visibly or invisibly, by their Names and Offices which God

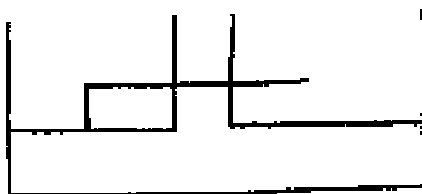
hath given unto them; and by proposing their Character which they have given or confirmed.

The governor **Aratron** hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of *Saturn*.

Those things which he doth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.
2. He converteth treasures into coles, and coles into treasure.
3. He giveth familiars with a definite power.
4. He teacheth *Alchymy*, Magick, and Physick.
5. He reconcileth the subterranean spirits to men; maketh hairy men.
6. He causeth one to bee invisible.
7. The barren he maketh fruitful, and giveth long life.

His character.



He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; the number of a legion is 490.

Bether [sic] governeth those things which are ascribed to *Jupiter*: he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also familiars of the firmament, and prolongeth life to 700 years if God will.

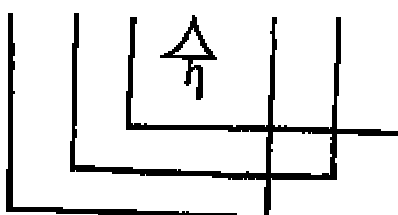
His character.



He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers, 29000 legions of Spirits.

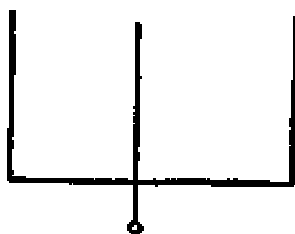
Phalec [sic] ruleth those things which are attributed to *Mars*, the Prince of peace. He that hath his character he raiseth to great honours in warlike affaires.

His character.



Och governeth solar things; he giveth 600 yeares, with perfect health; he bestoweth great wisdom, giveth the most excellent Spirits, teacheth perfect Medicines: he converteth all things into most pure gold and precious stones: he giveth gold, and a purse springing with gold. He that is dignified with his Character, he maketh him to be worshipped as a Deity, by the Kings of the whole world.

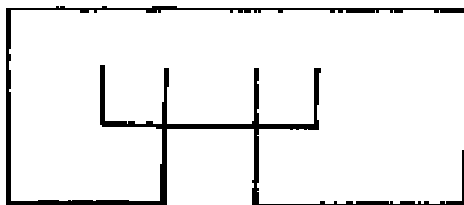
The Character.



He hath under him 36536 Legions: he administreth all things alone: and all his spirits serve him by centuries.

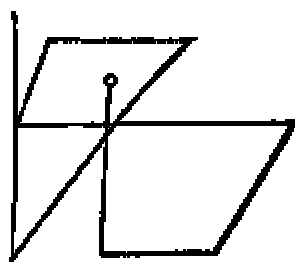
Hagith governeth *Venereous* things. He that is dignified with his Character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth Spirits which do faithfully serve those to whom they are addicted.

His character.



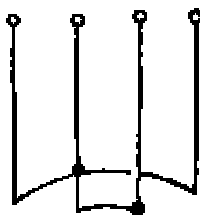
He hath 4000 Legions of Spirits and over every thousand he ordaineth Kings for their appointed seasons.

Ophiel is the governour of such things as are attributed to Mercury: his Character is this.



His Spirits are 100000 Legions: he easily giveth Familiar Spirits: he teacheth all Arts: and he that is dignified with his Character, he maketh him to be able in a moment to convert Quicksilver into the Philosophers stone.

Phul hath this Character.



He changeth all metals into silver, in word and deed; governeth Lunary things; healeth the dropsie: he giveth spirits of the water, who do serve men in a corporeal and visible form; and maketh men to live 300 years.

The most general Precepts of this Secret.

1. Every Governour acteth with all his Spirits, either naturally, to wit, always after the same maner; or otherwise of their own free-will, if God hinder them not.
2. Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As *Och*, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the Chymical Art; and Magically, in a moment.
3. The true and divine Magician may use all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute their commands: but God is the Author thereof: as *Joshua* caused the Sun to stand still in heaven.

They send some of their Spirits to the Mean Magicians, which do obey them onely in some determinate business: but they hear not the false Magicians, but expose them to the deceits of the devils, and cast them into divers dangers, by the Command of God; as the Prophet *Jeremiah* testifieth, in his eighth Chapter, concerning the Jews.

4. In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do always depend upon the superiours, as it is taught in Philosophy.

5. A man that is a true Magician, is brought forth a Magician from his mothers womb: others, who do give themselves to this office, are unhappie. This is that which *John* the Baptist speaketh of: *No man can do any thing of himself, except it be given him from above.*

Every Character given from a Spirit, for what cause soever, hath his efficacie in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.

7. God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.

Aphor. 18.

There are other names of the *Olymick* spirits delivered by others; but they onely are effectual, which are delivered to any one, by the Spirit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldome have any efficacie above 40 years. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magick, the other parts of the Art will offer themselves unto them of their own accord. Pray therefore for a constant faith, and God will bring to pass all things in due season.

Aphor. 19.

Olympus and the inhabitants thereof, do of their own accord offer themselves to men in the forms of Spirits, and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil Spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sin, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with Spirits, let him keep himself from enormous [sic] sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.

Aphor. 20.

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are impossible [sic]: there is no greater hinderance then a wavering minde, levity, unconstancy, foolish babbling, drunkenness, lusts, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith toward God, prudent, and covetous of nothing but of wisdom about divine things.

Aphor. 21.

When you would call any of the *Olympick* Spirits, observe the rising of the Sun that day, and of what nature the Spirit is which you desire; and saying the prayer following, your desires shall be perfected.

Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldst send thy Spirit N.N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsie, &c. Nevertheless not my will be done, but thine, through Jesus Christ thy onely begotten Son, our Lord. Amen.

But thou shalt not detain the Spirit above a full hour, unless he be familiarly addicted unto thee.

Forasmuch as thou camest in peace, and quietly, and hast answered unto my petitions; I give thanks unto God, in whole Name thou camest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Ecclesiast. Chap. 5. *Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of business.*

The third Septenary.

Aphor. 22.

We call that a secret, which no man can attain unto by humane industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by Spirits, to a due use of the thing it self. And these secrets are either concerning things divine, natural or humane. But thou mayst examine a few, and the most select, which thou wilt commend with many more.

Aphor. 23.

Make a beginning of the nature of the secret, either by a Spirit in the form of a person, or by vertues separate, either in humane Organs, or by what manner soever the same may be effected; and this being known, require of a Spirit which knoweth

that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou maist bring the secret to the end thou desireth, for the praise and glory of God, and the profit of thy neighbour.

Aphor. 24.

The greatest secrets are number seven.

1. The first is the curing of all diseases in the space of seven dayes, either by character, or by natural things, or by the superior Spirits with the divine assistance.
2. The second is, to be able to prolong life to whatsoever age we please: I say, a corporal and natural life.
3. The third is, to have the obedience of the creatures in the elements which are in the forms of personal Spirits; also of Pigmies,* Sagani, Nymphes, Dryades, and Spirits of the woods.

[* *Spirits of the four elements.* Paracels.]

4. The fourth is, to be able to discourse with knowledge and understanding of all things visible and invisible, and to understand the power of every thing, and to what it belongeth.
 5. The fifth is, that a man be able to govern himself according to that end for which God hath appointed him.
 6. The sixth is, to know God, and Christ, and his holy Spirit: this is the perfection of the *Microcosmus*.
 - 7 The seventh, to be regenerate, as *Henochius* the King of the inferiour world.
- These seven secrets a man of an honest and constant minde may learn of the Spirits, without any offence unto God.

The mean Secrets are likewise seven in number.

1. The first is, the transmutation of Metals, which is vulgarly called *Alchemy*; which certainly is given to very few, and not but of special grace.
2. The second is, the curing of diseases with Metals, either by the magnetick vertues of precious stones, or by the use of the Philosophers stone, and the like.
- 3 The third is, to be able to perform Astronomical and Mathematical miracles, such as are *Hydraulick*-engines, to administer business by the influence of Heaven, and things which are of the like sort.
4. The fourth is, to perform the works of natural Magick, of what sort soever they be.
5. The fifth is, to know all Physical secrets.
6. The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.
7. The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

The lesser secrets are seven.

1. The first is, to do a thing diligently, and to gather together much money.
2. The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.
3. The third is, to excel in military affairs, and happily to achieve to great things, and to be an head of the head of Kings and Princes.
4. To be a good house-keeper both in the Country and City.
5. The fifth is, to be an industrious and fortunate Merchant.
6. To be a Philosopher, Mathematician, and Physician, according to *Aristotle*, *Plato*, *Ptolomy*, *Euclides*, *Hippocrates*, and *Galen*.
7. To be a Divine according to the Bible and Schooles, which all writers of divinity both old and new have taught.

Aphor. 25.

We have already declared what a secret is, the kinds and species thereof: it remaineth now to shew how we may attain to know those things which we desire. The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, *In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.*

2. *Also see that your hearts be not burthened with surfeting, and drunkenness, and the cares of this life.*

3. *Also commit your cares unto the Lord, and he will do it.*

4. *Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.*

5. *And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.*

6 *Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?*

7. *If you will do the will of my Father which is in heaven, ye are truly my disciples, and we will come unto you, and make our abode with you.*

If you draw these seven places of Scripture from the letter unto the Spirit, or into action, thou canst out erre, but shalt attain to the desired bound; thou shalt not erre from the mark, and God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully rejoycing thou maist say with the Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

Aphor. 26.

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by Spirits which have secrets in their power; or by dreams, or by strong imaginations and impressions, or by the constellation of a nativity by celestial knowledge. After this manner are made heroick men, such as there are very many, and all learned men in the world, *Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes, Hermes Trismegistus* the father secrets, with *Theophrastus, Paracelsus*; all which men had in themselves all the vertues of secrets. Hitherto also are referred, *Homer, Hesiod, Orpheus, Pythagoras*; but these had not such gifts of secrets as the former. To this are referred, the Nymphes, and sons of *Melusina*, and Gods of the Gentiles, *Achilles, Æneas, Hercules*: also, *Cyrus, Alexander the great, Julius Cæsar, Lucullus, Sylla. Marius.*

It is a canon, That every one know his own Angel. and that he obey him according to the word of God; and let him beware of the snares of the evil Angel, lest he be involved in the calamities of *Brute* and *Marcus Antonius*. To this refer the book of *Jovianus Pontanus* of Fortune, and his *Eutichus*.

The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said,

Tu nihil invita dices facie sue Minerva.

Nothing canst thou do or say against *Minerva's* will.

We do detest all evil Magicians, who make themselves associates with the devils with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishment of the devils. So also they do other evil acts, the devil being the author, as the Scripture testifie of *Judas*. To these are referred all idolaters of old, and of our age, and abusers of Fortune, such as the heathens are full of. And to these do appertain all Charontick evocation of Spirits the

works of *Saul* with the woman, and *Lucanus* prophesie of the deceased souldier, concerning the event of the Pharsalian war, and the like.

Aphor. 27.

Make a Circle with a center A, which is B. C. D. E. At the East let there be B.C. a square. At the North, C.D. At the West, D.E. And at the South, E.D. Divide the Several quadrants into seven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and so many are the true secrets to revealed. And this Circle in this manner divided, is the seal of the secrets of the world, which they draw from the onely center A, that is, from the invisible God, unto the whole creature. The Prince of the Oriental secrets is resident in the middle, and hath three Nobles on either side, every one whereof hath four under him, and the Prince himself hath four appertaining unto him. And in this manner the other Princes and Nobles have their quadrants of secrets, with their four secrets. But the Oriental secret is the study of all wisdom; The West, of strength; The South, of tillage; The North, of more rigid life. So that the Eastern secrets are commended to be the best; the Meridian to be mean; and the East and North to be lesser. The use of this seal of secrets is, that thereby thou maist know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers, according to the gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon the people, as it is ordained by God. Some are destroyers of Cities, as those two were, who were sent to overthrow *Sodom* and *Gomorrha*, and the places adjacent, examples whereof the holy Scripture witnesseth. Some are the watch-men over Kingdoms; others the keepers of private persons; and from thence, anyone may easily form their names in his own language: so that he which will, may ask a physical Angel, mathematical, or philosophical, or an Angel of civil wisdom, or of supernatural or natural wisdom, or for any thing whatsoever; and let him ask seriously, with a great desire of his minde, and with faith and constancy and without doubt, that which he asketh he shall receive from the Father and God of all Spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The Characteristical maner of calling Angels succeedeth this faith, which dependeth onely on divine revelation; But without the said faith preceding it, it lieth in obscurity. Nevertheless, if any one will use them for a memorial, and not otherwise, and as a thing simply created by God to his purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest that he fall into idolatry, and the snares of the devil, who with his cunning sorceries, easily deceiveth the unwary. And he is not taken but onely by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, That he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise our selves about spiritual things, with fear and trembling, and with great reverence towards God, and to be conversant in spiritual essences with gravity and justice. And he which medleth with such things, let him beware of all levity, pride, covetousness, vanity, envy and ungodliness, unless he wil miserably perish.

Aphor. 28.

Because all good is from God, who is onely good, those things which we would obtain of him, we ought to seek them by prayer in Spirit and Truth, and a simple heart. The conclusion of the secret of secrets is, That every one exercise himself in prayer, for those things which he desires, and he shall not suffer a repulse. Let not any one despise prayer; for by whom God is prayed unto, to him he both can and will

give. Now let us acknowledge him the Author, from whom let us humbly seek for our desires. A merciful & good Father, loveth the sons of desires, as *Daniel*; and sooner heareth us, then we are able to overcome the hardness of our hearts to pray. But he will not that we give holy things to dogs, nor despise and condemn the gifts of his treasury. Therefore diligently and often read over and over the first Septenary of secrets, and guide and direct thy life and all thy thoughts according to those precepts; and all things shall yield to the desires of thy minde in the Lord, to whom thou trustest.

The Fifth Septenary

Aphor. 29.

As our study of Magick proceedeth in order from general Rules premised, let us now come to a particular explication thereof. Spirits either are divine ministers of the word, and of the Church, and the members thereof; or else they are servient to the Creatures in corporal things, partly for the salvation of the soul and body, and partly for its destruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that seeketh after a good end, let him follow it; and he that desires an evil end, pursueth that also, and that earnestly, from divine punishment, and turning away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchstone that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself, let him diligently, not procrastinating or delaying, until he attain to his appointed bound.

Aphor. 30.

They which desire riches, glory of this world, Magistracy, honours, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical Sciences, as the History of *Melesina* witnesseth, and the Magicians thereof, who ordained, That none of the Italian nation should for ever obtain the Rule or Kingdom of Naples; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of Kingdoms of the world.

Aphor. 31.

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magician. Therefore the Kingdom of *Naples* may be again restored to the Italians, if any Magician shall call him who instituted this order, and compel him to recal his deed; he may be compelled also, to restore the secret powers taken from the treasury of Magick; A Book, a Gemme, and magical Horn, which being had, any one may easily, if he will, make himself the Monarch of the world. But *Judæus* chused rather to live among Gods, until the judgement, before the transitory good of this world; and his heart is so blinde, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, then the Angel of *Plotinus* in the Temple of *Isis*.

Aphor. 32.

In like manner also, the Romans were taught by the Sibyls books; and by that means made themselves the Lords of the world, as Histories witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office, or dignity, let him magically call a Noble of the Prince, and his desire shall be fulfilled.

Aphor. 33.

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall obtain his desire in that kinde, whereby he would grow rich, either in earthly goods, or merchandize, or with the gifts of Princes, or by the study of Metals, or Chymistry: as he produceth any president of growing rich by these means, he shall obtain his desire therein.

Aphor. 34.

All manner of evocation is of the same kinde and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lyes and superstitions.

Aphor. 35.

The humane understanding is the onely effector of all wonderful works, so that it be joyned to any Spirit; and being joyned, she produceth what she will. Therefore we are carefully to proceed in Magick, lest that Syrens and other monsters deceive us, which likewise do desire the society of the humane soul. Let the Magician carefully hide himself alwaies under the wings of the most High, lest he offer himself to be devoured of the roaring Lion; for they who desire earthly things, do very hardly escape the snares of the devil.

The sixth Septenary.

Aphor. 36.

Care is to be taken, that experiments be not mixed with experiments; but that every one be onely simple and several: for God and Nature have ordained all things to a certain and appointed end: so that for examples sake, they who perform cures with the most simple herbs and roots, do cure the most happily of all. And in this manner, in Constellations, Words and Characters, Stones, and such like, do lie hid the greatest influences or vertues in deed, which are in stead of a miracle.

So also are words, which being pronounced, do forthwith cause creatures both visible and invisible to yield obedience, aswel creatures of this our world, as of the watry, aëry, subterranean, and Olympick supercelestial and infernal, and also the divine. Therefore simplicity is chiefly to be studied, and the knowledge of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.

Aphor. 37.

And let all lots have their place decently: Order, Reason and Means, are the three things which do easily render all learning aswell of the visible as invisible creatures. This is the course of Order, That some creatures are creatures of the light; others, of darkness: these are subject to vanity, because they run headlong into darkness, and inthral themselves in eternal punishments for their rebellion. Their Kingdom is partly very beautiful in transitory and corruptible things on the one part, because it cannot consist without some vertue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshippers of devils, disobedience towards Magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lyes, perjuries, pride, and a covetous desire of rule; in this mixture consisteth the kingdom of darkness: but the creatures of the light are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkness, as the members of Christ. Between these and the other, there is a continual war, until God shall put an end to their strife, by his last judgement.

Aphor. 38.

Therefore Magick is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but as it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darkness are compelled to do good unto the creatures, God enforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.

The second division of Magick is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, aswel with mixed means, as instruments and effects.

The third division is, There are some things which are brought to pass by invocation of God alone: this is partly Prophetical, and Philosophical; and partly, as it were Theophrastical.

Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists.

The fourth division is, That some exercise their Magick with the good Angels in stead of God, as it were descending down from the most high God: such was the Magick of *Baalim*.

Another Magick is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal Creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, &c.

The seventh division is, That the Spirits do serve some of their own accord, without art; others they will scarce attend, being called by art.

Among these species of Magick, that is the most excellent of all, which dependeth upon God alone. The second, Them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

Aphor. 39.

There is a seven-fold preparation to learn the Magick Art.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as also by the seal of the creation, and of the creatures; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly it is requisite, that a man descend down into himself, and chiefly study to know himself; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, That he learn by the immortal part of himself, to worship, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

These are the three first and chiefest precepts of Magick, wherewith let every one prepare himself that covets to obtain true Magick or divine wisdom, that he may be

accounted worthy thereof, and one to whom the Angelical creatures willingly do service, not occultly onely, but also manifestly, and as it were face to face.

Fourthly, Whereas every man is to be vigilant to see to what kinde life he shall be called from his mothers wombe, that every one may know whether he be born to Magick, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a Magician of the ordination of God; that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction: they sin also by rashness and obstinacy; and also when they do not use their gifts for that honor of God which is required, and do prefer ~~their own~~ *their own*.

Sixthly, The Magitian [sic] hath need of faith and taciturnity, especially, that he disclose no secret which the Spirit hath forbid him, as he commanded *Daniel* to seal some things, that is, not to declare them in publick; so as it was not lawful for *Paul* to speak openly of all things which he saw in a vision. No man will believe how much is contained in this one precept.

Seventhly, In him that would be a Magician, there is required the greatest justice, that he undertake nothing that is ungodly, wicked or unjust, nor to let it once come in his minde; and so he shall be divinely defended from all evil.

Aphor. 40.

When the Magician determineth with himself to do any incorporeal thing either with any exterior or interior sense, then let him govern himself according to these seven subsequent laws, to accomplish his Magical end.

The first Law is this, That he know that such a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly, Alwaies pray with *David*, *Take not thy holy Spirit from me; and strengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beseech thee, O heavenly Father, do not give power to any lying Spirit, as thou didst over Ahab that he perished; but keep me in thy truth.* Amen.

Thirdly, Let him accustome himself to try the Spirits, as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and cleer from all manner of superstition; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuse or frame to our selves, to worship God with some kinde of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature: which things many false and wicked Magitians faign.

Sixthly, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the creation, and of the Creator, that he may so

produce things with a word, that they may not be what they are. Which belongeth onely to the Omnipotency of God, and is not communicable to the creature. Seventhly, Let us cleave fast to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our strength.

Aphor. 41.

We come now to the nine last Aphorismes of this whole Tome; wherewith we will, the divine mercy assisting us, conclude this whole Magical *Isagoge*. Therefore in the first place it is to be observed, what we understand by Magitian in this work.

Him then we count to be a Magitian, to whom by the grace of God. the spiritual essences do serve to manifest the knowledge of the whole universe, & of the secrets of Nature contained therein, whether they are visible or invisible. This description of a Magitian plainly appeareth, and is universal.

An evil Magician is he, whom by the divine permission the evil Spirits do serve, to his temporal and eternal destruction and perdition to deceive men, and draw them away from God; such was *Simon Magus*, of whom mention is made in the *Acts of the Apostles*, and in *Clemens*; whom Saint *Peter* commanded to be thrown down upon the earth, when as he had commanded himself, as it were a God, to be raised up into the air by the unclean Spirits.

Unto this order are also to be referred all those who are noted in the two Tables of the Law; and are set forth with their evil deeds.

The subdivisions and species of both kindes of Magick, we will note in the Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil: Whereas man sought to obtain them both at first, to his own ruine and destruction, as *Moses* and *Hermes* do demonstrate.

Aphor. 42.

Secondly, we are to know, That a Magitian is a person predestinated to this work from his mothers wombe; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end; to a bad end is, that the Scripture might be fulfilled, *It must be that offences will come; but wo be to that man through whom they come*. Therefore, as we have before oftentimes admonished, With fear and trembling we must live in this world.

Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kindes of Magick if it may be admitted. But he shall never aspire to the highest kindes thereof; yet if he covet to assail them, he shall doubtless offend both in soul and body. Such are they, who by the operations of false Magicians, are sometimes carried to Mount *Horch*, or in some wilderness, or desarts [deserts]; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

The Seventh Septenary.

Aphor. 43.

The Lord liveth, and the works of God do live in him by his appointment whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment.

Therefore these Spirits of their freewil, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the

Magitian of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magitians of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which many ancient Histories, and daily Examples do testifie. Both kindes of Magick are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgiving; the other is a little sollicitous about eternal things; but wholly exerciseth himself about corporal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

Aphor. 44.

The passage from the common life of man unto a Magical life, is no other but a sleep, from that life; and an awaking to this life; for those things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing Magitian.

The Magitian understandeth when the minde doth meditate of himself; he deliberateth, reasoneth, constituteth and determineth what is to be done; he observeth when his cogitations do proceed from a divine separate essence, and he proveth of what order that divine separate essence is.

But the man that is ignorant of Magick, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own minde, or are impressed by the assisting essence; and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and deceits of the tempter.

Aphor. 45.

The greatest precept of Magic is, to know what every man ought to receive for his use from the assisting Spirit, and what to refuse: which he may learn of the Psalmist, saying, *Wherewith shall a yong man cleanse his way? in keeping thy word, Oh Lord.* To keep the word of God, so that the evil one snatch it not out of the heart, is the chiefest precept of wisdom. It is lawful to admit of, and exercise other suggestions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit such suggestions proceed: But we ought to take heed, that we are not too much busied with unnecessary things according to the admonition of Christ; *Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her.* Therefore let us alwaies have regard unto the saying of Christ, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

Aphor. 46.

There is nothing so much becometh a man, as constancy in his words and deeds, and when the like rejoyceth in his like; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them: on the contrary, men that are unconstant are lighter then nothing, and rotten leaves. We chuse the 46 Aphorisme from these. Even as every one governeth himself, so he allureth unto himself Spirits of his nature and condition; but one very truly adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction. This

precept appeareth most plainly: for *Midas*, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman about *Franckford* at *Odera*, in our times, who would scrape together & devour mony of any thing. Would that men would diligently weigh this precept, and not account the Histories of *Midas*, and the like, for fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of *Utopia*. Therefore we ought most diligently to observe, that such presumptions should be cast out of the minde, by the word, while they are new; neither let them have any habit in the idle minde, that is empty of the divine word.

Aphor. 47.

He that is faithfully conversant in his vocation, shall have also the Spirits constant companions of his desires, who will successively supply him in all things. But if he have any knowledge in Magick, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministeries, unto which they are addicted; the good Spirits in good things, unto salvation; the evil Spirits in every evil thing, to destruction. Examples are not wanting in the Histories of the whole World; and do daily happen in the world. *Theodosius* before the victory of *Arbogastus*, is an example of the good; *Brute* before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of *Cæsar*, and exposed to punishment, that he slew himself, who had slain his own Father, and the Father of his Country.

Aphor. 48.

All Magick is a revelation of Spirits of that kinde, of which sort the Magick is; so that the nine Muses are called, in *Hesiod*, the ninth Magick, as he manifestly testifies of himself in *Theogony*. In *Homer*, the genius of *Ulysses* in *Psigiogagia*. *Hermes*, the Spirits of the more sublime parts of the minde. God revealed himself to *Moses* in the bush. The three wise men who came to seek Christ at *Jerusalem*, the Angel of the Lord was their leader. The Angels of the Lord directed *Daniel*. Therefore there is nothing whereof any one may glory; *For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy*, or of some other spiritual fate. From hence springeth all Magick, and thither again it will revolve, whether it be good or evil. In this manner *Tages* the first teacher of the Magick of the Romanes, gushed out of the earth. *Diana* of the Ephesians shewed her worship, as if it had been sent from heaven. So also *Apollo*. And all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Sadduces, humane inventions.

Aphor. 49.

The conclusion therefore of this *Isagoge* is the same which we have above already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that *the fear of God is the beginning of all wisdom*, and the profit of all Magick; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy Spirit, and the ministry of the holy Angels, and all good things out of the inexhaustible treasures of God. But unprofitable and damnable Magick ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with

the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater. Courteous Reader, apply thy eyes and minde to the sacred and profane Histories, & to those things which thou seest daily to be done in the world, and thou shalt finde all things full of Magick, according to a two-fold Science, good and evil, which that they may be the better discerned, we will put here their division and subdivision, for the conclusion of these *Isagoges*; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be labored for by every one, to a competent end of life and living.

Sciences	Good	Theoso- phy	• Knowledge of the Word of God, and ruling ones life according to the word of God. • Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.
		Anthro- sophy given to man	• Knowledge of natural things. • Wisdom in humane things.
	Evil	Cakosi- phy	• Contempt of the word of God, and to live after the will of the devil. • Ignorance of the government of God by Angels • To contemne the custody of the Angels, and that their companions are of the devil. • Idolatry. • Atheisme.
		Cacocæ- mony	• The knowledge of poisons in nature, and to use them. • Wisdom in all evil arts, to the destruction of mankind, and to use them in contempt of God, and for the loss and destruction of men.

FINIS.

Twilit Grotto -- Esoteric Archives	Contents	Prev	Arbatel	Next
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Præter alios et hos infans habet

capitulum 2 aliis dedit dedit ad mittere oculos magnos huius et huius genitalia
omnes in unum parvulos nec triples nec plures si mitteret duntaxat triples
formosus in modum sui caput maxillae aluminatis ciculate nuda magni oculi
in ore fissurae cum cernit formosus facies cum alacris

de Vouis p[re]sentat[ur] q[uo]d dat nato

Sunt balde cognoscere femi male loquuntur de iherosolimis quod aut nati
et trinitas magni albedo orislos pua vortis pure capite magi color
cens hircos primos capillos frons erit ampla oculi ens de rariore
fide rariore de ma dunt de vicienda viciis eis vult dunt de vicienda

Amo. uia. inueni. gaudia. tuorum. oculis. iudicis. aspectu. delecta. et. digne.
et. a. sic. ante. conuersa. capilli. eius. capiti. nigredo. seniles. macule. albe.
dine. supbia. pua. robur. h. ruyne. Remissio. gaudia. os. fide. et. p.


 Crux et alius tendit ad viduare frons eiq. angusta macula est de
 ora hinc supina gressu natus pulcrit amplius est et modis molit
 demum pui dextra vaza pulcrit facies et macer agilis facies pariter

Lumen est illud semper fuisse aspectu deorum molles dantes pueri inuocem
 clari sunt corpore plecta medius. *Ex quo facit quod mod et quare in modis*
 flammis cum per nos. *Quod facit quod mod et quare in modis*

Anci mltitudo capilloru exiguus tunc de alio loco infusus est tota longioribus
magis quibz oculos ante prius collum magni **de yperantia**
Omnia impius fronte et digne & longis nati nasci amplius emittit in
... ..

Gentem epianthes fatina amantissimam Petros fideus et pater e sumptis et componitis
inter est pulchra transiens ingreditur cocum infatu mifioza macula signoribus

A magna fronte dentes retrixit caput capillos et barbas breves fuit
 pectus anulos implet immetos **x** **92** **peragus de nato confectus**
 eo est flammis capillos oculos implet ferens et pectus et formosus figurat
 metus. **93** **ambrosius** dentes **94** **armis** **95** **ant** **96** **vinis** **97** **centis** **98** **induit**

Virgo pulchra scientia cuius meritis formosus finis de **1** **1**

Sequitur et alius capitulum ut flammis coxas longius circa grossa facit
longa et brevia utraque. *Deinde in casibus que habetis mures boni*

A puerulus natus in stabulo fuit torpe fatus et filius et capre barba em-
 issa murescit ante pulchrum de cuius puerulus de murescit natus
 et puerulus fatus est ante dicitur ante et marcus et magis dominus est in homi-

Propter hoc et propterea quod dicitur fuisse nato

Si necesse fuerit volumus tui afflictiorem magis apparere sancti astanti magis pater sit

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dictatus

49

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and of his office

Veronica

Am

Sonnen

Prima

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Roma

dembs 7a

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Cento

De Bradibus qui nati infu' deficiunt

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De plenius dolore matris

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 and qm 3 mto et sint in pmdone et p sint in pmdone igno. sint pna
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capitulum. Pro. 3 et 7 cent. infolius in 6. vi. p. a. a. a. a. p. 7. 11.

PHASE

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02/07/2

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apocrite ipm et et maxime de signo d'entre ipm et n'entre de pollicem et si apocrite
ipm et et inter maxime et armore ut: roque et vexilla et flua et si apocrite ipm
et et inter maxime et l'ame et si apocrite ipm et et inter et forte et p'inceps dom
et et si no apocrite ipm p'inceps et et inter l'ame et et p'inceps dom 2

fuit qd o[mn]i q[uod] ap[osto]lic[us] & de domo m[u]ltis & sic & h[ab]uerunt & m[u]ltas
 decora signavit q[uod] n[ost]r[us] c[on]suevit ap[osto]lic[us] & p[re]s[ent]es & c[on]tra & inuoluit &
 inuoluit & leneo & p[er] ap[osto]lic[us] ip[s]i p[er] fuit q[uod] n[ost]r[us] c[on]suevit domos & o[mn]i
 q[uod] inuoluit & domos p[re]s[ent]es p[er] ad l[oc]um & p[er] ap[osto]lic[us] ip[s]i q[uod] n[ost]r[us] p[re]s[ent]es
 & inuoluit & alios m[u]ltos p[re]s[ent]es p[er] ad l[oc]um & p[er] ap[osto]lic[us] ip[s]i q[uod] n[ost]r[us]
 ip[s]i & n[ost]r[us] ap[osto]lic[us] inuoluit & q[uod] inuoluit l[oc]um & alios & inuoluit
 tenet q[uod] & alios in l[oc]o de domo p[re]s[ent]es annu & p[er] ap[osto]lic[us] ip[s]i

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 nent migros et si apat ipse et ut tmetor deatit et tmetor
 vent ipse et list p apat tmetor pmetos dmetos et omi cetia i quibz can
 et pmetos et lmet et si et mmeto et si et ut tmetor quibz can et
 videt et mmeto colozat et i mmetos et si pmet mmeto et et et tmetor
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de nato reflore muneratū dūfatu

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 f. 3. p. 4. est possor malicor et omi qd sunt ppe doli et ppe ad timore doli doli
 f. 4. p. 5. est possor fomici et lacinia et lere fender et tendendos f. 5. p. 6. est
 m. 7. p. 8. f. 9. p. 10. est possor mitor et lere moliu f. 11. p. 12. est lere qd p. 13. p. 14. p. 15. p. 16. p. 17. p. 18. p. 19. p. 20. p. 21. p. 22. p. 23. p. 24. p. 25. p. 26. p. 27. p. 28. p. 29. p. 30. p. 31. p. 32. p. 33. p. 34. p. 35. p. 36. p. 37. p. 38. p. 39. p. 40. p. 41. p. 42. p. 43. p. 44. p. 45. p. 46. p. 47. p. 48. p. 49. p. 50. p. 51. p. 52. p. 53. p. 54. p. 55. p. 56. p. 57. p. 58. p. 59. p. 60. p. 61. p. 62. p. 63. p. 64. p. 65. p. 66. p. 67. p. 68. p. 69. p. 70. p. 71. p. 72. p. 73. p. 74. p. 75. p. 76. p. 77. p. 78. p. 79. p. 80. p. 81. p. 82. p. 83. p. 84. p. 85. p. 86. p. 87. p. 88. p. 89. p. 90. p. 91. p. 92. p. 93. p. 94. p. 95. p. 96. p. 97. p. 98. p. 99. p. 100. p. 101. p. 102. p. 103. p. 104. p. 105. p. 106. p. 107. p. 108. p. 109. p. 110. p. 111. p. 112. p. 113. p. 114. p. 115. p. 116. p. 117. p. 118. p. 119. p. 120. p. 121. p. 122. p. 123. p. 124. p. 125. p. 126. p. 127. p. 128. p. 129. p. 130. p. 131. p. 132. p. 133. p. 134. p. 135. p. 136. p. 137. p. 138. p. 139. p. 140. p. 141. p. 142. p. 143. p. 144. p. 145. p. 146. p. 147. p. 148. p. 149. p. 150. p. 151. p. 152. p. 153. p. 154. p. 155. p. 156. p. 157. p. 158. p. 159. p. 160. p. 161. p. 162. p. 163. p. 164. p. 165. p. 166. p. 167. p. 168. p. 169. p. 170. p. 171. p. 172. p. 173. p. 174. p. 175. p. 176. p. 177. p. 178. p. 179. p. 180. p. 181. p. 182. p. 183. p. 184. p. 185. p. 186. p. 187. p. 188. p. 189. p. 190. p. 191. p. 192. p. 193. p. 194. p. 195. p. 196. p. 197. p. 198. p. 199. p. 200. p. 201. p. 202. p. 203. p. 204. p. 205. p. 206. p. 207. p. 208. p. 209. p. 210. p. 211. p. 212. p. 213. p. 214. p. 215. p. 216. p. 217. p. 218. p. 219. p. 220. p. 221. p. 222. p. 223. p. 224. p. 225. p. 226. p. 227. p. 228. p. 229. p. 230. p. 231. p. 232. p. 233. p. 234. p. 235. p. 236. p. 237. p. 238. p. 239. p. 240. p. 241. p. 242. p. 243. p. 244. p. 245. p. 246. p. 247. p. 248. p. 249. p. 250. p. 251. p. 252. p. 253. p. 254. p. 255. p. 256. p. 257. p. 258. p. 259. p. 260. p. 261. p. 262. p. 263. p. 264. p. 265. p. 266. p. 267. p. 268. p. 269. p. 270. p. 271. p. 272. p. 273. p. 274. p. 275. p. 276. p. 277. p. 278. p. 279. p. 280. p. 281. p. 282. p. 283. p. 284. p. 285. p. 286. p. 287. p. 288. p. 289. p. 290. p. 291. p. 292. p. 293. p. 294. p. 295. p. 296. p. 297. p. 298. p. 299. p. 300. p. 301. p. 302. p. 303. p. 304. p. 305. p. 306. p. 307. p. 308. p. 309. p. 310. p. 311. p. 312. p. 313. p. 314. p. 315. p. 316. p. 317. p. 318. p. 319. p. 320. p. 321. p. 322. p. 323. p. 324. p. 325. p. 326. p. 327. p. 328. p. 329. p. 330. p. 331. p. 332. p. 333. p. 334. p. 335. p. 336. p. 337. p. 338. p. 339. p. 340. p. 341. p. 342. p. 343. p. 344. p. 345. p. 346. p. 347. p. 348. p. 349. p. 350. p. 351. p. 352. p. 353. p. 354. p. 355. p. 356. p. 357. p. 358. p. 359. p. 360. p. 361. p. 362. p. 363. p. 364. p. 365. p. 366. p. 367. p. 368. p. 369. p. 370. p. 371. p. 372. p. 373. p. 374. p. 375. p. 376. p. 377. p. 378. p. 379. p. 380. p. 381. p. 382. p. 383. p. 384. p. 385. p. 386. p. 387. p. 388. p. 389. p. 390. p. 391. p. 392. p. 393. p. 394. p. 395. p. 396. p. 397. p. 398. p. 399. p. 400. p. 401. p. 402. p. 403. p. 404. p. 405. p. 406. p. 407. p. 408. p. 409. p. 410. p. 411. p. 412. p. 413. p. 414. p. 415. p. 416. p. 417. p. 418. p. 419. p. 420. p. 421. p. 422. p. 423. p. 424. p. 425. p. 426. p. 427. p. 428. p. 429. p. 430. p. 431. p. 432. p. 433. p. 434. p. 435. p. 436. p. 437. p. 438. p. 439. p. 440. p. 441. p. 442. p. 443. p. 444. p. 445. p. 446. p. 447. p. 448. p. 449. p. 450. p. 451. p. 452. p. 453. p. 454. p. 455. p. 456. p. 457. p. 458. p. 459. p. 460. p. 461. p. 462. p. 463. p. 464. p. 465. p. 466. p. 467. p. 468. p. 469. p. 470. p. 471. p. 472. p. 473. p. 474. p. 475. p. 476. p. 477. p. 478. p. 479. p. 480. p. 481. p. 482. p. 483. p. 484. p. 485. p. 486. p. 487. p. 488. p. 489. p. 490. p. 491. p. 492. p. 493. p. 494. p. 495. p. 496. p. 497. p. 498. p. 499. p. 500. p. 501. p. 502. p. 503. p. 504. p. 505. p. 506. p. 507. p. 508. p. 509. p. 510. p. 511. p. 512. p. 513. p. 514. p. 515. p. 516. p. 517. p. 518. p. 519. p. 520. p. 521. p. 522. p. 523. p. 524. p. 525. p. 526. p. 527. p. 528. p. 529. p. 530. p. 531. p. 532. p. 533. p. 534. p. 535. p. 536. p. 537. p. 538. p. 539. p. 540. p. 541. p. 542. p. 543. p. 544. p. 545. p. 546. p. 547. p. 548. p. 549. p. 550. p. 551. p. 552. p. 553. p. 554. p. 555. p. 556. p. 557. p. 558. p. 559. p. 560. p. 561. p. 562. p. 563. p. 564. p. 565. p. 566. p. 567. p. 568. p. 569. p. 570. p. 571. p. 572. p. 573. p. 574. p. 575. p. 576. p. 577. p. 578. p. 579. p. 580. p. 581. p. 582. p. 583. p. 584. p. 585. p.

Consequenter dicitur de his magister et nomen h. e. d. e.

¶ appropinquat ipse d. natus est noster fidelium doctorum et omnium inferentium que
fuit i regibus et fidelibus tantum ad maiorem et si ad maiorem d. natus est noster natus
noster q. fuit ipse doctor et hoc quoniam ipse fuit et o. et si est appropinquat o. et tunc

[illegible][illegible][illegible][illegible]

de janozi, im
mencioe

De nato Alchimista et opatore perlarum

Sicut qd qm est pter opus et est cu d natus et pter perlas et si apparet ipm
 o est opus Alchimie dicit et dicit opus magno ago et apparet ipm o n
 hnt mndum perlas pias et magis et si et p m signo ago et est pter opus
 appat ipm q natus et mnter perlas pias et p q et pter opus et sunt m q et p
 natus mndum perlas medius et p q et de II m signo pter natus mndum pter p
 vnt et p sunt m signo ago et no appat pter de ipm natus mndum mnter mnter
Sicut qd qm est pter opus et mnter et dicit de **De nato camphore et anisi**
 appat ipm natus de camphore et si appat ipm d natus et camphore regni et et
 si sunt p m V et appat ipm d de f natus et qm pnter mnter camphore ut amphi
 et p et dicit et cu p m V natus et pter opus et si appat ipm de oz natus
 aliter appat de ante rebnt et si appat de f natus sunt denantes de argenti **De mactilis**
Sicut qd qm est pter opus et sunt m signo bedie natus et nbi fidi augmto **toce**
 et si appat ipm q designo bedie et mactilator q p et pter et si et q sunt
 lomb et si appat ipm q de omz natus et mactilator don et si appat ipm
 de f et mndum bedie et si appat ipm d designo hnter et lomb et si appat
 p m et mnter vnter et si appat ipm d de mnter mnter ut est et si et d
 pter opus et sunt m signo bedie et appat ipm p designo ipm et natus pnter
 et si mnter ago et natus sunt **De nato Dondice dactulorum et olmarum**
Sicut qd qm est pter opus et appat p de f natus vnter dactulorum et filu qm
 et si mnter natus et et dicit opus et appat ipm de signo natus q et natus vnt
 dnter pnter et amphi et si et p m V et o et cu ipso natus et vnter pter
 appat et si appat q p de m et vnter pnter et mnter et filu d qm et cu p
 et natus et vnter pnter et mnter et si appat ipm q designo bedie et vnt
 dnter pnter et qm d appat p de omz et et o et p m natus et vnter pnter
 et pnter et si p et m fna vnter et appat ipm et vnter pnter et mnter et m p
 et pter opus et et m f et appat ipm o et q designo aquo natus et vnter
 vnter et si et et o et m angulo om et appat ipm d de angulo et natus et lena
 vel lena et filu qm et o et q mnter et appat ipm d de dnter opus **De tanas vnter**
Sicut qd qm est pter opus et m signo ago natus et vnter pnter et si appat
 pter opus o natus et vnter pnter et si o et et sunt d et alligat
 et ipm q natus et vnter pnter et si et p fnter pnter natus et vnt
 dnter pnter et mnter et si o et et m signo ago et appat ipm q designo natus
 et sunt d natus et vnter pnter et si appat ipm de et et p f natus et den
 dnter bedie pnter et mnter et si p m natus et vnter pnter et mnter
 et si d appat p de m natus mnter signa **De nato mao et mnter et pnter**
Sicut qd qm est pter opus et appat d natus et mnter et mnter et si appat
 o et et sunt m fna dnter natus et mnter m fna dnter et si appat
 natus et mnter et si et q m signo qm pnter et mnter et natus et qm pnter
 vnter opus et si appat ipm q designo qm pnter et pnter et si appat o
 d et sunt m fna dnter natus et mnter mnter et fnter et si p et pter opus
 et et m natus et lenator pnter et si et m natus natus fnter opus et si et p
 m et et natus pnter et si et m natus et pnter et si et m natus et pnter
 d et pter opus et et et o et appat ipm de o d natus vnter et et si
 q et pter opus et et m signo igneo et appat ipm p designo mnter natus et
 vnter et si et et m pnter et pnter et mnter ut vnter et vnter et vnter
 vnter et si d et pter opus m signo et et mnter et natus sunt vnter et pnter
 ipm de vnter et si et m f et et m f et et fnter et natus et
 et si p et m V et no appat ipm et pnter et pnter dnter et filu et appat
 et d de dnter et d et d mnter et sunt m mnter ut mnter natus et appat
 et si p de mnter natus vnter et pnter et fnter **De fna mnter et fnter**
Sicut qd mnter mnter sine natus et dnter et pter fnter et sunt mnter
 dnter fnter et si pnter pnter fnter et appat et fnter dnter et fnter

De nato camphore et anisi

**lancetum et p
gemma videtur**

De nato Rege vel duo Regni vel Quatuor

[illegible]

De laudis affectu nati ex mercede

Et ap[er]it in igne igneo et app[er]uit ip[s]i 2[us] om[n]es magni et multi. Et p[er] ea in annis ut
et ip[s]i om[n]es debuer[unt] ut ei om[n]es boni et om[n]es. Et ip[s]i p[er] signa et om[n]es et de
quoniam in multis. Et ip[s]i debuer[unt] et om[n]es et de

[illegible][illegible][illegible]

De nato nostro
paupe & laborio
p

1850

De mearozoitis et vinctis

De pompibus et mediocribus et misera et munda laboriosa

Domus

6274

[illegible][illegible][illegible]

¶ **S**ecundū p̄dictū dūq̄ fūm̄ qm̄ dē infestis et ī lōcīs male et p̄ fūm̄ p̄ infestis et dē
m̄ 20 alioq̄te et mox p̄ ī ad fūm̄ et fūm̄ nati cat̄ infestis et qm̄dā m̄uocē
dūt et qm̄ p̄ fūm̄ et m̄ 20 alioq̄te et fūm̄ ī male fūm̄ nati p̄uāt̄ et m̄uocē
et qm̄dā et uocm̄ qm̄ qm̄dā et m̄uocē m̄uocē et qm̄ p̄ infestis et m̄ 20 alioq̄te
et infestis et p̄ fūm̄ et fūm̄ qm̄dā nati m̄uocē fūm̄ et ī cat̄ p̄ fūm̄ et qm̄ dē m̄
6 p̄ fūm̄ et m̄uocē et male fūm̄ nati cat̄ p̄uāt̄ et fūm̄ dē m̄uocē et m̄uocē
m̄uocē et qm̄ qm̄ dē m̄ p̄ m̄tē et dūq̄ qm̄ ex m̄uocē h̄m̄dā et ī cat̄ qm̄dā

[illegible]

de bono statu puti nati et de augmento honoru eorū

[illegible]

De morte p^{ri}mi nati et de t^{em}p^e morte et an s^ul moriat^r
p^{ri} nati et nati vel m^u

[illegible]

சீதா டார்

© 2000

*¶ Et sic deinde inter pres fuit nos duximus illeq magis habet de nro est almi-
tus et scit rem filio m hore q amitt in palam. Oratur go qd sibi ce mte p ad
ducat de nob filio qd ant cadentes et iudicet*

[illegible][illegible]

De mīserīe futurā nati et diuinitis cor.

[illegible][illegible][illegible]

De q̃ntitate filioru nati

De quantitate florum nati

[illegible][illegible][illegible][illegible]

Defuncti nati ante
similes et hunc
tatis

¶ Et sic de his que sunt in terra. ¶ Et sic de his que sunt in terra.

Sexta domus

morts

2025 11/06/2025

de morte nati magnis

le morte nati
le morte nati **Pigne**

de morte nati p[er] t[em]p[us] a loco alto

de morte natū d

2. *Spetaly 26*

de morte nati a defunctis et canonicis

vel per et per perina et anglos et al mltimo pmpedi et mure or mure canne
don hie p si d anglo p et o in med celo et e pmpu illud pmpedi in fine m
nam comidet hie De morte nati p drossam et u pmpu m

[illegible][illegible][illegible]

Se qñ dñs ip̄sal furn et qñ al m e ul i: moiet i p̄vete et nō zervetis.
 Inqñd deus qñ qñ dñs qñ fnd vndis moie p̄vete. Eñm dñs p̄
 qñ ad ip̄m iñ p̄m et et mōm iñ p̄m iñfete et ad aligata et mōm
 vna moie nati p̄vete ca amozes p̄m. Eñm dñs qñ dñs p̄m moie
 fnd p̄vete dñs i moie et p̄m qñ mōm talimoz p̄m i moie i p̄m qñ et
 fnd vndis. S nati moie p̄vete
 Et moie nati in domo hñ

Et q^d dicitur s^ci p^ri e^st m^ag^e et e^st iⁿ sua domo morie natus iⁿ sua domo
s^ci p^ri s^ci e^st uⁿq^d dicitur e^st iⁿfect^{us} et iⁿperfect^{us} natus morie iⁿ sua domo
s^ci p^ri s^ci e^st q^d e^st apud m^ag^e et e^st iⁿ sua domo
s^ci p^ri s^ci e^st q^d e^st iⁿ m^ag^e et e^st iⁿ sua domo

[illegible]

Quando uolens deinde intrare ecclesiam **dombus nona de nati ihne et pegina de**
 domus et dim sic dog et o et y et plen q e m domo amos et parafire

de mala na
at aiaa

De malis et deinde nati ad
et id signum. Affertur nati malis et

doma १५ मन्त्रा

De munda die munda

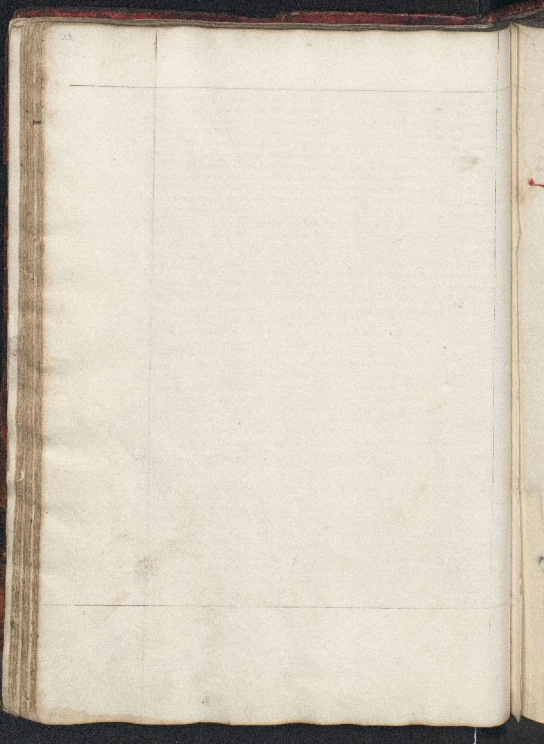
Don't do 12

1. ~~medium~~ 2.8×10^6 2.8×10^6
2. ~~medium~~ 2.8×10^6 2.8×10^6
3. ~~medium~~ 2.8×10^6 2.8×10^6

		Medium mo the 1901			Medium mo the 1902			Organization the 1903			Continuing the 1904			
		1	2	3	1	2	3	1	2	3	1	2	3	
major	1901	2	8	8	2	13	11	3	18	25	6	2	12	12
		2	8	1	2	12	12	1	31	31	2	29	29	29
		2	8	6	2	12	12	1	28	12	2	28	10	12
media	1902	2	1	3	2	29	12	7	19	12	3	7	29	1
	at	7	1	1000										
media	1903	2	7	8	2	17	29	24	3	0	0	21	2	30
major		2	7	9	2	18	12	28	2	34	30	37	2	20

[illegible]

[illegible]



[illegible][illegible][illegible]

[illegible]

De Formis Agnitionis

[illegible]

Luna vero hanc infirma ventris et immolens *de luna i libro*
et ex q infirma hinc ac videra et dicitur infirma et vicia et dat etia puer
hinc dicitur etia medioz infirma puer esse amatoz et mites qz sit

Regna vero sunt sine imperio vel imperio sine Regno, si **de signis regnorum**
 et si Regna sine imperio saluta et illa Regna fide vel **cap. Regna fide et**
 Regna sine imperio.

[illegible][illegible]

quia domo recondunt. Rato n. p. signa tropica vel modula sine gñfina res
modulate signi fieri solentur et multis diuulue fit in eas nec tpe eoru pñ
na strag aliqñd e inapicibz mcs quod vñt mltz tpe pñat stable
e signifio nōm. sñd est mapiā p. de tace excutit vel signi qñt mēte atq
recepti eñt p p qñt pñat reuēnt. cōmūz et amicitiaz vñt. si firmā
pñte p m tropicā diffinā. Eñt domi et amicitiaz et gñbra inye et tñt
p domi n signi fieri firmā de nā signoz pñam

[illegible][illegible]

ad ignem implicat de triplicitate ignis naturae

[illegible]

etiam grossa et rotunda longiora. De triplicitate terre ne²

Quodam corporibus quibusdam dicitur, omni in sepi que id dicitur, ita quod sint multae
et signae etiamque omne quod dicitur avarum in homine est collum et dicitur amplius
et quodammodo frons, natus longus et natus omni ampliusque oculis quibus et dicitur
corpus ut collum grossum quod si homines intendit et videntes multae sunt inde
et quod quidam similitudine in sepi sunt, in sepi et in sepi et in sepi in homine
et dicitur multae et transitor, forte et dicitur et amabilem, in homine quod

fidet genia et possidet regnes inuallatū et duo milia gentia sunt et in subditis

de triplicitate naturae aeternae

republican nature acquiesce

representative

2000

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meridionalis f. ad et sem. indic
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estate grande bruyante

ing et p^re rationales

Leaves fern-like by diurnal

Septim

Et alibi aliquid pro et nam ambulare. **¶** **¶** d. lau in omibus opibus boni et in
diffinitio et plantatio. **¶** **¶** d. lau in mai de indubio tractat et videtur magis.
¶ **¶** d. lau domi et mai n. ius indicibus et sup. mai ambulare. **¶** **¶** d. lau
in mai bestias omni et dalmat mure et immo. facit et recipit debet. **¶** **¶** d. lau
omnes opibus boni et mai acut et format. **¶** **¶** d. modorum et omnes opibus boni
et mai n. indubio et pambus. **¶** **¶** d. lau domi et mai omni quadrupla et ius
indubio. **¶** **¶** d. lau domi et mai inquisitio facit et recipit debet et ius mulieribus
et. **¶** **¶** d. lau domi et mai ius indubio et coniugit facit et recipit debet et ius
lau domi et mai ius indubio et pambus et sup. mai ambulare.

[illegible]

C et mea domo vultum meum non inquit deum non inquit meum
 Valuit apertis similes et ea d. p. d. p. m. omibus opibus no e mea
 domo ene seruos domo d. p. i. omibus opibus no e mea domo sanguis
 tuius nec totius facit. d. p. no e mea domo sanguis mine nec mihi
 bellatoulis nec ene armis. d. p. m. omibus opibus no e mea domo inquit
 facit nec mihi principis nec ene seruos. d. p. et alij villa domatus no
 e mea quoniam domo m. omibus opibus no e mea villa domatus e omibus opibus
 ius no e mea domo ambulat. d. p. m. omibus opibus no e mea domo
 meo meo medicis dignitibus et si sunt omnes sunt ext. lat. long. alij
 villa domatus no e mea domo ambulat mea et si sunt omnes sunt ext.
 lat. long. d. p. m. omibus opibus no e mea domo medicis acipe et desinat
 d. p. p. m. omibus opibus no e mea domo p. no e mea domo p. no e mea domo p. no e mea domo p.

Omnis affectus finit. 3 cu q. N d l. boni d mea nonas vides m
one et quare pfectat et plamen y d. clare i omibz opibz boni
e i ea miteribz ingi et gignit ligat et miterat p p aduocati. Et d.
medicant pfectat pfectat et amicitia. Et d l. i omibz opibz boni d l. ea
amp. huius n d l. boni d mea vnde dicit et pfectat et amicitia que
et nonis videntur videri. Et d. fce. et d. d. boni d mea pfectat quare
et grandia omg. d l. boni d mea mediant bibe. et quare mpro. Et d l.
i omibz opibz boni d i ea via amicitia. Et d l. i omibz opibz boni d
i ea via miter et dicitur. fce. et d. d. boni d mea et nonis videntur videri
Et d l. boni d mea congruat ad miterat fce. et amicitia et grandia
Et d l. boni d mea sup aqnat amicitia et mediant bibe

Sex affectus finit. 3 cu q. N d l. boni d mea quare et dicitur et
mter bane. omg d l. boni d mea pfectat dicitur et aduocati. Et d.
tas. Et d. fce. i omibz opibz boni d l. ea sup mal amicitia et aq
finit dicitur. Et d l. boni d mea mter pfectat et opus arguit et aq
et tond capillos. Et d l. boni d mea gignit calidat et pfectat quare. Et d.
l. boni d mea quare fce. et nonis videntur videri. omg d l. boni d l. ea dicitur
mter et miterat fce. mediant bibe et pfectat. Et d l. boni d l. ea pfectat
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i omibz opibz boni d l. ea pfectat. Et d l. boni d l. ea via amicitia. et mo
nante de loco ad locum fce

Sex affectus finit. 3 cu q. N d l. boni d mea nonas vides mter
et mter fce. et via amicitia et capillos tond. Et d l. boni d l. ea d
gignit calidat et m miterat dicitur et mter. Et d l. boni d l. ea
pfectat et amicitia fce. et videri videntur calidat. Et d l. boni d l. ea
mca grandia et letat fce. et pfectat. Et d l. boni d mea gignit
fce. et mter bane et amicitia. Et d l. boni d l. ea gignit fce.
et videntur videri. et mterat. Et d l. boni d l. ea mediant bibe et videntur
mterat nonis videntur omg d l. boni d l. ea laxat bibe dicitur et
mterat. Et d. fce. i omibz opibz boni d l. ea via amicitia. Et d l. boni d l. ea
mca nonas vides mter et mterat. Et d l. boni d l. ea pfectat. Et d l. boni d l. ea
opibz d mea. Et d. fce. i omibz opibz boni d mea mediant bibe et sup
mter amicitia.

Omnis affectus finit. 3 cu q. N d l. boni d mea mter mterat et mter bane
et tond capillos mter amicitia. omg d l. i omibz opibz boni d l. ea
dicitur et mterat calidat. Et d. aduocati et fce. i omibz opibz boni
d mea quare et amicitia. Et d l. boni d mea amicitia amicitia et mter
et vides amicitia bibe et sup mal amicitia. Et d. d. i omibz opibz
boni d mea amicitia dicitur. Et d l. boni d pfectat. Et d. videri videntur
locat. et quare pfectat et pfectat. Et d. fce. et d. d. i omibz opibz boni
m d l. mea via gignit bane. Et d. fce. et d. d. i omibz opibz boni
Et d l. i omibz opibz boni d l. ea quare fce. et pfectat et grandia que
Et d l. boni d mea mter mterat dicitur et quare pfectat et amicitia
Et d l. boni d mea mterat fce. et pfectat quare et dicitur et gignit et me
dicitur

Omnis affectus finit. 3 cu q. N d l. boni d mea quare mterat opus et
tond capillos et nonis videntur videri. omg d. quare boni d l. ea quare
et pfectat et mterat quare et dicitur. Et d l. boni d l. ea
Et mea mter mterat et mter pfectat et pfectat. Et d l. boni
d mea sup amicitia et mter mterat et amicitia et mter pfectat

d. l. boni et ea edificata fundamēta et domos et omne durabile et antiquum. ny. d.
 vancōm et quicquid bonū ē in ea legē librorū. Et d. for. et quicquid vancōm et
 quicquid. Et d. boni et ea medicinas laetitias inde suo tpe et quicquid. Et d. l. boni et
 mea balnea et capillos tondē et agnoscere. Et d. delectat vancōm et quicquid et huius
 boni et si nigris quille pilare. Et d. l. boni et ea edificata fundamēta et omne durabile
 et finis. Et d. delectat et quicquid. boni et mea balnea mēre

Aleatō dicitur in 3 finit pignoris pignus. V. d. quicquid et quicquid et vancōm ab ea
 opo. omne d. l. et ea et quicquid boni et ea balnea mēre. Et d. l.
 balnea boni et mea vancōm et quicquid et tunc de bonis moribus. Et d. l. balnea
 boni et ea balnea mēre et capillos tondē. ny. d. boni et mea balnea mēre et
 quicquid et delectat. Et d. l. et vancōm et mea nigris mēre et quicquid et delectat
 onq. d. l. boni et in dignis et laxatis i suo tpe. et vancōm. Et d. quicquid et vancōm
 ab omibz opibus boni et ea nigris mēre. Et d. quicquid et vancōm. ab omibz
 opibus et quicquid. Et d. l. p. d. l. boni et ea balnea mēre et quicquid

Aleatō dicitur in 3 finit pignoris pignus. V. d. ea i omibz opibus
 boni et mea boni nigris pignoris nec pignoris. Et d. aleatō boni et ea
 tunc de pignoris et finit aleatō. Et d. l. boni et mea tunc de pignoris et aleatō
 de pignoris et omne ab eis. Et d. tunc de i omibz nō ē ea boni nigris mēre et quicquid
 nec tunc de mediatō nec pignoris. Et d. nigris nō ē mea boni mēre et quicquid
 nec pignoris nec aleatō pignoris. ny. d. aleatō i omibz nō ē mea pignoris
 finit nec quicquid celebratō nec alia opa. Et d. ea i omibz et mēre et
 mēre et mēre in pignoris vancōm et aleatō onq. et amant. Et d. l. ea
 balnea mēre et tunc de pignoris et tunc de mēre et d. mēre nō ē ea boni
 delectat omne nec finit nec mēre pignoris. Et d. ea nō ē mea boni ampe boni
 ea nec delectat nec finit nec tunc de pignoris. Et d. delectat finit. Et d. aleatō boni
 et mea ampe opibus et pignoris et finit pignoris. Et d. mēre nō ē mea boni sup. et
 amant et mēre balnea nec habet mediatō

Aleatō dicitur in 3 finit pignoris pignus. V. d. mēre nō ē mea boni
 finit mēre nec mēre finit nec vancōm delectat nec finit. Et d. balnea boni est i
 ea vancōm finit pignoris et tunc de aleatō. Et d. ea boni et mea mēre pignoris
 et nigris finit et tunc de aleatō. Et d. vancōm boni et ea mēre pignoris
 et tunc de pignoris et mēre pignoris. Et d. vancōm boni et ea tunc de pignoris
 et mēre pignoris et delectat qui finit in balnea et finit. ny. d. l. boni et ea
 nigris pignoris et tunc de pignoris et vancōm aleatō. Et d. vancōm boni
 et ea delectat et tunc de pignoris et tunc de pignoris et ligatis onq. d. l. boni et ea
 tunc de vancōm pignoris et vancōm pignoris et aleatō. Et d. l. boni et mea
 delectat et quicquid et tunc de pignoris. Et d. l. et finit mēre pignoris et ea
 quicquid vancōm

Et sic est finis Almoniarum de Secundis diebus

2	37	10	21	16	24	22
29	11	22	14	28	23	7
12	36	18	29	32	6	30
34	19	23	27	1	31	13
18	22	26	1	32	12	38
27	24	2	33	8	39	21
28	3	32	9	20	17	26

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129	130	131	132	133	134	135	136
137	138	139	140	141	142	143	144
145	146	147	148	149	150	151	152
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161	162	163	164	165	166	167	168
169	170	171	172	173	174	175	176
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185	186	187	188	189	190	191	192
193	194	195	196	197	198	199	200

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Index primus Berora de vita

- 1 Denotatus sit deus qui tibi concessit quod sit longevus
- 2 Non gaudebit prole munda faciem tuam odians
- 3 Incensumque pariet et sapienter longe tempo vivet
- 4 Infemum datus quod ipse sit evasurus aeo
- 5 Deinde dabit coram se scilicet fons et fons
- 6 Illud quod opus promittit tibi firma pias
- 7 Effemmat forma tibi acceit fatis comitibus
- 8 In eo quod nunc quibus parum incensum habet
- 9 Hic bene se regit ac magnam gratiam habet
- 10 Omnis sit fons non modo tenetur ille longevus
- 11 Dedecore tibi fuit latronum morantem mores suspecta
- 12 Ite vnde est vnde ne go vadas in fons dandi
- 13 Amicus de quo in quibus est longevus et tunc sit tunc
- 14 Memento illud fuge ne odium tibi crederet in vnuq
- 15 Hic vnde amorem diligas ipsum puerum eade
- 16 Derelinqis hunc liter opus ne hunc parum

Index secundus Berora de herede

- 1 Conspicit heredes femina ad bona paterna
- 2 Puella nate de vno matris que erant morte
- 3 Infemum longa compassu erit a fons
- 4 In erit capitis moritur ultimo a fons derelictus
- 5 Opus con domum exerceat pias et habet illam
- 6 Puella fons tunc vnde opus erit
- 7 In erit es quibus apert fons tunc parum
- 8 Hic erit a fons et homo dicit erit
- 9 Longeva hic homo vivet si non dicit aeo
- 10 Puella tunc fons inquam vnde sit sit erit
- 11 Hic erit hic fons fons et tunc inde erit
- 12 Hic amicus non derelinqis qui parat non fons
- 13 Ammonit digne quod grande magno letitiam inde
- 14 Fuge hunc amorem ne sit dedit ad magnum errorem
- 15 In hac puerula compunctus hostis parat tunc
- 16 Dico puerula frequent vnde sit parat

Mercurii Index tunc de impregnone

- 1 Dicit de vno qui ipse regit hic fons
- 2 Infemum hic parat aeo et id sapienter de fons
- 3 Accedit ad gratiam quibus morat hic fons morat
- 4 Fuge quod opus ne te comidet magna ex fons
- 5 Hic tunc fons forma accedit fons illam
- 6 De eo quod opus non erit inde aeo quibus
- 7 Hic bene erit tunc ipse fons et grande vnde
- 8 Longeva non bene latet ideo vnde non erit
- 9 Puella tunc fons erit inde vnde vnde
- 10 Ite hunc nunc vnde fons illud vnde vnde
- 11 Ammonit hunc ad regnat munda et pias

F Capniam istam relinque ne agentes sis uterq;
Amor hinc e' tunc est si fides e' bonis
Luceat fuge praeceptis ne sis p'mina damna scilicet
Ad deducens magis fuit rectum longinqua ducim
10 Desistat forens ne grandae priu' le beata

Tospedet quartus Index de Ego

1 Eget se lenabit longiore iste no' m'iam durabit
2 In vinculis ista mouetur Or a pie celi suspicui
3 Ecce ma' fuit mouebat omne quod opus
4 Prima forma no' te docuit h'ora modana
5 Vincit quod queris p'ceptis sis q' fides
6 Desistat h'c p'm bene ege neq' p'm
7 Dimens plene reparabit adit h'c longinque
8 Dimis' fuit fuit no' p'p'is go recepe illu
9 Am' vado quidam p'p'is ne tuncas uo
10 Ignorans veniens q' h'c homo d'antat sc'd
11 Optimum iure ut p'p'is op'p'is magis dolo
12 H'c amor est fuit de sine ab illo ne sis deceptus
13 Vides p'p'is ut in m'ia consp'ct' h'p'p'is
14 Tu qui n'c v'is p'p'is h'c m'iam consp'ct' h'p'p'is
15 Tu h'cedon h'p'p'is l'ndes go p'm de celis
16 H'c ista p'm l'ndes filiam est p'p'is

Abner Index quintus de Incarcerato

1 Dimis' fuit fuit exit compes de celis d'us
2 Rem qua' h'c m'ia op'p'is consp'ct' h'c ut cam relinque
3 H'ans sit x'p'is q'm t'bi fuit m'ia m'ia
4 Cogit de alio q'm no' e' bene m'ia de ope ista
5 In regimie suo m'ia placet m'ia
6 L'et i' m'ia h'c longinque p'p'is longi
7 Aliquid de fuit m'ia m'ia h'c h'c h'c
8 H'c ita de p'p'is ne fuit q'm fuit h'c
9 De t'bi m'ia q'm h'c de t'bi m'ia
10 De sine ab illo no' e' h'c m'ia h'c
11 Tu d'ig'it h'c h'c h'c h'c h'c h'c
12 Sedis ista congregat l'ndes m'ia h'c
13 Longinque m'ia m'ia m'ia m'ia m'ia
14 Ne p'p'is h'c h'c h'c h'c h'c h'c
15 H'c h'c h'c h'c h'c h'c h'c h'c
16 H'c h'c h'c h'c h'c h'c h'c h'c
17 H'c h'c h'c h'c h'c h'c h'c h'c

Asper Index sextus de op'p'is

1 Ne sis m'ia q'm q'm op'p'is e' h'c h'c
2 Adduc' fuit h'c h'c h'c h'c h'c
3 H'c fides ut sis m'ia id quod queris
4 H'c h'c h'c h'c h'c h'c h'c h'c
5 Demet d'ucens longinque h'c h'c h'c
6 H'c h'c h'c h'c h'c h'c h'c h'c
7 H'c h'c h'c h'c h'c h'c h'c h'c
8 H'c h'c h'c h'c h'c h'c h'c h'c

- 9 floridū gignit copula: vives ad grandū magnū
- 10 hoc ē malus amor: si amplatus ē cū tūct te doler
- 11 Autem hanc vites adūm adū altissimū index
- 12 lalado mactemū ille te saluat qm regnat: deus
- 13 In grates habebis pacem unde mltū gaudetis
- 14 Conspicit m vtero puellam que pariet tpe suo
- 15 De gubato paret qm nūc grime iacet
- 16 ferra crabs compinet isid m fona ngra

Iosue Index 1^o de fortia

- 1 fletu forema tibi congregat mltā dona
- 2 ut duplex iud nō pē iuveni inuē pto
- 3 Regim dono aduēt hūc pletem consilio suo
- 4 Cūstū alī dēmet longinquū ne pē vānuū
- 5 fletū nō capies sē tūfūm videris pende fures
- 6 ut datus dēnegat em omē domi summa pēis
- 7 hūc amioū vūc fūdas cūstū ut pūc mās
- 8 Si fletū hūc gignit qm tibi mōdū magnū
- 9 Amor i fūas vūc est et mltūm dēnegat
- 10 hūc lūan dūmbe qm m fine pōc dē
- 11 dētare m xpo hūc tōmē tēmpore longū
- 12 Si pēu tuo mltū erit dēcōgāt
- 13 fletū nō māsūm fletū dētare tuo
- 14 dētare pēuē asserit egrūm nō posse vūc
- 15 Cū vūc ē feto aiet dētare sē nōdū qm
- 16 Absurdū ē opēas qm cūmpē vūc dēnegat

Caleph Index vni de luaro

- 1 Bū dīna eius mltūm m hōra mōderna
- 2 pēuē omē regimē hūc dēnegatū pēuē sūm
- 3 Būas pōc tūo qm longinquū veniet tpe suo
- 4 fletū fūrtū sē dēnegat qm capies illa
- 5 Et ut tpe dūm vūc qm dōm sē tūm p
- 6 nō bene cognoscit vūc qm tūm vūc qm nōdū
- 7 Si amioū gūmē mōdū omē sūc dēnegat
- 8 Amioū hūc fūge nō sē dēnegat: sūa vūc
- 9 vūc sēuē dēnegat compmēs hōc dē vūc
- 10 dēnegat tū vūc tūo pūc mltū
- 11 Cūm tūc sūc nō dēnegat m glōria mōd
- 12 fletū mltū sē dēnegat tpe cūc sēpūc
- 13 lūc sē tūm xpo qm eger sūc dēnegat
- 14 Cū mltū ē mōdū amioū pūc cūc sēpūc
- 15 fletū opentū mltū capies illū
- 16 nūc dōna fōtia vūc dēnegat opā tūa

Siches Index 1^o de regimie

- 1 dēnegat hūc pūc mltū pūc tūc sēpūc
- 2 longinquū ad fūm pūc tpe vūc pūc
- 3 Cū sūc fūrtū vūc tūc mltū
- 4 ut dēnegat amioū nō hūc ut

7. Iste uerba dissolue ne fiat mercedi et deo recte
 8. Seras p[ro]p[ri]o h[ic] est amari p[ro]p[ri]a m[er]ito
 9. Pro r[ati]o amore ip[s]i consilia in cordis tui ardore
 10. Ite n[on] monas nec m[er]ito stare p[ro]p[ri]as
 11. Utin[am] p[ro]p[ri]o p[ro]p[ri]a temp[or]a v[er]ba m[er]ito
 12. n[on] p[ro]p[ri]o tui d[omi]ni q[uod] p[ro]p[ri]o n[on] habebis
 13. Est p[ro]p[ri]o n[on] tui et p[ro]p[ri]o tui habebis
 14. Claret[ur] cupio q[uod] m[er]ito e[st] e[st] m[er]ito suo
 15. Claret[ur] p[ro]p[ri]o tui e[st] m[er]ito redemptus
 16. S[er]uile q[uod] p[ro]p[ri]o d[omi]ni ab ip[s]o et al[ia] m[er]ito p[ro]p[ri]o
 17. p[ro]p[ri]a fortuna p[ro]p[ri]a d[omi]ni tene ad ip[s]a
 18. Ite e[st] fallax o[mn]i[us] q[uod] tui q[uod] ad ip[s]o d[omi]ni

Ethan. x. Index de longinquo absente

1. Longinquo credo esse venisti p[ro]p[ri]a n[on] tui
 2. Hoc fuit d[omi]ni et tui ad d[omi]ni tui
 3. Ite ip[s]e p[ro]p[ri]o tui habebis ad ang[eli] p[ro]p[ri]a
 4. n[on] credo h[ic] uerba q[uod] p[ro]p[ri]o p[ro]p[ri]a
 5. Hoc fac q[uod] q[uod] q[uod] d[omi]ni rep[er]it p[ro]p[ri]a
 6. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 7. n[on] tui d[omi]ni p[ro]p[ri]a n[on] tui p[ro]p[ri]a
 8. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 9. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 10. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 11. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 12. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 13. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 14. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 15. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a
 16. Ite d[omi]ni tui h[ic] amore d[omi]ni n[on] tui p[ro]p[ri]a

Hermion Index II de furto

1. De furto q[uod] q[uod] p[ro]p[ri]a vel m[er]ito m[er]ito
 2. n[on] tui d[omi]ni co q[uod] ip[s]i fuit p[ro]p[ri]a
 3. Ite m[er]ito q[uod] h[ic] ut d[omi]ni ip[s]e uerba
 4. n[on] tui d[omi]ni n[on] tui e[st] a d[omi]ni q[uod] ab ip[s]o illud
 5. Ite m[er]ito n[on] tui q[uod] tui te d[omi]ni vel ip[s]e u[er]ba
 6. Ite h[ic] m[er]ito n[on] tui co q[uod] ip[s]i m[er]ito redemptus
 7. Ite d[omi]ni p[ro]p[ri]a q[uod] d[omi]ni v[er]ba q[uod] h[ic] d[omi]ni
 8. n[on] tui p[ro]p[ri]a q[uod] h[ic] d[omi]ni p[ro]p[ri]a p[ro]p[ri]a
 9. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a
 10. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a
 11. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a
 12. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a
 13. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a
 14. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a
 15. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a
 16. Ite d[omi]ni tui q[uod] m[er]ito tui e[st] d[omi]ni p[ro]p[ri]a

Ruben Index 12 de leine

- 1 Ut fuaat quid pofas ferre fte iter noue dei pte
- 2 Ut amica ne fupio mordet m loco adfomio
- 3 p gnuu dei pte gnguii eie bonu
- 4 huc amica videtur tanqm epe venientu pponit
- 5 in hac lta tua proficet mltum fada tua
- 6 Cui ne fua mtem lre ius pade quera
- 7 tam pte e qe q ladeat ptem pte go ftem
- 8 Bene ftemu exet de vtero pade iomdu
- 9 fides hmg pte q mltum fmg comper
- 10 huc compedit hmat eatez ne fte lder demat
- 11 Ad te optu fte pte pte epe venientu
- 12 Cui tu velle velle tibi fte pte pte
- 13 Ade ius ad lta qe dote lre tibi pte
- 14 Conftitui mltu damne regnu bonu
- 15 Expete longm pte pte pte pte pte
- 16 fte quid epe fte pte pte pte pte

Abriel 12 Index de lito

- 1 Res no e m mltu qm fte faciet pro dte fte
- 2 Exeto congo nateu tua cu magno magno
- 3 qm dote mltu de quo qm epe pte
- 4 Si de hac lta fte qm dte eatez ab ea eatez
- 5 Amadon vtem epe dteu atq longm pte
- 6 No contemtu hte pro fte qm pte mltu eatez
- 7 in fte dteu nate lre qm eate mltu fte
- 8 fte mltu mltu mltu mltu mltu mltu
- 9 Cu pte redemptu exet fte de dte dte
- 10 Omite optu ne te dte m dte mltu
- 11 Cu dte pte dte dte mltu
- 12 De lta no eatez dte pte pte pte
- 13 Ad regnu fte hte eate ladeu ad dte dte
- 14 Omot fte hte tene ne veniat fte longm pte
- 15 fte redit tne eate ille qm fte
- 16 fte pte dte dte fte fte mltu

Saphan index de Congro

- 1 mltu qugu amadon eate pte fte dte
- 2 Amatez hte cognofce mte pte tene fte
- 3 Exeto ad ltem compm mltu tne hte
- 4 in hac tua vte non optu dte tua pte
- 5 mltu pte fte pte mltu mltu
- 6 De vte mltu dte pte mltu amatez
- 7 No teneat de ego qm fte fte dte
- 8 mltu mltu mltu dte mltu mltu

9 Quod optas morde tuo habuitis et decedite
10 Aditum sine respicit te prima doloris
11 Quod est eis eto fuis hoc vide et ego
12 per pium pium visitabit ista regimine fin
13 Modus longinquis curis flat ad dona pingu
14 A furore pmois rapet et quod ne habebis
15 Et gaudii sit tui sit iter in noie xpi
16 Sanguis in omni isto amica prona venio

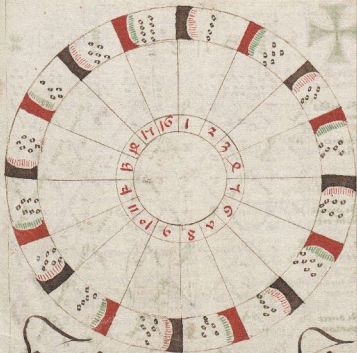
Basili Under 14 de amore 15.

1 Landatibus et amor nam in eo est bona timor
2 Concordia quid utem ista derelinque
3 Ego fecimus longam vitam et habuitis
4 Nullus quibus heredem et habuitis
5 Nunc et infelix quid de vobis malis
6 Emittit pium eger deo denegat midium
7 Ego decenteris compedita gracia xpi
8 postima namq dona pmo ad tua optata
9 tunc eus gloriosus in tua pmo te admat deus
10 no capis lucet na adeo est tui negatum
11 pmo namq pmo eus ab isto dñi zebra
12 Ite longinquis non redit nescio quare
13 Abitu fuit credo te visum
14 Dec est mortale perat eto et statim rade
15 Modus et exprobat huc amica et doli relinquit
16 hanc impet derelinq nequius odit me veng

Alcona Under 16 de lite

1 litiga ne vales miam pmo derelinq
2 tunc placet aliusmo qm debes mignat a fante
3 Ex fante tuo nate pmo pade amido
4 no curis denato vmet cñi complac pmo
5 Sed pmo exprobat si deo placet
6 Ad compedit vnde dñe a no pmo nocte
7 perat pmo pmo nam omne quod optas habebis
8 no pmo eus qm mala pmo dñi eam dñi
9 Si vob incant ambula eto in mmo xpi
10 Modus consilium tunc huc regimine bono
11 Cñ gloria magna vmet longinquis impatira sua
12 laborem et fute no vnde pmo amido
13 hoc iter deperat per pmo damno mmo
14 huc no optab qm no e amica eto fante
15 impet dñi amica ne pmo gaudii tmo suo
16 pmo vnde mmo de hoc amore denat

Explet Dotalium Beomantia Anasari Zenonis



Hanc Rotam tene pro questionibus pre
cedentibus

1	7	9	B	14	21	27
2	6	10	R	18	22	26
3	5	11	17	19	23	24
4	8	12	16	20	25	28

Hanc tabulam tene pro Algorismo



Ernesto
geométrico

Fi n/a
vinct

Vol. 1, p. 1

Se via y
quiere

In omni
fidei et

De quibus
infirmitatibus

Se unquam
cruadet

2. Direct
V02c03

Se coudo
de omes

Si p[ro]p[ri]a
et via

Si l'ent
grat in
legimus
In l'ent
amore
yfect

He overcame
the world

Index pime Befal

Infans vinctus et vinctus pfectus dat

Dona lura se in labore et
detrimento

In via quod vinctus pfectus

finitus am inplectentur

Infantes in diebus et maior
paris fide

Infans in diebus et maior +

Infans quia quod ad voluntate
habebatDe amore que habebat
gratiter enades

Dona prosperabit ad laborem

Bermu regis prosperabit

Infans in diebus et maior ha
bitus profectum

Bermu te ab imco lino

Index secus linoQuod vinctus de mercedem
boni pfectusDona de qua quod longa sed
finitus bonis

finitus am et in diebus

Infans in diebus et maior ha
bitus profectumInfans in diebus et maior ha
bitus profectumInfans in diebus et maior ha
bitus profectumAmorem que habebat
nec debetis

Dona no profectum

Bermu regis prosperabit

Recede ab amicitia ipso
fratrum

Infans in diebus et maior

Infans in diebus et maior

Index 39 Chores

In diebus pfectus habebat

finitus am et toto desolat

Infans in diebus et maior

Infans in diebus et maior

Bermu regis prosperabit

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

Bermu regis prosperabit

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

Index quia Dusan

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

Infans in diebus et maior

In gra regis pffacio

Amme dolens e spe
amor

Ami mris suos dicit

Infas pffact dies date

Inon ubi ciuit inq
de vi pace

Uia e gne uia

Index vni

filios habet et filias

Infas i breues dies
crudet

Qua ista fca no pffact

Deq tice hore qz

Uia breues e r lo

longe fuge i breuibus

De aore hui mra gran
deus

In q tpe vinct mra

Infas vni et dies ei
crudet longi

Inbreues de pffact ino

Uia de longa et in
tulis

Infas am et pffact

Index vi

Infas pffact crudet

Inon mra ne conat

De tior no dubit

In via inbreues
et pffact habet

Ingra pffact pffact

Innaa fca no e noi

Inon in inbreues ino

Infas mra et in vi
net

Inbreues dudo et inbreues

Uia dudo e inbreues ino

Inon in de vale

Infas habet et filias

Index vii

Inon in de dudo e

De tior no dubit

Uia de longa et no pffact

Inon regis inbreues ino

Inon amore amat iste

Inon inbreues ino no pffact

Inon inbreues ino pffact

Inon de dudo et inbreues

Uia de longa pffact

Inon inbreues ino

Inon inbreues ino

Inon inbreues ino crudet

Index viii

Inon inbreues

Uia inbreues ino

Inon inbreues ino

Inon inbreues ino

Inon inbreues ino

Inon inbreues ino

Inon inbreues ino

Inon inbreues ino

Inon inbreues ino

Inq tin uenit in te

Inq qmolestet

Inqac no ggnit

Index ix² zura

Inq via deflact

Recede a pnap et oping
enit

Inqmgade na eat
vultat

Inqmedu muu eat

Inqmet muet

dmu et luez de hedita
te et omiop

Inq via inuier et ylla
et

Inqam i matute in
vult

Inq tui hmit pteat, sup
te

Inqac no heditu

Inq qingy dvenet eat
dies

Inq ac tua vide

Index x Chous

Inq pnapu amv
pnapu

Inq tu pty pnap et di
negit

Inqac mgac et d
negit

Inq muet et pflact

Inq mltz dvenet

Inq denu qm dvenet
et dvenet

Inqam dvenet eat

Inq pty pnap heditu
sed mltz

Inq ac eradet

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Inq qm qm no heditu

Index xii Arbon

Inq mltz dvenet

Inq no pt eradet

Inq no eat dvenet

Inq via mltz tui mltz

Inq dvenet eat

Inq no heditu

Inq eradet Rno ac

Inq mltz dvenet

Inq dvenet de amore

Inq via tui heditu dvenet

Inq vgtz dvenet

Inq qm qm no heditu



Cunctis
nos quo
manace

Si munc
est mola
or etas

Si poci
nam de
tm

Si min
na redi
bit

Temp pmo
aut de
labet ro

Temp p
act fca

Si redi
bit pmo

Si poci
est bona

Si haedi
tabit

Si mura
bitur

Si poci
ho mape

Si poci
bit mola
talon

Si captus
erudet

Index p^m Tara

In bono iudicantis iudicet
 Debitu p^monatur
 Auctus eius rediret
 fimo bonos e mudo
 Gemellis n^ri fecundabit
 Germis n^o parit
 Bonetas bona est
 Hereditas in fine
 In merito p^miacet
 qua op^m tua p^mogrediet
 Qd desideras n^o implet
 Cupis rediret

Index 2^a efera

Debitu in labor capite
 Fung nact dⁿi si tardz
 fimo est mediocritas
 Germis g^madi i p^mu fine
 Germis iudicet p^matet
 Fungis est fieri
 Hereditatem adiret
 luez i mentia n^o demerit
 In me rufi definet
 Qd desideras n^o p^miacet
 Cupis erit o^m
 In fine diez p^miacet

Index 3^a Bochet

Fung ei gaudet rediret
 In fine diez m^ordi erit
 p^mper
 p^mogrediet suo fecundabitur
 Germis n^o p^mema
 In p^met m^o luez aucto
 Hereditate n^o p^miacet
 luez qu^m et habebit
 op^mem m^oluez erit
 Qd desideras p^miacet
 Cupis dⁿi remolot
 In medio erit m^oluez q^m f^mia
 Debitu ad luez parit

Index qu^a Gaap

In fine diez f^moz p^mogrediet
 f^mia p^met a m^ordi erit
 Germis lib^mabitur
 Bonetas erit dona
 Hereditate dⁿe adiret
 In merito f^metia ad p^mis
 In me op^mem p^mogrediet
 Qd desideras in habebit
 Cupis erit erit
 In fine diez p^miacet
 Bonetas ad f^mia f^mia
 Fung rediret

Index v. Iana

scia pomas pariet fluit

Scimus liberat a cordit
ei poma

Sonatus est fletu

In gremio hereditatis

Meratim oia uo uide

Spa tua oia bona

Ad despectu no uidetur

Capit no uo liberat

Pmo dies omi panti

Mediu no pponit

Finis m reditu cadit

Senatus uendi est

Index v. Atalep

Scimus quibz sine muni

Sonatus huius attedz

Hereditat: uo pponit

In merto tuo amittit

Finis opm tuaz e uide

Ad despectu adimplent

Capit redimant

Finis melior est

Hereditat pponit in rita

Finis panti m pde

Scia panti p de pti no

Scimus est uirtute

Index v. Ioms

sonatus huius fletu est

In hereditat: oia muni expedit

Inu uide alio loco

Spa uendi a finis melior

In me uide pfect

Capit liberatim

Ad despectu panti muni

Hereditat pponit in rita

Finis uo redit

Panti panti uo grandit uirtute

Panti panti uo panti

Scimus no redit

Index v. Ialem

Hereditat: no aspec

Meratim despectu uo uide

Spa uendi est muni

Ad despectu na uidetur

Capit cadet

Finis redit panti

Hereditat in muni panti

Finis redit n pfect

In finis uirtute

Scimus opm uirtute panti

Scimus no liberatim

Sonatus bona no est

Index x Cor

Mercatus meus est
apud medicos et viles
De quo quis non gaudet
Captus non eridet
Captus cedit capis
Debita tua exorquuntur
Vincio pectus si insidie
si corudet
Vile dies suus pperit
Pregnas sunt pariet
Quamvis ludo non exult
Bonum fideles quare
Non heditabis

Index x Giza

apud e viles belli
Et desideras pffice
Captus non e reusum
Vincio aut melior
Debita in pffice
Vincio non in suat e via
In semo pffice ad libit
Pregnas pariet et gaudet
Quamvis de ludo
Lira pectus finit
Heditabis gaudet

Index xi Nes

Voluntas non adimplebit
Captus confingit
Finit est medicos
De debito litigant
Vincio si e mod redit
In fine dies honoris habet
Pregnas pariet si morie
Quamvis non libit
Quamvis est pariet
Et heditabis
Mercatus pffice est
In quo tuo pffice est

Index xii Lavin

Captus bene eridet
Finit optimus est
Debita pffice non libit
Vincio tunc dedit
In fine dies gaudet
Pariet pffice est
Quamvis pariet libit
Ponctus fideles est
Heditabis gaudet
Lira est et eridet
In quo tuo non in pffice
Et desideras libit pffice



Cunctis
 nobis geo
 manez

So sing
out

Si pur
dilect

Si l'on
marche
sur le

Si compit
progreſſu

De Anne
vrouwe

St. Augustin
1485 f. 20r

Amos 6

Se venit
Xenia

De Formis
et de

De poud
ne et bel

Deus est
Deus

Sei es
am 17. 2.

||| 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1

1

The image shows a page from a manuscript, likely a ledger or account book. It features a grid of numbers and text. The numbers are arranged in columns, with some columns having a red border. The text is written in a cursive script, likely a form of shorthand or a specific dialect. The page is numbered '1' in the top right corner.

Index in Noth

Amicus est in corpore
 Libertas actus fecit pium
 pium
 Amicos non bone sunt
 pium est et ita quam
 amica
 Amicos vera sunt
 fugitum redidit
 pium vinct
 he vinct de quo querit
 et est in via
 Pium no ad bonu
 Bellu est longu
 Amico tui diletet te
 pium no respicietur

Index in Noth

pium onerata
 pium nulla bona
 Terra omnia inuoluta
 Amicos mutuant
 fugitum no redidit
 Amicos vinctum
 de quo queri no e pium
 Pium et ut vinctu
 Redio et bellu pium
 pium et pium fugitum nec te diletet
 hoc pium et res amica respicietur
 Pium fortia bona est
 pium pium est

Index in Saph

Amicus et ad decem
 Terra omnia inuoluta
 Amicos vera sunt
 fugitum no respicietur
 In longu no pium
 de quo queri (ponerat) et
 Pium diletet et
 Redio et bellu inuoluta
 pium in longu bona sunt
 Res amica respicietur
 No om pium est
 pium vero respicietur

Index in Coph

Petia omnia grandibus
 Amicos mutuant
 fugitum no respicietur
 In inter vinctu
 de quo queri infernat
 Pium tui et
 Redio et bellu vinctu in pa
 cem et vinctu
 Pium et pium fugitum nec te diletet
 hoc pium et res amica respicietur
 Pium fortia bona est
 pium pium est

Index v Daad

Amores vos sint
fugitq; no rediit
Ceterisla finctus
Dequo quide languet
Somni lo^mek
Seduo et bellu ardet
et post vultu in pace
An im diligit te bono
corde
finit no at manifesta
nor res
Sang at mcepe
pump en laboe dicit
Amato at mediet
Era ampta at mfinet
brosa

Index vi Salap

fugitq; redit
Ceterisla no at vultu
des q; vinit a i pro
vinct
Som^m et vile
Seduo pro finis est
An im diliget te
no bono corde
finit redit
Sang exultat
pump pro est
Amato lo mtra^mad
Empia no eppentat
Amores no se stabiles

Index vii Rastmon

In late phinches et instat fia
co finat
Dequo quide mfinat vna crudet
Somni lo^mek
Seduo et bellu augmta dicit
An im diligit te corde
fias
Res amissa no refitue
Sang est et fortis
pump pressura ptingit
Amato no e mitalis
Era at stabiles qua omisa
Amores vos et boni fin
fugitq; no rediit
10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Index viii Smai

Dequo quide vinit sang
Somni mltid mbitabile
Seduo et bellu bono fine ter
mabitur
Seduo diligit te a m
finit patet
Sang vinct vinct
pump a panna rediit
Amato no lo bono finet
Era ampta at bona
Amores se mendaces
fugitq; rediit
In late melior habens

Index ix. Zechu

Bonum ad imitationem imitatur
 Reduct et bellu gna e qm
 incipit
 Insurgentes e te vincte
 Amisi rei n^a est p^a a mal^a
 Redde simtas cito
 pmpas et onerosa
 Amato est dona
 Intra empia no prope
 valuit
 Andree vel se ac fecit in
 domo
 fugit et redit
 Intra vincte bene
 De quo quos vinct in

Index x. Astarot

Reduct et bellu i p^a ter
 madit
 Dns tua t^a p^a p^a et
 a p^a mte habebis
 fueri et aqua maffidat
 v^a p^a
 Amato morbi mutatu
 pmp i zom^a vinct
 Amato nec h^a na mala
 h^a dnter quia t^a d^a
 p^a d^a
 Andree mutatu
 fugit no redit
 Amato in g^a n^a
 ho de quo quos in vinct
 Bonum g^a e v^a

Index xi. Euan

Intra t^a p^a t^a
 Amisi e p^a p^a recuperat
 Intra g^a d^a et sing^a est
 pmp facile dnter
 Ne miteris a loco
 h^a dnter quia omnia vinct
 quod m^a
 Amato v^a sunt
 fugit et redit
 Euan ad vincte t^a dnter
 ho de quo quos pmp e a h^a
 Intra
 De p^a q^a vincta dnter
 sunt est
 Bellu no dnter et q^a m^a
 p^a vinct

Index xii. Ores

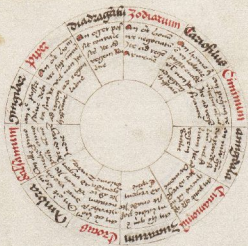
Red amisi p^a recuperat
 Reduct
 Amato est in feno
 pmp p^a no est in m^a
 h^a dnter dnter
 De loco no m^a q^a h^a e
 v^a
 h^a dnter m^a t^a
 Andree v^a sunt
 fugit et redit
 Si v^a m^a dnter dnter
 De quo quos i l^a est
 G^a fide no dnter
 G^a dnter et bello est fimo
 et dnter p^a
 Euan amato vel p^a
 p^a



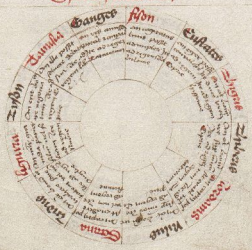
de	dz	do	de	de	dz	do	de
ceus bestia	abaci fium?	crocus spenes	dama bestia	papy flos	hermo mons	vult ans	ysora herba
Castal luc la pis	apni herba	lira bestia	uoria ans	cordas fium?	arda ans	whaluc mons	badus cintus
zinnor mox bestia	abimip um hira	visus ans	clafat bestia	edana mons	znerat pud	aron cintus	legura fium?
filomedi ans	leogda bestia	myllo um hira	olm flos	felco ans	marayal mons	laetura herba	vinde cintus
abreca mox herba	hins fium?	leo leo fium	opida herba	ladoma cintus	marayal lupus	allecton aza om tas	argda um p?
panthoi bestia	vinula flos	abno ans	volpe bestia	impa flos her la	romer cintus	botra flos	paico cintus
agula ans	modera bestia	bealusa herba	pellera mox ans	populo cintus	gruiflo pud	anthochu cintus	fema ans
ambro sta hira	piper pud	zigno bestia	barba mox her la	scama fium?	vara cintus	lunni spenes	lappi mons
camol la flos	came mox fium	indus fium?	icampi mox ans	coloma cintus	betura herba	fupar ans	latius flos

Spera specierum

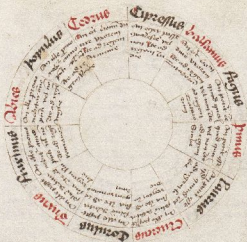
L E 1529



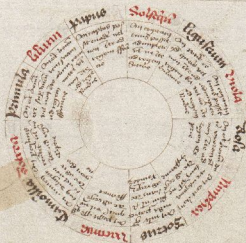
Spera finnozum



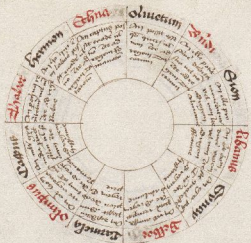
Sphaera Arborum



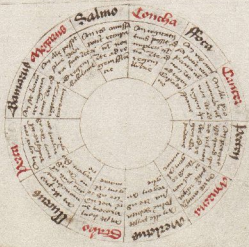
Sphaera Florum



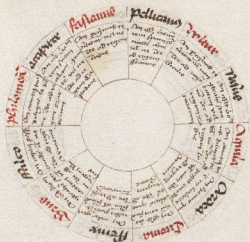
Sphaera Montium



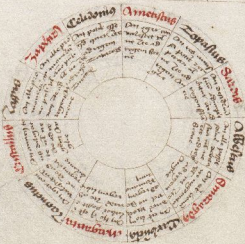
Sphaera piscium



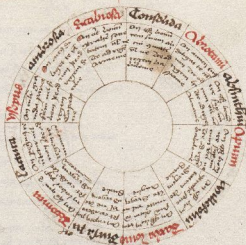
Spera Annuum



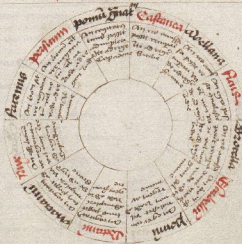
Spera lapidum



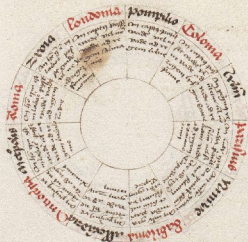
Spera Serbarum



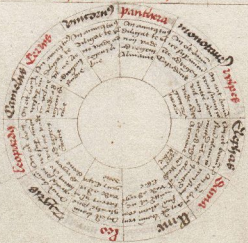
Spera Fructuum



Spera Civitatum



Spera bestiarum



Rex Turcorum

Quod queris evenit tibi	1
Bene solvet si ipse voluerit	2
Promovebit te quia bene meruit	3
Caveas tibi quia fraudulentus est	2
Revertatur tuis et sine dubio	7
Vxorem fugit quia non est tibi utilis	6
Filiū pariet mulier ista	4
Carcere strato eruet captus iste	8
Bene evades labores tuos	9

Rex Hyspane

Vxorē ducere modo non est	1
Infirmus est valde in bene convalescet	2
Solvet bene quia potius est valde	3
Nondū meruit promovei	2
Verus est nec in mariis retrado tibi deflacet	7
Vnde negotiandū et prodeat tibi	6
Bene evadet de hoc labore	4
Filiū pariet que fiet meretrix	8
Captus iste cum pecunia redimetur	9

Rex Indie

Eget iste bene convalescet	1
Non cas modo negotiandū quia multū est	2
Eget iste sine dubio morietur	3
Solvet bene debita sua sed tarde	2

promouebitur quia dignus est	7
In labore dñi eris tamen erudus	6
Exde a quia bonus est et reus	4
Non querat amplius quia amissa est	8
Peregrin' cito isto redibit	9

Rex Anglie

Dea bene ista mouebit	1
Bonus est et fidelis iudex	2
Est negotiorum securus	3
Languet deinde moratur	2
Non soluet quia nō hñ unde	7
Nondum meruit promoueri	6
Nondum recipiatur facere	4
Nale res tuas admittit equum	8
Prode te alium et domū consequens	9

Rex Scocie

Exiguitas tuis cito adimplebitur	1
Non tendas lras tuas aliam	2
Peregrin' isto in via moratur	3
Non comendat licet sit maliciosus	2
Exer iste contulisset in mediana	7
Soluit bene debita sua	6
Imouebitur sed non in istis diebus	4
Suspectus nūc a societate bonū est	8

Amicus iste verus

9

Rex Armenie

Vade negotiari quia bene habetis

1

Custodie modum et bene evades

2

Senex tuus comenda

3

Capitulum iste bene evadet

4

Fuge uxorem quia non est tibi utilis

5

Una remouetur conualescet

6

Societatem fugas

7

Promouebitur quia meruit

8

Cuius quicquid evenit tibi

9

Rex Nubie

Caveas ubi quia fraudulentus est

1

In periculo corporis sui venturum

2

Pariet filium qui fiet infans

3

Comenda res tuas senex

4

Legatus vultis adimplere non dicit

5

Diffringas a societate et alibi domum

6

Nunquam soluet omnia que debet

7

Quid aggrauabitur tamquam conualescet

8

Promouebitur sed non adhuc

9

Rex Cyrie

Non timeas illum quia te amice

1

Filium pariet unde domum

2

Tene evadet de isto labore	3
Canais dicit vocem	2
Vincet inuicem tuum	4
Militia paratur tamen evadet	6
Moritur ex ista ex hac infirmitate	4
Quod quis habebis	8
Vade negotium scire	9

Rex Babilone

Infirma pacem conturbare	1
Non te despecto ego canitibus	2
Cogitatio tua vix adimplebitur	3
Non militum pacis et evades	2
Comanda scire ea que tua sunt	7
De ista dicit inuicem	6
Quod quis habebis sed inuicem moritur	4
Salutem bene quia parum est	8
Ex ista condolebit	9

Rex Iude

Deo mas scire comite	1
Noli te alium apparere	2
De amice ego scio quid quis	3
Cogitatio tua vix adimplebitur	2
Labores suos bene evades	7
Quod quis habere non habebis	6

Captus iste bene evadet	1
Emendat est quia frondulens est	8
Non soluet totaliter ea que debet	9

Rex Aanae

Nunquam evadet captus iste	1
Cogitatio tua bene adimplebitur	2
Dne cito uxorem accut tibi volas	3
Dne invenietur res ista	8
Difficiliter habebis ipse quod tu queas	7
Infirmitas tibi vore sed non timcas	6
Tua comenda et suscipe aliena	4
Christi pacem et bene evadet	8
Non adimplebitur hoc quod desideras	9

Rex Zazarorum

Nondum evades labores meos	1
Evadet captus iste sed tarde	2
Assidua te alieni secure	3
Quid quicquid eximet tibi in brevi	8
Res ista nunquam invenietur	7
Tua non comendas alieni	6
Vade negotiandi et incubens	4
Quid queas non erit tibi	8
Tancas tibi ab uxore	9

Rex Sicilie

Rediret cito cum mundo	1
Nunquam remanebit res ista	2
Quid queas habebis si non adhuc	3
Noli te assidue alieni	8
Alia pariet mlti ista que fieri morali	7

Nisiq̃ exidet nisi fructu carit	6
Noli cogitare amplē q̃mā nō implēbis	4
Blando sermone te decipiet	8
Noli cū timere q̃mā te timet	9

Rex Capadocae

Nullū pariet qui fiet monachus	1
Cenod quies non habebis	2
Non temperabitur fastore	3
Nullū pariet sine domino	8
Aspice te alium sentit	7
Cogitatus tuus nō est apertus	6
Amicus supercilios	5
Nullū q̃ modo ut negotiorum	8
Comenda res tuas alium sentit	9

Rex Almaniae

Nondū promouebitur q̃mā nō meruit	1
Noli ducis uxorem	2
Vade sentit super inuicem	3
Ute negotiorum modo domū q̃	2
Quadet cito non timet	7
Non te diligit caueas tibi	6
Pegimus iste mīq̃m solatur	4
Uxorem fuge tantūq̃ inimicū	8
Non quies amplius q̃mā amissa q̃	9

Rex Romanorum

Soluet bene q̃mā bene ducet q̃	1
Non promouebitur q̃ parum facit	2
Capitū istū libenter et hoc cito	3
Veniet mīq̃m sine periculo	8

Seduo et doliu' causa et p' route et p'ia
 Somnu' e' vide ubi et amicus omis
 In lute meliorandis
 Homo de q' quic' infid' via cauz
 Fugies redibit
 Amores mutabuntur

Hedens quid' emisti vide qd' de p'ia
 De loco ne mites q'z no' e' t' vide

Chores ¶

In tra qd' v' p'ia
 Sed v' de m'itua bene p'ia
 Infir' vinct et dies q'z modicis
 Nec fuerit nec v' amissa rediuntur
 Ana tui diligat te dono corde
 Seduo p' p'ia est
 Somnu' homi' est
 In tansa vinct bone
 Sequo quere vinct sumis
 Fugies non redibit
 Amores v' p'ia
 Hedens augenda' in ma' via

Sufun ¶

Infir' am' m'itua vinct
 Via de qua q' longa p' p'ia boni
 Intra et in om' f'ia
 Infir' am' vinct
 Fugies no' et manifestu' nec v'p
 Anna tui diligat te no' dono corde
 Seduo augenda' vinct

Somnu' m'itua vinctabile
 Vinctis m'itua vincta
 Homo de quo q'z m'itua e' t' p'ia
 Fugies efficitur redondo
 Amores v' p'ia

Bruslin omis

Infir' hedens p' maior p' p'ia
 Infir' am' e' m'itua
 Si v' p'ia p'ia hedens
 Intra et de bono et de m'itua
 Infir' vinct et p'ia
 Fugies redibit

¶ Anna tui diligat te f'io corde
 Seduo bono sine m'itua
 Somnu' ad m'itua rediunt
 Ho' de q' quic' bene vinct
 Causa ad m'itua tua d'ia
 Fugies redibit

Exer omis

Infir' m'itua m'itua
 Fugies f'ia hedens i' m'itua e' t'
 Infir' am' e' m'itua d'ia
 In tra no' hedens p'ia
 Intra p'ia e' t'
 Infir' am' e' p'ia d'ia
 Nec amissa non rediuntur
 Somnu' diligat te
 Seduo q'z illa q' m'itua
 Somnu' grave e' m'itua

Homo de quo quis p[ro]p[ri]e d[icitur] et h[ab]et
Si r[ati]o ingredas obediens

Ternagan

ff[ra]n[ci]s qu[ia] p[ro]p[ri]e ad d[omi]n[u]m d[omi]n[u]m

ins[er]i[pt]i[on]e g[ra]m[ma]t[ica] et v[er]e laborantur

ff[ra]n[ci]s tui m[er]ito

ff[ra]n[ci]s am[ic]i p[ro]p[ri]e d[omi]n[u]m d[omi]n[u]m

Via longa sed bona

In m[er]ito laborantur

Infantes vident

ff[ra]n[ci]s p[ro]p[ri]e

Infantes m[er]ito vident

Odore et d[omi]n[u]m in pace timabunt

De p[ro]p[ri]e q[uod] d[omi]n[u]m d[omi]n[u]m f[ra]n[ci]s d[omi]n[u]m

Ull[us] de quo quis in longinqua via d[omi]n[u]m

Arxi II

De amore q[ui]e h[ab]et g[ra]m[ma]t[ica] erudit

In hac m[er]ito no[n] h[ab]et p[ro]p[ri]e

Infantes m[er]ito

ff[ra]n[ci]s no[n] h[ab]et

ff[ra]n[ci]s am[ic]i d[omi]n[u]m

Draxi d[omi]n[u]m e[st] no[n] in m[er]ito d[omi]n[u]m

Boni d[omi]n[u]m d[omi]n[u]m d[omi]n[u]m d[omi]n[u]m d[omi]n[u]m

Infantes m[er]ito e[st] no[n] vident

Amis[us] r[ati]o n[on] e[st] p[ro]p[ri]e a m[er]ito

Od[or] am[ic]i tui p[ro]p[ri]e p[ro]p[ri]e in h[ab]et

Od[or] no[n] d[omi]n[u]m e[st] m[er]ito vident

Boni fides no[n] h[ab]et

Arxi

Via p[ro]p[ri]e ad d[omi]n[u]m

Amis[us] q[ui]e h[ab]et no[n] d[omi]n[u]m

ff[ra]n[ci]s m[er]ito laborantur

Ins[er]i[pt]i[on]e g[ra]m[ma]t[ica] et v[er]e

ff[ra]n[ci]s h[ab]et et f[ra]n[ci]s

ff[ra]n[ci]s am[ic]i d[omi]n[u]m d[omi]n[u]m

Via e[st] longa et m[er]ito

ff[ra]n[ci]s d[omi]n[u]m d[omi]n[u]m d[omi]n[u]m

Ins[er]i[pt]i[on]e vident et d[omi]n[u]m d[omi]n[u]m

ff[ra]n[ci]s d[omi]n[u]m m[er]ito d[omi]n[u]m

Ull[us] tui p[ro]p[ri]e d[omi]n[u]m

De d[omi]n[u]m e[st] f[ra]n[ci]s d[omi]n[u]m p[ro]p[ri]e

Thous

De d[omi]n[u]m d[omi]n[u]m p[ro]p[ri]e

Via non p[ro]p[ri]e

ff[ra]n[ci]s m[er]ito erudit

Ins[er]i[pt]i[on]e m[er]ito d[omi]n[u]m erudit

ff[ra]n[ci]s qu[ia] qu[ia] h[ab]et ad d[omi]n[u]m et

ff[ra]n[ci]s am[ic]i d[omi]n[u]m

ff[ra]n[ci]s et f[ra]n[ci]s h[ab]et

In via laborantur et p[ro]p[ri]e h[ab]et

ff[ra]n[ci]s d[omi]n[u]m d[omi]n[u]m

Ins[er]i[pt]i[on]e p[ro]p[ri]e q[ui]e et d[omi]n[u]m

Amis[us] d[omi]n[u]m p[ro]p[ri]e d[omi]n[u]m

Ull[us] d[omi]n[u]m p[ro]p[ri]e

Salap

In q[ui]a amore mag[is] h[ab]et p[ro]p[ri]e

De d[omi]n[u]m p[ro]p[ri]e

Via r[ati]o e[st] et d[omi]n[u]m

Timor in domo deane
 Quia ista sua non placeat
 Insipidus gaudet sed excedit
 filios habebit dimitte
 Comodum am exat vult

Via grama est
 Intra tunc deiet inqete et pace

Infans vinct
 Res amissa per deperit resitue

Orden 

Beata te ab initio tuo
 Deinde ab omnia huius fraudulosa
 Dicitur ei labor pfectus
 Hanc milion ne concus
 Dequo timet bene exonit

N infans non erit

filii tui venient in te
 Amicis am pmo de
 Via est huius labora

Infans pmo dicit pfectus

Intra immutat

Beatus pmo pmo

Talia 

In bono mudo magis

Amis tunc dicitur

Amicis huius domo dicitur

In gno regis pfectus

Via vix pfectus

T De timore non dicitur

Nuptias facit domo est

Infirmi) convalescit

filii tui habent pntes, inq te

Amicis am immutat

Via prospera ex te

Amicis immutat

Espera 

Debiti pfectus

In fine dicitur pfectus

Immune sine est

Amicis dolosus est istius amor

longe fuit a regibus

E Via cum labore finit

Se timore non cura

Nuptias non congruit

Infirmi) Via sanatur

Non habebit infantia

Amicis am bonus est

In via laboribus pfectus

Sachet 

Nuptias uto redit

Debiti tunc labore regit

Amicis de malis qm fuit

Amicis tunc immutat

De amos huius mite grandibus

S In gratia pmo pfectus

Via ratiocinatur

Amicis no timet

Amicis qm dicitur est dicit

Infirmus non laborabit
filios sanctos et ipsi gratia te
fines? An immutabilem morales

Caap: 17

Amor bonus est valde
Nunus venit bene sed tardus
Debitum ad inuicem debet

In semo bene se habebat
Omni misericordia suorum dimittitur

B Amara facta non est amoris
Benevolentia regis instructissima
In ira desolat

Timeo non
Fletu tristem si misere dimittit
In gemitu moritur

Debitum est super te non gratia si
hoc

Lami 17

Belnon malice fecundatur

Amor de mediocritate
Nunus in gaudis redit

Concedo de plura fieri
Omne dies eius pama

I In omni quod vultis inuicem

Amor inuicem amat ipse

Regnum semper pacem
Vna est inuicem

Inuicem inuicem inuicem
Si duo vicia inuicem
Inuicem inuicem

Ataleph 17

Genus non carit

Pregnans gaudet inuicem filio

In fine dicunt suorum et pauper

Nunus redit

Debitum non dimittitur

Amor melior est

A Insurgentes in te non possunt

Inuicem amor aduicem placet

Excedo a prima et agnoscit omne

In via non facit aliquid bonum

Amor est inuicem

Debitum non dimittitur in fine

Tomis: 17

Genus bona est

Genus laborabit in prima

Pregnans filio fecundatur

In fine dicunt suorum propinquum

Nunus in reditu tardatur

I Debitum dimittit in via

Malum principium malum genus

Inuicem inuicem et inuicem inuicem

Non in sed inuicem diligunt

Genus principium inuicem propinquum

Via longa inuicem non oportet

Amor excedit

Zalem: 17

Hereditas in fine

Genus bona

Seu liberabit non peccata
filiam paries et infenda erit

Senatus iocunda erit

Nuncio parantur insidie

Seclm pphne cu parant

finis redit principio

imide imo erit

In hmo amore nlla est virtus

Brā ego laboris est

Via ad opatu hui dicit

Edw: n

In matamta proficere

hereditate adhibet

In pueris mlti lita acula

Seu liberabitur

pregnans parit filiu

Seu erit male

Nuncio cito redit

Seclm sine modesta pphne

Optis redit pphne

Recedat mntie bona erit

Amico amplexu bonu

Nullo pphne in phage

Oza: m

Oia opa tua prosperantur

Illud in mntia no deuita

hereditatem no possidet

Senatus erit bonu

Seu liberabit et pphne in pphne

propius parit pphne no gaudet

Seclm pphne bono gaudet pphne

Nuncio redit nec pphne

Seclm tua pphne

immo erit melior

imo tu te timebit

Amor hui incipit s imo pphne

Nes: ong

Cito desideris non implebit

In medio visu deficit

Invenit quic et habebit

hereditatem adhibet

Senatus et pphne

Seu parit sine immo

pregnans doloit pphne

In fine attemperat

Nuncio pphne sint insidie s exade

Seclm bene pphne

finis erit modicus

immo pphne erit

Parit: m

Capitulis redit

Cito desideris no pphne

Opus tu melius pphne

In mntia finis et pphne

In pphne hereditatem

Senatus hui incipit attemperat

Seu non redit

pregnans epiphane parit

In fine dicuntur mores pinguetudine
Rurus no bene suavit in via
De debito largiditine
ffine optimis est

Notis: m

Sanguis in corpore
Capitulum uti
Cito desiderio pfecto

In fine optimis pinguetudine
Mortuorum, tunc, cito, deinde

heditate, cito, consequitur
Dicitur huius pfecto de
Dicitur non liberatur
pignus huius pfecto

In fine profectus ad libitum
Rurus sine mora redit
Debitum pfectum ad libitum

Notis: m

Whoreas accipiet pinguetudine
Sanguis in corpore
Capitulum uti
Cito desiderio bene habebit
Opa tui omnia bona

In mentem tui amittet
In heditate tui ppendit
Dicitur bona non est
Dicitur liber no pfecto
pignus pfecto et gaudet
In fine dicuntur honores huius

Rurus tunc dicitur

Suph: f

Mortuorum bene sunt

pignus onculpa

Rurus in fine de

Capitulum uti pfecto

Cito desiderio no habebit

In fine optimis pfecto et pfecto

In fine boni et alio loco

heditate, no accipiet

ffidat pfecto pfecto

Dicitur liber de

pignus pfecto pfecto pfecto

In fine dicuntur pfecto

Suph: f

ffidat pfecto de pfecto pfecto
pignus pfecto bona de
pignus pfecto pfecto

Dicitur morbo de pfecto
Capitulum uti liberatur

Cito desiderio adimplatur

Opa bona et pfecto pfecto

Mortuorum pfecto bona de

Rurus heditate

Cito pfecto pfecto

Dicitur non liberatur

pignus pfecto pfecto

Psalm: f

Rurus pfecto pfecto

Terra empty inuasi
inuenit et ad dalmiam
pampou farina bona est
Sanguis est inuapore
Lapsum redmicit
In medio nere defleat
Opus tuu e msumum
Mertatur inuasi est
Heduate gaudens
Pomus et paces
Sermos pabur daber

Salaath p

ffugit redit
Rimores mutabunt
En empty inuasi
inuenit pessima est
pamp ad labore dices
Sanguis egrotabit
Lapsum liberaliunt
Cto desideis non inuasi
Opus medius est inuasi
Mertatur inuasi
Non hedutatis
Donatus fides

Nalmon m

Peneor inuasi
ffugit non redit
Rimores deu sunt
Se tra empty gaudens

Mertatur ad mediu
pampou ppe est
Sanguis est et fides
Lapsum erudit
Seque quous non gaudens
Opus e uole belli
Mertatur pffima et
Hereditatis gaudens

Synal: m

homo inuit de q quie et e m dui
Indico inuasi
ffugit no redit
Rimores mutabunt
Terra empty ad msumum
inuenit bona msumum
pamp pffima continget
Sanguis inuit
Lapsum erudit
Cto desideis pffima
In ope inuasi est
Inuasi est et erudit inuasi

Salm m

Somnu no est bonu
Seque quous no et pamp
in litigio non pffima
ffugit no redit
Rimores deu sunt
Empty non est pffima
Mertatur no e inuasi

per a prima reclinabunt
Reddant sanctas omnes
Capite no et reuolueris

Voluntate no adimpleret
In opo tuo non bene proficet

Alaroth H

Solum est longu
Solum est ut videli
De quo quicq honorat est
In me vinct
Fugit no redit

¶ Remores no sue feruor
Tua ad feruor qm omni
Mutatio no ly bonos successu
Pompas et onera
Sanctas modo mueretur
Capit ambigunt
Labor place qd desideras

Eum. x.

Amia in diligent te
Seculo et bellu pascuntur

Solum dubitabile est

De quo quicq infirma

Controuersia amant

¶ Fugit redire

Remores boni sunt

Tua amia est bona

Mutatio est bona

pomp remedii vnde

In fine gaudebis et longu eris
Capite bene coadq

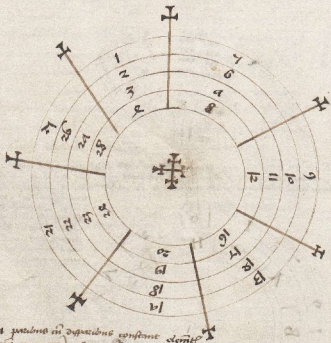
Oreb. x.

futu non restituit
Ne confidas amias tuis
Seculo et bellu angustabunt
Solum tuis est

De quo quicq languet
Controuersia no est velle

¶ Fugit non redit
Remores sunt mendaces
In tra amia non propalant
Mutatio nec bona nec mala
pomp finale dicitur
Sanctas est infimo

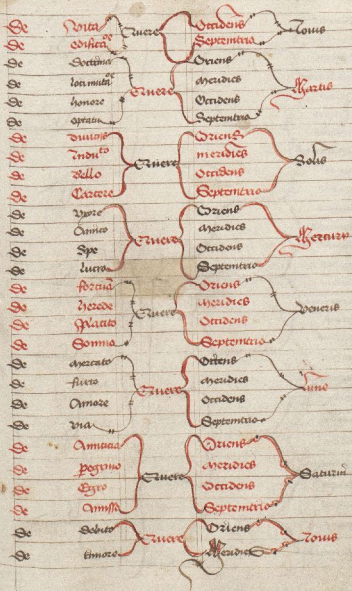
Explet tractat angel
Albedaa vultu



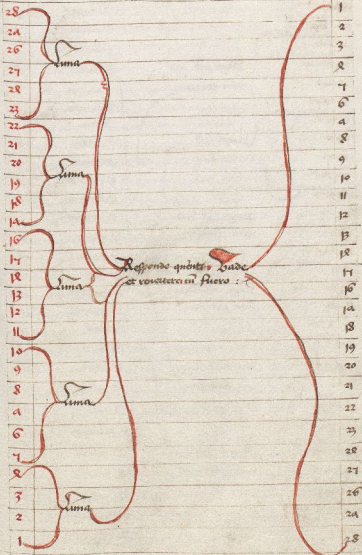
Si patiens in digestionis consistit
 non ut propinquit per omnia accipiat
 temperatam et paratam si potest
 Hoc ubi signa dabitur defendit qd supra







Oriens	Saturn	Civere	1	Jovian
Meridies			2	
Occidens			3	
Septentrio			4	
Oriens	Jovis	Civere	5	Jovian
Meridies			6	
Occidens			7	
Septentrio			8	
Oriens	Mars	Civere	9	Jovian
Meridies			10	
Occidens			11	
Septentrio			12	
Oriens	Solis	Civere	13	Jovian
Meridies			14	
Occidens			15	
Septentrio			16	
Oriens	Mercur	Civere	17	Jovian
Meridies			18	
Occidens			19	
Septentrio			20	
Oriens	Veneris	Civere	21	Jovian
Meridies			22	
Occidens			23	
Septentrio			24	
Oriens	Lune	Civere	25	Jovian
Meridies			26	
Occidens			27	
Septentrio			28	



28			Almazac	1
24	Anna		Anatolia	2
26			Albatham	3
27		Purge ad Indi	Aloma	4
28		tem factorum	Adonina	7
23	Anna		Alimpha	6
22			Aetha	4
21		Purge ad Indi	Pericam	8
20		tem factorum	Amathas	9
19	Anna		Albucum	10
18			Alcorante	12
14		Purge ad Indi	Alfa	13
16		tem factorum	Albana	18
17	Anna		Alfione	17
18			Aligapha	16
12		Purge ad Indi	Algenone	14
12		tem factorum	Aloni	18
11	Anna		Albaia	19
10			Alerna	20
9		Purge ad Indi	Anatiam	21
8		tem factorum	Alonde	22
4	Anna		Cathacoe	23
6			Cadanda	28
7		Purge ad Indi	Cadon	27
2		tem factorum	Cadalu	26
3	Anna		Agapha	24
2			Algeligianam	28

- 28 **H**oc mimentu dicitur tempore longo
24 et tibi in magno fecit victoria damno
26 Hoc de caris venit qd non ille
21 Si nupti uxorem paruit ac meliorem
22 Intm qd tuis te ledat vult mimentu
23 In spe non parat venient tibi que cito speras
22 Incedi no tibi n' non tibi damna nocent
21 Nescis fortunam tibi dantem gratia futuram
20 Incedon habet tuo de sanguine gratiam
19 In planto vinces te contra multos habebis
18 Somnia vasa tibi nescis damissima fieri
14 Tu qd mercato inani no tenes in isto
16 Non sit furtu amplius inuicem istud
14 Hinc amare sine nam est vicia tibi
12 Oculis vades deus et custodia tibi
13 De amari fingit p' aliu diligit illa
12 Sic pergitur Inuicet et tempore multo Inuicet
11 Hic erit dicit p' tempore longo manebit
10 Quod amissa reddetur prospere tibi
9 Debita reddatur nam deus adimat illum
8 Venit p'ior tuis tuis indignatio grandis
4 Propter via tibi labor et in fine futuro
6 Tristat finituras victisq' venter et vincter
7 Gratis et immensa tibi detur sacenta domi
2 Solle gradum prope nam prospera prope habere
3 Humilia tibi nulla nec honor gloria datur
2 Cuius sint optatu tibi dabitur cito gratum
1 Diuitias quous quas tibi feta negabunt

- 28 **T**unc dabunt hostes et gloria multa reuinciet
 24 Describitur captus et fugit de carcere capiens
 26 De munda dicitur quod si duas decorem
 27 Si domus mea in meum in meum tunc
 28 Cum pueri munda dabitur a domo tunc
 23 Perdere plus gratum debet et sunt damna
 22 Totum quod optus forma dona donabit
 21 Hec est tunc munda qui patet habitationem
 20 Hec tunc plures munda tamos habebitis
 19 Commendat videri quod est in pueris tunc
 18 Hec foris si facit inuicem non tunc facit
 14 Et fimbria latet que talia sunt pueri
 16 Hec est laudandus et carnis amicus habendus
 17 Sedens in via tunc veniet et mala damna
 18 Hec non munda datur vultus fore magna pueri
 13 Longue pueris et nescit tunc veniet
 12 Hec tunc pueri pueri tunc pueri
 11 Hec pueri manebit pueri pueri
 10 Perditur quod munda nec debet ideo soluit
 9 Esto pueris omnis timor quod pueris
 8 Ante pueri tunc nam mors adesse pueri
 4 Hec tunc pueri te finem non dicit cap pueri
 6 Hec tunc pueri certe valebit
 7 Hec tunc pueri si non dicit pueri
 2 Hec et honores tunc dicit ad
 3 Hec non optantur
 2 Hec tunc dicit dicit dicit
 1 Hec tunc pueri tunc non dicit pueri

- 25 **O**mnes et fructus reddat que in causa et capitis
 24 Omne ista quid non causa mandavit dedit
 26 Amicos multos habes et plures amicos
 27 Cuius speras causa differat per omnia facta
 28 Ob res inventas was tibi nosces paratas
 29 Scire sub nosse fortune dona aperta
 22 Heredes dandi tibi credito voluntarium
 21 Propter instantis adisiam singulis
 20 Crapula somnus fuit et ere dolo vana
 19 Huc ac mercata dabit hoc satis voluntati
 18 Est fuit extraneis in futo longius ibit
 17 Hic tuis amicus ait tibi tempore gratius
 16 Deceat tui propina via tuta q mandavit
 15 Vult te deperire et te no diligit illi
 14 Paucere profecto no dabitur uti rancid
 13 Hic tuis infirmis sic parvo tempore sumis
 12 Tui dico certe reddent amissio tua
 11 Pauper eis tuis manes in debito semper
 10 Tutela tibi datur no memere necem
 9 Dives p domo longe et moris operta
 8 Edifica place hic est mansio tua
 7 Hec tibi doctrina fuit mentis medicina
 6 Nunc contra morum male in ind quereb honoram
 5 Dives e tibi imitator facta per amicos
 4 Cuius optas sperat festinat insape bone
 3 Sunt tibi domus et dabitur tibi semper
 2 Doctus multorum dabit tunc omni propinorum
 1 Hoc si quis facit q non putatio fiat

- 25 **V**ocem vere perfectam futa dedere
 24 Tu pede conuolens muros et mule tenetis
 26 **V**ot iter sperand non tradidit vale finem
 27 perdes in proximo non est perditio grandis
 28 Ruris forma per sciam per tibi linam
 23 heredes natam pro nato esse creatam
 22 long honor et meris perfectis tibi dabitur
 21 Somma tunc certe tibi non erant apte
 20 Enas vel vendis quia profuit omnia tibi
 19 Tu nec latronem reges nec perditionem
 18 Tunc que huius amicum nam tua scia quiescit
 17 hoc iter est ratum et multum ducit ad dñm
 16 Certe cum amas ardentius deliquit illa
 14 Atque non loquitur meolumis et peregrinis
 13 Eger laugrebit sed fines motus habebit
 12 Tunc tunc potitur tibi multum respiciam
 11 Quis de debito sed piam moralibus expert
 10 Nil inimici vere potest tibi nulla nocere
 9 De diuina vita gravis peccare coart
 8 Nec tibi nec tibi hic consens p futuro
 7 Repos doctrinae si quis sapere coram
 6 Tunc sine capis prodegit multum fuit
 5 Non horor iste datur sed magna vitia sequatur
 4 Tunc pars absque mora tibi datur vel meliora
 3 Britia donatur pro desolatis nec imitatur
 2 Tu tibi omnes regnas no voluisti
 1 Tu non bella facis que dantur sedam pias
 1 Qui fugiat capis cum potentia sit q capius

- 28 **C**onsumendo nimis. patiens ad hoste nimis
 24 Vene quod speras nec est mora diutina
 26 Intra tui venit. in proximo vel postremo
 27 Premam formam. premam tui crede datum
 28 heredem quicquid sed infamia paratur
 23 Non mares placui nec dictus vede redibis
 22 Omnia vasa tui sunt in proximo veni
 21 Preus in vendis hoc dice cum emas
 20 Futura reddam sed fur no inveniam
 19 Non ubi nungam. quia solus amaris habeam
 18 Statim ratiocinis nec licet longius ire
 17 Felix es mltu. qm tali deas amica
 16 Grandia loca tuis. et grandia sunt pectus
 15 Ad primum rediit inflexu ipse saltem
 14 Hoc amissa putas nec tua querere tuis
 13 Et debuit grande. pectus non videret illud
 12 Penas quoniam. si te inflexa saltem
 11 Plus qm in repulis in vicia pinge tunc
 10 Antequam finis. plectat opera tua
 9 Omnes pectus. negatque finem domi
 8 In se laborabis si te mittere pectus
 4 honor et laudes pectus tui sunt dabitur
 6 Optatum tui trades nec est tpe locum
 5 Necesse tunc omnes. at laboros
 2 Vestibus hinc placid non capias qd bellu
 3 Bellu faciens est inflexa habundans
 2 Morantur in carce nec est amplexu ille
 1 Hanc duc videri de cista videri qd pndia

- 28  claudere pro teo pro tua bona tibi parandi
- 24 Non licet sed damnum terribit dicit crede
- 26 Regia domi pro te et sic fortuna valebat
- 24 Multos heredes habebis sed male erodas
- 22 Inducam dona sic suo munere vinceas
- 23 Ad gaudium spectat somnia quicquid videtur
- 22 Commendat agere perdes hoc patet uti superba
- 21 Sidera dant tibi finem finemque regnum
- 20 Amici boni non repere siders nescio
- 19 Hyntat possitens eis si tunc iter gradieris
- 18 Magna vima datur miter si tunc amatur
- 17 Patere profectum grandia quod licet tenebis
- 16 Hic tunc egrotus est dicit pro te quod morietur
- 17 Tunc tunc dicitur tibi peritura reseruitur
- 18 Debetis si eis sic debitor et morietur
- 17 Cessat prior tunc quia te non omnia videri
- 16 Est bona vita tibi qua ad prope datur
- 15 Opibus tunc supra custodia datur
- 14 Desine doctum nam prope inde vnam
- 9 Omnia tibi mala si te mutabit miter
- 8 Prope maioris te diligit et seniores
- 7 Est hoc optum tibi mi prope vocat
- 6 Omnes miter eis si eis na ipse finem
- 7 Summa quanta tibi datur velle finem
- 8 Prope flet miter velle contraria flet
- 7 Captivus flet donec parati donat
- 2 Non tibi proficit tunc que tunc tibi flet
- 1 Vera tibi dico flet flet minus

- 25 **D**E hero quereb coras iam mandans illud
 24 **N**unc ubi fortuna finet per omnia dona
 26 **H**eres nascitur qm gloria patris herit
 27 **S**ufficit hoc plantu qmdu sit asen inuauit
 28 **T**uscu trapieta dies veniet hoc somnu tibi
 29 **H**ic p mercede decipit panta inuauit
 22 **T**hede tua lence furtu et minet adire
 21 **T**urbosum pene si facit volu amom
 20 **T**heda qua pangs venet panta ubi
 19 **V**ile tua portat p te no vult amare
 18 **P**aulit peximus pcent infocemia motu
 17 **R**on emfuro datur eger p morientis
 16 **A**thmleat asen poli tu pcedit quere nodu
 15 **P**pdnet ang nam debita grandia no sunt
 14 **T**u mchudo timet p non ledentia vides
 13 **E**st tua vita gromu no mfinet repub
 12 **T**unc me conficet hic pmdnt opima dicit
 11 **S**i dms manet sapientior ordine fice
 10 **N**unc mta lotu prodest mltat mltu
 9 **H**onor apthopons tibi laud et gloria datur
 8 **S**ptata tua tibi dantur tempore duri
 7 **I**nnuas gratas capias tibi fore patre
 6 **V**elut facta dona p alim cecit illa
 5 **G**angrion effundit pnt victoria datur
 4 **E**xit captinus decipit non eut
 3 **D**efine pteat nam qd mltu tibi
 2 **I**nfidias canos hostis quas tu dene negas
 1 **I**n vana pteas certe quere fides

- 25 **A**rrizum ecce peritiam nosse apce
- 24 **H**ic tunc natus est opima mlti locutus
- 26 **G**randia damna feras planni si tu no querat
- 27 **C**oncedi gram somnia noto vana putat
- 28 **H**oc i mereto fuit damna putat
- 23 **S**i mo queratui tua fuita repenatui
- 22 **H**abet ammi fidelem ab benegmi
- 21 **T**u castum hodie melius tibi fide putat
- 20 **P**roter cam opine te solum dilige illa
- 19 **P**roter videtur q domet hic regimine
- 18 **A**mmi laugnet B abegro tufa vocat
- 14 **T**empe no subito van potum no re habebis
- 16 **A**mmi tence debet et labor in exu gaudet
- 11 **N**on multu immo sup isto negocio de
- 18 **L**ora ubi longa et progra pma fuita
- 13 **H**oc opus e gratu magno labore q putat
- 12 **D**e dei elenno dabitur fientu ubi
- 11 **S**icut statio melior nam sit imitatio pater
- 10 **H**onorem dari tibi erudit pma nomia
- 9 **N**o dedit magnu tuu tencis opatu
- 8 **N**on dmet eis sed pumper omibus hore
- 7 **N**o fient foci qui videtur mome ista
- 6 **H**ostes affugit et pua no mo fuit
- 5 **N**on pt redom quia tunc mome habet
- 4 **H**anc fuge confon fere q m corde domet
- 3 **N**e som fient hostes te forte gravat
- 2 **D**efine pue quia non est totu tibi
- 1 **A**mmi tui fodera promittit quo ninq aff

- 28 **H**ic hic tunc venit pro te mala
 27 **H**ic placito tunc hinc per te subintrat
 26 **S**omnia videri pro te mala et omnia
 25 **E**mpno sit iusta sed no mercedem multa
 24 **E**re hinc quare qd no repere vultis
 23 **A**mat ad hinc et odit similes illa
 22 **E**re no autem ubi propece eone finit
 21 **D**iligit te pmo te pdece dicit ad hinc
 20 **S**tans ppepando rediens iam dices emendo
 19 **E**ger dicitur iam mte qd no morietur
 18 **P**ecunia dicitur hinc mte qd emimur
 17 **E**re de debito facit ubi hinc
 16 **E**re tunc pperat et ita signa nuntiat
 15 **E**re tua dicitur hinc mte qd emimur
 14 **E**re hinc tua est et deca
 13 **P**er hinc quare venit per omnia ubi
 12 **E**re nec te mte confitit hinc morietur
 11 **R**ecedit honorati modestia te qd hinc
 10 **E**re tua hinc contra mte tua fca testat
 9 **E**re tunc dicitur deca hinc qd hinc
 8 **V**estis hinc bona sub fidee facta hinc
 7 **P**ecunia dicitur hinc pro p maiorat paronem
 6 **E**re tunc mte mte hinc qd hinc
 5 **E**re digna dicitur hinc si dicit modo suscipiam
 4 **E**re tunc mte mte hinc qd hinc
 3 **E**re tunc mte mte hinc qd hinc
 2 **E**re tunc mte mte hinc qd hinc
 1 **E**re tunc mte mte hinc qd hinc

- 28 **P**rima qm̄ climas dicitur p̄lato file
 24 **S**omnia vidisti quia sūt mala cur dimissi
 26 **T**uū moram veniet tibi multiplicatum
 2 **P**ropterea si quis fuit tibi noster dicitur
 22 **S**ideri videtur qd talis amicus habetur
 22 **S**ignū ceteri vī edm̄ signat apte
 22 **N**on est amanda nam fletu diligit illa
 21 **M**anet p̄p̄m̄ a laugine tempore dicitur
 20 **L**augine est ut signat in omni dicitur
 19 **E**mm̄, flet habenda perditio tua
 18 **D**ebitor p̄cipio fuisse nāq; videtur
 14 **H**oc sponso videtur ne timere esto scilicet
 16 **S**emper mortem time sit vita progreu tua
 14 **S**ine plantis noli sūt edificare
 12 **T**ibi doctrina datur et honor multiplicatur
 13 **T**e nūc m̄terdis si vis p̄p̄m̄ uti sūm̄
 12 **H**onor tibi nullus nec vīla potestas datur
 11 **R**imis optanda fugis optata suscipe tua
 10 **N**on p̄p̄m̄ dicitur qm̄ nō p̄p̄m̄ illas
 9 **P**ro indus hanc videtur gratias om̄ibus exte
 8 **I**nfirmitas bellantes quia sūt dicitur dantes
 4 **M**ortem in m̄d non est am̄m̄ inde
 6 **P**rima m̄d est si dicitur fuit
 7 **S**ubdole hie hostis videtur fere p̄p̄m̄ noscitur
 2 **S**pirita p̄p̄m̄ p̄p̄m̄ qm̄ regit p̄p̄m̄
 3 **P**rimo dantur lura cetera si qua p̄p̄m̄
 2 **P**rimo semp mala p̄p̄m̄ dantur cetera p̄p̄m̄
 1 **H**ec laudat tibi sit in laugine natus

- 25 **S**omnia dona tibi nosces damissima scindi
 24 In amro hanc quē et gemas eū sūde
 26 fūm reddam si nō tū latro degetur
 27 Veniū apudū quā amas in pectore potat
 28 Ante nō nō f. rēuēns inde redit
 23 hoc mō cedatur si nō est nullus amatur
 22 Tūa pēpēlatū veniet tūa tempore dūon
 21 Exce vlt fōram sibi nūm tolle fōram
 20 hoc si cogitur tū reddam tūa pēuam
 19 hoc pōt vlt qmā nō dū mū tenere
 18 Tu mō nō amas Albrucā te q. defendet
 14 Vtū tūa tēte mōmū sūccēssit apte
 16 Spectaculū pōt dūit cōfāctio tūi
 17 Dētemam qnēre qmā pōt hanc retine
 18 Amica fēre pōt hōr si cō fide mōt
 13 Mala cōmūis tūi mōmū dūit hōm
 12 Rēm qmādem opitū dūit pōt tempore tūi
 11 Cōmūis opitū tūi nō hoc ipō pōt
 10 Dētemam hanc dūit rōdē tēge mōmū illam
 9 Vtū si pōt nāis ē cōtraria pūgna
 8 Lātē sūnt cōpūmū qmā rēuēns
 7 Si pōt hanc mōmū fōtē fōmū
 6 hū mōmū cū qmā te sūbūtere qmā
 7 Exce mala pōt vlt a te dūa nāq. rēdē
 8 Albrucā odit te magis a tūa hanc
 3 Exce dūo rēgē fōrtima dēdere nōq
 2 hū dūo dūat pōt hū mōmū pōt
 1 Ante tūi pōt pōt rēgē mōmū

- 25 **I** find mercedem tua crede per aspera negata
 24 Semper furtiva latent tua minora nec tua patent
 26 Hic tibi sit catus alui pite nec sit amarus
 27 Vade scire quia sit prospera tibi parva
 28 De paruat tui hanc aduato potenter
 29 Ipse regressus no pting sed pugnans
 22 Hec sanant pbi si medicu pnt
 21 Tunc me pomin nec moneunda ferunt
 20 Logas pino si debita reodes in vincto
 19 Et tibi venturus timor et pena inextima
 18 Adh in vita longa dantur duntaxat mltis
 14 Tunc me cogens vultu placetia manet
 16 No moneo pdonez et te sapientia pmet
 17 Et sub hoc mlti pferunt mltis mltis
 18 Certa vincta datur si me honor vincta
 13 Optata prava datur indignato quod
 12 Si michi credideris tunc in pino habes
 11 Hoc potius timendum vultu dicit nec fore fidu
 10 Bone damno grande non est victoria tibi
 9 Tunc me pmet no in vno cadit
 8 Hoc tunc pmet si quis te bona tunc
 4 Tunc mltis pmet adhuc reparet
 6 Spes tua iniquilla sit et deano mltis
 7 Damna pro dono sunt pcedere pntu tibi
 2 In domo tua fortuna pmet fide
 3 Hic amantibus gaudet et honorandis
 2 In plautis dandis dantur tibi gloria gaudet
 1 Dormit fectus tibi sit fide naxte

- 25 **E**rgo ut furem ubi me ostendi meum
24 Armadori celi amicos ille donabit
26 hoc iter inopiat ne longi i omniaq; fiat
27 Deum dicit sperant salus hoc et amicit
28 Ecce pignus sua iam desuper sumit
23 Ille modis mille uacet estimadum ille
22 Eius peditu reddere prope ubi
21 Polita peditu hoc si rata indicat acti
20 Ut in no metuas metendum ne mo fiat
19 Eximie letatur quare tua intra geratur
18 Edisti plene succedunt prospera crede
14 Sicut negat super in in dicit fide
16 Concedat intra noto meo mo fide moto
14 Et ubi debet quoniam vinct dicit tenor
12 Hoc datur a super quod me optare videtur
13 Summo magnis multus finis in meo
12 Hoc admodum no vult dicit retentia
11 Pugnabit puer si tunc victoria debet
10 Exit in cetera que debet tempore longo
9 Hoc me ducatur minus hoc et honoru probatur
8 In te no debet quoniam me lede querit
7 Opera gaudia peto si trahenda
6 Rursum tunc veniet et e in proximo satis
5 Propter cuncta datur ubi vult prospera profici
4 Est tunc que natus mittere bona generat
3 Anni induit induit rati negabit
2 Bonum vult hoc post tempora flant
1 Vendas vel emas copias res y bona seras

28 **P**atris honestas ubi quiescit et probitas
 29 Satis a satis hoc sic voluntas
 26 Infans parit et te no diligit illa
 27 Crimen sine dote tandem redit q potant
 28 ffere laugnetur evadit ptea tamen
 23 Redditur amissu p pce in proximo pnta
 22 Ante te morietis qm debetis solne poss
 21 Sed go timore morantur pcepta tam
 20 Alia pnt morietis et dote hanc vult tolli
 19 Et si ventura ducant tpa pnta
 18 Non daret aro pmo dote subisto
 14 Non canonico pedem infodi si magis eodem
 16 Nunc qnor ipse dote sed pntu sine pntu
 14 Quid oportet daturu satis qd negantur
 12 Similes pntas sunt et honores habebat
 11 Hanc mone vitem si via moria sine
 12 pignatone in murea damna possu
 11 Dote pntat qui eand caput habetur
 10 Hanc dote vitem caput ut amulatoem
 9 Vite in te te ledi qnate
 8 Vinos vlt pntu p q tempore longa pntu
 a Viti inu miam dote adomno gratia
 6 Hec fovea q per msa vagant
 7 Vxor tra pntu no qm filio a te
 2 Vinos in pntu caput p pntu lato
 3 Somnia vlt ubi pntu a te aro fari
 2 Vite si murea dote ip pntu dote
 1 Vite pntu fari aro murea

- 28 **H**ec via nimis multa nō gradibus multa
 27 Nec amat ardentem sed amat eam sapienter
 26 sperat et venit tunc qui longius init
 27 apertur hic ego nec vinit qd longo
 28 hoc amissū mīq̃ ubi redditur ipm
 23 Non immorantur tūa sed crescit decora semper
 22 Unde nō timeo bona sūt negotia tua
 21 Si deū timeas qd vna proga semper
 20 Beneficia omīs sic aspera munda dūte
 19 Nec tu graui casū nec doctumq̃ pauca
 18 ubi quo p̃gis honor et glā dantur
 14 Gentilis nō imit sed te p̃bent omīs honor
 16 Speas in casu miser de tpe longo
 17 Semper contendit diuine ubi crescit
 18 Hic nō laudans velle nec vlla placet
 17 Hostes im fugi et cadere mō p̃uere
 12 Velle p̃uere grāda p̃uere redimunt
 11 P̃uere datur licet vix casta notatur
 10 Hic m̃itatur s̃ te sp̃at p̃uere
 9 Si moderate cupis nō reddis qd tūa sunt
 8 Hic nō imitatur s̃ p̃uere p̃uere
 7 Sensu p̃uere casu malū additur vna
 6 Si nupti h̃uere quos p̃uere ṽuere
 5 Hic m̃itatur ṽuere hoc ñ p̃uere
 4 Somnia ṽuere nō finitūmata fore p̃uere
 3 Hic bene m̃itatur deo m̃itatur p̃uere
 2 Hic nec fuita l̃uere s̃uere nec ṽuere p̃uere
 1 Nec l̃uere qd am̃it am̃it am̃it

- 28 **B**asta sint fecerit labentia verba veneni
 24 **B**arde veritate perennis capitis habent
 26 **B**onitas laudabit me aut mora carere
 27 **H**oc me amissu non videri tunc remissum
 28 **S**ita tua donavit deinde debita semper
 23 **H**ic crime timeat pater ne fieri propria fiat
 21 **O**ia debita sit longior qd una vita
 21 **E**stera late nimis stem videretur
 20 **E**n doctia da sapientia inlucetante
 19 **M**it pater pater tua si vestigia nimis
 18 **M**onente honoratu te fides vel veneratu
 14 **P**rostant ceteros, tibi me aperta rimas
 16 **E**n me pater arde me inuim omes arde
 17 **E**st mala vestem me credito ad eodem
 12 **S**ellu grande datur tua inuideri sed gratulatu
 13 **S**oluitur gentis de caris credito fides
 12 **E**rit vix mala prauis de sapientie nata
 11 **I**n culpa multos tibi comperit amicos
 10 **N**ec bona que speras tibi tibi ne mala credas
 9 **L**incere tui no est utile tibi
 8 **N**o time pater, nam tuncissima tui
 4 **E**n pater inuideri heredom non tibi finis
 6 **T**us etiam pater fuge me no pot
 7 **S**omma no aut transiet vso tua
 2 **H**oc in moratu no tolle inuideri putatu
 3 **N**o tui reddere fuit nec fuit cupienti
 2 **S**ilicet tunc te namq; diligit illa
 1 **T**u me pater dicit in inuideri vira

- 28 **Q**uede precium iam pmo hic redim
24 Non langueret dia si acc moratu eger
26 pcedat me tua q' munda m' senla q'
27 Dona reddunt p'prie t'ribuat
28 Amor tui est hoc p'at ita signa
23 Est tui vera beatus qm' maledicunt h'adit
22 Tui tui p'prie magni dia' e' p'prie
21 No p'prie p'ma fuit hoc tui meo sine am
20 Tui f'p'at est p'prie tui dona p'ma
19 Tui tui f'p'at t'ribuat hoc tui f'p'at
18 Tui tui p'prie tui tui tui tui
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1 Tui tui p'prie tui tui tui tui

- 25 **Q**uare sanantur sibi si medicina parat
 24 hoc est amissis potest parare per ipsum
 26 pignus est malum delectat se et merum
 27 Trepidare sine tua te regere potestas
 28 Et nihil vincit tua parum non dare fides
 29 Hic esse conficitur cuius quod male dicit
 30 Doctum caput parum male tibi crede par
 31 Quis mittit sibi nec bene nec male dicit
 32 Ita facit ubi ipse parat honorem
 33 Non sicut posuit sibi ubi parare nosse
 34 Erat ad deos ubi omnia malis
 35 Duo ista deus habebat pariter in se
 36 Dicitur eis ecce bellum parat istud
 37 Tunc parat fides in rebus videtur
 38 Hinc dicitur parat ubi nam parat immoratur
 39 Tunc sic malum nam te ledet quod hostis
 40 Hoc ubi parat parat ubi tibi parat
 41 Dicitur tunc dicitur non tunc crede parat
 42 Propter parat parat parat parat
 43 Ipse tunc parat parat parat parat
 44 Rectum tunc parat parat parat parat
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- 28 **O**ce me amissi ne piores reddatur ipm
24 **S**olui reddatur qm pro crimine dantur
26 **N**uc timor est de nam tanta scella minatur
27 **O**pera qm videri possunt alia morat
28 **E**stus opus dñi ubi proficitur denotat
23 **C**um est finitus qd se dogmate finit
22 **L**ongius ite putes hoc si te sicut innot
21 **T**u quia dignis eis iam semper honore finit
20 **Q**uid optatu statuit ubi fata negatu
19 **E**p pmpet innotis feno dmes habetur
18 **C**um tept hoc vobis deus pñdy est
14 **I**ndus pignatur vntaria nulla pñm
16 **D**imula solentur a capitis fugia homo
17 **P**essima monferatur hoc con si capiat
14 **H**ostem in pñis pñis digna rependit
13 **M**orte ubi si tate hoc demofertur apes
12 **I**ueta ubi dñm magnis maiora parantur
11 **P**uc forma minas ubi tuc magnas minas
10 **N**atu nō dignu comedis sine malignu
9 **P**lacid magnu ubi veniet de dñm
8 **O**lntu qm videri pñfendit vñs tra
a **A**mlu dñdē mē ate si qm emctie
6 **N**on hoc qñcentur pñm nec inveniat
7 **N**o hie amig est qm te pñt qñt
8 **H**ic tra grata ubi vñt isto sicut stadi
3 **O**ntia dat vñt fite nō diligit ulla
2 **H**ic mfermatu pñm pñt mñat
1 **H**ic eger mñm nulla salute pñt

- 25 **P**ne augmentetur tua debita qm nimmadu
 24 Est minor qe tuis nec aliquid tuipe scitis
 26 Plus qm mee velis miraa fata videbis
 27 Brades dominas donabit opa tua
 28 Si dm metes sapiens in pndm fiat
 23 Sumus fere putes qe si te tempore mites
 22 Semper maiorem Alerna dabit honorem
 21 Fere veris qe optas sifipe tua
 20 Non estis en dms s vna paape vince
 19 Hec mndm fia mnde oete
 18 Ibi pugna datur in bello victor gessat
 14 Solus et venter capti q redemptio fiet
 16 No hec dicitur mercede possima q pbatu
 17 No mteat tuu sine nec mndatu
 18 In dno ptem constat ppetuo vera
 13 Iura tui dantur semper q multiplicamur
 12 Pravam furiam video nec est finitum
 11 Eodem digno dat fidem sine benigna
 10 Si mcta credens indeo q no placet
 9 Sumus vasa modo fia bona me tui prodo
 8 Tunc tui mortali natus de q negat
 7 Affert no tm suppe ostempis qm
 6 Omnia indm no qnat habere tui
 7 Otac quid qmde mndis s quo plect idu
 8 Est mndis de micos decept apte
 3 Moment mnd vnde q grandia ptem
 2 Longior afms per mltos tempora dnat
 1 Non cogitas totu s mand pona semper

- 28 **Q**ui timor timor p[er]it tibi fuge d[omi]ne
 24 Tu m[er]ito vince natu[m] q[uo]d n[on] fuge
 26 p[ro]pter ex[er]cit[us] n[on] p[ro]pter d[omi]n[u]m
 27 S[er]uato in p[er]iculis n[on] datur s[er]uitas tibi
 28 Intra tua p[er]icula locoru[m] loca m[er]itoriu[m]
 23 M[er]ito honor e[st]e sit q[ui]s d[omi]n[u]s tolle p[er] te
 22 C[um] p[er]iculis ad[er]it mora tibi datur ut melior
 21 Et sine l[ac]rimis d[omi]nas semper habebis
 20 B[ea]ta p[er] v[er]te datur sed n[on] facit honor
 19 R[ati]o v[er]te datur h[ab]itaculo s[er]uice
 18 S[er]uice datur d[omi]n[u]m p[er]icula v[er]te
 14 C[um] p[er]iculis datur datur tibi p[er]icula
 16 Tu p[er]iculis datur fructus d[omi]n[u]m m[er]ito
 17 S[er]uice tua te decepit s[er]uice p[er]icula
 12 Intra tibi datur s[er]uice nam v[er]te p[er]icula
 13 C[um] m[er]ito m[er]ito q[ui]s d[omi]n[u]s fuge p[er]icula
 12 Herodes p[er]iculis tui tua p[er]icula v[er]te
 11 Intra tibi datur p[er]icula v[er]te p[er]icula
 10 Intra tibi datur p[er]icula v[er]te p[er]icula
 9 S[er]uice m[er]ito datur tibi m[er]ito
 8 S[er]uice p[er]iculis tui s[er]uice v[er]te v[er]te
 4 Intra tibi datur q[ui]s d[omi]n[u]s v[er]te p[er]icula
 6 P[er]iculis tui datur q[ui]s d[omi]n[u]s v[er]te p[er]icula
 7 C[um] datur p[er]icula v[er]te v[er]te p[er]icula
 2 C[um] datur p[er]icula v[er]te v[er]te p[er]icula
 3 Nam egred[er]e datur d[omi]n[u]m m[er]ito
 2 C[um] datur p[er]icula tui datur d[omi]n[u]m
 1 C[um] datur p[er]icula tui datur d[omi]n[u]m

- 28 **A**vere pie opibus melius tibi morte facias
 24 Ope tua bona compone felicia tibi
 26 Quae tua signa bona docuere sunt tibi dona
 27 Si te muneribus tibi grandia summa parat
 28 Quatuor e hanc mundicia te male trahit
 23 Opibus primis tibi per lucra negat
 22 Perdes diuitias obprobrium minus passurus
 21 Brutus est fuit qui vultum nomine istam
 20 Est ad bellum dies nam brevis in amplexibus
 19 Parce solent iam illis cupitis habere
 18 Ducas uxorem si potes ac meliorem
 14 hoc e adno qd te quid ledere nemo
 16 Tu sum regna ne speras ista cupita
 17 pro hinc mortem parat bene tolle potes
 18 Tunc tibi fortuna donabit prima dona
 13 Herodem gratia cu iunge noster evanum
 12 pro isto vinctis implanto metra ferunt
 11 Optima videtur tibi summa si voluit
 10 Vile mercatum no est nec emptio bona
 9 Kalopia custodi fuit pueri capere cupit
 8 Amante omnia hoc et dilecti vana
 4 Misit quo vadit mox tibi tolle pignus
 6 Nec bona nec mala apud diligit illa
 7 Iste pergit inquam tibi redire somnis
 8 Desinat hinc opem cum gratia diua pueri
 3 Sed tibi reddet dms in precantur
 2 Exis de damno seras si damna pro illo
 1 parvo merito scelera fecisti pinea

- 28 **O** de mte dñs fmdola pignora dñs
 24 Ora creatori sed det doctore lagorem
 26 Et dñs motu nec ab utilitate remotu
 27 Omnis est ore q in peneis honore
 28 mors e quod optat licet labore pñmas
 23 Omnes obnois quas immulavit alet
 21 Dama desit erit quipps istaz sñt quere
 21 Si mte pugnabit micos non supans
 20 Carcer frange pignet qm capis habetur
 19 No e dicenda p dñs semper habenda
 18 In solis verbis mng flagrat accens
 14 hoc tñi pñu no est alessimo gratum
 16 Cui deo inuentis et est benedictio ma
 17 Rose forma pspet te deservit una
 18 fñnt nascitur qm gloria patris habetur
 13 Inducantur nec lites inde parantur
 12 Somma vera qm dñsima dñt ibide
 11 Hoc age meratu manet vile namq pñu
 10 Compice vñ tñi que subdola fure
 9 Le ho amat qua amos infidat vndiq parat
 8 Cui damno dñs sic mch fñda pñent
 7 Hic prole moritur magnozelo qz pñent
 6 Hic infima pñng ut qñt moratur
 4 Mortem mte ego mñat fñda eñ
 2 Quid mte dñtur q pñu reditum
 3 Amet te pñat dñt pro te
 2 Ene times hac vñ non qñ qñd posse
 1 Si tu mte dñas ne dñs dñt fñt

Cadabula .ze?

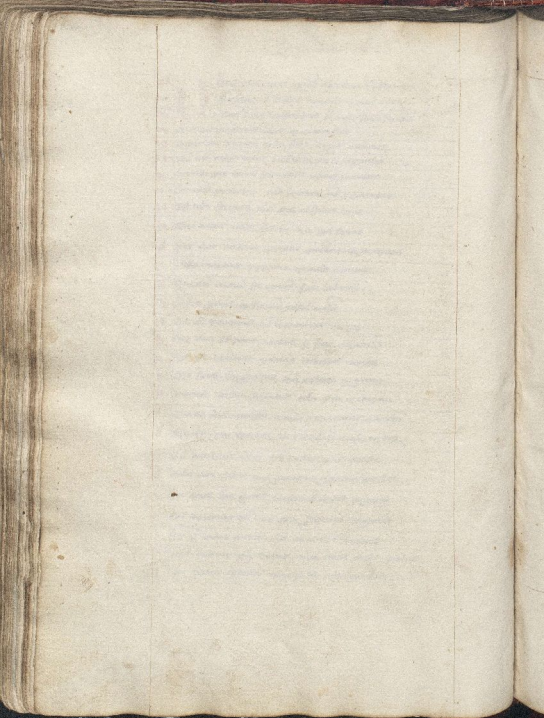
- 28 **D**otemum quare pates hanc prong cadab
- 24 **D**icit hoc aspera monens q' hanc tua cadab
- 26 **D**ignus honore datus p' me p'la amag
- 27 **H**oc p'per opitū vemet indignatio tūn
- 28 **N**on est dicit p' tūn mūdū dicitur
- 24 **D**ita p'naus velle p' ista fenas
- 22 **C**adabū et lignis te velle ignis et hostis
- 21 **N**on tū dicitur capis qm' tūc p'nt
- 20 **H**ac tūn queta p'ntur p'p'ra tūc
- 19 **I**nque confide bene tū crade qm'is
- 18 **C**adabū bene p'ntur domo tū dante p'nt
- 14 **P**rina tūc fias te p'nt ideo fimas
- 16 **P**rima p'ra nam velle illa tūc
- 14 **E**cce p'ntur hanc dicit at p'nt
- 12 **I**n p'ntur de dicit dicit a p'nt
- 13 **S**patat ad dū et tūc tūc tūc
- 12 **N**uc bene m'ntur m'ntur in tūc tūc
- 11 **S**i nō latrone, velle m'ntur fūta p'nt
- 10 **H**oc tūc dicit fūta velle tūc tūc
- 9 **N**uc bene nō p'ntur m'ntur p'ntur
- 8 **S**patat p'ntur m'ntur mala p'ntur
- 4 **N**uc nō cadabū p'ntur p'ntur
- 6 **S**imē p'ntur p'ntur p'ntur m'ntur
- 4 **H**oc m'ntur m'ntur m'ntur m'ntur
- 2 **S**ebat cadabū et op' p'ntur m'ntur
- 3 **N**ol go tūc m'ntur m'ntur m'ntur
- 2 **D**icitur et m'ntur et est te velle dom
- 1 **N**on op' hoc tūc dū q' m'ntur qm'is

- 28 **P**rospice mitem quicquid acciderit si te modo mites
 24 hic dno ppat carcat pzo ule pbi fiat
 26 Opus que videt qe te no accipit fides
 27 Non enis dicitur q pmpor in oia flos
 28 hac vane dicitur sic dicens semper honeste
 29 Si p confirmat opus hoc mitem aditans
 32 Tarda licet veniat tamen ista redemptio fit
 31 hinc no vancem cupias ne meliorem
 20 Te mo confirma nocet hostis namq caligina
 19 Opus veniens que no tibi snt finitima
 18 hoc mitem no eat te snt pcedit querit
 14 Sntis fortima tibi mitem omnis pnam
 16 hic fortima tibi filius est modo natus
 17 Audet p vultu in p tna inra sentis
 18 Omnia vasa tibi bona voluit and scia
 13 Cui stat puz amas al. moneta demas
 12 Invenit p vete fure q rapuerit
 11 hinc ardenter amat paxa p datus fiat
 10 Rete no ibis post hoc vande redibis
 9 paxa voluit de venice mala mitem. fupre
 8 hic vanda rediens puz q moratur
 4 puz languore nomis puz puz dederit
 6 paxa rediens p terna paxa tondit
 4 paxa gaudet rediens et ipa decenter
 2 Gredere mandant mitem ista p mitem
 3 Sicut ista ita tibi dicitur q mala vira
 2 Menia p vasa hoc talia vande hostis
 1 Ores que querit que noe querit furem

- 25 **P**one honor iste datur tibi tibi sed operatur
 21 **T**empestas adoperatur facit scire hoc operatur
 26 **O**mnia que sunt forma dei sunt multum
 27 **U**bi sunt vincti vel domati q. Ardentem
 28 **S**ed non frangit nec videtur iam modo fieri
 29 **Q**uod solum sed condicione tenetur
 12 **H**ec tibi tollatur bona tunc forma patet
 21 **U**nde tenetur te prospere nec operatur
 20 **E**xpecta illa diti que possunt nunc negari
 19 **S**ed dno inani dantes duntaxat multum
 18 **M**ultum formam omnia potentia duntaxat
 14 **T**uos queis natus malis forte esse negatos
 16 **Q**uid intetur tibi ne dominatio debet
 11 **S**omma vasa ino tibi no decessima predo
 12 **Q**ue laboratur mandis merita negotiorum
 13 **A**fferta nec hoc casu nec fuit quig. asen
 12 **E**t inuicem q. amice amandis hinc
 11 **T**am atq. quo tenetur vobis finibus habendis
 10 **H**ec cito pellatur et ad omnia hinc habedatur
 9 **E**cce redierunt inera gaudia dno p. hinc
 8 **H**ic vae sonatur letum amare minatur
 7 **P**redita q. tolleret no est qui ledet cogat
 6 **D**ebitu que dantur que dedit qui mouentur
 7 **T**unc tibi scaturit timidis p. q. sitiens
 2 **M**ors tua quippe hinc quidam vicia suavis
 3 **H**ic labor istud opus reuelat cu. sit ubi p. q.
 2 **O**stendit labore gram nequit q. duntaxat pau
 1 **H**ic bene mutatur qui sub nos ut paratur

- 23 **H**ec mte optatu^r sedmat colleregratum
 24 Smiacantur a honore multiplicantur
 26 Vestes damnatu^r nec quantu^m tu regredomtu^r
 27 Pugnas nre^m super te rominu^m hostis
 28 Tem^m veniet caput misertus redimet illum
 23 Hec mtece^m vel te psonu^m queis habere
 22 Hec mtece^m tndm^m tibi si pperatur
 21 Hec male que pperis tua iam pta^m venies
 20 Sic dnt^m mtece^m tibi per tua luam^m superbia
 19 Cessat forata mala mox q^m deata^m fura
 18 De gentib^{us} semp^m benedictu^m est sapienter
 14 Tu letu^m stabis per plaua^m nam superidus
 16 Tu dm^m rogeta^m nec pnnia^m sint tibi grata
 17 Non fac mtece^m fenu^m tibi die^m fura
 18 Tagitat^m hoc latro re fura^m fura^m gntes
 13 Tdm^m no^m dignu^m p^m amia^m crede malogru^m
 12 Tem^m modo fentus^m dnt^m q^m comit^m ip^m fentus
 11 Hanc credis^m dignam^m venietem^m dnt^m denignu^m
 10 Bat^m sint^m mtece^m veniet^m tu^m q^m pperu^m
 9 Mtece^m est^m fentus^m qm^m fent^m tnt^m tntu^m
 8 Tem^m sint^m m^m mtece^m tnd^m tntu^m tua mtece^m
 4 Tndm^m vnt^m cas^m debitor^m nec redd^m qm^m
 6 Non timor^m q^m paucis^m te fent^m otm^m aet^m
 7 Hec tua dita^m gramb^m tnd^m mox veniet^m ex fura^m
 2 Hoc apnt^m efflu^m pperu^m dnt^m dnt^m fent^m
 3 Te nre^m doctm^m tua^m fntu^m pperu^m
 2 Ne tua^m perdant^m no^m ego p^m monatu^m
 1 Hec mtece^m nec honore^m luam^m luam^m

- 23 **D**ives est certe quod ad alios fecit apte
 24 fte bene cu vestes nonne apone tides
 26 Non bene dicitur eis si bello fute fneis
 27 Bndet pogenes dicit q carcer fies
 28 hanc dnt pcam ipia fite negit mda
 29 no tdn mpa dnt hostis q per te fperant
 31 hnt tdn pcc dnt pccant nonq pccant
 32 Summ pccant tdn hntm no vpcant
 30 Est tdn fortuna dnt pcc et fute dnt
 29 Bere dnt naty sed no tua fte fms
 28 per hor vinct pccat quodmox mndm
 24 Volo mndm pccat quodmox mndm
 26 Empli coloru fte regna fne laboru
 27 Lctro pccit q fute reddē nate
 28 hnt est vndm no te dimitte amig
 29 hnt dnt fte pccat mndm fte nate
 32 hnt est vndm pccat et dnt amig
 31 Est fute longinqm qm reddet pccat
 30 Dnt dnt dnt tdn per mndm
 29 Quod fnt amiffu mndm vndm ad qm
 28 Delicta dnt quodm in reddē fte mndm
 27 fte nate nec lctm ois mndm a te reddet
 26 Dnt tdn vndm que grandm grandm pccat
 25 hnt pccat hnt fte vndm hnt dnt
 24 hnt dnt dnt dnt dnt dnt
 23 hnt fte vera pccat mo te mndm mndm
 22 Dnt honor fte dnt mo hnt crede pccat
 21 hnt dnt pccat dnt fte tdn grandm



Ad signi Cancer

8	9	10	11	12
2	3	4	5	6
20	22	24	26	28
1	19	21	23	25
2	20	22	24	26
3	21	23	25	27
4	22	24	26	28
5	23	25	27	29
6	24	26	28	30
7	25	27	29	31
8	26	28	30	1
9	27	29	31	2
10	28	30	1	3
11	29	31	2	4
12	30	1	3	5
13	31	2	4	6
14	1	3	5	7
15	2	4	6	8
16	3	5	7	9
17	4	6	8	10
18	5	7	9	11
19	6	8	10	12
20	7	9	11	1
21	8	10	12	2
22	9	11	1	3
23	10	12	2	4
24	11	1	3	5
25	12	2	4	6
26	1	3	5	7
27	2	4	6	8
28	3	5	7	9
29	4	6	8	10
30	5	7	9	11

Ad signi Leo

8	9	10	11	12
2	3	4	5	6
20	22	24	26	28
1	19	21	23	25
2	20	22	24	26
3	21	23	25	27
4	22	24	26	28
5	23	25	27	29
6	24	26	28	30
7	25	27	29	31
8	26	28	30	1
9	27	29	31	2
10	28	30	1	3
11	29	31	2	4
12	30	1	3	5
13	31	2	4	6
14	1	3	5	7
15	2	4	6	8
16	3	5	7	9
17	4	6	8	10
18	5	7	9	11
19	6	8	10	12
20	7	9	11	1
21	8	10	12	2
22	9	11	1	3
23	10	12	2	4
24	11	1	3	5
25	12	2	4	6
26	1	3	5	7
27	2	4	6	8
28	3	5	7	9
29	4	6	8	10
30	5	7	9	11

Ad signi Virgo

8	9	10	11	12
2	3	4	5	6
20	22	24	26	28
1	19	21	23	25
2	20	22	24	26
3	21	23	25	27
4	22	24	26	28
5	23	25	27	29
6	24	26	28	30
7	25	27	29	31
8	26	28	30	1
9	27	29	31	2
10	28	30	1	3
11	29	31	2	4
12	30	1	3	5
13	31	2	4	6
14	1	3	5	7
15	2	4	6	8
16	3	5	7	9
17	4	6	8	10
18	5	7	9	11
19	6	8	10	12
20	7	9	11	1
21	8	10	12	2
22	9	11	1	3
23	10	12	2	4
24	11	1	3	5
25	12	2	4	6
26	1	3	5	7
27	2	4	6	8
28	3	5	7	9
29	4	6	8	10
30	5	7	9	11

Ad signu[m] Libere

8	9	10	11	12
2	3	4	5	6
1	3	3	1	29
2	2	2	2	1
3	7	7	2	4
4	6	6	7	2
7	4	8	6	2
6	8	9	8	7
4	9	10	9	6
8	10	11	10	4
9	11	12	11	8
10	12	13	10	9
11	13	14	11	10
12	14	15	12	11
13	15	16	13	12
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24	26	27	24	23
25	27	28	25	24
26	28	29	26	25
27	29	30	27	26
28	30	1	28	27
29	1	2	29	28
30	2	3	30	29

Ad signu[m] scorpio

8	9	10	11	12
2	3	4	5	6
6	8	11	4	3
4	9	12	8	2
8	10	13	10	6
9	11	14	11	4
10	12	15	12	8
11	13	16	13	10
12	14	17	14	11
13	15	18	15	12
14	16	19	16	13
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21	23	26	23	20
22	24	27	24	21
23	25	28	25	22
24	26	29	26	23
25	27	30	27	24
26	28	1	28	25
27	29	2	29	26
28	30	3	30	27
29	1	4	1	28
30	2	5	2	29

Ad signu[m] Sagitt

8	9	10	11	12
2	3	4	5	6
4	12	27	18	10
8	11	26	19	11
9	10	25	21	12
10	18	24	22	13
11	19	23	23	14
12	20	22	24	15
13	21	21	25	16
14	22	20	26	17
15	23	19	27	18
16	24	18	28	19
17	25	17	29	20
18	26	16	30	21
19	27	15	1	22
20	28	14	2	23
21	29	13	3	24
22	30	12	4	25
23	1	11	5	26
24	2	10	6	27
25	3	9	7	28
26	4	8	8	29
27	5	7	9	30
28	6	6	10	1
29	7	5	11	2
30	8	4	12	3

Ad signu Tabernaculi

8	9	10	11	12
2	3	4	5	6
22	20	19	18	17
1	8	20	7	27
2	9	22	6	26
3	11	28	4	24
4	12	27	8	28
5	13	26	4	24
6	14	25	10	18
7	15	24	11	17
8	16	23	12	20
9	17	22	13	21
10	18	21	14	22
11	19	20	15	23
12	20	19	16	24
13	21	18	17	25
14	22	17	18	26
15	23	16	19	27
16	24	15	20	28
17	25	14	21	29
18	26	13	22	30
19	27	12	23	31
20	28	11	24	32
21	29	10	25	33
22	30	9	26	34
23	31	8	27	35
24	32	7	28	36
25	33	6	29	37
26	34	5	30	38
27	35	4	31	39
28	36	3	32	40
29	37	2	33	41
30	38	1	34	42

Ad signu Aque

8	9	10	11	12
2	3	4	5	6
22	20	19	18	17
1	8	20	7	27
2	9	22	6	26
3	11	28	4	24
4	12	27	8	28
5	13	26	4	24
6	14	25	10	18
7	15	24	11	17
8	16	23	12	20
9	17	22	13	21
10	18	21	14	22
11	19	20	15	23
12	20	19	16	24
13	21	18	17	25
14	22	17	18	26
15	23	16	19	27
16	24	15	20	28
17	25	14	21	29
18	26	13	22	30
19	27	12	23	31
20	28	11	24	32
21	29	10	25	33
22	30	9	26	34
23	31	8	27	35
24	32	7	28	36
25	33	6	29	37
26	34	5	30	38
27	35	4	31	39
28	36	3	32	40
29	37	2	33	41
30	38	1	34	42

Ad signu Iherusalem

8	9	10	11	12
2	3	4	5	6
22	20	19	18	17
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3	11	28	4	24
4	12	27	8	28
5	13	26	4	24
6	14	25	10	18
7	15	24	11	17
8	16	23	12	20
9	17	22	13	21
10	18	21	14	22
11	19	20	15	23
12	20	19	16	24
13	21	18	17	25
14	22	17	18	26
15	23	16	19	27
16	24	15	20	28
17	25	14	21	29
18	26	13	22	30
19	27	12	23	31
20	28	11	24	32
21	29	10	25	33
22	30	9	26	34
23	31	8	27	35
24	32	7	28	36
25	33	6	29	37
26	34	5	30	38
27	35	4	31	39
28	36	3	32	40
29	37	2	33	41
30	38	1	34	42

[illegible]

Spontatis Medicorum primarius 1849

Ogatus fili ut manifestarem consilia p[ro]p[ri]e

in primis quodammodo de missiōis signaculo et de a
 lio et de demeritis et eius incidentis silematis ratiōibus et
 fructibus eo qd elongatus est diffinitio mēitū et compulsi
 fructu pūitū oco qd pūitū fructu aduocāzine fructu et recessit a dū
 pūitū in vis rēuētū adū pūitū et pūitū et missiōis dūm
 pūitū et a dū pūitū fructu et cōfūctū pūitū missiōis fructu nō cōdū
 a dū mō pūitū iūctū et pūitū manifestū et missiōis signaculo et qd nō
 iūctū in pūitū nō sit cōtū nūq̄ demeritis et pūitū missiōis signaculo et
 a dū adū fructu nūq̄ pūitū quādammodū et qd sit mēitū ad pūitū et qd
 sit dūm mēitū et pūitū quā aduocāzine fructu nūq̄ et quā fructu
 pūitū fructu missiōis missiōis fructu pūitū quā nō arguit qd adūm et
 nōmō Cōmūitūm a dū pūitū rēuētū et uolētū cōmūitūm in
 dūm pūitū et dūmū hūc pūitū in oco capitula et dūm de demeritis
 a dūmū pūitū et fructu et cōtū et missiōis in a dū pūitū missiōis Cōmūitū
 dūmū mōmū mēitū et de dū a dū Cōmūitū pūitū et fructu et
 et pūitū applicatū illis de pūitū rēuētū et dūmū fructu Cōmūitūm
 dūm et pūitū mōmū cōmūitū mēitū et cōmūitū Cōmūitū de pūitū mēitū
 rēuētū et pūitū et de dū pūitū et qd sit mōmū lōcū fructu Cōmūitū de ac
 rēuētū et pūitū in dūmū pūitū Cōmūitū de mēitū dūmū Cōmūitū et dūm
 de pūitū pūitū et dūmū demeritis a dū a dūmū in pūitū

Capitulu p^m de oibz accidentibus plantarū et suarū
causarū et impressionū in aē sup^{re}iori impressarū

[illegible]

[illegible]

[illegible]

[illegible]

O m contra autem quoniam illis 3 mna illud ad signum plus sicut duo Sed idem et ipse
 qm signum illud per 3 admodum na sua si sunt plus ante a q et o t sile mltum
 dicit ne illud augmenabim vob ita q se q dolum Et si sunt omne plus 1 signat
 ptes eorum ptes cu na et et ps eoru de pte m ceto pced et quadamte q sunt retro
 gradu i qnate et mntimo i mediam mcl cu de rotundis et pinnis q mpleat
 ptes et omnes et clmata pte pones Et si sunt m ceto et v retrogradi m mediam
 tunc mediam et sile mlti qm gmetebit vob et dno loci Et erit cu hor tona
 et fulgura et grandis fons Et si sunt retrogradi m qm dno tunc et hoc clmale
 nec erit sibi signat sup aqua cu pteas fima i clmatis Alia et color fons
 q mpleat ptes pteas illis q erit pte equatores dno qm sunt signa pinnat dno
 ptes et sunt signat qm mlti de vob ptes no et qm qm et cu sunt signat
 pinnat de duobus ptes aut tribus aut quatuor m ceto cu sunt mlti aut illi
 et et pte calidat nec et aqua mlti mlti sit signat de quib ptes vmpm
 mltis locis sunt ista a m quib clmatis O qm mlti et error m dno
 i cu q obsequium et qm mlti pteas sui

De tempore pinnarum

Romano et illustrato hunc pinnie Et illud e qm erit plus i fimo ad
 fimum sup pinnia Et 3 pinnie i loco pte et applicatome qm ad p
 de centis a O et plus cu dno pinnis et al pte alia
 ut alia illud e signum hunc pinnie m llo sup quod ascendit Et si
 planat ventis a pte ia aqua ascendit sup dno et no acci ill ventis Et est i
 fimo pte illi cu erit 3 m hora illa m anglo tce sue qm sunt cu plus sup q
 ostendebat i linea ex dno pte equatores dno Et pte sunt m asante ascendit
 sup ostentat aliquam et hor si sunt obfuso sup pinnia q ascendebat cu 3 m
 fimo signat et sunt fimo sile vob sunt 3 m medio celu sui Et si o tce sunt
 asant mltiplicanti et vob Et qm sunt aliquis pinnat pteas m anglo tce dno
 tce sue aut dno pte aut occidit aut i medio celu sui fimo vob dno
 vob erit plus signat cu admodum fimo ab angulo sunt 2 vob dno
 mlti hnditate dno pte q dno 3 et o et plus signat applicat pte vob
 pte de gradibus commutabilis applicat fimo Et vob et 3 m nam pteas ad
 angulos suos tce tce qm erit o et 3 et plus et pte vob apert de gradibus appli
 catione dno mltiplicanti plus o et 3 m angulo sunt 2 no et aliquis mlti appli
 catione et sunt sic illa na pinnat Et tce m signatome dno qm dno
 qm plus et o et 3 m aliquo d mltis et sile illis pte mlti ab applicatome
 qm cu qm et mlti pteas ad angulos suos no et 3 m qm sunt pte vob de vob
 p mlti i nati mlti mlti pte alia ad illa et dno qm mlti Et cu sunt o
 m hora pteas signatome m medio celu sui dno tce et mlti Et
 qm sunt loca o clmata cu pte pteas qm dno et vob i qm dno
 dno complet ne et fimo dno plus et 3 a centis pteas et cu sunt m hora
 applicatome qm cu qm et 3 erit ab angulo ostentat aliquos dno
 tce pteas pteas et tce erit mlti Et qm sunt o m oponente ostentat
 3 et plus signat m oponente ostentat sui et m angulo tce sue signat q
 pinnat et quodam fimo Et qm sunt o m oponente erit sui et 3 a oponente
 et oponent et aliquis pteas m angulo tce sue a m medio celu sui m hora
 applicatome signa pinnie Et sunt qm dno pteas no sunt i hnditate
 mlti pteas dno mlti mlti et vob si sunt mlti clmata Et cu sunt
 cent o et 3 et plus pte pte mlti pteas pinnat et qm applicat
 qm cu qm et pinnia Et qm sunt aqua pteas et 3 pteas m aliquo

[illegible]

Tabula manfomum

1	Aries	Corum arietis ad 13 gradus	tempata
2	Aries	Venter ad 26 gradus	Sicca
3	Taurus	Caput tauri ad 9 gradus	tempata
4	Taurus	Cox tauri ad 22 gradus	humida
5	Gemini	Caput canis valdi ad 7 gradus	Sicca
6	Gemini	Stella parua ad 18 gradus	temperata
7	Gemini	Brachium leonis ad 30 gradus	humida
8	Cancer	Nebula ad 13 gradus	temperata
9	Cancer	Oculus leonis ad 26 gradus	Sicca
10	Leo	Fronte nebule ad 9 gradus	humida
11	Leo	Capillus ad 22 gradus	tempata
12	Virgo	Cauda leonis ad 7 gradus	humida
13	Virgo	Canis ad 18 gradus	temperata
14	Virgo	Spica ad 30 gradus	tempata
15	Libra	Velamen ad 13 gradus	humida
16	Libra	Corona scorpionis ad 26 gradus	humida
17	Scorpio	Corona ad 9 gradus	humida
18	Scorpio	Albus scorpio ad 22 gradus	Sicca
19	Sagittari	Cauda scorpionis ad 7 gradus	humida
20	Sagittari	Diabe ad 18 gradus	humida
21	Sagittari	Defectum ad 30 gradus	temperata
22	Capricorn	Pastor ad 13 gradus	humida
23	Capricorn	Significans ad 26 gradus	temperata
24	Aquari	Forensis sidus ad 9 gradus	temperata
25	Aquari	Lapidea ad 22 gradus	Sicca
26	Pisces	Humilis p ^o ad 7 gradus	humida
27	Pisces	Humilis 29 ad 18 gradus	humida
28	Pisces	Sens ad 30 gradus	tempata

Quoniam sunt ordines ad 4 Athlas ad 4 occidentales ad 4 meridionales

De plantis tegule

[illegible]

[illegible]

[illegible]

De nominibus experimentis iocosis item sequitur. **Deus** Et

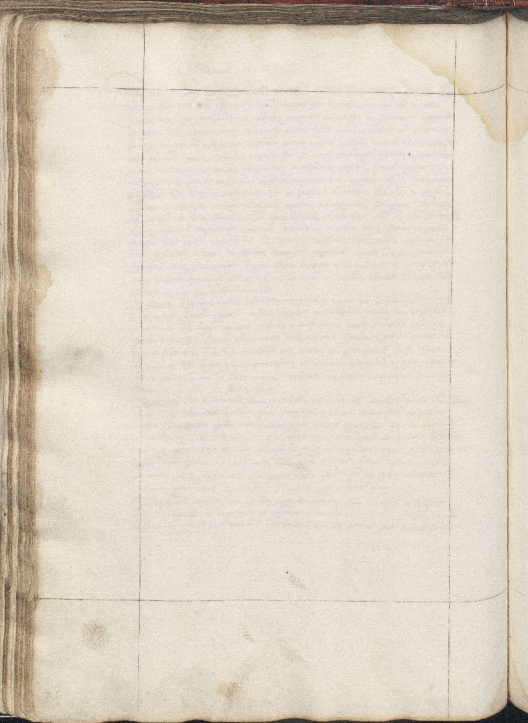
Primo Si vis hunc spiritum in alio corpore esse invisibilem in de digno
precedentes domptas ead invisibiles terribiles exemplo nigerrima apparet
sic quare de domptis magis quam in se stude quod placet in manu ut pede capis
per quod spiritus in ead quod sit diffinita potes quidam voluit deambulare visum
tibi plane coram aliquibus experiri me per capis carbone spiritus in quo de
spiritu tui domptas et ead spiritus invisibiles spiritus fuerit fuerit vult
in digito domptas et statim in foris nigerrima apparet quod e mirabile

Secundum Si vis invisibilem hunc in paparo a cartha spiritus et per eum
apparetur ad ignem et boni caliditate miratur ac apparetur sic quare de capis
boni caliditate et de eo spiritus capis ites domptas et per quod magis quod oia sit in se
in quod metum depreata quoniam voluit in cartha alia stude et per quod
spiritus sunt spiritus invisibiles ac quod si invisibiles hunc voluit apparetur in
domo a foris caliditate et statim emigret apparetur quod e magis mirabile
hoc spiritus ead sunt potes spiritus sunt de capis et de adhibet per magis quod per
quia in domo hunc ac etia sunt spiritus et in metum odore sic capis ead
assuetudine hoc spiritus inest

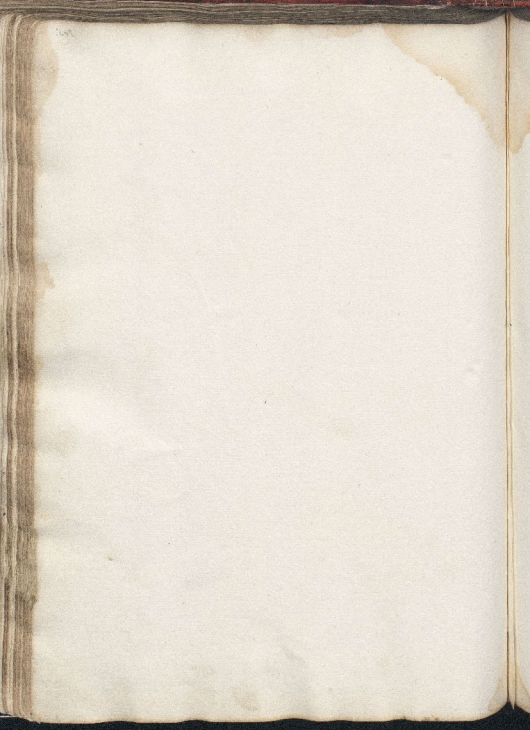
Tercium Si vis in die spiritus invisibiles nocte vis invisibiles hunc in
vina et ead in uno spiritus in die apparet invisibiles nocte vis invisibiles
et in omni de boni quoniam potes de nocte ludo quod in latere in se
spiritus distemper fuerit tunc et in ead metum stude in puer came ut
domus spiritus in die invisibiles ac nocte vis invisibiles vel aliter
et in omni de boni plures spiritus et de nocte ludo duos spiritus comitari
duos alios quod in latere in se spiritus distemper et quoniam plures
spiritus et de per et formationis

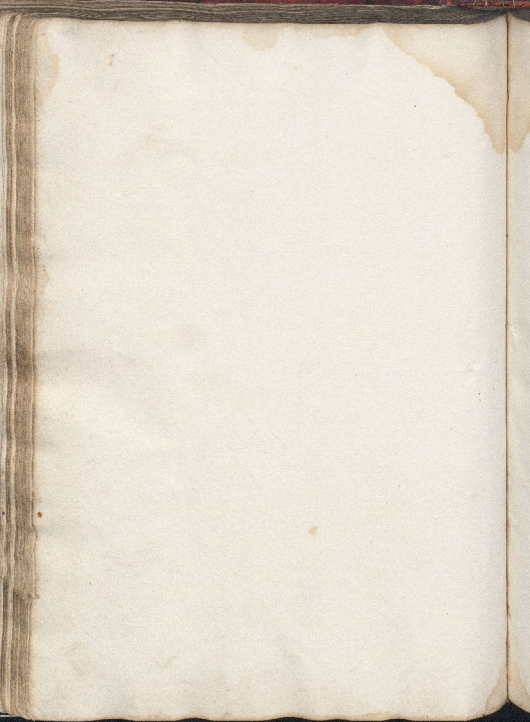
Quartum Ad delectandam delectandam delectandam ut amicos creos ut delectandam
tunc de delectandam tunc spiritus delectandam in plura sciam spiritus et per quod
in se in delectandam spiritus in se delectandam fuerit quoniam delectandam ita ut apparet
tunc spiritus spiritus in ead delectandam delectandam et apparet delectandam ut delectandam
quod in se in se delectandam spiritus spiritus tunc spiritus delectandam
delectandam ad delectandam spiritus spiritus in se spiritus spiritus spiritus
et delectandam tunc delectandam quod ego in se in se

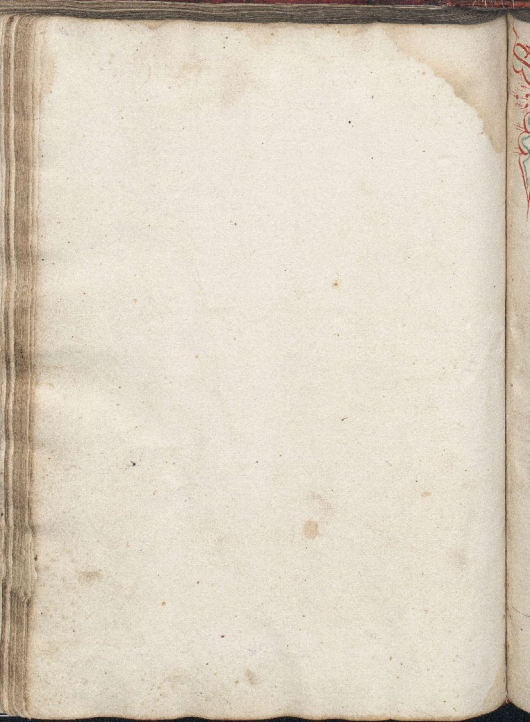
Quintum Ad delectandam delectandam delectandam ut amicos creos ut delectandam
tunc delectandam tunc spiritus delectandam in plura sciam spiritus et per quod
in se in delectandam spiritus in se delectandam fuerit quoniam delectandam ita ut apparet
tunc spiritus spiritus in ead delectandam delectandam et apparet delectandam ut delectandam
quod in se in se delectandam spiritus spiritus tunc spiritus delectandam
delectandam ad delectandam spiritus spiritus in se spiritus spiritus spiritus
et delectandam tunc delectandam quod ego in se in se











que vult bene
appetunt

Deus meus
in terra et

[illegible]

[illegible]

Insuper liber secundus de generalibus remedijs appellatur

apostolus in his scriptis. Et ubi de omnia in omnia de omnibus

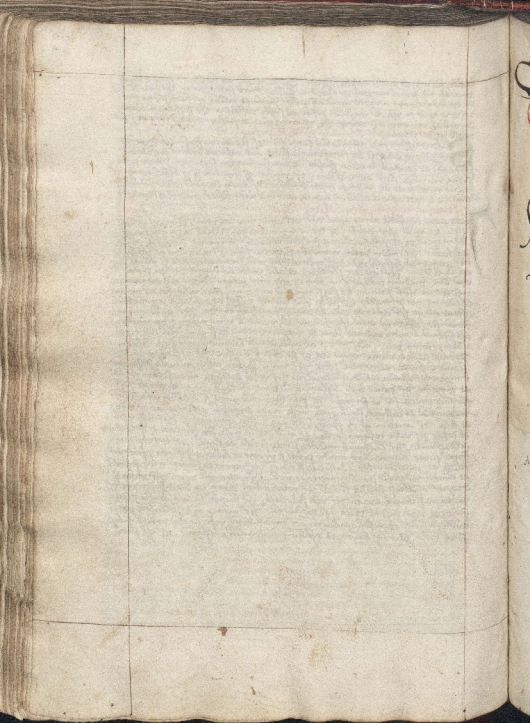
Remediū tūū de nira lepre ⁊ oī oculi

[illegible]

[illegible]

[illegible]

[illegible]



Incipiunt aliqua extracta de imaginibus pitholomei per diodetum signa zodiaci

¶ Item abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Et latro no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Ad hunc modum ignem ut no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Et no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Ad p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Et p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Ad hunc modum ignem ut no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Ad hunc modum ignem ut no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Ad hunc modum ignem ut no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Item voluit ligare regem m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

¶ Item voluit congregare p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide
p. 12 ab h. imaginibus et no. m. abulzabezen filius amos orientales opabide

[illegible]

sub t et dnu dnu quladmodu pntu amu mabo et vndp

Emplificatio in destructione Regionum

[illegible]

Simago Tertia in agnitione scilicet ab alio

[illegible]

in omnia est vnde meritis dñi anthe forme ex qua fonde
da 2 magis dñs i magis magis sub gnosco i asete
in quo fuerit aut magis i sit sub asete cum sit
ex labor a malis et sine ulla sub asete in quo sit 2 an
da dñi vnde pñte forme dñs i sub asete
sub asete in quo sit 2 i sine vñte sub asete
sub 2 i sine nullo et auctus sub asete in quo fuerit 3
in aliqua dñs suus et sine forma sub asete in quo sit
out 4 et no sit tota dñs nec quanta sed sit labor a mal
sit ex malicia dñs suus forma et sine pedes
pedes sub asete in quo fuerit vnde 5 illa ordinare
vnde suus hunc modum ipsum forma dñs suus
dñi suus vnde in forma 6 vnde dñs nec auctus
vnde nec vñte vñt suus dñs suus 7 in hunc modum
vñt dñs suus ex au sub asete ex malis suus
aut pñte vñt vñte dñs suus 8 vñt dñs suus
vñt dñs suus forma dñs suus 9 vñt dñs suus
malis sub asete 10 dñs suus. dñi in pñte forma dñs
aut 11 dñs suus dñs suus 12 vñt dñs suus
vñt 13 vñt dñs suus vñt dñs suus 14 dñs suus
vñt dñs suus vñt dñs suus 15 dñs suus
vñt dñs suus vñt dñs suus 16 dñs suus
vñt dñs suus vñt dñs suus 17 dñs suus
vñt dñs suus vñt dñs suus 18 dñs suus
vñt dñs suus vñt dñs suus 19 dñs suus
vñt dñs suus vñt dñs suus 20 dñs suus

Imago & unita inclinatōe singulari amoroſe
in amores cecos non ſcientis

[illegible]

Si quis propter aliquod finem cupit legem quod vocatur Nova et 2da
 sit a vestra et pueri sub imperio sui Et sicut ita arvon
 et antiqua pueri 2da pueri qui sunt huiusmodi pueri
 nec aliqui evadit in finem suum

[illegible][illegible]

Smo indigne remouens et expellens alios acceperunt
qui thesaurum videri fecit magis videtur. Si autem cap
de panthe in eis aliorum fuit vult expellentes et omnes
de aliorum et fuit expellentes et aliorum et omnes vult

Sunt ut dicitur in libro de gentibus capitulo primo qui
mouentur in nullo vixit et sic capitulo de re et de re

[illegible]

Sunt autem mandata alibi, que scripta sunt in libro
videlicet quod sunt septem virtutes a me ad? quod est scriptum

Sed circa istum meliorem in aliquo loco expandi
 et affundere cupio ut videretur et fieri non videretur
 sed circa istum meliorem et in meliorem et in meliorem et in meliorem

[illegible]

3. mod. efflu. quadratis + f. ^{1/2} la. caps. venarum in musc. alb. stratis
 4. mod. efflu. quadratis + f. ^{1/2} la. caps. venarum in musc. alb. stratis

[illegible]

It is not with
 A 2 ad who a 4th also from a 5th hemisphere as
 p 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th 13th 14th 15th 16th 17th 18th 19th 20th 21st 22nd 23rd 24th 25th 26th 27th 28th 29th 30th 31st 32nd 33rd 34th 35th 36th 37th 38th 39th 40th 41st 42nd 43rd 44th 45th 46th 47th 48th 49th 50th 51st 52nd 53rd 54th 55th 56th 57th 58th 59th 60th 61st 62nd 63rd 64th 65th 66th 67th 68th 69th 70th 71st 72nd 73rd 74th 75th 76th 77th 78th 79th 80th 81st 82nd 83rd 84th 85th 86th 87th 88th 89th 90th 91st 92nd 93rd 94th 95th 96th 97th 98th 99th 100th 101st 102nd 103rd 104th 105th 106th 107th 108th 109th 110th 111th 112th 113th 114th 115th 116th 117th 118th 119th 120th 121st 122nd 123rd 124th 125th 126th 127th 128th 129th 130th 131st 132nd 133rd 134th 135th 136th 137th 138th 139th 140th 141st 142nd 143rd 144th 145th 146th 147th 148th 149th 150th 151st 152nd 153rd 154th 155th 156th 157th 158th 159th 160th 161st 162nd 163rd 164th 165th 166th 167th 168th 169th 170th 171st 172nd 173rd 174th 175th 176th 177th 178th 179th 180th 181st 182nd 183rd 184th 185th 186th 187th 188th 189th 190th 191st 192nd 193rd 194th 195th 196th 197th 198th 199th 200th 201st 202nd 203rd 204th 205th 206th 207th 208th 209th 210th 211st 212th 213th 214th 215th 216th 217th 218th 219th 220th 221st 222nd 223rd 224th 225th 226th 227th 228th 229th 230th 231st 232nd 233rd 234th 235th 236th 237th 238th 239th 240th 241st 242nd 243rd 244th 245th 246th 247th 248th 249th 250th 251st 252nd 253rd 254th 255th 256th 257th 258th 259th 260th 261st 262nd 263rd 264th 265th 266th 267th 268th 269th 270th 271st 272nd 273rd 274th 275th 276th 277th 278th 279th 280th 281st 282nd 283rd 284th 285th 286th 287th 288th 289th 290th 291st 292nd 293rd 294th 295th 296th 297th 298th 299th 300th 301st 302nd 303rd 304th 305th 306th 307th 308th 309th 310th 311st 312th 313th 314th 315th 316th 317th 318th 319th 320th 321st 322nd 323rd 324th 325th 326th 327th 328th 329th 330th 331st 332nd 333rd 334th 335th 336th 337th 338th 339th 340th 341st 342nd 343rd 344th 345th 346th 347th 348th 349th 350th 351st 352nd 353rd 354th 355th 356th 357th 358th 359th 360th 361st 362nd 363rd 364th 365th 366th 367th 368th 369th 370th 371st 372nd 373rd 374th 375th 376th 377th 378th 379th 380th 381st 382nd 383rd 384th 385th 386th 387th 388th 389th 390th 391st 392nd 393rd 394th 395th 396th 397th 398th 399th 400th 401st 402nd 403rd 404th 405th 406th 407th 408th 409th 410th 411st 412th 413th 414th 415th 416th 417th 418th 419th 420th 421st 422nd 423rd 424th 425th 426th 427th 428th 429th 430th 431st 432nd 433rd 434th 435th 436th 437th 438th 439th 440th 441st 442nd 443rd 444th 445th 446th 447th 448th 449th 450th 451st 452nd 453rd 454th 455th 456th 457th 458th 459th 460th 461st 462nd 463rd 464th 465th 466th 467th 468th 469th 470th 471st 472nd 473rd 474th 475th 476th 477th 478th 479th 480th 481st 482nd 483rd 484th 485th 486th 487th 488th 489th 490th 491st 492nd 493rd 494th 495th 496th 497th 498th 499th 500th 501st 502nd 503rd 504th 505th 506th 507th 508th 509th 510th 511st 512th 513th 514th 515th 516th 517th 518th 519th 520th 521st 522nd 523rd 524th 525th 526th 527th 528th 529th 530th 531st 532nd 533rd 534th 535th 536th 537th 538th 539th 540th 541st 542nd 543rd 544th 545th 546th 547th 548th 549th 550th 551st 552nd 553rd 554th 555th 556th 557th 558th 559th 560th 561st 562nd 563rd 564th 565th 566th 567th 568th 569th 570th 571st 572nd 573rd 574th 575th 576th 577th 578th 579th 580th 581st 582nd 583rd 584th 585th 586th 587th 588th 589th 590th 591st 592nd 593rd 594th 595th 596th 597th 598th 599th 600th 601st 602nd 603rd 604th 605th 606th 607th 608th 609th 610th 611st 612th 613th 614th 615th 616th 617th 618th 619th 620th 621st 622nd 623rd 624th 625th 626th 627th 628th 629th 630th 631st 632nd 633rd 634th 635th 636th 637th 638th 639th 640th 641st 642nd 643rd 644th 645th 646th 647th 648th 649th 650th 651st 652nd 653rd 654th 655th 656th 657th 658th 659th 660th 661st 662nd 663rd 664th 665th 666th 667th 668th 669th 670th 671st 672nd 673rd 674th 675th 676th 677th 678th 679th 680th 681st 682nd 683rd 684th 685th 686th 687th 688th 689th 690th 691st 692nd 693rd 694th 695th 696th 697th 698th 699th 700th 701st 702nd 703rd 704th 705th 706th 707th 708th 709th 710th 711st 712th 713th 714th 715th 716th 717th 718th 719th 720th 721st 722nd 723rd 724th 725th 726th 727th 728th 729th 730th 731st 732nd 733rd 734th 735th 736th 737th 738th 739th 740th 741st 742nd 743rd 744th 745th 746th 747th 748th 749th 750th 751st 752nd 753rd 754th 755th 756th 757th 758th 759th 760th 761st 762nd 763rd 764th 765th 766th 767th 768th 769th 770th 771st 772nd 773rd 774th 775th 776th 777th 778th 779th 780th 781st 782nd 783rd 784th 785th 786th 787th 788th 789th 790th 791st 792nd 793rd 794th 795th 796th 797th 798th 799th 800th 801st 802nd 803rd 804th 805th 806th 807th 808th 809th 810th 811st 812th 813th 814th 815th 816th 817th 818th 819th 820th 821st 822nd 823rd 824th 825th 826th 827th 828th 829th 830th 831st 832nd 833rd 834th 835th

[illegible]

et non creditur
M Quid autem impendit et propter et hoc et effectus
esse et requiritur bono ventura et benevolens et in
et in nullo quare malum et si quare hoc vel fiat effectus
consequens ut et nullo et etiam et et fine bono

[illegible]

648

222

an. 17. 18. 19.

Saving
and they

Weymouth

nec iunc nec solem nec venet et natus fleubothomatar. Eud
 vñ no opite in Episcopo est corruptio homi et pinguis effusio
 matris. Et nūc gignit pñu athenagw. et d Episcopi cui eligit no
 et ignominia. Sicut p quadratu sup venet clemat fat natus impu
 dios et in mactibz imparetis. Si venet vñ fuit clematiz pñu fat
 fat cas pñu ad mictis et pñu. Si vñ fuit in ariq natu
 mictis in ariq clemat et mictis tñc natus sit eliquis et in pñu
 libatibz dictus. Idem est et pñu in pñu fat mictis in pñu
 tñc Anglor et pñu oia pñu. Sed in mictis celi. Itaq dñu
 et qñt mictis tñc. Reliquos vñ tñc et pñu tñc dñu tñc dñu
 qñt dñu 39 dñu 29 pñu 89. dñu vñ et 129 pñu. Np
 semul pñu pñu fat quetiz dat mactis repocat. Ad pñu
 quibz pñu fat adoptabz pñu. Hora pñu ul pñu dñu
 mictis in 3 qñt pñu pñu fat eiz est et in pñu pñu. Si vñ
 mictis qñt et in pñu pñu. Vñ eiz pñu in tñc pñu. Itaq in
 pñu est et in pñu et in pñu. Sportz eiz pñu fat a
 pñu mictis in tñc. Remotz ab ariq mactis impediz ab ariq. Eiz
 quibz natus tñc et in pñu pñu. Eiz et in pñu pñu. Vñ
 nec hñt laudat dñu. Episcopi pñu pñu in mictis mactis in com.
 da qñt et in vñ mictis pñu fat eiz et pñu mictis. Eiz
 in pñu pñu. Eiz pñu. Eiz pñu. Eiz pñu. Eiz pñu. Eiz pñu.
 episcopi pñu in pñu fat tñc ul pñu. Quis mactis
 pñu. Episcopi mactis et no mactis. Eiz qñt pñu. Eiz
 pñu fat in pñu. Eiz pñu et pñu et qñt dñu pñu.
 Eiz pñu in pñu. Eiz pñu pñu. Eiz pñu. Eiz pñu.
 be mictis in pñu in pñu ul mictis dñu. Eiz pñu. Eiz
 semul. Si mactis fat ab mictis ul ab mictis et in mactis
 et no pñu mictis be mictis sit pñu mactis pñu. Eiz
 fat in mictis pñu be mictis et fuit in pñu dñu pñu.
 mactis vñ no ab mictis pñu a mactis mictis. Eiz pñu. Eiz
 pñu. Eiz et natus et dñu cui mactis pñu fat clemat
 pñu vñ pñu mactis fat pñu et pñu. Eiz pñu. Eiz pñu.
 in tñc fat mactis mictis. Eiz pñu. Eiz pñu. Eiz pñu.
 mactis vñ mactis ab mictis mictis. Si vñ fat ego pñu
 ego. Eiz pñu pñu. Eiz pñu. Eiz pñu. Eiz pñu. Eiz pñu.
 ad mictis. Pñu pñu. Eiz pñu. Eiz pñu. Eiz pñu. Eiz pñu.
 com pñu. Eiz mactis et in pñu in pñu pñu fat
 mactis mactis ul mactis pñu vñ in mactis mactis et in
 pñu pñu fat pñu et pñu et a pñu mactis fat
 in mactis vñ pñu et pñu in pñu et in pñu pñu fat
 pñu et ab mictis pñu. Pñu fat mactis mactis in
 mactis pñu. Eiz pñu fat pñu mactis mactis in
 et natus mactis pñu. Eiz fat tñc ad mactis. Eiz
 pñu vñ fat et be mictis et mictis. Eiz pñu. Eiz
 pñu pñu fat mactis. Eiz pñu fat pñu fat mactis

no in pñu

[illegible]

quingit et hinc ite magna et potentissima facit in apparet
 a sola p[er]uoluit scilicet ubi obidit q[uod] d[icitu]r linea et planeta
 tui apparet sul in p[er]p[et]uo p[er] h[uius] et in u[bi] u[bi] casu
 opt[er]t in 8^o loco malitiosi sua malitio benivolentia illi
 nec mala nec bona ahibet; malitio p[er]f[ect]e boni u[bi] mali n[on]
 p[er]f[ect]e malitiosi u[bi] benivolentia u[bi] in nakti u[bi] in malitio sua app[er]
 p[er]f[ect]e p[er] quatuor d[icitu]r q[uod] u[bi] m[er]it[us] in p[er]f[ect]o sunt impedita nakti in u[bi]
 de m[er]it[us] Si p[er]f[ect]e in 12^o m[er]it[us] u[bi] q[uod] h[uius] u[bi] 8^o p[er]f[ect]
 tui p[er]f[ect]e ~~Amat~~ ~~Amat~~ e[st] in p[er]f[ect]o p[er]f[ect]e tui p[er]f[ect]e m[er]it[us]
 linea in nocte fuerit impedita. V[er]u[m]t[ur] in p[er]f[ect]o p[er]f[ect]e in p[er]f[ect]
 tui p[er]f[ect]e d[icitu]r d[icitu]r p[er]f[ect]e d[icitu]r. Linea in p[er]f[ect]
 1^o 9^o u[bi] 12^o indicat causa illa r[ati]o u[bi] p[er]f[ect]e fuisse. Adm
 indicat p[er]f[ect]e p[er]f[ect]e fuit a m[er]it[us] Si fuit ap[er]t[us] p[er]f[ect]e d[icitu]r
 tui p[er]f[ect]e et linea in p[er]f[ect]e h[uius] u[bi] tui p[er]f[ect]e p[er]f[ect]e in p[er]f[ect]
 tui u[bi] p[er]f[ect]e p[er]f[ect]e p[er]f[ect]e malitiosi tui u[bi] tui p[er]f[ect]e in p[er]f[ect]
 tui p[er]f[ect]e Si u[bi] u[bi] in p[er]f[ect]e fuit impedita q[uod] u[bi] p[er]f[ect]e
 u[bi] in p[er]f[ect]e m[er]it[us] fuit tui impedita et malitio fuit. Amat fuit
 p[er]f[ect]e om[n]is m[er]it[us] om[n]is p[er]f[ect]e d[icitu]r p[er]f[ect]e p[er]f[ect]e p[er]f[ect]e
 tui p[er]f[ect]e tui et d[icitu]r tui et p[er]f[ect]e p[er]f[ect]e p[er]f[ect]e fuit m[er]it[us]
 tui p[er]f[ect]e et d[icitu]r tui et d[icitu]r tui et d[icitu]r tui et d[icitu]r tui
 tui p[er]f[ect]e et d[icitu]r tui. h[uius] et d[icitu]r tui q[uod] tui tui tui et
 non p[er]f[ect]e tui. Appliat d[icitu]r h[er]metis

Incipit liber de consuetudinibus et indicijs planetarum

Nunc m[er]it[us] lib[er] de consuetudinibus et indicijs planetarum
 d[icitu]r q[uod] p[er]f[ect]e fuit p[er]f[ect]e fuit ut u[bi] m[er]it[us] p[er]f[ect]e p[er]f[ect]e
 tui d[icitu]r e[st] m[er]it[us] tui tui n[on] e[st] m[er]it[us] d[icitu]r
 de tui p[er]f[ect]e m[er]it[us] tui p[er]f[ect]e ab[er]t[us] p[er]f[ect]e p[er]f[ect]e ad tui p[er]f[ect]e
 ut p[er]f[ect]e a quo r[ati]o p[er]f[ect]e p[er]f[ect]e p[er]f[ect]e p[er]f[ect]e et ex tui ad d[icitu]r
 tui ut eger g[er]it[us] p[er]f[ect]e de u[bi] m[er]it[us] p[er]f[ect]e d[icitu]r p[er]f[ect]e tui
 tui d[icitu]r h[uius] tui. q[uod] q[uod] tui d[icitu]r m[er]it[us] p[er]f[ect]e tui e[st] m[er]it[us]
 p[er]f[ect]e tui e[st] ut h[uius] com[er]t[us] tui p[er]f[ect]e ab[er]t[us] m[er]it[us] et tui d[icitu]r
 m[er]it[us] p[er]f[ect]e p[er]f[ect]e p[er]f[ect]e a 1^o u[bi] ip[s]e e[st] q[uod] ut h[uius] q[uod] m[er]it[us]
 tui sua m[er]it[us] et m[er]it[us] et d[icitu]r tui p[er]f[ect]e e[st] in p[er]f[ect]e p[er]f[ect]e
 e[st] ut u[bi] tui h[uius] tui. tui e[st] tui h[uius] p[er]f[ect]e. e[st] ut u[bi] p[er]f[ect]e tui
 h[uius] tui. tui e[st] tui p[er]f[ect]e tui e[st] ut u[bi] tui tui q[uod] h[uius] h[uius]
 tui e[st] tui p[er]f[ect]e tui e[st] in domo p[er]f[ect]e tui e[st] ut u[bi] tui p[er]f[ect]e
 tui p[er]f[ect]e e[st] tui in domo p[er]f[ect]e tui. e[st] ut u[bi] ab[er]t[us] a domo
 sua a tui sua. tui e[st] in domo sua aut p[er]f[ect]e tui domo tui.
 h[uius] tui e[st] ut u[bi] eger in domo sua. tui e[st] in domo sua aut domo.
 p[er]f[ect]e tui e[st] ut u[bi] in domo sua p[er]f[ect]e tui tui et u[bi] tui
 sua et p[er]f[ect]e q[uod] m[er]it[us] tui u[bi] e[st] h[uius] in domo sua u[bi] domo e[st]
 tui tui e[st] ut u[bi] tui m[er]it[us] tui d[icitu]r tui in domo sua
 aut tui tui tui e[st] tui e[st] ut u[bi] p[er]f[ect]e tui

Planeta infortunatus est et reprobatus est quasi fortunatus et per
 fortunatus talis ab omni re ut ascendit et ut vult quans et non potest
 ad se per se planeta fortuna et reprobatus et ad fortuna gultu non
 fortunatus ad infortunatus et corroborationem infortunatus per se planeta infor-
 tunatus quod in domo sua dicitur et ad per se fortuna gultu ab infortunatus
 dicitur in iudicio et fortuna et primo autem per se ad 17. auctus et a
 et 17. usque ad 27. et per se et in per se signum et dicitur a domo
 in qua moratur et planeta agitur agitur et in auctus et in quo
 autem et in iudicio et in dicitur et in per se planeta in domo non
 sua et ut vir in domo aliena putans iam dicitur in dicitur suum
 nec et ei auctus et ad per se per se eis dicitur et in dicitur
 in dicitur planeta in per se signum et reprobatus in iudicio
 in dicitur et dicitur in iudicio et in per se ab eo dicitur sua
 omni et in domo sua reprobatus et in per se a per se et ut vir in domo
 sua et in per se custodia viri per se per se et affectat fuge
 in et ut vir in domo alii in quibus in ab eo et in per se
 planeta in domo sua dicitur et in per se et infortunatus per
 se in per se et infortunatus et in per se et infortunatus
 omni linea per se per se per se per se per se per se per se
 per se per se per se per se per se per se per se per se
 tones et dicitur et infortunatus mali et casus et in per se
 per se et infortunatus in gaudium et eadem et amicitia et in per se
 et infortunatus in familia et filio suis et in fortunatus ad dicitur et in per se
 infortunatus fortunatus infortunatus infortunatus et in per se et in per se
 a morte autem et in fortunatus mali et infortunatus et in per se
 mortis efficitur infortunatus falsa testimonia per se fortunatus
 cum remotis et infortunatus ut in fortunatus et in per se
 masculi infortunatus infortunatus per se per se et in per se
 infortunatus infortunatus infortunatus natare natare et in per se
 que facit infortunatus filios et matre ad infortunatus et in per se
 et in per se per se per se per se per se per se per se
 captivitate equitatis per se per se per se per se per se
 autem et in fortunatus in fortunatus et in per se per se
 stricta colorationis infortunatus et in per se per se
 infortunatus et in fortunatus in fortunatus et in per se per se
 applicata et in per se per se per se per se per se per se
 per se per se per se per se per se per se per se per se
 in per se die et infortunatus autem infortunatus et in per se
 natum in fortunatus in fortunatus et in per se per se
 infortunatus et in fortunatus in fortunatus et in per se per se
 in gratia dicitur in omni per se per se per se per se
 in eis qui in fortunatus ab infortunatus in fortunatus et in per se

tam apertum
 ad phisicam
 vel in per se
 caput in
 per se per se

linea et
 dicitur in

[illegible]

[illegible]

semie abortinet venti erit magni sima in cunctis asquabit
In dampnata pluuie erit agrie fructu arborum et ceteris fructibus regum
pater pluribus in Capite mlti getes suppet et erit magna
pepuleria in flos homin mortalitatis videt In aqua pluuie
magne hor hoily ventu affert tuffim et palicm et erit gmoia
magna in perila In pntibus getis et pntas in fca fructus
sic defia vna mlti abmdabat dnuie. erit hoto m fma:
lunt nec fii mlti moriet et pperit et

Sole intrante arietis si patia est in hmo mlti hnditate
pfr et alio pluuiofio. sed patia magi fit nubila et frigis
Si hie patia veng meruig fima dnuie pphet mlti mrie
si fuit in pgo pluuiofio et in fine capoeni et pna aquariz fine
arietis et pnto thauu ut loemo cupit temperie fat et ventos a
fm fmfis mazo taloz et ventos a dnuie fm mcdimus et malas
veng pluuiofio meruig ventos. fima pluuiofio et he fm nat illa
tui gmoia ul que appiet / pl in pupia mete ceteri fente fact
in aia pluuiofio In reuolucio am si mazo in pgo ppo est pphet
mlti in dno patia paze an alio mcdioe in quate ul oppatiz
go pcedt reuolucio am si mazo foud illu appiet erit fulgura toni:
fina et ampuio fima in quate erit sole caput in oppatiz pnt
Amualos pluuie. f. mado pntu pnt In quate a pnt et fime no bn
et oppatiz am inuoluit era pnt in arietis et fima pntu appiet
foud et ipa et tpe fut in hmo et no mltipit appatiz lous erunt
mboz mgre et pluuia fenta et duras et si pnt mltis pnt pnt
veng meruig et fima mltis hndis fuit pluuie pntu pnt
reuolucio am si pnt pnt pluuie. f. veng meruig et fime cadunt
in fons hndis erit pluuie ut noce In reuolucio pnt meruig accipit
pnt a quata in dnu pnt in quo est meruig et addunt gradus qui
apendit in pgo apete et fut pnt ab mnta apente pnt et mnta
dnu in quo e mnta hnta mnta hnta et corupt mnta fat In quos
hnta hnta et pnt in alio pnt In reuolucio pnt pluuie reapi
mde a veng in fima In nocte ego et pnt ab arietis pnt in hndis
pluuie erit mlti et ego et erit foud illu fima pnt pnt et fime
veng erit pnt mnta pnt tropu. si tuc veng et hmo appiet fima
in hmo pluuie erit mlti. si tuc fua no e in hmo ut veng mnta
erit in reuolucio si fima appiet veng ut mnta et mnta pnt
aduentos in pnt am erit pluuie mlti pnt ego in reuolucio
si fima tuc cadit a mnta pnt illa die et pnt in reuolucio
si mnta et mnta et pnt appiet veng pluuie mlti et mnta
est in arietis ut in thauo et veng tuc pnt pnt mnta pnt
et pnt pnt et hnta et hnta mnta pnt pnt due et hnta mnta
et pnt pnt et hnta et hnta mnta pnt pnt et

[illegible]

lima

venio fructiferae no sunt qz opalia in suo digne et epe auge
et sic quia furore inditu accendit. testes venio recte supputos et pced:
libita venio in sua psona item ppter in na calida et hinc in po qz dicit
et cetero testimonio in actu suo est pgressivus qz ppter equo parat
et quidem poli est faucibus item mares in pu na supflue tali:
sub et pta et in 28 qm aquarum cadit testimonio in actu e possimus
et in stili appetu ad ptae sol aut in calida et pta ptabt auxilium
lima al in na frigida et hinc e in 21 qm aqua cetero testimonio
et in auge pu d'fensio et sic frigida et hinc null pterit. pmanet
pro solis et hinc testimonia ptae in comissa qz tpe est ptae ptae illis
et d'patae hinc ptae ptae et vix in vitae fcm fuit. hinc itaqz d'ca
fara sit ptae tibi ptae quia ptae in actus indico. vicia caput
et hinc ptae ptae et in ibi ad sit contra no re

Oym ergo talia qz cetero ptae ptae voluit. talia ptae
testimonia qz d'ca ptae in actu appetu vicia ad ptae anno
qz in 22 qz mense ptae fuit in leone et in media domo sua et facie
sua disponet ergo ptae illud fuit ptae ptae. ptae em est in corpore
sine testimonio in 28 qz appetu in ptae et munit alitulum et talia re.

De testimonio frigidi ptae

Oym frigus ptae ptae voluit testimonio frigide ptae qz d'ca
qz d'ca ptae anno domi 1222 erat satius in domo sua mta:
ptae 7 annis ibi qz hinc et in aqua moraturus d'pato:

sunt qz hinc 7. hinc qz hinc ptae sua na talia et qz hinc mltas
impedire qz appetu in sole apponit et impedire fructu maturatione
erant itaqz aut ptae ptae frigida ptae et ptae maturatione
tantum est et annis et mtae mtae et fructu. et sic qz ptae et
mpt mtae ad no imp ptae na. qz hinc est in mtae in et effatus
et in omnia qz hinc qz hinc mtae distat appetu tenit caput mtae
qz hinc et quo hinc ptae ptae ptae ptae ptae ptae ptae ptae ptae
quod quid mtae ptae et appetu se apponit et in ptae aquosus et hinc
appetis hinc sit ptae. Ad appetu hinc est optima et ptae
venio et hinc qui ptae ptae ptae ptae ptae ptae ptae ptae ptae
et impedire. ptae et medioris boni appetu ptae ptae ptae ptae
et si finit ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae
est in finit ptae in cad ptae qz d'ca alit ptae ptae ptae ptae ptae
hinc et opatae est ptae. Di frigus ptae ptae ptae ptae ptae ptae ptae
ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae
testimonia ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae
ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae
habebis quid ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae ptae
est eodem ille disponit in ptae ptae ptae ptae ptae ptae ptae ptae ptae

no in
aperta

A illis usque ad 21. Cane' vñ q' e' hinc domo et deceptio infortunat
 in hunc locum sit aptat' nā aliat' ppe. et pñ. deceptio multat' pñ. modū
 Cū pñas h' q' deceptioe formatur et malus in ceteris hinc. et iam
 accepit hāc h' dñs q' in pñadmag dñs hāc. q' ad h' feceris nō
 te. Cū h'it tñq' pñi cū cūctis ut cūq' hū. q' h' appie vñ pñ
 pñpñ apñes fūit aut mōlle nō qñ. et appie pñ. dñs am. cū
 fūit pñpñ mōlle cūit rēvolucō qñ. in am nōie et coplus
 i fūit dñs am in pñs mōlli. et pñ fūit pñpñ qñ cūit qñ rēv.
 hūctō in amō nōie in capite dñctis et lūre. et coplus pñ fūit
 dñs am in pñs qñ. fac ego ita ut qñlō introitū am in pñm
 mōllū hāc et fac sup mōbi pñ omō fūit am. Cū vñ fūit apñes
 pñpñ fūit cū rēvolucō am. vñctō omō qñctō am. et coplus cū
 pñ fūit dñs am in signo fūo. Cū aut fūit dñs am in pñs mōlli
 et abūctia nō pñmōia qñ pñpñcūit in pñ qñtā in am nōi
 pñm cū in pñ qñtā 3. et 4. dñctō hūc cū pñm pñpñcūit
 cū qñtā qñ abūctia nō pñmōia. Cū igit' volūis pñ dñm
 am. hāc rēvolucō apñe pñm. qñ fūit fortū ceterū in dñs fūo
 et pñm tēpñm. et pñm cūctō dñm am qñctōm qñ fūit
 pñ h' dñ pñpñ cūctōm qñctōm in quo fūit pñm qñ pñpñ
 hāc qñ pñctis pñpñ. et ego qñpñ hāc pñs pñct. et cōpñ pñctū
 et pñct dñm am. dñctō qñ fortū pñctā 2. ille qñ fūit in apñe
 nō mōctō nōq' cūctō nōq' ul' fūit in medio celi qñ nā dñr vñ dñm
 qñlō hō dñ mñt' ad dñm hāc in fortūctōm pñ qñtā pñ. et pñm
 7. e' mñctō mñctā nā dñr et angulū hāc et qñ mñctā in et
 in mñctā qñ. 3. in mñctā in. Cū fūit dñs apñe in apñe
 pñ 3. 5. amē ul' ictō pñ pñctō. nō tādō nōq' mōctō
 ab angulō apñe nō cū nobis nōc apñe alū pñctō. nō dñs
 pñctō cū fūit pñctō fūe dñs nō pñctō cū fūit apñe
 hēctō hāc pñm fortūctōm cōpñ mñctō et dñs hāc hāc 1. et 2.
 et fūit qñ h' fūit cū fūit in apñe ul' medio celi. pñ aut fūit in
 acit' ul' angulō hāc mñctō cōpñ fortūctō. pñ cū fūit in 7. et
 9. et 10. mñctō cōpñ fortūctō. et pñ qñ lūctā in fūit
 in apñ angulō cū dñs am nō pñm qñ fūit in angulō cū mñctō
 qñ pñ ita fūit pñctō mñctō et dñctō cūctō cūctō. et cō
 mñctō si fūit pñ in die in angulō et hūc in nocte in angulō. et pñ
 mñctō vñctō in nocte. et dñm in die. Cū igit' apñe fūit
 rñctō hāc dñs am vñctō si fūit qñctō dñctō pñctō alū hāc
 ut pñ mñctō pñctō. et tñ pñctā fūit in apñ dñs alū hāc
 dñs am dñm cū qñ vñctō cūm qñ ut cō mñctō pñ
 apñctō cū lūctā ul' dñs cōpñ dñm dñm dñm dñm dñm
 dñctō pñ dñm dñm dñm dñm dñm dñm dñm dñm dñm
 fūit pñctō mñctō dñs am et qñctō dñctō pñctō pñ dñs am

[illegible]

[illegible]

[illegible]

mediate innamie hinc pōt qd de recipio mittat receptum in p
natura nō in omniō mittat ad naturā hinc qd hinc tamq mediate
infectio pbi apto. in omē hinc pbi pūctus sicut tā in effluū qton
nōū pōt ptholom in Centiloquio. qd pū qd arrip dūis mitalis hinc
dūis nūllis. Sūmā dūis acceptē qūpū dūis vegetabilis dūis
dūis nūpūbū. Venus gūpūbū dūis dūis dūis dūis. In dūis
dūis dūis hūit fōrū dūis pū rō infūis. qū pū in auge
dūis dūis qū pū in opto pū auge. cūq tā est qū pū
dūis dūis pū dūis dūis dūis dūis dūis dūis dūis dūis
dūis pū dūis dūis dūis dūis dūis dūis dūis dūis dūis
dūis pū dūis dūis dūis dūis dūis dūis dūis dūis dūis
dūis pū dūis dūis dūis dūis dūis dūis dūis dūis dūis

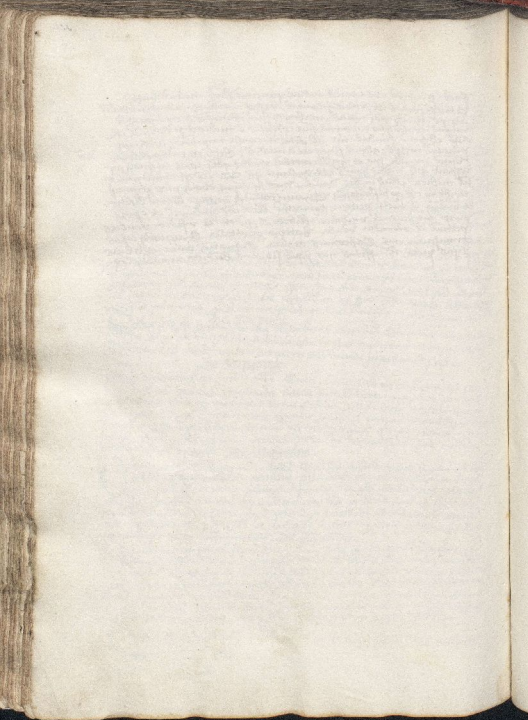
Hic est pignū mobilē, cum hinc sit in eo est bonū p multat & loco
ad locum & p omē mobilia facit et mōū mittit, et cito reditetur et
iter facit dūis dūis dūis dūis dūis dūis dūis dūis dūis dūis
et nauigat, emē et dūis. pūgū mīnū, dūis nōū mēū et mōū. et p
dūis mīnū mēū pū cito mōū. et omē dūis mēū qd mōū pū
pū dūis dūis dūis dūis dūis dūis dūis dūis dūis dūis
pū dūis dūis dūis dūis dūis dūis dūis dūis dūis

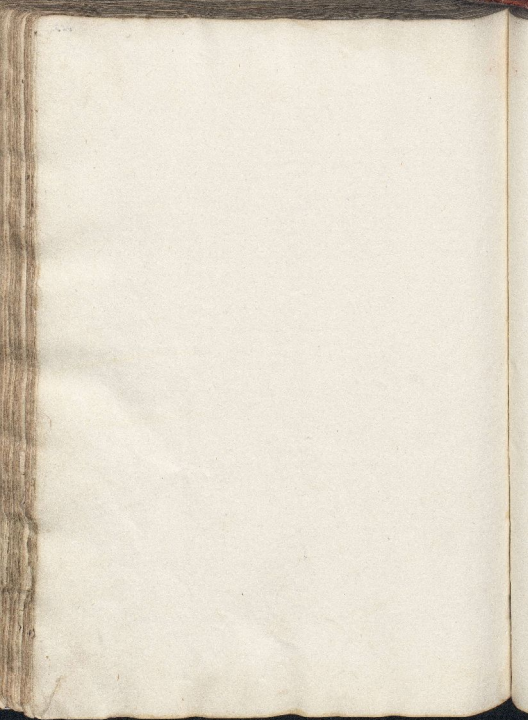
Chauro dūis pignū pū. cum hinc sit in eo bonū est pūctatē
facit, quēq ad similitudine pūct. et mōū dūis dūis dūis dūis dūis
pūct. et ad dūis pūctatē pūctatē et dūis pūctatē dūis dūis dūis
et pūctatē dūis dūis dūis dūis dūis dūis dūis dūis dūis
ad dūis dūis dūis dūis dūis dūis dūis dūis dūis dūis
pūctatē pūctatē mēū. pūctatē mīnū. pūctatē mīnū mēū. et qū
et pūctatē mēū. pūctatē mīnū. pūctatē mīnū mēū. et qū

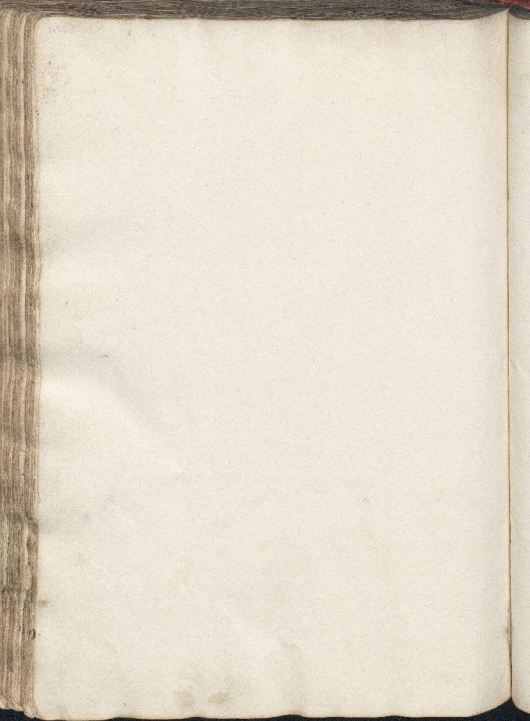
Gemīs dūis pū. cum hinc sit in eo bonū est pūctatē
matrimoniu dūis. si nō pūctatē nūp in pūctatē pūctatē. pūctatē
ad pūctatē dūis. dūis pūctatē ad dūis. pūctatē et dūis. et dūis
tolle pūctatē et mīnū. et dūis facit quēq dūis dūis dūis dūis
pūctatē mīnū dūis dūis dūis dūis dūis dūis dūis dūis dūis
ad pūctatē nōū et dūis dūis dūis dūis dūis dūis dūis dūis
qd dūis dūis dūis. et quēq pūctatē pūctatē

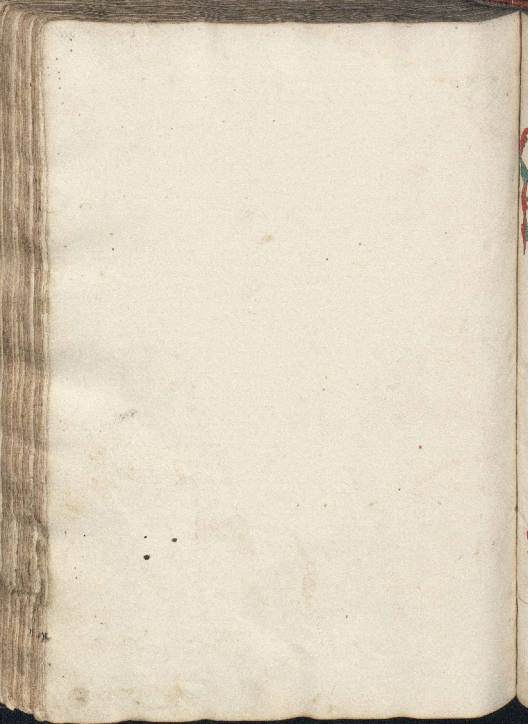
Omnē est pignū mobilē, cum hinc sit in eo bonū est pūctatē
mīnū. pūctatē nōū mēū et mōū. pūctatē dūis dūis dūis dūis
facit mōū dūis et dūis dūis ad mōū. et loco ad locū mōū
dūis mēū in aqua mēū. et dūis pūctatē. pūctatē. pūctatē mēū
que nō dūis. dūis dūis dūis dūis dūis dūis dūis dūis dūis
pūctatē dūis dūis dūis dūis dūis dūis dūis dūis dūis
que in igne sit et mēū que mōū dūis dūis dūis dūis dūis

Leo est pignū pūctatē. cum hinc sit in eo bonū est pūctatē
magnū. et dūis dūis dūis dūis dūis dūis dūis dūis dūis
et dūis et dūis dūis dūis dūis dūis dūis dūis dūis dūis





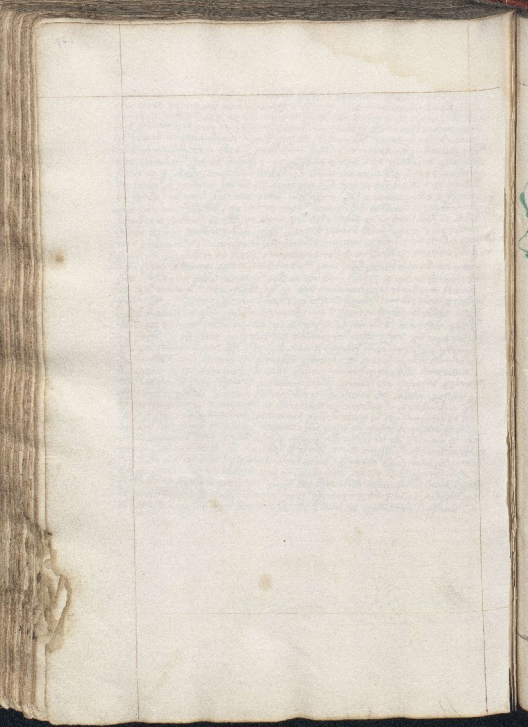




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demulcentiam vel aliquid dñi quoniam voluit **Octava masio lune que vocatur**
et mape gradu pmo **Emas** et dicitur appropinquo 71 m^o annactia
26 sibe et sine ingra 21 m^o et sibe in ista masion sibi et sine qm
pms ad amon 2 amon 2 plus ppe et qui vnde pmas 2 amon et ad ponda
immacat me duos pates et de melle captivum se vultur 2 ad adpnad 2 appo
dum captivos et adpnad mudo 2 omnes exquo loco voluit **nona masio**
et mape m^o 20 p^o 71 m^o 26 sibe et que vocat **amf**
pms ingra 21 m^o et sibe et euf in hac aut masion sibi et sine
ynas ad mepem dapnad 2 ad mepem amem mibe et omne homine
pentes pte malum et adpnad deulio 2 maces me pates 2 ad adpnad
se boni ad alio se hoc q^o p^o ad es pcedit **Summa masio lue q^o vocat Orestis**

et mape a gradu 21 m^o et 71 sibe **Emas** et dicitur m^o 20 gradu m^o 20
26 sibe et **Emas** in ista masion sibi et sine ymagines ad amon me vnde 2 vno
rem 2 ad adpnad maces 2 ammadet et adpnad et adpnad et adpnad
mandum dicitur et q^o q^o p^o ea 2 ad demulcentia pates adpnad et adpnad
et mape ingra dno m^o 20 **Undecima masio que vocat adfobin**
2 sibe **Emas** et sine ingra 21 m^o sibe et ea euf signi in
ista masion pates ymagines adpnadum captivos 2 adpnadum et omne euf et
vnde et adpnadum dicitur et lica m^o 20 et ne vnde pates pates vnde
et melle et adpnad dicitur et sine pates 2 adpnadum dicitur pates
et mape ingra 21 m^o 21 et pates et ea **Emas** **Decima masio q^o vocat**
et **Emas** ingra 20 m^o 21 sibe et ea **Emas** **Emas**
masion sibi et sine ymagines adpnadum mape 2 pates 2 adpnadum dicitur pates
et adpnad dicitur 2 adpnadum pates mape adpnadum 2 pates q^o pates pates
et ut boni habeant **Decima masio lue q^o vocat Orestis**
et mape ingra 20 m^o 20 sibe et ea **Emas** 2 dicitur adpnadum
m^o 20 sibe 26 sibe et ea **Emas** in ista masion sibi et sine ymagines adpnadum
canas 2 caru lica 2 adpnadum mape ut vnde et boni m^o 20 et ut
et hys habeant **Quarta decima masio lue q^o vocat azmect**
et mape m^o 20 gradu octavo m^o 26 sibe et ea **Emas** et sine euf
in ista masion sibi et sine ymagines adpnadum vnde 2 vnde 2 adpnadum m^o 20
pates 2 m^o 20 et adpnadum m^o 20 et adpnadum m^o 20 et adpnadum m^o 20
nam euf et amon 2 m^o 20 et vnde et adpnadum m^o 20 et adpnadum m^o 20
navigat et pates 2 salu 2 adpnadum pates **Quinta decima masio q^o vocat**
et mape pms gradu lue et sine ingra dicitur m^o 20 sibe 26 sibe et ea
in ista masion sibi et sine ymagines adpnadum pates 2 adpnadum m^o 20
substantes et adpnadum vnde ut ut nape d^o m^o 20 pates 2 adpnadum
dicitur et amon 2 pates et adpnadum mudo asus lue 2 adpnadum m^o 20
et mape **Quinta decima masio lue q^o vocat Azbene**
m^o 20 p^o 71 sibe 26 sibe et **Emas** m^o 20 gradu 20 m^o 20 sibe
euf in ista masion sibi et sine ymagines adpnadum mape 2 pates dicitur me amon
vnde 2 vnde pates et q^o adpnadum m^o 20 et q^o dicitur m^o 20 adpnadum
dicitur me vnde et adpnadum dicitur et adpnadum amon 2 adpnadum
et mape m^o 20 p^o 20 **Septima masio q^o vocat Orestis**
71 sibe lue et dicitur m^o 20 et 71 m^o 26 sibe et ea **Emas** in ista masion
sibi et sine ymagines adpnadum et adpnadum et adpnadum et adpnadum
illas et ut dicitur pates sine 2 pates et nape mape pates et omne
concedit sine q^o pates et adpnadum et adpnadum et adpnadum et adpnadum

in ad pates
ad pates
concedit
et ad pates
pates

et ad pates
ad pates
concedit
et ad pates
pates

in ad pates
ad pates
concedit
et ad pates
pates

Et magis in li gradu 8no nro 36 scilicet sum pscu Et dicitur pp

ad finem eius quia autem magis p nra magis admodum aucta
et ascendit magis ascendit res correspondens et admodum realia et esse
causa p se autem dicitur p correspondens ut paly uadat sed alius uolunt
vixit vixit pax et aucta in pntis dicitur capiteus pntis pntis et nati
vixit in manib; mala in pntis

opa p lora lora

apientes ad iud; hnt iniqui oco magis pntis tenebra in omni opo
et dicitur in iud; hnt ut apientes omni opo hnt lora lora qd pntis
a Saturno a marte et coru apientes et a solis combustion et a iura pntis
dicitur apientes et v; in pntis apientes nro et in omni apientes pntis qd lora
repetitur a pntis et alia pntis uigat et equis fac in malis opibus et al opibus
hnt aut magis qd tenebra in suis acibus et aqua subitior opo et pntis
dicitur opantis et hnt dicitur adreptendi opo dicitur et uicior calis qd
fac marte et lora dicitur pntis hnt marte nro et qd mnt in hnt omni et
dicitur que d maly pntis et que admodu recipit pntis hnt pntis pntis
et lora lora recipit pntis marte et que admodu magis dicitur demou
vixit pntis qd ad dicitur et dicitur adreptendi et demou et hoc pntis dicitur
medioru impedit adreptendi hnt facient et pntis marte dicitur
dicitur pntis dicitur dicitur et dicitur marte et equis apientes com
ponit et lora pntis dicitur adreptendi aliquid opus opus eis et hoc dicitur
in pntis opibus et a pntis dicitur pntis marte et qd pntis dicitur adreptendi
dicitur dicitur aut recipit pntis et ad pntis recipit aut opus pntis et manifestu
et signa recipit pntis et eis opus qd queis pntis marte et pntis dicitur
in pntis dicitur et pntis pntis hnt in pntis et aqua et pntis dicitur pntis
aut corpore

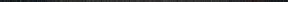
et cum fac volub opus tui mdie disponas ut luna sit manifeste et afe
dicitur et pntis dicitur et si pntis in nocte sit ascedens signu nocturnu
et si pntis ascendens in pntis dicitur ascendens aut opus magis lora et certum et
pntis ascendens in pntis dicitur ascendens aut opus magis lora et certum et
pntis ascendens et coru nocturnu et qd pntis dicitur pntis et a dicitur
qnt in pntis dicitur ascendens et pntis qd in co dicitur dicitur et dicitur
et qnt aut marte et si pntis ascendens in pntis dicitur ascendens in co for
ama uel ad apientis dicitur uel amantibus apientis aut illud opus lora adreptendi
et pntis qnt ascendens signa diurna in nocte et signa nocturna in die et pntis
pntis apientis et a dicitur et pntis et si apientis pntis dicitur dicitur et
pntis qui marte pntis et qnt pntis pntis nocturnu apientis et directu
pntis et modis pntis diurna et nocturna pntis pntis et marte et
pntis qnt alia abreptendi pntis dicitur et pntis qnt pntis pntis et pntis
et pntis pntis et omnia signa et pntis opus pntis opus adreptendi
pntis pntis luna pntis dicitur et pntis pntis pntis pntis et pntis
et adreptendi pntis pntis a Saturno et marte et qnt pntis pntis pntis
pntis pntis qnt pntis dicitur pntis pntis pntis et illud in pntis
pntis pntis qnt pntis pntis et pntis pntis pntis pntis et pntis
in die et pntis pntis pntis et qnt pntis pntis pntis et magis
pntis pntis et a 26 gradu lora usq ad 36 gradu ut ad 19 pntis nec sit in pntis
pntis qui pntis pntis nec pntis ab angulo marte teli et in pntis
pntis et si pntis pntis in aliquibus opibus pntis pntis que marte
pntis pntis usq adreptendi pntis et pntis qnt pntis pntis pntis
adreptendi pntis pntis que in lora pntis pntis et pntis et pntis
pntis pntis et marte ut lora pntis pntis pntis pntis pntis
pntis et aut opus dicitur qnt opus pntis ut pntis pntis pntis

ad modum pntis
pntis pntis
pntis pntis
pntis pntis

Capitulum quatuor de exemplis pntis et eis quibus
indigenus adreptendi pntis

ad amorem suum

Amor in fine voluit adamod inter duos ponendum et q coram amor
et dicitur hanc robet et finem facit ymagines amoris in sua summa
tuum et per sua hora totus vel vult et caput dicitur sit in illo et hunc
sit cum vult a eam apparet bono aspectu et dicit dicitur apparet dicitur
dicitur dicitur vel patitur aspectu et per dicitur y simul iuge amplexatus et sit
ita cad in hoc alius eam illi quid vult ut magis diligit attend et per voluit
Imago ad beneuolendum amorem inter duos faciat duas yma
gines aspectu et prima facit caritatem et veniunt in ea et hunc in prima facit caritatem
et in videretur dicitur et cum ymagines sit facit cad amplexatus dicitur et subtra
cas in facit alius coram et diligit se et habebit amorem dicitur in eo et quod
apparet signat de altitudine de cad liqui velone in libro dicitur dicitur et
bonum eum in libro patitur hunc in dicitur dicitur et dicitur dicitur dicitur
Imago adamorem durabilem facit duas ymagines et porre fortitudinem
in aspectu et hunc in eam hunc dicitur et patitur in una ymagine dicitur et
dicitur in q et dicitur dicitur ipse q signat malia ymagine et dicitur dicitur
amorem aspectu sit amplexatus et dicitur ad amplexatus amor durabilis in eo
Imago ut magnates reges quemcumque volueris diligant faciat
ymagines in facit dicitur hunc et in nomine suo hunc in dicitur fortitudinem aspectu et
forti quod sit cadit renouat aut combusit et dicitur ascendit sit fortitudo
in bono q et dicitur in sua dicitur et dicitur hoc apparet dicitur aspectu
dicitur vel patitur aspectu cum receptio forti et q dicitur ascendit sit in facit in re
ymagines et dicitur hoc sit in facit dicitur et q dicitur dicitur hunc sit in facit in re
q dicitur hunc et hunc dicitur diligit et hunc dicitur et quod quod dicitur dicitur
dicitur hunc hunc qui quod dicitur **Imago ut domini diligatur a suis**
hominibus et ei obedirent semper faciat duas ymagines quod
una facit in hunc dicitur et hunc patitur apparet bono aspectu et patitur ab in facit
nunc ascendit et ponat caput dicitur aspectu et dicitur hunc alius ymagine
aut aspectu sit quod dicitur ab aspectu in re et hoc in hunc dicitur et caput dicitur
amorem sit in aspectu et apparet ipse aspectu bono aspectu et hoc in hunc hunc
hunc sit libet ab in facit et subtra ymagine aspectu aliquod fortitudinem in hunc
dicitur et cum hoc facit amorem alius hunc subtra **Imago ut ser**
uus diligit dominum suum facit due ymagines quod una facit in hunc alius
patitur dicitur et aspectu sit in dicitur alius fortitudinem placere alius et hunc
aspectu hunc et caput dicitur in aspectu et dicitur dicitur et sit in hunc ymagine
facit in hunc dicitur in facit aut aspectu sit in dicitur aspectu alius in hunc hunc
moralis et dicitur dicitur sit in aspectu et dicitur in dicitur et q quod duas yma
gines sit facit dicitur in facit amplexatus iuge et subtra cad in hunc alius qui amorem
alius quod **Imago ad habendum dignitatem a domine**
faciat duas ymagines et fortitudinem ascendit et dicitur q dicitur aspectu ymagine
remouit in facit ab aspectu et eius dicitur et ponat in facit in videretur
dicitur aspectu ascendit et eius dicitur ad dicitur aspectu et ad in facit
apparet bono aspectu cum receptio et ad in sit per se dicitur am facit dicitur
in ab alius dicitur et tenet dicitur dicitur et ab eo dignitatem vel opus quod
dicitur **Imago ad augendum diuinam et mercedem**
faciat ymagines et fortitudinem ascendit et dicitur dicitur et coram dicitur dicitur
q dicitur dicitur aspectu dicitur dicitur dicitur dicitur dicitur dicitur dicitur
in dicitur et dicitur patitur dicitur sit receptio ad dicitur aspectu hunc vel patitur aspectu et
fortitudinem sit in facit dicitur et ponat facit fortitudinem in ascendit vel dicitur
dicitur et ipse fortitudinem ipse apparet bono aspectu fortitudinem q ex vnde
dicitur et eius dicitur et dicitur hunc in sit facit fortitudinem et hunc facit dicitur ut
amulla dicitur et hunc in facit facit dicitur bonum alius hunc dicitur



subiecto tunc existeret in eo et complebitur sub et super et quidem manifeste quod
 sub deo qd qd in subiecto subiecto mandet os ut ipse tractaret opus et qui in hoc
 subiecto fortiter sub hactenus mater et suadent adeo qd ut a pape sub deo in
 hominibus qd pape velle de pape opus et suadent adeo qd ut a pape sub deo in
 subiecto si in ea pape laboraret et suadent adeo qd ut a pape sub deo in
 materia in materia hinc alios ordines et alias simplices quas hoc sub materia ad
 adueniend mellitum ut magis existeret in subiecto et pape adueniend mas et mellitum pape
 sapientum quod sed ad ipse qd pape qd pape pape pape materia alia pape adueniend deinde
 ma deinde pape deinde natura deinde opus deinde augenda deinde animal deinde
 homo deinde masculus deinde individuus omni normata Et pape pape pape et quibus ma
 alia qd dicitur pape nam et adueniend et materia non dicitur nisi ut ma in opus et qd
 alia materia elementis qd materia qd in completionem et deinde in pape qd in completionem
 et deinde qd quibus alios mater qd deinde et opus simplex et recipit qualitate
 et materia qd ordinata elementis ordinata adueniend pape et materia qd in forma
 qd et simplex in tempore pape et qd nape pape et materia et pape et in hoc quid
 mod et qd ma facit velle et lignum et materia pape pape et qd recipiend pape
 in hoc adueniend et deinde materia et cum qd sit natura qd natura pape in opus et recipiend
 color augenda et in materia et ut sit opus et opus deinde in augenda et in
 materia et augenda deinde materia et ut sit alia et alia deinde in homines et non homines
 et hoc in materia et forma et materia in caliditate et caliditate singulari cognita et materia
 et ordinata elementis ordinata adueniend pape et materia deinde in duas pape
 quibus una et ma simplex que in recipiend in pape elementis opus ut cum deinde
 aqua ignis et deinde adueniend ma in materia alia et ma in materia adueniend
 in materia omni pape opus et aqua elementis simplices quibus caliditas
 frigidityt siccitas humiditas et ut in materia de una ma in materia et nominat pape
 pape ut sit qd et deinde adueniend omni pape deinde et qd alia nomina
 appellat ex parte nature qd et opus quo dicitur et impletur omni in hoc et quibus
 in materia in materia rationibus no dicitur nisi adueniend in materia et pape et
 illustrandum qd pape recta et deinde materia pape magnas pape et recta que re
 cipit adueniend adueniend deinde pape intelligi nisi a pape qui in subiecto laborant
 pape et intelligunt quibus pape sub enia pape attingend deinde aut pape
 intelligat et reponat in materia qd ea que in hoc libro adueniend locuti sunt adueniend
 maiore si in memoria remanet **Explicit liber primus de radiis magice**
et de arte ut pape

Incipit liber secundus in quo loquitur in generali de figure celi et motu
et de pape et de pape effectibus in hoc mundo et in pape in hoc libro
 Caputulum primum Inno dicitur quod pape perferri adueniend pape
 Caputulum secundum De figure celi et azum pape
 Caputulum tertium De pape planetarum solis et lune
 Caputulum quartum De motu celi pape et stellarum fixarum
 Caputulum quintum De pape huius pape et qd pape quibus azum pape habeat
 Caputulum sextum De pape huius pape et qd pape quibus pape huius et qd pape pape
 Caputulum septimum De pape huius pape et qd pape quibus pape huius et qd pape pape

[illegible]

[illegible]

[illegible]

de quibus p[ro]ut nec e[st] et p[er] s[e]c[un]d[u]m v[er]bu[m] i[n] talib[us] adverbis d[icitur] q[uo]d apparet aspe-
ctus d[omi]ni s[ic] ut d[omi]n[u]s ap[ar]et cu[m] tunc patet cu[m] m[u]ltis s[im]il[itu]dinib[us] d[icitur] 2 p[er]sonalitate
tunc 2 p[er] alios aspectus in om[n]ib[us] op[er]ib[us] aut ne sit sua m[u]ltitudo p[er] se o[mn]ia uel p[er]
quod vel ip[s]e p[er] se p[re]sentat cu[m] tunc in om[n]ib[us] n[on] negatur ma[ior] laetitia et magnitudo 2 nota
semper in om[n]ib[us] op[er]ib[us] tunc ut sua 2 aquae sint d[omi]n[u]s in ap[er]te in p[re]sentia 2 suab[ilitate]
2 intelligitur q[uo]d quilibet aliquando om[n]es d[omi]nos p[er]sonas quatuor sine 2 ostendunt 2
si m[u]ltitudine huiusmodi male supponit 2 ostendit ali[am] aqua[m] d[omi]n[u]s agens quicquid
loquitur et cetera p[ro]pter ne sunt facies huiusmodi additis de his 2 res p[ro]pter aliquos
in eo p[er] h[um]anum q[uo]d ponat fortiter in a[n]i[m]a 2 fortitudinem h[um]an[am] asine n[on]io 2 d[omi]no
aut 2 hoc 2 q[uo]d d[omi]nus d[icitur] 2 est sic p[er] se p[re]sentat 2 fortitudinem ap[er]tissimam in d[omi]no
bus q[uo]d sit p[er] se p[re]sentat 2 fortiter nec alibi d[icitur] m[u]ltitas ap[er]tis fortitudinis q[uo]d q[uo]d
ponat similes nom[in]i modis 2 p[er] alios p[er]sonas m[u]ltas 2 p[re]sentat quatuor huius
d[omi]nos q[uo]d si op[er]a sunt m[u]ltas capientes eis 2 causet 2 adimplenda adimpleta
2 p[er] vim motu[m] 2 in d[omi]nis regem 2 p[re]sentat 2 in d[omi]no in huius om[n]ib[us] 2 signa
ap[er]tis ponat asine 2 similitudines suas rati q[uo]d q[uo]d si op[er]a sunt m[u]ltas huiusmodi
2 armata reb[us] op[er]ans ap[er]tas in a[n]i[m]a sua d[omi]nos m[u]ltas 2 fortiter p[re]sentat
d[omi]ni petentes n[on]io 2 d[omi]ni ip[s]os d[omi]ni p[er] se huiusmodi d[omi]ni petentes de
m[u]ltis 2 ostendit illud q[uo]d est imp[er]ialis p[re]sentat 2 ordinat 2 d[omi]ni petentes si
enat 2 ostendit quid ad m[u]ltas ip[s]os petentes p[er] se 2 d[omi]ni d[omi]ni d[omi]ni peti-
tionis signat sine 2 ostendit rei 2 cor[por]is asine d[omi]ni id q[uo]d est in p[re]sentia
rei 2 d[omi]ni d[omi]ni d[omi]ni asine signat sine rei 2 ap[er]tas p[er] ip[s]os petentes
nam ip[s]os ostendit quilibet ip[s]os petentes eub[us] d[omi]ni similes 2 d[omi]ni d[omi]ni
In p[re]sentia 2 ramus imp[er]ialis 2 p[re]sentat imp[er]ialis quomodo egas p[re]sentia loca
que d[omi]nos nanciat imp[er]ialis 2 p[re]sentat in eis fortiter 2 fortiter ip[s]os quicquid
fortitudinis q[uo]d in ip[s]o loco q[uo]d sit 2 p[re]sentat d[omi]nos ap[er]tis imp[er]ialis 2 facit sit for-
titer sine p[er] se ip[s]os loci m[u]ltas 2 m[u]ltas ponat d[omi]ni ap[er]tis nec petentes
d[omi]ni platone retrogradat q[uo]d si ap[er]tis sit retrogradat illud tendit 2 elongabit
2 no[n] imp[er]ialis hoc an ostendit 2 d[omi]ni 2 similes d[omi]na alia loca sine finit p[re]sentia
in om[n]ib[us] suis q[uo]d sit exp[er]tis m[u]ltis om[n]i labat 2 p[re]sentat 2 rem d[omi]nas ne
aliquis p[re]sentat sit in iudicio solis 2 time nec in arduo opponitur si sint in
ap[er]tis d[omi]ni ut m[u]ltas petentes aut ad ip[s]os petentes p[re]sentat 2 ad fortiter sui m[u]ltas
vel m[u]ltas angulos ap[er]tis vel in ip[s]os petentes loca 2 suab[ilitate] q[uo]d fortiter m[u]ltas
ha[m] vi[m] 2 ponat in om[n]ib[us] petentes 2 alios p[re]sentat 2 h[um]an[am] 2 fortiter m[u]ltas ad fortiter
2 ap[er]tis in om[n]ib[us] petentes in m[u]ltas ligat n[on]io morante 2 gaudia m[u]ltas
viat 2 ap[er]tis 2 m[u]ltas p[re]sentat d[omi]ni in a[n]i[m]a in ap[er]tis que facit tunc q[uo]d
d[omi]na p[re]sentat si p[er] se m[u]ltas ip[s]os ap[er]tis d[omi]ni d[omi]ni eas 2 p[re]sentat ap[er]tis
2 similes no[n] ponat in fortiter in ap[er]tis nec in alios angulos eius 2 maxime
si ip[s]os in fortiter petentes ha[m] in alios loca m[u]ltas quicquid est d[omi]ni in ara
om[n]is hoc an ostendit d[omi]ni m[u]ltas m[u]ltas immortales 2 immutabilem 2 d[omi]ni
maxime q[uo]d si ip[s]os fortiter d[omi]ni heret in m[u]ltas d[omi]ni ostendit d[omi]nos illius rei
causa m[u]ltas p[re]sentat 2 in p[re]sentia m[u]ltas sui p[re]sentat si vel ip[s]os fortiter
d[omi]ni habuit in d[omi]na d[omi]ni ostendit imp[er]ialis 2 p[re]sentat illius rei 2
imp[er]ialis officina m[u]ltas aut modis emittit cy p[er] ip[s]os habuit d[omi]ni in p[re]sentia
d[omi]ni ostendit 2 arguit d[omi]nos illius rei p[re]sentat causa d[omi]nas aut causa
fuerit aut causa comendat aut debendi 2 ap[er]tas imp[er]ialis m[u]ltas 2 ista
maior p[re]sentat locuti q[uo]d no[n] obtemperat aliqua p[re]sentat q[uo]d tenet tantu[m]
radice vocans magis ut In om[n]ib[us] m[u]ltas op[er]a sua in de ponat signa

per vos & dno
petrus

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Capitulum. Item de motu gregum et stellarum fixarum

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omni Tomo secundum armoniam Iohannis
 et forma huius leonum utrumque
 et pedes eius et infra eius pedes draconis
 tuncque totius huiusmodi signum apertum habet
 et in eius dextera dardam intem ac si non p
 ictore vellet in capite draconis et si talis

forma hominis secundum istos sapientes
loquax. Et forma hominis supra
aquilam caputibus in fine doceri videtur
natus in singula manu vero mures huius
et omnia eius definita sunt circa et
hic de forma eius est.





Omnia Machab
2^m apomonez
Dignus est forma
hominis coronari et
cristum in dextera ha
berere :

[illegible]

Secunda Maxima 2m apmoz. accipitur
Et forma hominis mudi & pedibus &
tota et et dextra cum aure & brachio for-
mosum in pedibus scilicet tenens que e
forma vocatur et cum capite retro apud
et manus ponit omni dextra sine finis
in et sine omni quibus similes extendit
et et dextra volens apparet se et intuetur
lax facies dicit qd hoc forma magnus

et apud mag^{os}
vnde et de
ca de cadente
retrahitur
p^{er}petu^{um}

anima solis secundum opinionem dicitur
et forma mixta in pedibus dicente
quod sup' ostendit a dno caput trucidat per
mixtum in dextra tenens in sinistra vultu
coloris super pedibus lignis et sup' caput
omni similitudinem flammis ignis et tenet e
forma





forma solis secundum
opinionem antiquorum
est forma hominis in pectore
hinc erat filius volantis
saltem primario illos quod
videt et mensuram
manu elapsam et
notat et sub eius
pectore figurat
draconem habentem
et talis est forma



forma solis et in opinionem
loci figurat est forma
virescentis et in dextera
equus trahens et in dextera
minima in sinistra vero
elapsam et
omnes eius vestes sunt
talis forma

forma solis et in opinionem
forma regis sedentis et tunc capite
habetens et formam regis
habentis et sub eius pectore
quod ante dextram et tunc
figura

forma veniens secundum opinionem
est forma mulieris in pectore
et in manu eius dextra
habet et hoc est forma





*omne
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fignat
mentis et
forma mul
actio conu
manus glo
et m phosfor
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ie fporatum
eriso finno
insipim orolo
et al truis*

form: $\tau = \tau$



Quia videretur forma hominis, aliam esse for-
mam intellectus in capillis expressi et super per
vires capitantes et in oculis dei inueni formam de-
nuntiam in similitudine vestis flauae et oculis vestis albi
coloris et esse talis forma

forma venetis secundum ammonem p
prie in manu p forma hanc
habent quibus et caput angis et pedes
angis et sunt ecclesie et est talis forma
angis

semia Venus sicut opinione Ptolemei
forma minoris inde a ante aut colla for-
maris in una buthona habentis



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Handwritten text in a medieval script, likely Latin, located in the upper right corner of the page. The text is arranged in several lines and appears to be a marginal note or a small passage of text.















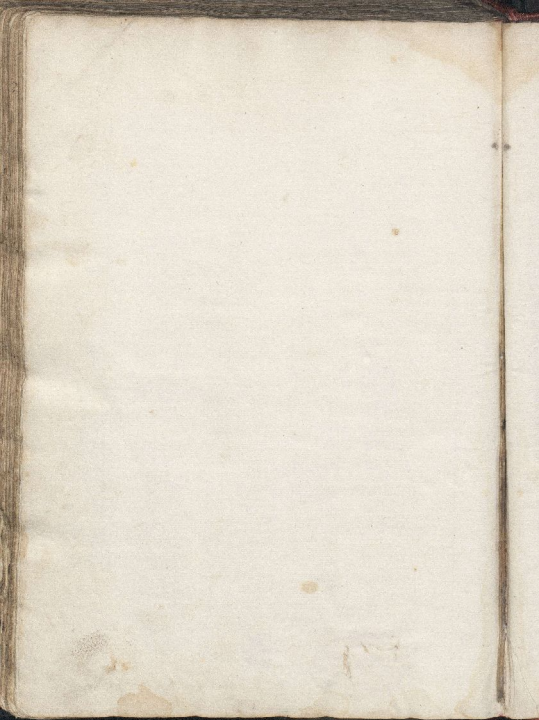
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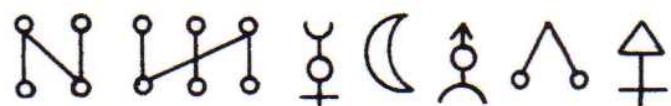




At ten został wyostawiony przez władze interogatorowi K. Jachodę z Krakowa
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The Latin
Picatrix
Book I & II



Translated by
John Michael Greer
& Christopher Warnock



Renaissance Astrology

You should be exceedingly careful that you never reveal the foregoing or show it to anyone who is not intelligent and studious in these matters.

You should know that these are the foundation and materials of magical images, and they are among those secrets of this art that are demonstrated in public; and for this reason serious study of the art of astrology was once prohibited by law, because the deep places of that science border the things that must be known in learning the art of

magic.



Renaissance Astrology

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The Latin
PICATRIX
Book I & II

The Classic Medieval Handbook of
Astrological Magic

*Translated and Annotated by
John Michael Greer and Christopher Warnock*

2009



Renaissance Astrology

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Renaissance Astrology

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Prologue

In the praise and glory of the highest and omnipotent God, who reveals the secrets of sciences to those predestined for them, and also for the illumination of those learned in Latin who lack books written by the old philosophers, Alfonso, by the grace of God the most illustrious king of Spain and all of Andalusia, commanded that this book, the name of which is Picatrix, be translated from Arabic into Spanish with all zeal and diligence. This labor was brought to completion in the year of Our Lord 1256, of Alexander 1568, of Caesar 1295, and of the Arabs 655. For the wise, noble and honored philosopher Picatrix compiled this book from two hundred books and many philosophies, and named it with his own name.

In the name of the Lord, Amen.¹ Here begins the book that the most wise philosopher Picatrix composed about the art of magic² out of many other books. As the wise have said, the first thing that ought to be done in everything in this world is to give thanks to God. I say this because He ought to be praised by those to whom, by His light, secret things are revealed and hidden things made plain, and by His power all miraculous things are accomplished, and by Him all prayers and all sciences are made known, and by His precepts days are distinguished from nights, and by His virtue all things are created from nothing and proceed to their perfection, and by His power every created thing is renewed, and is governed according to the nature that pertains to it.

For He is almighty, and by Him all things are renewed through generation, and He is not contained by any other thing, nor is He separated from anything, for He has no limit, nor is anything outside Him; for He is His own place. All the tongues of this world together cannot relate His works nor declare His powers; for His wonders are without end, and nothing is strange to Him. Therefore is He to be praised, and we should obey Him and His prophets and saints, who by His precepts became

¹ This initial section, the invocation, is traditional in Arabic literature, and includes a brief summary of the central themes of the book.

² Magic: *nigromancia* in the original.

illustrious on earth and revealed to humanity the way whereby the knowledge and wisdom of God might be obtained. Wherefore we ask that we might receive His grace and finally be brought to His eternal glory. Amen.

O you who wish to gain the knowledge of the philosophers and to understand and ponder their secrets, know that you must first diligently search their books, in which the great wonders of their art can be found, and seek to discover the wonderful science of magic. First of all, however, you must understand that this science has been hidden by the philosophers, and they have not wished to disclose it to humanity; nay, they have rather hidden it with all their might, and whatever they have said about it was phrased in secret words, and indeed in signs and similitudes, as though they spoke of other things. And they did this on account of their virtue and goodness, because if this science were revealed to all humanity, the universe would be thrown into confusion. And it was for this reason that they spoke of it figuratively, that no one would be able to obtain it unless this science was first revealed as such.

In the midst of all these concealments, therefore, they left ways and rules by which the wise could attain it, and become proficient in all that they discussed secretly. For this reason I have compiled this book, intending in it to reveal the highways and byways of this science, and give voice to everything the wise have said about this science, and reveal all that they have hidden in their books in words by means of winding paths and deceptive words.

Therefore I pray to the most high Creator that this book of mine might come only into the hands of the wise, who are able to follow what I am about to say herein, and maintain it in virtue, and that whatever will be done by its means be performed for good and in the service of God.

This book, moreover, is divided into four parts, and each of these divided further into parts as needed. The first book treats of the nature of the heavens and the effects caused by the images in them. The second book speaks in general of the figures of heaven and the motion of the eighth sphere³ and their effects in this world. The third book teaches the properties of the planets

³ The sphere of fixed stars, eighth in order counting up from the earth.

and signs, and their figures and forms displayed in their proper colors, and how to converse with the spirits of the planets and many other magical workings. The fourth book, finally, treats of the properties of spirits, and of those observances necessary in this art, and how it may be furthered by images and incenses and other things.

Book One

Here follow the chapters of the first book:

Chapter One:

How you may know your place in⁴ the universe.

Chapter Two:

What magic is and what its properties are.

Chapter Three:

What the heavens are and of their substance.

Chapter Four:

The general theory and composition of the heavens for making magical images⁵.

Chapter Five:

Of examples of the theory of images, and of those things needful for making magical images.

Chapter Six:

How everything relates to the universe, and how it is known that man is a lesser world and corresponds to the greater world.

Chapter Seven:

How everything in the universe is related, and of many other profound things, hidden by the wise, that we intend to reveal in this book of ours.

⁴ Gradus, "step" or "rank," in the original. The classic medieval model of the Great Chain of Being underlies the whole system of the Picatrix.

⁵ Ymagines, "images," in the original. We have translated this term as "magical images" for the sake of clarity, since all the images discussed in this book are held to have occult powers.

Chapter One

How you may know your place in the universe

You should know, my dearest brother, that the best and most noble gift that God has given to humanity in this world is knowledge. By knowledge we become acquainted with ancient things, and the causes of everything in the world, and what more immediate causes are the causes of other things, and how one thing corresponds to another. By this we can know everything that is and why it is, and why one thing is raised above another in due order, and in what place exists the root and beginning of all the things of this world, that by which all things are dissolved, and through which everything new and old is made known.

For this is truly the first, and it lacks nothing, nor does it need anything else with it except itself; it is the cause of all other things, and does not receive its qualities from another. It is not a material body, nor is it compounded of material bodies, nor is it mixed with anything other than itself, but rather is all things in itself. Therefore it may not be called anything except the One.

Properly speaking, it is the sole truth and unique unity, and from it, anything united receives its unity. It is also the primal truth, and does not receive its truth from another; rather, everything receives truth from it. Everything apart from it is imperfect, while it alone is perfect. Nor is there perfect truth or unity apart from it, but it alone can be rightly called perfect unity and truth. All things are under it, and receive from it truth and unity, generation and corruption, as it is the cause of these things.

Because of this it may be known what part of anything you like receives its properties from it, and how this occurs, and why. For the One alone comprehends the order and relation of the generations and corruptions of all created things, and which of them are first, which are of a middle station, and which are last.⁶ The last are the cause of their own corruption, and are not the

⁶ These are the three worlds of medieval and Renaissance magic, the spiritual, celestial, and material worlds respectively.

cause of generation in any other thing; the middle have the cause of corruption in them, and are the cause of corruption in all things that exist beneath them; the first is the cause of the generation and corruption of all other things that exist beneath them, and nothing is higher or more perfect than it, so as to be the cause of its generations and corruptions.

Nor is anything other than the One capable of perfect knowledge of the order of created things, and how and why the last is raised up by similarity, step by step, until it corresponds to the first, and descends again from the first in due order until it corresponds with the last. For the first alone is the perfect philosophy and the knowledge of truth. You should know that knowledge is a perfect and noble thing, and you ought every day to study God—that is, to study His commandments and His goodness—because from him knowledge, perception, and goodness proceed. And His spirit is a noble and exalted radiance. Whoever intends to study Him ought to despise the things of this world, which have an end, and no stability exists in them. From Him, as from a higher world, the human spirit descends, and it ought to desire to return to the place whence it came and where its root abides. There, indeed, it has the capacity to know what the world is and what its powers are, and in what manner it was made by its Creator. The source of this knowledge is true wisdom.

You should likewise know that God is indeed the Shaper and Creator of the whole world and everything that exists in it, and that this world and everything in it were created from on high. Yet the mind of God is too deep and potent to be comprehended, and what little can be comprehended of it can be grasped only through study and knowledge. This is the greatest gift that God gave to humanity, that they might seek to know and understand. To study, therefore, is to serve God. Note also that knowledge has three properties, of which the first is that it always gains and never diminishes, the second that it fosters virtuous habits, and the third that it does not increase unless the knower wills it and delights in it, and seeks after it with the reason and will.

Wherefore you should know that the secrets we intend to reveal in this book of ours cannot be won unless you obtain knowledge first. Whoever desires to know ought to acquire a

passion for the sciences and thoroughly scrutinize their rules, for these secrets cannot be won except through ordered wisdom and study in the sciences. In these secrets, however, is a great purity with which you will be able to help many.

Chapter Two

What magic is and what its properties are

You should know that this science is named magic. We call magic whatever is done by man from which, by its action, sense and spirit are wholly led, or for which marvelous things are done so that the senses are led by them, contemplating and marveling.⁷ Magic is difficult to understand because it uses connections hidden from our senses and sight. This is because these connections are divine powers placed before things to lure them upwards, as said before; and this science is too deep and strong for the intellect.

Part of this science is practical because it operates on spirit by spirit, and this is done by making things similar that are not so in essence. The composition of images does this with spirits and bodies, while the composition of alchemy does this with bodies and bodies. More generally, we use the word magic for all things hidden from the senses, and those things that most people do not know how to do nor whence their causes arise.

By the wise, magical images are called talismans,⁸ which may be translated “violators,” because whoever makes an image does so by violence, and makes it by conquering the substance of which it is made. To work victoriously he makes it with mathematical proportions and influences, and uses celestial writing. These images are made from the proper substances in order that they might be filled, as already said, and this is done at appropriate times. By suffumigation⁹ they are strengthened, and spirits are drawn into these images.

Know, then, that this is similar to the elixir¹⁰, which conquers bodies and by transmutation changes them to other, purer bodies.

⁷ That is, magic can either bind the human mind and spirit by its own subtle power, or the magician can make the appearance of something wonderful and use that appearance to catch and guide the mind.

⁸ The Arabic word *tilsam* is used in the original Latin text.

⁹ Suffumigation: exposing to the smoke of incense, so the magical qualities of the incense will enter into the talisman.

¹⁰ Elixir: the philosopher’s stone, which has the power to change base metals into silver or gold.

Magical images similarly work in such a way that they accomplish all things through violence. Poisons work in a similar way, when they course through a body and change it, bringing it back to its nature, because one body is changed into another by the power of the compositions that exist in it.

You should know also that the power of purification that we call the elixir is made from earth, air, fire and water. These four powers become one in it, reduced to a common property and nature, because when it enters and penetrates a body it spreads through all its parts so that the body might better be altered and more readily obey and be transmuted under the elixir's power. Similarly, also, the elixir in alchemy works by quickly converting a body from one nature into another, nobler one, first overwhelming its harsh and hissing spirit, and removing its qualities and its dregs. This is the secret of the elixir according to the wise of old.

The word elixir may be translated "fortitude," because it shatters other fortitudes by conquering them, and transmutes them from one property to another until it reduces them to its own.¹¹ The elixir cannot be made except by compounding animals, plants, woods, and minerals into one, as they imply who say that the elixir is made in the same way as the world, since the world is compounded out of all the things we have named. Similarly, the elixir ought to be compounded out of similar things, so that every part of it is joined together and enters into every other part, so that the woods are not able to remain by themselves, nor are other vegetable or animal things able to remain separate from vegetables, and similarly minerals desire coction¹² and the power of fire together with moisture and the power of air, and then are satisfied. We have found all this in a book called the *Book of Ordinances*. For now, however, we return to our subject.

Magic is divided into two parts, that is, theoretical and practical. The theoretical part is knowledge of the places of the

¹¹ This passage is reminiscent of the *Emerald Tablet*, a classic alchemical text, which says of the elixir: "This is the strong fortitude of all fortitudes, penetrating every solid and overcoming every subtle thing."

¹² Coction: literally "cooking," the steady application of heat that forms the chief working method of the alchemist.

fixed stars, because from these are composed the celestial figures and forms of the heavens, and of how their rays project into the planets that move of themselves, and of understanding figures of the heavens when they wish to make them. In this is included all that the wise of old have said about the elections of hours and times to work with images. You should know that those who have equalled the ancients in making images know that the virtue of images consists wholly in the election of hours and times of the proper constellations, and in appropriate substances from which the images are made. Words also form a part of magic, because words themselves have magical virtues. Plato says the same thing, that just as a friend can become an enemy through wicked and insulting words, good and friendly words can turn an enemy into a friend. By this it is clear that words have magical power in them. The greatest strength is achieved when several strengths are joined together to overcome, and this is the perfect virtue in magic. This comprises the theoretical part.

The practical part, in turn, is the combination of the three natures with the virtue infused by the fixed stars. This is what the learned call virtue, but they do not know how or in what manner this virtue comes to be imparted. When things that have such virtues are brought together at the same time, they have need of elemental heat. This is done by suffumigation, which helps to complete the incomplete virtue. Similarly, it ought to have natural heat, that is, by digestion. These two cannot be complete, nor are they able to function, without the presence of human and animal spirit.

You should know also that magic is gained by actions and works in one way, and more subtly in another. That which is gained by actions and works is gained from the magistracy that is worked by the sage in the world beneath the sphere of the Moon and the sage who is described in the *Nabatean Agriculture*,¹³ as it says in that book, in the place where it says you ought to accept the four birds. And the part that is gained subtly is from works performed by that sage who works in the motion of the sphere of Saturn, and also the sage who works in the motion of the sphere

¹³ The Latin text refers to this text as *Liber de Alfihah* (from Arabic *al-Filaha*, "agriculture").

of Venus. And these two sages also are spoken of in the aforesaid book.

The ancient Greek sages used to work in subtle ways to change appearances, and to make those things appear to be so which were not. They named the science of images Yetelegehuz,¹⁴ which is translated "the attraction of celestial spirits," and this name is applied to every part of magic. No one is able to attain this science except by astrology, nor are they able to pass beyond astrology unless at least they know the figures that exist in the eighth sphere, and their motion, as well as that of the other spheres, and the division of the twelve signs of the Zodiac with their degrees and their natures, and the qualities of each sign and their correspondences in this world, and the divisions of the planets in these twelve signs, and the movement of the Zodiac, and when other things are said to be conjunct with them, and the nature of the seven planets and the Head and Tail of the Dragon¹⁵ and their places in the heavens and their correspondences among the things of this world, and how to predict their risings and settings, and which ones rise and set before others, and their radical significations. These are the roots of astrology, and knowing which of the seven planets rules a figure and understanding the order in which they rule, and how to extract the planetary parts from the Zodiac.

These are the things without which it is impossible for anyone to achieve mastery of this science, and all of it may be found in books of astrology. This is what the first sage says who is described in the aforesaid *Nabatean Agriculture*, when he says, "They have raised me above the seven heavens." He means by this anyone who knows all the motions of the heavens and their qualities by the power of the understanding and the senses. This is likewise what God meant when He said, "Let Us exalt him on high." He means by this, "Let Us give to him senses and intellect, so that he might be able to penetrate the highest of sciences."

¹⁴ An Arabic attempt at the Greek word *entelechia*, "that which completes or manifests."

¹⁵ Head and Tail of the Dragon: the north and south nodes of the Moon, respectively.

Chapter Three

What the heavens are and what their substance is

The shape of heaven is spherical, round and smooth in its surface, and all things in it share these same qualities and times. Some have thought that at one time the sky did not appear to have the quality of roundness. This is false, for the shape of heaven is its proper shape, and it cannot be other, for this is the shape of spirit, as though saying that spirit is first and nothing in the world is older than it. For it cannot be doubted that what is first and oldest in the world ought to have a perfect form; but the perfect form and figure is the circle, because it is the first of all figures and is made from a single line.

No generation or corruption of terrestrial bodies can take place in the heavens. Conversely, it is impossible for any part of the heavens to undergo generation or corruption on the earth. This can only be because of the superiority and power of the heavens.

Now heaven, as we have said, is a sphere, round in all its parts and of perfectly equal curvature. A circular line surrounds it; in the middle of that circle is a point so positioned that all lines drawn from it to the surrounding circle are of equal length, and this point is called the center. It is said that these lines signify the rays that the stars cast upon the earth, which is at the center. From these come the power and virtue of images, and they work in this way. Thus we say that heaven is a round sphere and contains the whole world within itself, that is to say, within its capacity. Such a sphere has no excess or lack, and is a figure permanent in itself; from it all the powers of spirits are summoned.

The heaven of the fixed stars is under it, and the center of this sphere is not a part of the sphere itself, for its center is the same as the center of the earth. The nature of the heavens is all one nature, and all the movements of nature and of material bodies follow the movements of the heavens. All heat comes from it, and by this we mean that whatever heat exists in the world exists because of the heavens.

The degrees of heaven are 360 in number, according to the first division, and there are exactly as many figures, and by them all judgments in astrology are distinguished, since judgments follow the images of heaven, and the heavens are the cause of all operations below them.

Now the work and potency when the planets are in these figures, either by aspect or conjunction, which they have one after another by every kind of conjunction, and the work of the planets that take place in terrestrial things in this world are according to this manner. For if it be Saturn, things that are cold and dry are affected, but by Jupiter things warm and moist, and by Mars, hot and dry. By Venus, things moderately hot but very moist, but by Mercury, things weakly hot and very dry, while by Luna things cold and moist are moved, and by the powers of the fixed stars the same things are moved as by Luna. When any planet is in any degree of heaven where it can be, and the planet be manifestly hot but weak in moisture or dryness, and the Sun attracts these virtues, we ought to judge that its effect grows and increases. Similarly, if we find that a planet acts to increase something by its nature and power, that thing will be stronger and more potent in its effect, while if the planet works against it, it weakens the effect according to its power in that work. Accordingly we may understand the planets' effects without error. You ought to study this in books of astrology.

Chapter four

The general theory and arrangement of the heavens for making magical images

While the wise of old desired to make images, it was not in their power to disclose the constellations which are the foundations of the science of images, and by which the effects of that science are made manifest. We, however, intend to speak of the roots of these constellations, with which you may help yourself in every working involving magical images; and these foundations are the means by which the heavens bring about the effects of the images. Those who seek to make images must first master the science of calculating the positions of the planets and the constellations, and also the motions of the heavens.

Furthermore, they ought to believe firmly in the works that they do with images, so that what they do will be true and without doubt, nor should they harbor doubts concerning its effectiveness, since this work is not done in order to test or prove whether it be true or not; rather, they should have faith in their desire that it be true. By this the rational spirit is strengthened, and joined to that virtue of the upper world from which proceeds the celestial spirit that acts in the image; and in this way, what is desired will come to pass.

Now, however, I wish to teach you one thing very necessary for this work, and that is working when conditions are best around this world.¹⁶ I say to you that you should not do anything in this work unless the Moon stands in a degree convenient and appropriate for the work you intend to do, because the Moon has powers and manifest works in all things that are beneath her, and none of them are hidden from her. And hereafter I will tell you the highest considerations in these processes that will produce much for you in this work, but for now I intend to speak of the effects and works of the Moon within the boundaries of her mansions, according to the consensus of all the wise of India about the 28 Mansions of the Moon.

¹⁶ That is, when conditions in the heavens that surround the earth are favorable.

The first Mansion of the Moon, then, is called Alnath. It begins at the first minute of Aries,¹⁷ and ends at 12 degrees 51 minutes 26 seconds of that sign. The wise of India begin journeys and take medicines when the Moon is in this Mansion. This Mansion also ought to be used as the root in every image that you wish to make in order to go on a journey, so as to travel safely and return in good health. It ought also to be used as the root to place discord and enmity between husband and wife, and between two friends so that they become enemies, and to sow discord between two allies; and you should do similarly when you wish to cause servants to flee. I will reveal to you also the roots and foundations that ought to be observed in all good acts and works, that is, you should see that the Moon is well dignified and that it is safe from Saturn and Mars and from the combustion of the Sun. Do the contrary in every evil work, that is, see that the Moon is combust or conjunct Saturn and Mars, or that she applies to an aspect with one of the latter.

The second mansion is called Albotain. It begins at 12 degrees of Aries 51 minutes and 26 seconds, and ends at 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images to dig for streams and wells, to find hidden treasures, and for the planting of a great deal of wheat, for the destruction of buildings before they can be completed; and similarly to make images to enrage one man against another and to make stronger and firmer the incarceration of captives.

The third mansion is called Azoraya. It begins in the aforesaid degree¹⁸ and ends at 8 degrees 34 minutes and 2 seconds of Taurus. In this Mansion make images to sail safely on the sea and to return safely, and to firmly incarcerate captives, and to complete the works of alchemy, and all works done by fire, and to hunt in the country, and to cause love between man and wife.

The fourth mansion is called Aldebaran. It begins at 8 degrees 34 minutes and 2 seconds of Taurus and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images for the destruction of cities and villages and for any other building which you wish not to endure, so that

¹⁷ That is, 0 degrees 0 minutes 0 seconds of Aries.

¹⁸ That is, 25 degrees 42 minutes and 52 seconds of Aries.

it proceeds to destruction, and to make a lord despise his servant, and to place discord between man and wife, and to destroy fountains, streams, and those that seek treasures underground, and to kill and bind all reptiles and venomous animals.

The fifth mansion is called Almices. It begins at 21 degrees 25 minutes and 44 seconds of Taurus and ends at 4 degrees 17 minutes and 10 seconds of Gemini. In this Mansion make images for youths to learn arts and occupations, and for the salvation of travelers, and to quickly return and for sailors to travel safely, and to improve buildings and to destroy the friendship between two people, and for favor between husband and wife, and do this when the Moon is rising in a humane sign, safe from Saturn and Mars and the combustion of the Sun, as we have described above in the First Mansion. These are the humane signs: Gemini, Virgo, Libra, Sagittarius and Aquarius.

The sixth mansion is called Athaya. It is from 4 degrees 17 minutes and 10 seconds of Gemini all the way to 17 degrees 8 minutes and 36 seconds of the same sign. In this Mansion make images for the destruction of cities and villages, and to besiege them with armies, and for the enemies of kings to exact vengeance, and to destroy crops and trees, and to cause friendship between two people, to improve hunting in the country, and to destroy medicines so that when they are taken they do not work.

The seventh mansion is called Aldirah. It begins at 17 degrees 8 minutes and 36 seconds of Gemini and its boundary is the end of that sign. In this Mansion make images to increase merchandise and profit and to travel safely, and to increase crops, and to sail beneficially on the water, and to cause friendship between friends and allies, and to expel flies so that they will not enter where you wish, and to destroy officials, and it is good to go into the presence of the king or other high nobles, and to cause the king and other lords to be benevolent.

The eighth mansion is called Annathra. It begins in the first degree of Cancer¹⁹ and lasts for the next 12 degrees 51 minutes and 26 seconds. In this Mansion it is good to make images for love and friendship, and for the safe travel of those who travel in wagons through the countryside, and to cause friendship between allies, and to make the incarceration of captives firm, and for the

¹⁹ That is, 0 degrees Cancer 0 minutes 0 seconds.

destruction and affliction of captives, and to expel mice and bugs from whatever place you wish.

The ninth mansion is called Atarf. It begins in at 12 degrees 51 minutes and 26 seconds of Cancer and ends at 25 degrees 42 minutes and 51 seconds of the same sign. In this Mansion it is good to make to destroy crops, and to make unfortunate those who travel on journeys, to do evil to all men, and to cause division and hatred between allies, and to help a man defend himself from being attacked by another man.

The tenth mansion is called Algebha. It begins at 25 degrees 42 minutes and 51 seconds of Cancer and ends at 8 degrees 34 minutes and 18 seconds of Leo. In this Mansion make images for love between man and wife, and for the destruction of enemies, and to make firm the incarceration of captives, and for the strengthening and completion of buildings, and for the love of allies and for their mutual help.

The eleventh mansion is called Azobra. It begins at 8 degrees 34 minutes and 18 seconds of Leo and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images to rescue captives, to beseige cities and villages, to organize trade and profit from it, for travelers on the roads to journey safe and unharmed, to strengthen buildings so that they are stable, and to increase the wealth of allies.

The twelfth mansion is called Acarfa. It begins at 21 degrees 25 minutes and 44 seconds of Leo and ends at 4 degrees 17 minutes and 6 seconds of Virgo. In this Mansion make images to increase harvests and plants, for the destruction of riches and of ships, and for the improvement of allies, officials, captives and servants that they will be steadfast and honest.

The thirteenth mansion is called Alahue. It begins at 4 degrees 17 minutes and 6 seconds of Virgo and last all the way until 17 degrees 8 minutes and 36 seconds of the same sign. In this Mansion make images for the increase of trade and profit, the increase of harvests, for travelers to have good journeys on the roads, for the completion of buildings, for the freedom of captives, and the binding of nobles to have good from them.

The fourteenth mansion is called Azimech. It begins at 17 degrees 8 minutes and 36 seconds of Virgo and it terminates at the end of the sign. In this Mansion make images for the love of

man and wife, to heal the sick with physic and medicine, to destroy harvests and plants, to destroy lust, for the destruction of those who go by roads, for the benefit of kings that they have good and ascend to their reign, for sailors to sail well and safely, and for the friendship of allies.

The fifteenth mansion is called Algarfa. It begins in the first degree of Libra²⁰ and ends at 12 degrees 51 minutes and 26 seconds of the same sign. In this Mansion make images for the digging of wells, to seek underground treasure, to impede travelers to that they are unable to go on their journeys, and to separate husband and wife so that they never join with each other, to place discord between friends and allies, to scatter enemies from your area, and for the destruction of the house²¹ of your enemies.

The sixteenth mansion is called Azubene. It begins at 12 degrees 51 minutes and 26 seconds of Libra and ends at 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images for the destruction of merchandise, harvests and plants, and to put discord between friends, and between man and wife, and the debauching of a woman you desire, for impeding those who journey that the end of their road is never reached, and to cause hatred between friends and liberate captives from incarceration.

The seventeenth mansion is called Alichil. It begins at 25 degrees 42 minutes and 52 seconds of Libra and ends at 8 degrees 36 minutes and 2 seconds of Scorpio. In this Mansion make images to improve deception that it is accomplished well, to beseige cities and villages, to make buildings more firm and stable, and to save sailors upon the sea. And everyone agrees that you should create friendship with a friend when the Moon is in this Mansion so that the friendship will be durable and never destroyed, and likewise in this Mansion all images for lasting love ought to be made.

The eighteenth mansion is called Alcalb. It begins at 8 degrees 36 minutes and 2 seconds of Scorpio and lasts until 21 degrees 25 minutes and 44 seconds of the same sign. In this

²⁰ That is, 0 degrees 0 minutes 0 seconds of Libra.

²¹ In medieval Arabic parlance the term "house" means also reputation and social standing, and this may be intended here.

Mansion make images for men to conspire against kings and vengeance against enemies and whatever else of this nature you wish, to build buildings that will be strong, to free captives from incarceration, and to separate friends.

The nineteenth mansion is called Exaula. It begins at 21 degrees 25 minutes and 44 seconds of Scorpio and ends at 4 degrees 17 minutes and 10 seconds of Sagittarius. In this Mansion make images to besiege cities and villages, and to enter and take them, and to do whatever else of this kind you wish, to destroy the wealth of whomever you please, to expel men from a particular place, to improve the lot of men traveling by wagons through the countryside, to increase harvests, cause captives to escape, to break and destroy ships, to separate and destroy the riches of allies, and to kill captives.

The twentieth mansion is called Nahaym. It begins at 4 degrees 17 minutes and 10 seconds of Sagittarius and ends at 17 degrees 8 minutes and 46 seconds of the same sign. In this Mansion make images to tame wild and disobedient beasts, to bring those traveling in wagons swiftly back again, and for men to come wherever you wish, for good people to be joined together, to firmly incarcerate captives, and to bring evil and destruction to the riches of allies.

The twenty first mansion is called Elbelda. It begins at 17 degrees 8 minutes and 46 seconds of Sagittarius and it lasts until the end of the same sign. In this Mansion make images to strengthen buildings, to increase harvests, to make a profit and firmly keep money, to go safely through the countryside and to separate wives from their proper husbands.

The twenty second mansion is called Caadaldeba. It begins at the first degree of Capricorn²² and lasts until 12 degrees 51 minutes and 26 seconds of the same sign. In this Mansion make images to cure illnesses, to put discord between two people, to make servants and captives flee, to cause goodwill between allies, and to make captives escape.

The twenty third mansion is called Caaddebolach. It begins at 12 degrees 51 minutes and 26 seconds of Capricorn and lasts until 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images to heal illness, to join friends together,

²² That is, 0 degrees 0 minutes 0 seconds of Capricorn.

to divide husbands from their wives, for captives to escape and flee from their prisons.

The twenty fourth mansion is called Caadacohot. It begins at 25 degrees 42 minutes and 52 seconds of Capricorn and lasts until 8 degrees 24 minutes and 28 seconds of Aquarius. In this Mansion make images to increase merchandise and make a profit out of it, to have goodwill between husband and wife, for soldiers to report victory over enemies, to destroy the money of allies, and to prevent an official from fulfilling his duties.

The twenty fifth mansion is called Caaddalhacbia. It begins at 8 degrees 24 minutes and 28 seconds of Aquarius and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images to besiege cities and villages, to take enemies captive and do as much evil to them as you please, to make messengers convey their messages and quickly return, to separate wives from their husbands, to destroy harvests, to bind a man and wife or a woman and her husband so that they cannot copulate, to bind whichever part of the human body you wish so that it is not able to function, to strengthen the prison of captives; and it is good to secure buildings.

The twenty sixth mansion is called Almiquedam. It begins at 21 degrees 25 minutes and 44 seconds of Aquarius and ends at 4 degrees 17 minutes and 10 seconds of Pisces. In this Mansion make images to bind people in mutual love, to protect those who travel in wagons, to strengthen buildings and make the incarceration of captives firm and to cause evil to them.

The twenty seventh mansion is called Algarf almuehar. It begins at 4 degrees 17 minutes and 10 seconds of Pisces and ends at 17 degrees 8 minutes and 36 seconds of the same sign. In this Mansion make images to increase merchandise and to acquire profit, to unite allies, increase harvests, heal illness, to destroy the riches of whomever you wish, to impede the building of buildings, to put travelers on the sea in peril, to prolong the incarceration of captives and to do evil to whomever you wish.

The twenty eighth mansion is called Arrexhe. It begins at 17 degrees 8 minutes and 36 seconds of Pisces and lasts until the end of that sign. In this Mansion make images to increase merchandise, besiege cities, increase harvests, to get rid of things and to destroy an area, to make treasures be lost, to travel safely

by wagon and safely return, to cause peace and concord between man and wife, to make the incarceration of captives firm and to inflict evil on sailors on the sea.

The foundation of all this is that you should see to it that in all good works, the Moon is safe from Saturn and Mars and their aspects, and from the combustion of the Sun, and is joined to the fortunes²³ by good aspects—that is, the trine and sextile aspects. In all these see to it that the Moon separates from one fortune and applies to the other. Do the opposite in works of evil.

One who practices magical arts ought to believe in his workings without any doubt regarding the work, because this is how the practitioner is well disposed to receive the aforesaid effects and the virtues from that which he intends to make. This disposition, achieved in this manner, cannot exist outside of man alone; but the disposition that is in other conscious beings is the way that they receive sensations according to their own proper nature, as wax easily receives forms impressed into it, just as demons receive their demoniac powers, because their bodies are disposed to receive what is suitable for demons; and this is because their feeble bodies are made impotent to resist this.

Similarly, a feeble disposition revealing itself in an otherwise strong place is the proper disposition for things out of which images are made; for everything is disposed to receive whatever work corresponds to it. This is a foundation of this work, and all accords with it. When something is disposed to receive an influence, the reception will take place; and when the reception has taken place, the effect will be open and manifest, and the figure receives strength. The effect will be as you desire insofar as the matter and the form are conjoined into unity, the way the figure of a man is united with a mirror or water, or as the unity of spirit and body.

When you wish to cause your effect in the daytime, dispose matters so that the Moon is ascending in one of the diurnal signs; and if you wish to do it in the night, she should ascend in a nocturnal sign. If she rises in a sign of short ascension, the effect will be more swift and certain; and if she rises in a sign of long ascension, the effect will be slower. This can be strengthened or weakened by aspects to the fortunes; for if the Moon ascends in

²³ The fortunes in astrology are the planets Jupiter and Venus.

signs of short ascension and an infortune²⁴ is there, it will overturn and destroy the effect and oppress it, while if she ascends in signs of long ascension and a fortune is there, or aspects her closely with a favorable aspect, the effect will be accomplished quickly; and similarly when a diurnal sign ascends at night or a nocturnal sign in the day, and a fortune is in aspect with it, the fortune guides and strengthens it, while if it is in aspect with an infortune, that destroys it.

Those who intend to make images ought to make sure that they know the signs of long and short ascension; the fixed, mobile, and common signs; the diurnal and nocturnal signs; the fortunate and unfortunate planets; and when the Moon is safe from influences that interfere with her; and also which images are appropriate to the planets and to every sign. You should beware of trying to work magic to a good end when the Moon is applying to an eclipse, or under the rays of the Sun, that is, twelve degrees before or after.

In the same way you should preserve her from Saturn and Mars, and be careful that she not descend in southern latitudes beyond the twelve degrees mentioned above, or the same in northern latitudes. Similarly, you should take care that she not be of lessened course and slow, that is, when she moves less than 12 degrees in a day, because then she is assimilated to the motion of Saturn, and that she not be in the *Via Combusta*, which is most to be guarded against—that is, between the 18th degree of Libra and the 3rd degree of Scorpio—nor at the end of a sign, which are the terms of the infortunes, nor cadent from the midheaven—that is, in the ninth house.

If there should be some very necessary working that cannot possibly wait until the moon is free from all of the aforesaid debilities, place Jupiter and Venus on the ascendant or midheaven because they will rectify an unfortunate Moon.

You should know that all that we have said, we have said only to reveal the secrets that have been written in the books of the wise. We pray God Almighty that by his grace and mercy this book of ours may only come into the hands of wise and good men. You, then, ought to be the guardian of the aforesaid workings, and never reveal them to the unworthy.

²⁴ The infortunes in astrology are Saturn and Mars.

Chapter Five

Examples of the theory of images, and of those things needful for making magical images

When you wish to make images to cause love between two people, and make love and delight strong and firm between them, make images of the two in their likenesses. Let this be done in the hour of Jupiter or Venus, with Caput Draconis rising, and with the Moon making a good aspect to Venus, and let the lord of the seventh house apply to the lord of the ascendant by a trine or sextile aspect. Afterwards, join the images as if they were embracing, and bury them in the place of one of the two people, namely the person you wish to love the other more. And it shall be as you wish.

An image to generate peace and love between two people. Make two images under the ascendant of the question,²⁵ and make fortunate the ascendant and tenth house, and remove malefics from the ascendant, and make the lord of the tenth house fortunate and applying to the lord of the ascendant by a trine or sextile aspect.

Here, however, I wish to make clear what is necessary concerning aspects. I say that the trine is an aspect of perfect love, and the reason for this is that each sign of a fiery nature aspects one another with a trine aspect and signs of earthy nature aspect one another with a trine aspect, and you may understand similarly the aerial and aquatic signs; and this aspect causes perfect friendship. The sextile is an aspect of moderate friendship, because the signs that aspect each other by this aspect agree in their active but not passive nature,²⁶ and this is why this aspect is said to be of moderate amity. The square aspect is of moderate hatred, because they aspect each other from contrary natures. The opposition is an aspect of perfect hatred, because

²⁵ This implies that the magician first casts a horary chart for the working, and uses that chart as the basis for the magical image.

²⁶ The elements share one of their two qualities but not both—for example, Aries (fire) and Gemini (air) share the quality of warmth, but one is dry while the other is moist.

the signs that so aspect each other are contrary in all four natural qualities. But now let us return to our topic.

Now I will explain how you should make a twofold image. If you do this for two friends, make the eleventh house of the first image the ascendant of the second image; and if you wish to generate friendship between man and wife, make the ascendant of the second image the seventh house of the first image. And make it so the lord of the ascendant of the one who will return the friendship makes a good aspect with reception to the lord of the ascendant of the other image. Then join the images and bury them in the place of the one who is to have friendship and they will be friends as before.

An image to place love between two people. Make two images with Venus rising in the first face of Cancer and the Moon in the first face of Taurus in the eleventh house. When the images are made attach them so they are embracing each other and bury them in the place of one or the other. There will be affection and durable love between the two of them. These are called figures of alteration, and Ptolemy speaks of them in aphorism 33 of his Centiloquium. We will speak of this in the fourth book of our work; there we will explain more about this, if God wills.

An image for enduring love. Make two images, and put one of the Fortunes at the ascendant and the Moon in Taurus conjunct Venus. Write on one image a number -- that is, a figure of al-Khwarismi, the sort that begin with 0²⁷ -- for 220 in the proper place, and on the other image write the same kind of figure for 284 in the proper place. Join the two figures together in an embrace, and then there will be perfect and lasting love between the two.²⁸

An image for kings and nobles to like whomever you wish. Make an image in the form and in the name of the person in this way. Make fortunate the ascendant with a fortune that is strong and not cadent, retrograde or combust, and make the lord of the

²⁷ The figures of Al-Khwarismi are the numerals we use today, as distinct from the Roman numerals still used in medieval Europe at the time this translation was made. The author means simply that you should write "220" on the figure rather than "CCXX."

²⁸ The numbers 220 and 284 are termed "amicable numbers" in Pythagorean numerology, because the factors of each one add up to the other

ascendant strong and in good condition, and direct, and in his exaltation, and make the lord of the tenth house aspect the lord of the ascendant with a trine or sextile aspect with strong reception; and place the lord of the ascendant in a commanding sign and the lord of the tenth in an obedient sign. As long as the one for whom you make the image shall bear with him, he shall be loved and honored and whatever he requests of the king shall be given to him.

An image for a lord to be loved and for his men to always be obedient to him. Make two images, the first of them in the hour of Jupiter, and the Moon aspecting the Sun with a good aspect and separating from the infortunes, and place the Head of the Dragon in the ascendant. Then make the other image when its ascendant is the fifth house from the ascendant of the first image, and in the hour of Venus and the Head of the Dragon is in the ascendant or aspecting the ascendant with a favorable aspect, and do this in the hour of the Moon, when the Moon is free from the infortune. Bury the images under the ascendant of one of the fixed signs in the hour of Saturn. As soon as this is done all of your subordinates will be obedient to you.

An image to cause a servant to love his master. Let there be two images, of which one should be made in the hour of any of the superior planets and with the Moon waxing, with the North Node in the first, fourth, seventh or tenth house. Fashion the second image in the hour of any of the inferior planets, and the second image make in the hour of an inferior planet and make the tenth house of the first image the ascendant of the second image, and place the Tail of the Dragon in the first, fourth, seventh or tenth house. And when the images are made in this way, join them together embracing and bury them in the place of the person whose love the other desires.

An image to receive honor from a lord. Make an image and make fortunate the ascendant and tenth house and likewise the lord of the ascendant, and remove malefics from the ascendant and its lord, and place benefics in the eleventh house aspecting the ascendant and its lord with good and laudable aspects, and make the lord of the tenth house and the lord of the ascendant aspecting each other with a good aspect and mutual reception. When the image is complete keep it secret and don't let anyone

see it and when you go into the presence of the lord, the office or honor you seek, you will have.

An image to increase business and trade. Make an image with the ascendant and the tenth and their lords fortunate, as well as the lord of the house of the lord of the ascendant and the lord of the house of the lord of the tenth; make fortunate the Moon and the lord of the house of the Moon, and the second house and its lord; and place the lord of the second house in reception with the lord of the ascendant by trine or sextile aspect, and place a fortune in the second house, and place the Part of Fortune²⁹ in the ascendant or tenth, with the lord of the Part of Fortune making a good aspect to it. Make fortunate the eleventh house and its lord. And when this image is made, guard it and keep it secret so that no one sees it, and you will make a great profit and succeed in all your undertakings.

An image to cause cities to grow and make them prosper. Make an image with the ascendant and the tenth house and their lords fortunate, with the fortunes aspecting them, and make fortunate the lord of the second house and the lord of the eighth house, and make fortunate the lord of the ascendant and have him aspecting a fortune, and make fortunate the lord of the house of the lord of the ascendant, and the Moon and the lord of the house of the Moon. And when the image is made as described, bury it in the middle of the city and it shall be as you wish.

An image to gain the love of another. Make two images; make the first in the hour of Jupiter with Virgo rising, and with the waxing Moon in the ascendant, fourth, seventh or tenth houses. Make the second image in the hour of Venus when Venus is aspecting Jupiter and the malefics are cadent from the ascendant, and make the ascendant of the second image the seventh [house cusp] of the first image, and make the lord of the ascendant of the first image apply to the lord of the ascendant of the second image with a trine or sextile aspect. When these images have been made in this manner, bind them together embracing each other, and bury them in the place where you wish to gain love and delight.

²⁹ The most famous of the Arabic parts, the part of fortune is calculated from the positions of the ascendant, sun and moon, and shows the location of good fortune in the chart.

An image for the destruction of an enemy. Make an image in the form and likeness of the one to whom you wish evil, in the hour of Mars, with the Moon in Scorpio; and if you are able, make the ascendant unfortunate, putting an infortune in the ascendant or forming a bad aspect to the ascendant, and put the infortune in aspect with the lord of the ascendant; and make unfortunate the lord of the ascendant and the lord of the fourth house, and make them aspect each other, or make unfortunate the lord of the ascendant in the fourth house, or have it received by a malefic in the fourth house or the ascendant. And when the image is made, bury it head downwards outside the city in which your enemy lives, and it shall be as you wish.

An image for the destruction of a city. Make an image in the hour of Saturn, which is an infortune, when the ascendant of the city is rising, with an infortune in the ascendant and as the lord of the ascendant³⁰ and the lord of the house³¹ of the lord of the ascendant as well, and keep the fortunes from the ascendant and from the lord of the ascendant and the lord of the triplicity of the ascendant, as well as the lords of the fourth, seventh and tenth houses. And when the image is made, bury it in the middle of the city and you will see miracles.

An image to hinder buildings so that they are not built. Make two images, one in the hour of the Sun, with Leo rising and the other in the hour of the Moon with Cancer rising; when the Moon is waxing and safe from the malefics and swift in course. And when they are made, bury them in the hour of Venus, and they will hinder buildings.

An image for the escape of those held in prison. Make an image in the likeness of the one whom you wish to be released in the hour of the Moon, when she is waning, swift in motion and separated from the malefics. Bury the image near the prison when the ascendant is placed as the Tenth house of the city where the prisoner is held.

An image for the destruction of an enemy. Make two images, the first in the hour of the Sun, with Leo rising and the Moon

³⁰ Lord of the ascendant: the planet ruling the rising sign in an astrological chart.

³¹ Lord of the house of the lord of the ascendant: the planet ruling the sign in which the lord of the ascendant is placed in an astrological chart.

cadent from the ascendant, and the other make in the hour of the Mars with Cancer rising and Mars cadent from the Moon, and make them in the form of one striking another. Bury them in the hour of Mars with the first face of Aries rising. When you have done this, you will be able to act against your enemy as you wish.

An image to chase any man from his place. Make an image with a tortuous sign ascending, and with the lord of the ascendant cadent from the ascendant, fourth, seventh or tenth house, and the Moon similarly cadent. Bury the image at a crossroad under the Via Combusta³², and make the face of the image look away from his place, and you will see miracles.

An image to separate two friends from each other. Make an image under the ascendant of whichever friend you wish, putting a strong malefic in the ascendant and tenth house; make unfortunate the lords of the ascendant and tenth house, make a malefic aspect them with a square or opposition, and make the benefics cadent from the ascendant and the tenth house and their lords. Make the other image the same in all respects as we have said above. And bury it in the place of the other image when a fixed and malefic sign and the Cauda Draconis or other malefic rises. When this is done, they will hate each other and never love each other.

An image for the anger of the king to fall on whomever you wish. Make two images according to the principles of talismans that we have already set forth; and make the lord of the ascendant cadent from the lord of the tenth house or afflicted by him, and aspecting the lord of the fourth house by a square or opposition. Bury the image with a fixed and malefic sign rising. When this is done, the king will hate the person.

An image to catch many fish. Make an image in the form of the fish that are in that particular river, and make the image with Jupiter rising in Pisces, in the hour of Venus. Make it in this way; first make the head and the body and then the tail, and join them together at the aforesaid hour. Next make a spike of pure silver and place the image on the head of the spike, and make a jug or vase of lead with a narrow mouth, and in the middle of the jug place the spike standing straight up with the image of the fish at the top of the spike. Then take the aforementioned vase and

³² The Via Combusta extends from 15° Libra to 15° Scorpio.

fill it with water and seal the mouth with wax so that no water leaks out. And all the fish will congregate there.

An image to catch fish. Alhanemi says in his book that he tried this and found it to be true. He says to make an image in the form of a fish, and cast it with the second face of Pisces rising, and the Moon and Mercury rising, and make it in the hour of the Moon. When this image is made, throw it in the river where you wish to have fish, and you will see miracles because many fish will come to this place.

An image to chase away scorpions. Make an image of a scorpion in very pure gold in the hour of the Sun, with the Moon in the ascendant, fourth, seventh or tenth, in Taurus, Aquarius or Leo, but the best is Leo, because Leo is by nature more contrary to a scorpion; and let the Sun be in Leo, and Saturn retrograde. First make the tail, then the feet, then the claws, and last the head. There are many things to consider and you should understand them well because they will assist you in all of your works. When the parts are made, place the left claw in the place of the right claw and the right foot in the place of the left foot, place the head in its proper position and the tail similarly. After this make a stinger and put it upside down on the tail with the base of the stinger in its proper place, so the scorpion is stinging himself with his own tail. When the image is made in this way, bury it in a stone with a hole in it, and let this stone be a metallic ore. Then bury it in an important part of the city; and scorpions will flee from this place and they will not approach the place of the image or within 45 miles of the place.

Image to heal the sting of a scorpion. Make the image of a scorpion in a bezoar stone, and do this in the hour of the Moon, with the Moon in the second face of Scorpio, and Leo, Taurus or Aquarius rising. Fasten the stone in a gold ring and stamp the image in soft incense under the constellation³³ we have previously described. Give the person who was stung a drink made from the incense stamped with the seal and they will be cured immediately and their pain relieved.

³³ The word "constellation" literally means "combination of stars," and was used in medieval astrology as a term for a particular set of astrological conditions.

One who always used the aforesaid method and all these sciences, who came from the Black Land,³⁴ found that he could write a single name on a brass tablet and always carry it with him. Whenever anybody was stung by a scorpion, he bathed the tablet in water and had the water drunk by the person who was stung, who at once was healed and relieved of pain. He also said that when he did not have the brass tablet with him, he would write the name on a glass saucer with the kind of chalk that can be written with, or with saffron, or anything similar that can be drunk. He would bathe that in water and give it to the sick person, and at once the pain would depart.

If it were not for fear of going on at too much length, I could relate other marvels that he did with this name, because the people to whom he gave it to drink were a very great number, such that I cannot tell of them all briefly. Since I myself saw experiments with this name, however, I will forbear to relate more about this name in this book and the present chapter. This is the name:

zaare zaare raam zaare zaare
fegem bohorim borayn nesfis albune
fedraza affetihe taututa tanyin zabahat
aylatricyn haurane rahannie ayn latumine
queue acatyery nimiere quibari yehuyha
nuym latrityn hamtaury vueryn
catuhe cahuene cenhe beyne ☆.

The aforesaid name must be written in seven lines precisely, neither more nor less, with the Seal of Solomon at the end of the seventh line. It is said also that this should be written on the first Thursday in May, or that it should be written on the first Thursday of any month you wish; and I have seen it written in whatever day was convenient. Beware that you do not make a mistake in these names, neither in their form nor in their figure, that you not fall into error. The name that is written here *bohorim* I have seen the wise write *nohorim*, that is, with an initial *n*, but I

³⁴ In the Latin text, this is *terra Nigrorum*, the "land of black people," but Egypt was originally known as al-Kemi, the Black Land, and this may be the original meaning. The method of bathing an object covered with writing in water, and drinking the water as a medicine, was much used in Pharaonic Egypt.

myself recollect it beginning with *b* as I have said above. I say this to you so that the secret of this science may be revealed to you.

An image for men to be loved by their wives. Make the image of a girl in a cold and dry metal, and make it when Mercury is rising in Virgo and increasing in the circle, or when it is the almuten figuris, and do this work in the hour of Mercury. Set it aside until the time when the image is completed. Make another image in the form of a youth and make it when Mercury is in Virgo, having returned to the place where you made the first image, or in Gemini, and beware of a diversity of ascendants; that is, when Mercury is in Virgo do not have Gemini rising, and when Mercury is in Gemini do not have Virgo rising, and whichever you have rising, place Mercury there. When the two images have been made in this way, attach them to each other as though embracing, and place the hands of each one around the sides of the other, and do all this work in the hour of Mercury with Virgo or Gemini rising. Make a band around the images using the same metal from which you made them, and bury them someplace in a city with many people. When you have done this men will embrace their wives and each hold the other dear. Similarly when someone seeks love from another, bury the images in the place where you wish them to be united.

An image for the destruction of cities, house and the like. Make an image under the ascendant of the city, if it is known, or under the ascendant of a horary question. Make unfortunate the ascendant and fourth house, and the lord of the ascendant, and the Moon, and the lord of the house of the lord of the Moon, and the lord of the house of the lord of the ascendant, and the tenth and its lord. When the image is made as has been said above bury it in the middle of the city and it will be as you wish.

An image to make a physician successful. Make on a sheet of tin the image of a man seated on a throne, doing the work of a physician. Make another image of a man standing on his feet holding a urine flask before him, and making a judgment on it.³⁵ Make both of these images with Taurus or Libra rising, Mars rising, and the Dragon's Head at the Midheaven. When you have made them, put the tin plate with the image in the place where

³⁵ Diagnosis by the color, clarity, and odor of urine was important in both Arabic and European medicine in the Middle Ages.

you wish people to come, and you will see people drawn miraculously to this place.

An image for the growth of harvests and crops. Make the image of a seated man surrounded by harvests, trees and crops, on a silver plate; and make it when Taurus rises, when the Moon is in Taurus and the Sun is going towards Saturn. And bury it in the place you wish, and all seeds and crops will grow well and quickly without damage from beasts or birds or storms or anything else that is a nuisance at harvest time.

An image to heal illnesses involving stones.³⁶ Make the image of a lion on a sheet of the purest gold, holding a stone in its paw as if dancing with it, and make it in the hour of the Sun with the first degree of the second face of Leo rising. Whoever carries this image will be free from their illness immediately. This has been proven many times.

An image for removing illness, melancholy and spells. If you wish to remove mechanical³⁷ infirmities, to strengthen health and to return evil spells to their makers, make an image in the purest silver in the hour of Venus, when the Moon is in the ascendant, fourth, seventh or tenth houses and aspecting Venus with a good aspect, and the lord of the 6th house aspecting a benefic by trine or opposition, and the lord of the eighth squaring Mercury. Be sure that Mercury is not retrograde, combust or aspecting the malefics. Make this image in the final hour of Sunday, with the lord of the hour in the tenth or the ascendant. When it is made in this way the aforesaid infirmities will be removed.

You should know that the virtues of images and their power and the effect that they have only exist because of the heavenly bodies, and when these images are made according to the motions of heaven you will not find anything to impede or destroy them. It is necessary to observe, when casting images for love and friendship, that the Moon is fortunate and waxing and not when the Moon is afflicted and waning. Here is an example of this. Make images for love and delight and to visit kings and high lords in the day of the Moon, when she is waxing, and in Sagittarius, Taurus, Cancer or Pisces (and if she is with the

³⁶ Kidney or bladder stones.

³⁷ *Infirmities mechanicas* in the text; probably a misprint for "melancholic illnesses."

Dragon's Head it is powerful for workings), and always in a mansion fortunate and appropriate for the work, and when the Moon is joined to Venus in the hour of Jupiter, and Jupiter is in Pisces, Sagittarius and Cancer and the Moon is with him. Make images for evil conversely, that is, when the Moon is in a malefic mansion and conjoined to malefic planets, or aspecting them by square or opposition. When you do this, your work will turn out as you wish in all things. Note also that working with images is better done at night than in the daytime in all of the aforesaid.

What is necessary in these workings, and cannot be dispensed with, is the union of your whole will and belief in the work, so that the power of your spirit is united with the power of the heavens; then all things will be accomplished effectively. Plato says in his book of aphorisms that when someone speaks a word with intention, and belief concords with it, whoever hears it is moved; and the converse, if you wish to do the contrary. This is the root of uniting the will with belief in prayer, and this first of all in asking that which you wish to ask from that Lord to whom you ought to pray.

Next, it necessarily is required that the working of these operations be hidden from other people and from the light of the Sun, nor should they be done in any place where the Sun may enter, and no other person should learn about your workings, unless it be one who is faithful to you and believes in the work, neither a mocker nor a disbeliever in the work and the powers of the spirits of heaven, or in their powers having power in this world, or that the work is done by these spirits. To confirm this, Thabit ibn Qurra says in the book he wrote, *On Images*, where he says that the science of images is the nobler part of astrology. Further on he says that a body that lacks life is deficient in spirit. He says this concerning images that are not made in a proper and opportune time, are therefore not apt to receive the spirits of the planets, and therefore are similar to dead bodies in which the spirit is absent. When they are made in a proper and opportune time as they ought, they receive spirits and infused powers from the planets and are similar to living bodies, from which follow miraculous effects.

Aristotle says in his book of images that those who have images proceeding from the seven planets are better and higher,

and when fortune smiles upon them, it is more durable. He means to say this about attracting heavenly spirits and virtues to earth. He also says concerning the names of spirits that, when anyone invokes them and wishes to draw down the corresponding spirits, that the latter descend with all their might in their hour, and they kill the one who invoked them, unless he is well trained and knowledgeable of the names of those spirits and the planets corresponding to their works, from which they have been drawn, and which conveys them to the world of matter.

This is what is said by some of those who work with the mighty names, who say that the virtues of them change according to the nature of the things proper to them, and accomplish miracles in the world. The greater part of those who work with the aforesaid names disagree with this. I have made a single book of these names and how we ought to understand them, and revealed this in the exposition of all of them.

I wish to return to the words of Aristotle, in the place where he says of magical words that they cannot pass beyond the circle of the heavens, nor is anything like them held to be able to command spirits, for words do not have such a power except by the command of God the glorious and exalted, who moves the spirits about by his command and sends them even to the center of the earth. Thus says Aristotle.

All the wise who have spoken of this science agree that in working with magical images, words and prayers help in combination with substances and actions. The sage Thoth says: words in images are as the spirit in a body, moving spirits and powers toward such a work, insofar as the words of the magus are joined with his will and certitude, because out of these latter factors is made noble that which completes the images and the words we say. Those that are here described are those who speak words corresponding to the works that are considered in our volumes.

For example, if you wish to work with an image for love and unity, speak in this way: "Let this man N. be joined to this woman N. as fire and air and water and earth are joined; and let his spirit be moved toward hers as the rays of the sun move the light of the world and its virtues; and let her and her actions be made in his sight like the heaven with the stars that compose it,

or trees with their flowers. Let the spirit of each be raised up and subtilized by the spirit of the other as the waters flow over the earth, and let each of the aforesaid be unable to eat, or drink, or dance, or take pleasure in anything without the other."

If you perform a working to separate one person from another or to place enmity between them, say this: "I divide and tear apart this person from this person by the virtues of these spirits and planets, as the light is divided from the darkness;" and thereafter, "Let enmity and ill will enter between these two, just as fire and water are inimical to each other."

If you wish to join someone with some woman, or with many others, say this: "Let the will of such and such a woman (if you do this for one woman) or all of these (if you do it for all of them) be bound, and take possession of this work by the strength and power of the spirits and planets, as the masses and veins of the mountains bind together the stones thereof."

If you wish to dissolve this binding for someone, say this: "Let the binding of the will of such and such a man, which has been bound and constrained to such and such a woman, be unbound and dissolved and destroyed by the virtue of the spirits and planets, as wax is melted by the fire, and as the Sun destroys the shadows and their spirits, and as the snow is consumed by the heat of the Sun."

If you wish to prevent people from speaking ill³⁸ of you or of anyone else you wish, say this: "I cover this person with a cover of shining light, and I cut off the tongues of people from him, and I cover their eyes with a spiritual cover, drawing from them all evil enchantments; and I cut off their tongues and their evil wills."

Beyond this, if you wish to have people speak ill of someone and hate him, say this: "Let this person be broken up and destroyed by the virtue and power of these spirits and planets, as the rays of the sun break up and destroy the thickness and density of clouds, and let their spirits be affixed to the tongues of wicked men so that they will wound him as arrows and catapult stones wound the body."

³⁸ By "speaking ill" the author clearly means something more magically dangerous than spreading hostile gossip.

Be careful that when you do any of the aforesaid workings, you do not make any mistake in any of the aforementioned that is not in keeping with the working that you do; rather, say things that will strengthen your work and fill it out.

Keep the teachings of this chapter well and diligently, because they are of great advantage and usefulness in the image workings you do; proceeding and continuing as said here, you will be able to compose all the images in the world. For those things out of which images are constructed ought to be similar and proportionate to the nature of that for which the image is composed, whether for good or for evil. I intend also to explain hereafter those things belonging to every planet you like among the metals, animals, trees, colors, incenses and sacrifices. You may assist yourself thereby in all your workings, just as a physician works with many medicines and substances, and with the obedience of the sick person in observing diets and taking medicines; in this way the physician obtains his goal.

Now the whole foundation of these operations is in observing the motions of the planets and constellations. Thus the ancient Greek sages were accustomed to observe a planet, watching until it was in its proper *geuzahar*³⁹. They placed it in the degree of the midheaven, and burned an incense appropriate to the planet, and made sacrifices with prayers likewise corresponding to the planet, and asked that whatever they willed, they would obtain. They said also to work similarly with a planet when it was rising, and similarly accomplished what they willed. It should be noted that the aforesaid workings were more certain if the planet was strong in the natal chart of those people who performed the working. All this you should understand, for because of it you will be able to accomplish whatever you wish.

³⁹ A transliteration of the Arabic astrological term *jawzahirr*, or planetary node—the points at which the planet's apparent path seen from Earth intersect the ecliptic.

Chapter Six

How everything relates to the universe, and how it is known that man is a lesser world and corresponds to the greater world

You should know that knowledge is that which is truly noble and exalted, and whoever studies it and makes use of it receives its nobility and exaltation. Knowledge is what puts things in their proper order, because when one thing is known, another presently appears. He alone is perfect who attains the highest level of knowledge, and delights in and loves that level of knowledge. They were called “philosophers” in Greek and Latin, for this word is properly interpreted “lovers of knowledge.”⁴⁰ Whoever does not strive for knowledge is defective and weak in authority, and therefore ought not to be called human, despite having the name, form, and figure of a human being.

If such a person were to strive to learn knowledge, he would learn from it that he indeed is a human being, that he is a little world similar to the great world, and that he is a body together with a rational spirit, whole, animate, and reasoning, and that by these three spirits⁴¹ he is set apart from all other things in the world, and from all other living things, inasmuch as he has reason. This word “reason” denotes the capacity for knowledge, because he is able to recognize appearances, and determine that they are not realities, and direct his mind to whatever is in the world and in whatever place (that is, in the world) by his knowledge and his consciousness, and retain therein the power and potential of all that he hears. By this he experiences through his consciousness whatever happens in the world and in man, that is, in the little world, for this latter is similar to the greater world, with which it corresponds in its form and the things found in it.

He is similar to the animals in all natural things, but he is separated from the animals by his crafts and knowledge. He has

⁴⁰ In Greek *philosophos* means “lover of knowledge.”

⁴¹ the vital, animal, and rational spirits.

six motions;⁴² he has hard bones, all ordered by nature in straight lines, which are moved by the parts beside them; he has fingers and hands composed of straight lines; and he has a round and valuable head. He receives knowledge and literacy and discovers crafts, and gives up all animal things; and these are not given up by any other animal. He laughs and weeps, and gives voice to his sorrow as he sheds tears. In him is God’s virtue and the knowledge of justice so that he might govern cities. There is an image in him, having light within it, of which his body is an image.⁴³ He is powerful in spirit and harmonious in his form. He knows what helps him, and what harms him. He perfects arts and professions, while arts and professions are not given to other living things. He discovers subtle crafts and subtleties in them, and makes miracles and wonderful images, and retains the forms of knowledge. By all these things he is separated by all other living things.

God made him the arranger and discoverer of His wisdom and knowledge, and the expounder of His qualities, and the receiver of all things in the world by the prophetic spirit or the treasury of wisdom, which comprehends all things and their combinations that exist in the great world. Man himself also comprehends all intelligences and compositions of things in this world by his senses, while none of these comprehend him; and all things serve him, while he serves none of them. With his voice he may imitate any animal he pleases, and make forms similar to them with his own hands, and count and describe them and explain their nature and works with his words. By contrast, no animal has the power to understand man, or to change its voice or imitate the voice of another;⁴⁴ for example, chickens, lions, and dogs cannot change their voices to one another’s, while man himself has the power in his natural voice to make all the other sounds of the animals, and to change their forms and similitudes as he wishes. He chooses useful habits, and directs other animals in them, and reveals them to animals.

⁴² That is, the ability to move forward, backward, left, right, up, and down.

⁴³ The *augoeides*, the luminous or celestial body.

⁴⁴ Apparently the author of the *Picatrix* had never encountered parrots, cockatoos, and the like.

Man has a dense body and a subtle spirit, for part of him is subtle and the other part dense. The subtle part belongs to life, and the dense part to death; the medium of the one is mobile, and of the other is fixed; the one medium is formed and the other formless; the one medium is night and the other day; one is light and the other darkness, one visible and the other hidden, one perceives and the other only exists in perception, one presses down and the other is pressed down. The one part is ashamed of evil works, and makes what it chooses, and repents of other works. It is composed of fine and subtle matter; it contains in itself the density of the earth, the subtlety of the air, the heat of the fire and the coldness of the water, out of which it is made equal in motion by its own vital power. It knows the heat of fire because of the heat that is in man, and the coldness of water by the coldness revealed in him; and in this way every element out of which he is made is known in him.

The form of his head is the form of heaven, and its figure is similar to heaven's rotundity. More generally, the form of every subtle thing is joined to him.

The universal form of man is the container of the form of the universal spirit, and the universal spirit is the container of the universal consciousness, and universal consciousness is the form of the light from which consciousness proceeds. Thus light is the material of universal consciousness, which is higher than all inferior things, and matter is always inferior to light and simpler than it. Thus man is completed out of the composite human form which is served by all other bodies, and itself is conjoined with other natures.

Whoever desires to know all this ought to be pure, inclined to virtue, clean and free from all bodily filth and all disturbing thoughts, because one who is thus disposed is able with his consciousness to seek and behold and attain certainty in this matter.

Now, though, in speaking of the foregoing we have deviated from the intent of this book, for it and its consciousness, are the roots of those things on which this book, which is about the science of magic, is grounded. If you labor unceasingly in knowledge and in matters of the intellect and in perception of those things that are, then no matter what happens, you will be

able to search out and understand sorcery and magic. Plato says as much in the book he wrote called *Timaeus*, which goes on at great length in words and reasoning about forms. He expounded this reason very well where it says that in occult matters, it is the habit of the wise to cover up and conceal their knowledge in such a way that the foolish are not able to discover it. Another sage named Zadealis wrote something similar in his book, where it says in these matters to be hidden and profound.

The concealment and profundity of words is the subtlety of the wise in their reasonings, so that they cannot be understood without much contemplation. Their meaning lies hidden therein until intelligence extracts it from its concealments, and then it is extracted from a different meaning that is understood by the intellect at first glance. This science of magic is divided into two parts, of which one is manifest, and the other deeply hidden. The part deeply hidden is profound, and there are profound perceptions that cannot be grasped except with others that come before them through hard work, until their relationship becomes apparent and they are uncovered.

If anyone thoroughly studies this according to the dictum just given, he will have all that he desires, and secrets will be opened to him, and thereby he will attain what he wishes. The byways and highways leading to this attainment are many, however. Some of them are to take proofs from the manifest and apply them to the hidden, and returning the branches to the root in order to join them together, and to assemble in one's consciousness and thought the credible sayings of saintly men or of some particular saint. In this way you will reach completion and perfection, and you will attain what you wish, and the manifest and concealed meaning of these words will be revealed to you. Likewise, you will be granted the right to pass freely on the roads just mentioned, so that you will be able to attain knowledge and penetrate and uncover hidden things—because by each of the aforesaid roads you will be able to attain what you wish, and understand knowledge and its meanings, and understand all things, and perceive all things in their proper order.

Chapter Seven

How everything in the universe is related, and many other profound things, hidden by the wise, that we intend to reveal in this book of ours

All things in the world are ordered in grades according to the things that govern them. The first of all things of this world, nobler, higher, and more perfect than anything found in the world, is God Himself, who is the shaper and creator of all. There follow in order consciousness or intellect; after consciousness, spirit; and after spirit, matter; and this matter⁴⁵ is immobile, unalterable, and immobile. After this comes the sphere of nature, which is called the prime mover of all things moved, and is the source of all generation and corruption that happens in the world. Next comes the sphere of the fixed stars, and below this are found the other sphere in order down to the sphere of the Moon. Below this is found universal matter—that is, the first matter⁴⁶—in which is the pattern of all things of this world, which are within this first matter but are not apparent. After this matter come the elements, which are manifestations of this universal matter, for the elements do not have their operations or effects in matter.⁴⁷ After the elements in order come minerals, and after them plants, then animals, then rational animals. This order is found out of a diversity of other orders, for other orders descend from the intellect, which is nobler and higher than all other created things, and proceed from higher to lower until they reach the sphere of the Moon, and then proceed from the lower to the higher until they reach humanity, which is nobler than any other thing existing under the sphere of the Moon. For in humanity knowledge, wisdom, and inquiry are made complete in manifestation.

⁴⁵ The quintessence, the substance that in medieval physical theory forms the spheres of heaven. Later in this chapter it is termed *materia alta*, “high matter.”

⁴⁶ The first matter or *prima materia* of the alchemists.

⁴⁷ That is, matter is not a creation of the elements; the elements are processes within matter.

Because of this you ought to know that those who labor for knowledge should grasp how these proceed in order. Those who work at this gain a better fortune, and avoid that which the wise have said: there is nothing worse among human beings than a student who wants to look sophisticated but not to have knowledge. For they do not gain knowledge, unlike those who work faithfully at it, and one who has no knowledge is not human except in an equivocal sense.

You should know also that what is found in the world has other orders and other divisions than the one given here, intended to sharpen the intellect so that it may be more practiced in learning. Afterwards, direct your attention to these, and you will understand the secrets of the wise. The order thereof is as follows: first comes the principle, then the high matter, then the elements, then matter, then form, then nature, then body, then growth, then animal, then human, then male, then the individual person being named. The first principle is more universal than high matter, because it is said to be above matter and accident, and it is not called matter except as the basis of bodies. Matter is more universal than the elements, because matter is without combination, and the elements cannot exist without combination. The elements are more universal than other materials, because an element is a simple body and receives qualities, and matter is a coadunation⁴⁸ of the elements ordered to receive form. Matter is more universal than form, because it is simple before its reception of form, and when it receives form it becomes a combination of matter and form—for example, the way that clay is the material of a vase and wood is the material of a footstool. When they receive motion and adaptation, their virtue is mixed, and becomes nature. When natures are united and receive color, increase, and decrease, the result is a body. Bodies are divided between those that grow and those that diminish; those that grow are divided between animals and non-animals, and animals are divided between humans and nonhumans, and humans are divided between male and female, and males into individuals known one by one.

⁴⁸ A technical term of medieval physics, coadunation means “bringing together as one.”

Matter is a coadunation of the elements ordered for the reception of form. Matter is divided into two parts;⁴⁹ one is simple matter, which receives nothing except the form of the elements earth, air, water and fire, and is transmuted from one material substance to another. The other is universal matter disposed to receive all forms composed of the simple qualities heat, cold, dryness and wetness, and is not transmuted from one material substance to another. The wise have called the first of these, that which is disposed to receive all diverse forms, while the other is named for the part of nature which is the body by which all of it is directed and fulfilled.

All that we have said in this context we say only to sharpen the intellect and illuminate awareness, because the aforesaid words and reasons that we have stated are spiritual images and the word that Adam received from the Lord God. They cannot be understood except by the wise who have labored faithfully in knowledge and have understood how created beings attain truth. You should understand all of this and retain it in your intellect, because what we have said up to this point in this book of ours constitute the foundations of the art of magic, if you understand it well.

⁴⁹ These are respectively the lower and higher matter discussed earlier.

Book Two

Here begins the second book, which discusses the figures of heaven and the motion of the eighth sphere, and their effects on this world. Here are the chapters of Book Two:

Chapter One:

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Chapter Five:

The division of this science among nations, and what part of it is possessed by each nation.

Chapter Six:

The power of magical images, and the varieties of them that exist, and how magical images can receive the power of the planets, and how works are accomplished by magical images, and this is the root of the science of magic and of magical images

Chapter Seven:

How to work dialectically in this science of magical images, and what part this ought to have in this science.

Chapter Eight:

The order of natural things, and how they may enter into this science.

Chapter Nine:

Examples of figures and the forms of images that summon the aid of the planets.

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Chapter Eleven:

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Chapter Twelve:

The figures and degrees of the signs according to the opinion

of the Hindus, and how they proceed according to the contemplations of this science, and in what manner the virtues of superior bodies are attracted according to the opinions of the same, with notable secrets.

Chapter One

How it is possible to learn this science

The wise, who are endowed by nature with intelligence, never cease nor neglect to seek and inquire that they might learn and understand the secrets of the wise, who sealed them up in their books and wrote them in hidden words, that the aforesaid might search them out by careful investigation until they attain what they desire; but those who are stupid and lacking in intelligence will never reach it or arrive at it. Yet the motive that drives me proceeds from magic and forbidden things, in which I prospered from the days of my youth. I studied Ptolemy's *Centiloquium*,⁵⁰ in which it is said that all things in this world obey the celestial forms. Indeed all the wise agree in this, that the planets have influences and powers in this world, by which all things in it are made and transformed by the movements of the planets through the signs. For this reason the wise understand that the foundation of magic is the movement of the planets.

I wish to present the following example, which I learned from a certain sage who labored in this science, who stayed in Egypt in the royal palace. There also dwelt a certain youth who came from a region in India, who had progressed far by much study in the aforesaid science.

This sage said to me that, while he and this youth were talking together, they heard the voice of someone lamenting that he had been stung by a poisonous scorpion and was about to die. When he heard this, the youth took a piece of cloth from his purse, within which were seals⁵¹ that smelled strongly of incense. He instructed that one of these be given to the man in a drink, and he would recover at once. The sage said that he rose up at once, desiring to learn more and find out the reason for this,

⁵⁰ One of the classic handbooks of astrology used in the Middle Ages, the *Centiloquium* of Claudius Ptolemy consists of one hundred astrological aphorisms.

⁵¹ That is, pieces of wax or some similar substance in which a seal had been impressed.

received one of the seals from the youth's hands and gave it to the victim of the scorpion sting in a drink, as he had instructed; and at once the victim made an end to his cries of woe, and was saved.

The sage said that he then inspected the seal, and saw that it had the figure of a scorpion on it. When he asked the youth what had sealed it, the youth showed him a gold ring set with an engraved bezoar stone bearing the figure of a scorpion. The sage inquired of him what the figure was and by what secret influences it accomplished what I have described. The youth answered that the figure was made when the Moon was in the second face of Scorpio, and this was the secret of the power of the ring. This was what the sage said to me. I then made a figure of the same sort at the prescribed time, with which I sealed and suffumigated seals like the ones he described, and with them worked wonders at which everyone marveled.

For this reason you must realize and understand that no one can realize and understand the virtues and powers of the heavens in this little world unless they have studied the natural and mathematical quadrivium,⁵² and whoever is ignorant of this will be imperfect in his knowledge of the movements of heaven, nor will he be able to understand them, nor draw to himself what he wishes, because the compositions and foundations thereof are drawn from these subjects. Whoever is ignorant of arithmetic and geometry will be unable to calculate the motions of the celestial bodies, nor their returns and transits, nor to grasp the motions of those things by which the understanding is formed in arithmetic and geometry. Similarly you must learn music⁵³ to understand the proportions and numbers of things, and in what manner celestial things correspond in love and hatred with terrestrial actions, and why the effects of celestial bodies are more apparent in one earthly thing than another. Indeed, anyone who does not grasp these proportions lacks any understanding of how these effects come to be, nor will such a one be able to work out their correspondences or vice versa⁵⁴.

⁵² The four Pythagorean sciences of arithmetic, geometry, music, and astronomy.

⁵³ Music in medieval theory includes the study of proportions and ratios.

⁵⁴ That is, work out celestial relationships by comparing them with earthly phenomena.

Likewise he who neglects the natural sciences will not be able to understand the processes of generation and corruption, and their causes, because if he does not know these things, he will not be able to understand or apply the effects that celestial bodies have, or the powers they exert over terrestrial bodies. Similarly, one who is ignorant of metaphysics will be unable to learn or understand how celestial virtues are infused in some terrestrial places and not in others. Therefore it may be concluded that no one will be able to understand or apply this science perfectly except for one who learns its orders and foundations, which no one will be able to learn except a philosopher who has extracted everything from the parts of philosophy we have already named. For this reason no one will be able to attain to perfection in this science except a perfect philosopher.

Chapter Two

The images of heaven and their secrets

It must be known that to speak of the images of heaven is very difficult and profound, because all the wise have enclosed and concealed this work as far as they were able. I will explain to you the reason for this concealment. Inasmuch as many people seek and desire to study the aforesaid science, and to understand every form and image they have desired to attain, they may study the great book of images that was composed by the sage Rozuz, who in that book gave all the images and forms well and completely.

The ascensions of the images of heaven are of two manners,⁵⁵ of which one is the 48 forms drawn from the constellations. This is what we see changing according to the rising and setting of the fixed stars, which are changed from sign to sign, and other images of heaven such as the constellations of the Dog, the Bear, the Rooster, and the like. All these images change from sign to sign and from place to place, and do not simply move in accordance with the heavens as a whole.⁵⁶ The constellations in the signs of the Zodiac change much more than the others, because in a thousand years they move from face to face. Those constellations that are around the poles, on the other hand, do not move visibly in the same thousand years because they move together in a small circle, which is why, even in a thousand years, they do not appear to move. This manner is called the way of constellations.

The second manner calculates the images according to the opinion of the Hindus, who arrange them in this way: in the first face of Aries there rises a man with red eyes and a large beard, wrapped in a garment of white linen, seeming to make great

⁵⁵ The apparent movement of the heavens can be tracked in two ways—first, by means of the constellations (patterns formed by the visible stars), and second, by means of the signs and decans (divisions of the ecliptic). The signs of the Zodiac, though they have the names of constellations, actually belong to the second category.

⁵⁶ This and the following passage refer to the precession of the equinoxes.

gestures, and wearing a great white cloak tied around him with a rope, and standing on one foot as though regarding something in front of him. In the second face of Aries rises a woman wrapped in a linen cloak, clad in red garments, having only one leg, and with a face similar to that of a horse, full of anger, and seeking garments, ornaments, and sons. In the third face of Aries rises a man colored red and white, with red hair, angry and restless, having a sword in his right hand and a staff in his left, and clad in red garments; and he is learned, and a perfect master of ironworking, and desires to do good, but cannot. In this way they proceed to the last face of the signs.

Next you should learn that they do not calculate these figures in any way except from the nature of the stars and signs. In this way you will be able to understand what was said above concerning the second face. All their sayings are of this sort. What I have said up to this point, you will be able to understand by using your senses and your imagination, and thus you will be able to make all things according to your wishes.

Abenoaxie said likewise in his book, which he translated from the language of Naption, which was called Timachanin, and speaks of the triplicities of the signs. One of them he named the watery triplicity, and wrote there what he said about the northern constellations. This is what he said: When someone wishes to speak of water, a river, a swamp, or any other thing similar to them, you ought to understand that its work is in water. In the same way, all the other figures of the triplicities that are assigned to fire, earth, or air, should be understood in the same way. This is the way that Tumtum⁵⁷ proceeded, along with all the other sages who discussed the figures and degrees of heaven.

This is what they said about the names of the degrees, and they also said this about examples of their forms in their places, because all these are signs by which you will be able to understand the powers and workings of the degrees. Thus you ought to interpret them in the same way. As an example of the foregoing, when someone refers to a mutilated head and mutilated hands, it means by this phrase death and weakness and

⁵⁷ Texts on astrology and geomancy attributed to the legendary astrologer Tumtum al-Hindi, or Tumtum the Hindu, were much circulated among Arabic occultists in the early Middle Ages.

the way of one planet with others, because all these are ways to understand the effects of the planets, and how other bodies are strengthened by them, so that marvels, and the effects of the planets in these bodies, become apparent. In this way you should understand the whole art of magic.

You should know that the effects of the planets are many and varied, and these effects are different in every degree of the heavens, that is, when a particular planet is in a particular degree, or when it is conjunct with other planets there. If you desire to know the sum of their effects, that is, of every planet in every degree of the heavens, multiply 360 seven times, and the product will be 2520; and every one of these aspects has diverse effects by itself. If you then multiply 360 six times, the result, the number of conjunctions of any two planets in a single degree, will be 2160; and these aspects similarly have power and effects miracles in this world. If, however, you multiply 360 five times, the result is the number of conjunctions of three planets in a single degree, or 1800, and these aspects similarly have power and effect miracles in this world. If you multiply 360 four times, the result is the number of conjunctions of any four planets in a single degree, or 1440, and these aspects similarly have power and effect miracles in this world. If you then multiply 360 three times, the result is the number of conjunctions of any five planets in a single degree, or 1080, and these aspects similarly have power and effect miracles in this world. If you multiply 360 twice, the result is the number of conjunctions of any six planets in one degree, or 720; and these aspects similarly effect miracles in this world like the ones already mentioned. If you multiply 360 once, the result is the number of conjunctions of all seven planets in a single degree, or 360; and these aspects similarly have power and effect miracles in this world. This is the way in which the sage first mentioned above⁵⁸ understood things, when it is written of the figures of heaven and their judgments, what a given figure signifies, and likewise about the motions of the seven planets and the degrees of the signs. The coadunated sum of these figures is 10,080, and each of these aspects has powers and accomplishes marvels.

After this, however, the same sage first mentioned above said that when you wish to make these aspects, you should do it in

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the following way. Put one of the seven planets in one degree and another in a different degree, and divide this over the seven planets, and then put them between any two degrees you wish; and do the same thing in every degree of the heavens, of which there are 360. This way is longer than the one already described, but more accurate, and thereby you will be able to understand the powers and effects of the aforesaid aspects in this world. When you have done this, you should calculate the conjunctions made by the seven planets, as they travel through the degrees, with the fixed stars, as well as their applications to the fixed stars, and the separations of their movements from them and the separation of the fixed stars from them. Then you should commit all this to memory, and understand it well, so that you will be able to calculate aspects. Be careful not to reveal the properties of these aspects to anyone, except those who are destined to receive them.

Matter is a coadunation of the elements ordered for the reception of form. Matter is divided into two parts;⁴⁹ one is simple matter, which receives nothing except the form of the elements earth, air, water and fire, and is transmuted from one material substance to another. The other is universal matter disposed to receive all forms composed of the simple qualities heat, cold, dryness and wetness, and is not transmuted from one material substance to another. The wise have called the first of these, that which is disposed to receive all diverse forms, while the other is named for the part of nature which is the body by which all of it is directed and fulfilled.

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Chapter Two

The images of heaven and their secrets

It must be known that to speak of the images of heaven is very difficult and profound, because all the wise have enclosed and concealed this work as far as they were able. I will explain to you the reason for this concealment. Inasmuch as many people seek and desire to study the aforesaid science, and to understand every form and image they have desired to attain, they may study the great book of images that was composed by the sage Rozuz, who in that book gave all the images and forms well and completely.

The ascensions of the images of heaven are of two manners,⁵⁵ of which one is the 48 forms drawn from the constellations. This is what we see changing according to the rising and setting of the fixed stars, which are changed from sign to sign, and other images of heaven such as the constellations of the Dog, the Bear, the Rooster, and the like. All these images change from sign to sign and from place to place, and do not simply move in accordance with the heavens as a whole.⁵⁶ The constellations in the signs of the Zodiac change much more than the others, because in a thousand years they move from face to face. Those constellations that are around the poles, on the other hand, do not move visibly in the same thousand years because they move together in a small circle, which is why, even in a thousand years, they do not appear to move. This manner is called the way of constellations.

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the following way. Put one of the seven planets in one degree and another in a different degree, and divide this over the seven planets, and then put them between any two degrees you wish; and do the same thing in every degree of the heavens, of which there are 360. This way is longer than the one already described, but more accurate, and thereby you will be able to understand the powers and effects of the aforesaid aspects in this world. When you have done this, you should calculate the conjunctions made by the seven planets, as they travel through the degrees, with the fixed stars, as well as their applications to the fixed stars, and the separations of their movements from them and the separation of the fixed stars from them. Then you should commit all this to memory, and understand it well, so that you will be able to calculate aspects. Be careful not to reveal the properties of these aspects to anyone, except those who are destined to receive them.

Chapter Three

All the works of the planets, the Sun, and the Moon

Now some of the wise, speaking of the foregoing, have said that the effects of the heavens and their powers in this world are nothing other than the increase and decrease of heat. They have said this because they have not understood the wonderful occult properties of the planets. They have said that the effects brought about by the Sun, the Moon, and the other five planets operating in this world help and strengthen the overall effect of the heavens. They have also said that from the motion of the heavens, all over motions are revealed, that is, the motions of all seven of the planets individually, and from the qualities of the Sun individually may be known all the other qualities that arise.

They say that the Moon has qualities⁵⁹ from which it is possible to know and understand all her qualities and effects. The first of her qualities is her elongation from the Sun, that is, the period from the time she separates from conjunction with the Sun until her first square with the Sun. During that time her power increases moisture and warmth, but she affects moisture more than warmth. During that time her effects appear in the growth of trees and plants, and her power of increase is more apparent in herbs that grow in the ground than in trees that rise above the ground.

The second of her qualities is from the end of the first quarter until her opposition with the Sun. During this time her influence is more apparent in increasing heat and moisture equally. During this time her influence is well shown in the increase of moisture and heat in plants and minerals. When she recedes from opposition to her second square with the Sun, at that time her power increases moisture and heat, but heat more than moisture. Her influence appears more in increasing the bodies of animals, vegetables, and those minerals that grow, in all their parts; this is why at this time she works more by heat than by moisture.

⁵⁹ These "qualities" (*qualitates* in the original) are the four traditional quarters of the Moon's orbit, plus its exact conjunction with the Sun.

From her second square to her combustion by the Sun, the effects, motions, and results of her heat appear much abated, so much less than those of the three previous periods that the result is opposite in all its effects, being moderately drying and strongly cooling. This is said because of her influence, which at that time is moderate in humidity; for this reason we are able to say that this quarter is moderately dry and very cold.

When she is conjunct the Sun within one minute, then she has the fifth quality, which the Chaldean sages say is better than any other quality of the Moon, and is more powerful than all her other aspects. The sages of Persia,⁶⁰ however, say that the power and weakness, increase and decrease of the effects of this fifth quality depends on the nature of the sign in which the conjunction takes place. The sages of Greece and Egypt, meanwhile, agree with what we have already said, that the conjunction with the Sun is strongest, but deny what we have said, that this quality of the conjunction is better; they assign the latter to the opposition between Moon and Sun, that is, when her light is complete.

All our sages,⁶¹ however, are mutually in agreement that the better quality of the Moon is the aspect she makes when she is conjunct to the Sun within one minute, and they hold that this fifth quality belongs to the Sun and ought to have other interpretations, differing from the interpretations assigned to the other four qualities, because it is better and stronger than them in all their works. That interpretation is as follows: when the Moon conjoins the Sun, she rejoices and is glad, just as a wayfarer rejoices in his journey when he reaches his home or its neighborhood; this will be even more true of the shaper of all things, and most of all when she will perceive their effects beforehand. When she is conjunct with the Sun, she has completed her work, which is to diminish what is in excess and increase what is deficient.

Our sages say likewise that the virtue of the fifth quality has a similar effect to the effect of the Sun, and this is a very great thing and a noble quality. They say that all composite bodies receive from this the virtues that they ought to have, nor should it be

⁶⁰ Alfors in the original, from Arabic *al-Fars*, "Persia."

⁶¹ "Our sages" are the astrologers of the Arabic world.

understood from the foregoing that the Moon causes virtues and workings differing from those of the Sun; rather, the Moon reveals the Sun's influence and brings forth works accomplished by the Sun; nor do these appear until the Moon manifests those things that were previously concealed, and illuminates what had previously been in obscurity.

These five qualities of the Moon, which she receives out of the aforesaid five aspects which she has with the Sun, accord with the qualities of all the living things that live within her orbit. Of such are the five ages, that is, infancy, childhood, youth, maturity, and age. Likewise are the four times of the year—that is, spring, summer, autumn, and winter—and similarly the four parts of the world—that is, east, west, south, and north, along the wind that is principally assigned to that quarter. The four humors in the body—blood, yellow bile, phlegm, and black bile⁶²—are similar.

These are the senses and interpretations in which the foregoing material ought to be taken, most especially because all the foundations of these operations derive from the power of the planets, the Sun, and the Moon, and from their motions according to the qualities of the degrees that receive the forces and powers of the planets in their courses, for the powers pass from planet to planet through their aspects. For this reason, one planet will receive qualities belonging to the significance of other planets according to the different aspects that are formed by their dispositions.

When this is the case, it is evident that all composite bodies are changed and altered in all their changeable qualities during that period of time, according to the interaction of the motions of the planets with the signs they occupy, and vice versa, and these changes are called separate changes. Other primary things, as we mentioned before, that are the foundations and properties of all things, are called universal and permanent changes, which are not changed or altered because, if they suffered any alteration or change, the whole universal pattern of things in this world would be corrupted and destroyed; for this reason they are permanent and universal.

⁶² The humors were the basis of traditional medicine in the Western world from the ancient Greeks to the end of the Renaissance. See "The Four Humors and Traditional Medicine" in the Commentary, pp. xxx-xxx.

The conclusion we ought to draw from all that we have said up to this point is that everything in the world, and all their qualities, orders and ends, come from the aspects of the Moon with the Sun, because this includes everything that is contained in trees and composite bodies because of the stars and the Moon. This is what causes the greater part of the influence and harm they receive from an eclipse of the Moon or other planets that are eclipsed. From the Sun, the Moon, and the fixed stars come lasting changes; from these, things suffer change, receiving benefits from good qualities and harm from bad ones. Eclipses affect the Sun and Moon and other planets, and influence them to the harm of other composite bodies. Do not believe for a moment that the Sun or Moon receive any harm in their nature or accidents thereby; and we will call this an impediment of the heavens, so that you will understand that the reason that harm comes to animals, trees, and other composite bodies from eclipses of the Sun, Moon, and the other planets happens because the four elements are altered, changed and damaged.⁶³

Next in order, you ought to search for a place⁶⁴ appropriate and suitable in all its effects and convenient for your workings, noting the true and false signs in things that influence this world both in generation and corruption, so that it is such as to have the most power in the world in all its qualities. Similarly, you should seek to make the Moon free from impediments and infortunes, and be sure it is not in the *via combusta*,⁶⁵ because all workings that are ordained when the Moon is in a good quality and rightly moving are completed and perfected for good; whatever you desire will appear with all its effects, and its duration will be according to whether the Moon is slow or fast, and whether it appears in the same sign together with one of the infortunes, or descending from the midheaven, or at the end of a

⁶³ One of the central principles of medieval cosmology was that destruction only happened in the realm of the four elements; the celestial realm was exempt from all generation and corruption.

⁶⁴ This is a celestial place, a part of the heavens where the Moon will provide the influence needed for the working. The author of the *Picatrix* says nothing about the physical place in which magic is to be done; his eyes are fixed on the heavens.

⁶⁵ The *Via Combusta* is the section of the Zodiac between 15° Libra and 15° Scorpio, which has a malefic influence.

sign or in the last or next to last degree thereof, for all these harm and weaken the Moon.

The same is true if she descends to the descendant, or is cadent from the lord of her house⁶⁶ and does not aspect him, or is cadent from the ascendant or any other angle, or is conjunct the south lunar node, because the beginning will not be fulfilled, nor will it have any durability. The house of the Moon must not be governed by a planet from which the Moon is separating, or one to which the Moon applies from an angle or from a succedent house, because when the Moon is cadent from an angle or a succedent house, she is not suited to any working.

The descendant, because of the circle of houses, is opposite to the house that is rising. If the Moon is in the ninth house, and the lord of the ninth house is cadent from the ascendant, it will be similar to the situation described above. If you find the lord of the Moon's house on the ascendant or midheaven, or in the eleventh or fifth houses, oriental and direct, everything will be suitable and appropriate for whatever you intend to do.

Here is an example. Venus is favorable for all workings related to the activities of youth, happiness, and cosmetics, and Jupiter is assigned to the deeds of kings, prelates,⁶⁷ and lords. Similarly, Mercury is favorable for all things relating to messengers and scribes, just as the favor of the Sun is assigned to royal and great operations and to kings, and as the favor of the Moon is associated with learning and news. Thus, according to the aforesaid, you ought to examine all workings and relationships that you wish to put into effect: that is, you should consider the Sun and Moon and the lords of their exaltations, and also the lords of their terms.

Next you should consider the ascendant and midheaven, because when you find these free from the infortunes and untroubled, and with their lords in favorable positions, then the work will go well and be accomplished and its goal will be achieved. This will be even more so if the fortunes are shining⁶⁸

⁶⁶ The lord of her house: that is, the planet that rules the sign in which the Moon is located in a given astrological chart.

⁶⁷ Prelates: clergy of high rank.

⁶⁸ *Lucentes* in the original. The author may mean that they are increasing in light, that is, moving away from the Sun rather than toward him.

and appear from the right and are oriental⁶⁹ to the lord of the ascendant, because planets when they are oriental signify victory and the completion of things without difficulty or impediment, and when they are occidental, especially when in one of the four angles, they signify sluggishness, delay, and the postponement of things.

If you find the Moon favorably placed but the lord of its house is cadent, that shows that the matter under consideration will turn out good in the beginning and bad in the end. If you find both the Moon and the lord of her house favorably placed, the working will be good in all things and well completed, and you will obtain what you desire, and the end will be good. This will be even more so if the lord of the ascendant is a fortune and is in the ascendant or another of the angles, or if it is an infortune and favorably placed. Even better than this is to have Jupiter or Venus rising or in aspect with the ascendant, for then the business at hand will proceed easily and obtain a good result, and accomplish its goal easily and swiftly. This will be even more so if the Moon is conjunct with one of the fortunes, and that fortune is not diminishing in light or retrograde, because this is appropriate to any working except for captives who hope to escape from their masters, or workings to catch fugitives of any other kind.

You should pay attention to the Moon in all workings, as the foremost of the planets, because she has the most manifest effects and judges all things in this world, and to her belong the powers of generation and corruption, and she is the mediatrix of their effects; for she received the influences and impressions of all the stars and planets, and pours them down onto the inferior things of this world. For this reason you should pay attention to what we have said above concerning her fortunes and infortunes, and the waxing and waning of her light, because after she separates from the Sun her powers are balanced; thereafter they change when she is in sextile, square, trine, and opposite aspect. Her strength will accord with the nature of the planets and stars with which she is conjoined while in the aforesaid aspects.

⁶⁹ A planet is oriental to another planet if it rises after it, and thus appears further east in the sky; it is occidental if it rises before it, and thus appears further west in the sky.

If you find the Moon increasing in light, then her virtue and power are better and more useful in every working in which you desire to cause increase; if you find her decreasing in light, then she will be suitable and appropriate for all workings in which you desire to cause decrease. After the Moon separates from the Sun, until her sinister square,⁷⁰ and thence until she reaches opposition, she will always be good and appropriate for buying and selling, seeking judgments and loans, for disputations, and for seeking advice on any subject. After she separates from opposition, passing by the dexter square⁷¹ and thence to her conjunction with the Sun, she will be good and appropriate for seeking loans that we owe, for those who have the goods of others to return them, and for wisdom and seeking and inquiring after truth.

You should know that the ascendant is more fortunate and stronger if it has a fortune in the sign that is rising, and also in the second house. Furthermore, it should not be concealed from you that the mobile signs, especially Aries and Capricorn, are good and appropriate whenever you desire to overcome or obtain something; that the common signs are appropriate for sorcery and marvelous things; and that the fixed signs are effective in, and ordained for, binding and attracting and the performance of magical workings. All things that you want to be enduring, and especially great works, are suitable for the fixed signs, and likewise attracting spirits into things and binding them there. In these things, furthermore, it is best if the ascendant be in a common sign and the Moon in a mobile sign, forming an aspect to the ascendant. Similarly, in all things that are to endure, put the ascendant in a fixed or common sign, the Moon being in a fixed sign, applying by a trine or sextile aspect to the ruler of her house, which should be free from the infortunes, combustion, and retrogradation.

If it is not possible for all these things to be fully considered,⁷² then at least see that the Moon is applying to one of the fortunes

⁷⁰ A sinister, or left-handed, square is made when the swifter planet is in a later sign of the Zodiac than the slower one.

⁷¹ A dexter, or right-handed, square is made when the swifter planet is in an earlier sign of the Zodiac than the slower one.

⁷² *Considerari* in the original, a neat Latin pun suggesting *con-*, "with," and *sideres*, "stars."

and to the lord of the ascendant by a trine or sextile aspect, and always beware of the square or opposite aspect, because trine and sextile are the favorable aspects, while the unfavorable are square and opposition. Thus when the lord of the Moon's house regards the Moon by a friendly aspect, even if it is an infortune, it will be favorable for petitions and in all that you wish to do. In all your workings, be careful that the Moon is not conjunct the South Node or applying to a square or opposition with the infortunes, and always observe in your workings the waning of the Moon, for when she wanes, it shows and reveals destruction and detriment, slowness and weakness in all things of this world. This is the waning of the Moon: that is, when she decreases by light and the calendar,⁷³ and is slow in motion. The state and condition of the Moon is good when she is increasing by light and the calendar, and swift of course, nor is she regarding Mars by any aspect, because when the waxing Moon beholds Mars, this is considered to be a great affliction of the Moon, and when she beholds Saturn while waxing, this is a grave affliction. Yet she stands alone among the powers and virtues that are above the Earth in the night. You should know that it will be shown to be better and more useful, in all our workings according to the points just discussed, when the Moon and the ascendant are in signs of direct ascension; for when this is the case, the work will be completed more rapidly and with swifter effect, and most so when they are in common or fixed signs.

Now of the mobile signs, the most mobile is Aries, then Cancer, and then Libra, which is stronger than all other enemies. In the same way you should understand that the angles are swifter in all operations, then the succedent houses, while the cadent houses are slowest. The swiftest of all is when a fortune is rising and the Moon is increasing by light and the calendar. Note also that the conclusions of things cannot be found out except by the triplicity of the Moon and the lord of the ascendant, and by the calculation of their places and qualities and aspects, and the aspects they make with the planets mutually over time. By the aforesaid the ending of things may be judged.

⁷³ The Arabic calendar uses lunar months; in the Middle Ages the calculated months were not always in step with the phases of the Moon, thus the author's injunction to check both.

Dorotheus in his instructions teaches us this, saying that in making judgments and elections of things it is necessary to observe the ascendant and its lord, and the Moon and the lord of the Moon's house. Be careful of the Moon in these elections and judgments, and see that it is not cadent from the ascendant⁷⁴ if you can possibly avoid this, and even more so, that the lord of the ascendant and that of the Moon's house not be the two infortunes, applying to an aspect with the Moon from the ascendant or the signs that they rule. Be sure in all judgments and elections that the Part of Fortune is not cadent from an aspect or conjunction with the Moon, and be careful that neither the lord of the Part of Fortune's house nor the part itself is cadent from the ascendant after making an aspect with the ascendant or Moon.

Now if the lord of the ascendant is conjunct the part of fortune, this is very good in all workings and all your elections. Take diligent care in all your workings that the Moon be not in the third, sixth, eighth, or twelfth houses from the Part of Fortune, because this will be ill and inappropriate for every manner of business. Note always in all your workings that the Moon and ascendant be in signs of direct ascension. You should likewise know and understand that the ascendant and fourth house signify and reveal all dispositions jointly. If you find the Moon badly placed, and it should happen that it is necessary for you to act, and you are not able to delay at all, make the Moon cadent from the ascendant, having no part in her, and put a fortune in the ascendant, with fortunes rising and ruling the ascendant. This is what Dorotheus says.

You should know that the strength and goodness of the ascendant consists of two things, that is, form and fortune, nor should you interpret the lord of the ascendant in any other way. Form means that you should put on the ascendant something of similar nature, proportion, and quality to the intention of your election. Similarity of quality is a condition such as this: if you wish to make things happen quickly and complete themselves, or put things in motion, or in the houses of kings, or with great sublimity, place the ascendant in the fiery signs. Along with this rule is the following similar to it, that is, if your working deals

⁷⁴ That is, in the third house of the chart.

with warlike and military matters, put one of the signs ruled by Mars on the ascendant.

You should make fortunate the house of the petition as well as the lord of that house, because the place or house of the petition shows and reveals what is in the beginning and ordination of the matter, and the lord of the petition signifies and reveals the means by which the petition is resolved, and the lord of the house where the lord of the petition is found signifies the end and outcome of the matter. In the same way, the ascendant shows what is in the beginning of the matter, and the lord of the house where the lord of the ascendant is found signifies the end of the matter.

Look also to the part of the petition,⁷⁵ for this shows the nature of the petition, and also consider its lord, and the lord of the house where the lord of the part is placed. Diligently consider how you may position the house of the petition as we have described above, and make it fortunate by those fortunes that give strength when they are in that house, or applying to it with favorable aspects, while the infortunes are cadent from their houses. Never place a retrograde planet as the lord of the ascendant or the lord of the petition because, if either one is retrograde, the petition will be delayed and put at a distance and will not go forward; this is what a retrograde reveals and demonstrates. Similarly, all other places should be made fortunate in all their qualities. If any of them are retrograde, the effect of the working is destroyed at the beginning, and it may not be completed except with labor and peril. See also that none of the aforesaid be conjunct to the Sun or Moon, or in opposition to them, but rather on the ascendant or in the house of the petition or with the part of the petition, and a fortune should be rising, or in one of the other angles, or in the house of the petition.

You should know that the Greater Fortune⁷⁶ has greater strength and power in all petitions, in advanced knowledge, and in laws, while the Lesser Fortune⁷⁷ reaches out and works in all

⁷⁵ Arabic astrology includes a system of parts—points on the horoscope determined by the relative placement of two planets and one house cusp. The part of fortune is a familiar example, but Arabic astrologers used dozens of others, and most magical workings can be assigned to one part or another.

⁷⁶ The planet Jupiter.

⁷⁷ The planet Venus.

petitions concerning women's quarrels, as well as ornaments and the pleasures of women and their vices and the like. Never put the Moon on the ascendant of anything you wish to do, because she is the ascendant's enemy, but the Sun is not an enemy of the ascendant, for he uncovers things and melts what is frozen.

Similarly, do not put an infortune on the ascendant, nor in any of the angles of the chart, and especially not if the infortune has power in any malign place;⁷⁸ for example, if it be the lord of the eighth house, for this reveals loss of merchandise and of exchange and of great lordships; and if that infortune rules the sixth house, it shows detriment to the petition on account of enemies, servants, illness, imprisonment, or animals; while if that infortune rules the twelfth house, it shows impediment and damage to the petition on account of misery, conflict, enemies, or by means of imprisonment; while if the infortune rules the second house, it reveals and argues for loss in the petition from another person on account of wealth, or subservience, or because of eating and drinking.

In all the aforesaid, you should observe all that we have previously said and not forget any of these points, but consider them as the foundations of the entire magical art. In all workings you perform in the daytime, put a diurnal sign of direct ascension on the ascendant, and in workings at night put a nocturnal sign of direct ascension on the ascendant. Furthermore, pay heed to the Sun and Moon if you can, and see that their hours and lords are in strong and fortified places, and do this so that the superior powers and strengths are coadunated by contact together, and are joined. In this way you ought to consider and arrange the status of what the planets reveal and the significance of the work you wish to do, and put them together before you begin to work. Thus in all works that you wish to do for love and benevolence toward men or women, see that the Moon is received by Venus in a trine or sextile aspect, and this is better when in her house or exaltation.

Note that the trine aspect is that which joins an equilateral triangle, so that each side has 120° of the circumference of heaven. A sextile aspect is that which connects the six equal

⁷⁸ That is, the infortune should not rule a sign in the second, sixth, eighth, or twelfth houses of the chart, which are traditionally unfortunate.

sides of a hexagon, and each of these sides has 60° of the circumference of heaven. A square aspect is that which joins four equal sides into a square, and has in each of those sides a division of 90° of the circle of heaven. Opposition is when the planets are at the opposite ends of a diameter of the sky.

Now, however, I return to the considerations on which I have been lingering, and I say concerning any working of yours that cannot be delayed until the Moon is received by Venus, put them in a trine aspect and received by Jupiter or the lord of his house in a trine or sextile aspect; and if you cannot do any of these things, get the Moon in a term of Venus, made fortunate by Jupiter, and free from the infortunes. If your working is for love and benevolence, put the degree of the ascendant in one of the terms of Venus. If your working is for acquiring a share in an inheritance, put the aforesaid term of Venus on the cusp of the fourth house. If your working is for acquiring help from the law, do the same in the ninth house. If your working is for faithfulness, and for this you plan and labor, do this in the eleventh house, and strengthen the part of fortune by putting it in the house of one of the fortunes, or put the lord of its house in reception with a fortune.

If your working is for success in lawsuits and battles and the like, make Mars received by the Moon in an amicable aspect. If your working is for receiving what is owed to you, have Mars in reception with Saturn. If your working is about numbers, writing, or study, have him in reception with Mercury. If your work is for pleasing and petitioning kings and lords, have Jupiter received as above. If your working is for any other purpose, that is, for any of the reasons not included here, let Jupiter be in reception with the lord of the ascendant, or else received by the Moon or the ascendant or the part of fortune or the part of the petition. Put the lord of the Moon's house, or the lord of the ascendant, or the lord of the fourth house as described above, and make sure all the foregoing are in places free from the infortunes, and quiet and made fortunate by the fortunes, inasmuch as you are able, because these places dignify the conclusion of petitions.

When you wish to ask someone for something, in the hope that goods will be allotted to you, make the Moon or the lord of the ascendant receiving the almutaz and the lord of the petition,

and put the Moon or the lord of the ascendant in the house of the petition. If you ask about the elderly or those who work land, make Saturn the lord of the chart. If your petition is about officials, judges, prelates, or rich and generous people, the lord of your chart should be Jupiter. If your petition concerns soldiers or men at arms, or magisteries, iron, fire, and the like, make Mars the lord of your chart. If your petition concerns kings or nobles, make the Sun the lord of your chart. If your petition concerns women, or joyful people and the like, or decorators, painters, ornaments, actors, those who make pictures on cloth, silk, gilded things and so forth, make Venus the lord of your chart. If your petition concerns merchants, scribes, teachers, subtle geometricians, and the like, make Mercury the lord of your chart. If your petition concerns things of a cold and moist nature, messengers, cases brought before the king, fishermen, and the like, make the Moon the lord of your chart.

Likewise, in all your petitions, make the lord of the ascendant fortunate as well as the Moon. If your petition concerns a question of wealth and food, place the part of fortune so that it is received by one of the fortunes. Beware of having either of the infortunes block the light of the Moon from the ascendant, or the contrary;⁷⁹ nor should either of the infortunes be with the lord of the petition, the Moon, or the lord of the ascendant, nor should they be in conjunction or any aspect with the lord of the petition, and where we spoke of reception before let there also be a trine or sextile aspect with one of the fortunes, or similarly with the infortunes, or conjunct with the fortunes. Make sure that the lord of the petition is not cadent from one of the angles,⁸⁰ nor the Sun, the Moon, or the lord of the ascendant.

If you cannot observe all of these points, however, consider the motion of one of the five lords of the petition,⁸¹ and let it have aspect and reception according to the petition, as we have said, and make those two houses well received by the fortunes. Make

⁷⁹ This refers to prohibition, when a planet is applying to an aspect or conjunction with another planet or point in the horoscope, but a third, hostile planet aspects one or the other before the aspect can perfect.

⁸⁰ That is, that the planet ruling the house of the question is not in one of the cadent houses.

⁸¹ These are the planets exalted in the sign, and ruling the sign, the term, and the face on the cusp of the house that governs the question.

sure that neither infortune is with the lord of the Moon's house or with the lord of the fourth house or the lord of the ascendant, because if either of the infortunes is as just said, it will damn, destroy and impede the success of your working.

If you wish to work concerning some issue involving masters and servants, see that the Moon and the ascendant are in common signs, free from the infortunes. If your working concerns gold, strengthen the Sun and have it in relationship to the fortunes above all in your workings, and observe the same in all other qualities.

Thus far I have spoken generally about the judgments of the stars, by which, if you apply yourself to them and understand them as you ought, you will gain their benefit in whatever working you may do; and from generalities, you will be able to understand and judge particulars. You should be exceedingly careful that you never reveal the foregoing or show it to anyone who is not intelligent and studious in these matters. You should know that these are the foundations and materials of magical images, and they are among those secrets of this art that are demonstrated in public; and for this reason serious study of the art of astrology was once prohibited by law, because the deep places of that science border the things that must be known in learning the art of magic.

Aristotle spoke of this to King Alexander: "O Alexander, beware at every moment and in all your activities that you conduct yourself according to the motions, aspects, and qualities of the celestial bodies, for if you study these things, your desires will be accomplished, and you will have whatever you will." This saying is very good and useful, because it indicates the difference between the actions of the wise and those of the foolish, who are unable to pass beyond practical considerations, and to whom thoughts concerning another world are shrouded in darkness; for thoughts concerning another world are nothing other than the wisdom that surrounds all sciences and all wisdom teachings.

Chapter four

The motion of the eighth sphere and the fixed stars

The ancient sages who were learned in the magical sciences saw that the four quarters of heaven⁸² move by eight degrees from west to east, then return by eight degrees from east to west, and this motion they called the motion of the eighth sphere.⁸³ Many of those who produce astronomical tables have concealed this motion, and make no mention of it, but this motion is of great usefulness in magic. Some of those who make astronomical tables include this motion in their tables, and provide numbers and calculations by which this motion can always be calculated at will.

You should by no means surrender this to oblivion, because it is the greatest foundation of magical knowledge, for by this motion the figures of heaven are changed, which is one of the great secrets of this science. The motion of these eight degrees is completed in 640 years, and returns in the same period.

Now it shall be said and revealed to you how greatly it is proper to attend to this motion in the science of magic as well as the science of the effects of the heavens. This same motion moves the pole of the heaven of constellations, moving it from east to west and back again, nor can it move otherwise than in these two ways. When this motion proceeds from east to west it signifies certain things that are done and accomplished in this world, and when it proceeds from west to east it reveals and signifies that other things are put into effect in this world. This motion is the motion of the eighth sphere, the sphere of the signs and the fixed stars, a motion that is not the same as the motion of the entire heavens.⁸⁴ It is proper for you to understand this motion and consider it diligently in every working.

⁸² The solstitial and equinoctial points, the "four corners of the world."

⁸³ This entire chapter discusses the theory of trepidation, a way of interpreting the precession of the equinoxes proposed by the Harranian astrologer Thabit ibn Qurra (824-901 CE).

⁸⁴ In Ptolemaic astronomy, the "motion of the entire heavens" was the apparent rotation of the skies around the earth every 24 hours, driven by the *primum mobile* or sphere of first motion.

Chapter five

The division of this science among nations, and which part of it each nation possesses

Now I will relate to you that I have seen, from one of the ancient sages, a certain very great wonder pertaining to this art, which at this time I have decided to reveal. This explains that this science is divided into three parts. Of these the first is the science of magic, and those who study and practice it most are those we have named Azahabin, who are captive Chaldean slaves. The second is the science of the stars, and of praying to them with suffumigations, sacrifices, prayers, and writings; and those who are most zealous in this science are the Greeks, who are very subtle, knowledgeable and intelligent in it, that is, in astrology, and they have true knowledge because astrology is considered the root of the entire science of magic. The third part, in turn, is the science that works with suffumigations, sayings and words properly assigned to these things, as well as the science of calling spirits together by these words and sending them away again. The Hindus are most versed in this last science, and those from Liemen and Naptini in Egypt practice it most. Each of the aforesaid divisions has its own theoretical foundation and practical essence.

It should be noted and made clear that the Hindus have their strength and power through words, with which they are freed and healed from deadly poisons without medicine. Similarly, they have sayings and words by which, whenever they wish, someone will be evilly vexed by demons, and in the same way it is possible to transmute the senses solely by hearing the aforementioned words, and the Hindus cause any change they wish to cause by virtue of these same words.⁸⁵ Similarly, they have musical instruments cleverly constructed, which they call "alquelquella," that produce harmonies from a single string, by which they make sounds with all manner of subtleties whenever they desire and wish.

⁸⁵ This appears to be the first Western reference to *mantrayana*, the Hindu religious and magical discipline centered on sacred words.

They perform similar wonders with women, whom they cause to conceive without intercourse with men, and they do this with motions, workings, and medicines. Some Hindus make a certain medicinal wine which they drink, and which prevents and forbids them from growing old and the infirmities of old age, and they can only die a natural death because of the virtue of this wine. Implicit in these things are other, even more powerful things, for these things just mentioned are provided to them by nature, but the others are yielded up only to diligence and labor, and they have the greatest power to enchant and fascinate others in this world.

Some common Hindus say and assert in their discourses that the space south of the equinoctial line is populated by those whom they call devils. These beings are most subtle, because they do not generate or die, and with this the law concurs.⁸⁶ The planets or celestial bodies that have these powers and vital forces in them are Saturn and Cauda Draconis.

The sage mentioned above says that every form and figure of generation and corruption that exists in this world is disposed and ordained by the powers and influences of the fixed stars, and by the aspects and dispositions of the fixed stars that exist in their images. He says also that other figures and forms are in the heavens but are not found on earth, and are not known or understood except by the wise, who are learned in the sciences of the magical art and of spirits, which proceed to a proportional conclusion. To these figures and forms they give names by which they may be known, though these names reveal nothing of the essence or any other quality of the figure. These • • names are figures and seals such as this: afterwards, • they connect the points together with lines. The • • lines that extend from one point to another are considered to be rays that reach from one to another, and figures and images are calculated from them, and these are placed in the eighth sphere among the fixed stars.

The same sage has said that there are other imaginal figures in the heavens that cannot be figured except by the intellect, as the degrees of heaven are their embodiment. The wonders that

⁸⁶ "The law" is probably a reference to the Qu'ran, a necessary bit of camouflage in a translation made for a Christian king.

this sage has described cannot be understood or known except out of the books of the Hindus, which have introduced many to this science. They say that figures ought to be made in a proper and opportune hour and time and arrangement of the heavens, with a due and appropriate ascendant. They undertake similarly to perform divination with heads,⁸⁷ or birds, as well as mirrors and swords into which one gazes,⁸⁸ and likewise explain the interpretation of dreams. They do all this in order to accomplish their desires and to know subtle and secret things.

With these things, the Hindus are able to guide themselves, just as astrologers guide themselves by circles formed around the planets and the moon, and the rainbow or celestial arc that appears in the air, and the apparent sparkling of the stars, and the whirlpools that appear in the sun,⁸⁹ by all of which astrologers assist themselves in judging and understanding the effects of the heavens.

They have also said that in the heavens there are forms that are beautiful and lovely, and others that are completely lacking in beauty, which they form from the dispositions and aspects of the fixed stars. Those people who are born when the beautiful and lovely forms are rising, while the Sun and Moon are in similarly beautiful figures, are thus shown to be fortunate in their thoughts and deeds; while if an ugly and deformed figure is rising at the hour of birth, this shows that the person thus born will be unfortunate in his deeds, business, and thoughts. You ought to consider this in revolutions of nativities⁹⁰ and in every conjunction, and likewise in magical workings. Other sages have said that what is shown by the constellations is not borne out by any other judgment, like vain dreams that lack significance or insight. According to these, you are warned not to study them, and above all else you should not try to accomplish your desires

⁸⁷ The talking brass heads of medieval legend.

⁸⁸ Mirrors and polished sword blades were used to induce clairvoyance, much as crystal balls are used in more recent traditions.

⁸⁹ *Et turbine in Sole apparente* in the original. It is hard not to identify these as sunspots, though these were supposedly first seen by Galileo in 1610.

⁹⁰ Called "solar returns" in contemporary astrology, the revolution of a nativity is a chart cast each year when the sun is at the exact position in the heavens as it was at a person's birth, and predicts the events of the following year for that person.

using them. Rather, you will find these revealed in nativities, conjunctions, and revolutions.

Similarly, the sages have said that the science of dreams is a certain power present in the soul, by which the soul is linked to the spirits of heaven. By these are seen forms and figures corresponding to the things that are possible on earth, and they are given form by the power of these spirits, and these are true dreams, by which we are given certain knowledge of things.

The science of dreams is congruent to the science of astrology, and similar to it, because this science of dreams draws support from the science of astrology. Its power and influence come from the powers of Mercury because, when Mercury is strong in a natal chart, this shows the power of divination by dreams. Other dreams come from silence, from the state of the humors, and from vapors rising to the brain, as doctors say and assert, and these dreams mean nothing.

You should know that dreams are indeed demonstrations of pure images separated from physical bodies and distinct from them. This happens when the soul turns away from perceiving through the sensory powers and does not work through them. Thence dreams are formed according to the cogitations of the mind and the powers of informing images—those that have the powers of sensory things and also possess the third property, which is the reminiscence of things after they have been, in this way: when the rational spirit is complete in itself as it should be, it sees images just as the person himself has seen. Thus the images come in dreams, appearing as no more and no less than when they were seen previously.

If the power by which the images are shown is stronger than the rational spirit, the dreamer will see what he has seen before in the form belonging to those things previously apprehended by sight, and not in the form proper to themselves. A man whose rational spirit is complete in itself will in a dream how a bear or a dog came running after him, and approached him. According to the other manner, the aforesaid dream will appear with a man of ugly appearance running after the dreamer, and this is a similitude.

If nature is strong and potent, the spirit will be impeded by that strong nature, which is stronger,⁹¹ and it will interject natural things such as eating, drinking, dressing, and lying with women; and the dreamer will see all the things natural to the body in the dreams, but in greater abundance. If his body is predisposed to intercourse with women, that is, if it has an excess of semen, it will appear to him as though he is copulating with a woman, and this is because nature wishes to expell from him that surplus matter. If the body has an excess of moist humors, he will see streams and waters in his dreams. If it has an excess of choler, fires and people lighting them and the like will appear in his dreams. If there is an excess of melancholy, he will see frightening and dreadful things, and the like, in his dreams. Auguries⁹² are obtained in a similar way, and they are true when the power of the augur's ability to interpret them combines with the things he sees, hears, and comprehends while sitting, and understands from those things he perceives from the augury.

If the power of those things⁹³ in which the images appear be stronger, and reflect things in a pure way, then they are held to be like the things the wise see in mirrors, and guide themselves by what they see and hear, and by all these things they are able to attain to the power of knowledge and understanding of the things that they experience therein. All this is accomplished by the power and fortitude of the spirit. In this way it fashions the virtue or vigor by which images are represented when they are separated from things that are sensed, and leave the realm of the senses. The spirit becomes a medium between the things of the senses and the visible experience that follows when they are conjoined with the power of the spirit. From this process proceed dreams and auguries: that is, when the body is purged of bad humors and achieves a proper humoral balance, whatever is seen will be truthful and certain; and if the body be otherwise, then whatever is seen will be false and vain.

It is manifest that divination is a virtue of the quintessence, and this is what we call prophecy. Prophecy proceeds from the

⁹¹ That is, stronger than the spirit.

⁹² Augury is the art of divination from natural omens such as the flight of birds.

⁹³ That is, mirrors, swords, and other magical tools used for visionary experience.

powers of the spirits in which is represented what is seen from separated things. It both perceives and understands them, whether sleeping or waking, because when the virtue of that in which the images are represented is complete and purified from all superfluities and impurities, it will see separated things just as though they were reflections in a mirror; in just the same way, they appear in the spirit when it is shining and whole. Because of this, nobody will be a diviner who can predict what will be from abstract considerations, nor understand things that can be known perfectly by the senses. If he is well versed in things of the sort mentioned above, which are comprehended by the senses, and lacks the other requirements mentioned earlier,⁹⁴ he is simply a sage. If he has both these complementary powers, then he is a prophet.

This cannot occur except in unique people in whom the prophetic spirit is completely established by the original disposer of images, who is God himself, and who transmits this same prophetic spirit and establishes it in the midst of the common sense.⁹⁵ Thus God himself places such a virtue in the prophet naturally, since from the common sense proceeds the virtue and power of the senses, or the human intellect. To the common sense is joined the powers by which images are represented, and from this, because of the connection with this virtue, the common sense of such a person is adorned with that virtue; and because he comes into contact with the virtues of the images that are represented, he is called a prophet.

One who is thus disposed is higher and more complete and more fortunate than any other person. It is good to ask if through such a person we can obtain the same state, for human beings do not desire goodness unless by it we may obtain a better fortune. For this reason it behooves us to turn toward good habits and desires, that we do not become people of wicked habits. For this reason the prophets instruct people in laws and teach them to believe in the next world, so that the people unite themselves to goodness with a single mind. This is the way and

⁹⁴ That is, the balanced humors and other qualities that allow the perception of truthful visions.

⁹⁵ In medieval psychology, the common sense is the part of the mind where the perceptions of the five senses are blended to create a single image of the world.

the means by which that good fortune is achieved, along with an understanding of the things of this world and their qualities, and how they function together as well as individually. This we may call part of prophecy, which proceeds in order from sensible things to higher things in various directions, until we come to metaphysical science, in which human virtue is completed, and speculative sciences, by which it is perfected. It is good that man seeks this, nor can he find anything better, since he can seek and find nothing that is better than complete good fortune.

Albunasar Alfarabi said this in the book he wrote concerning service to rulers: the order and disposition of things in the universe can be perceived according to the manner and way of high and sublime things, and it is by means of good habits, and virtuous deeds that bring forth goodness, that we may attain so great a fortune. Those who have made a firm beginning in the quest for this are without sorrow, for they will have joy and happiness and lasting wisdom perpetually and without end. They will join with the founder of the law⁹⁶ in saying that this life is not worth remembering unless there is another life in the world to come, because the present life, seen from the standpoint of that which is to come, is as nothing.

Now, however, we return to our theme. I say that according to the opinion of the Hindus, spirits reveal themselves in physical forms that speak and show things, so as to make kings love and hate according to their will, and to bring forth and withdraw from effect whatever is desired. This accords with the work of the ancient sages, who fashioned images in diverse forms, and included with them the times and prayers that accord with what is sought.

Again, they say that images are spirits of time, chosen because the works that are done with them are like miracles, and have the form of miracles. This is because their works are instituted by natural virtues, for natural virtues cause miraculous effects; thus the red jargoon stone (that is, the ruby) relieves and helps those who hold it against evils and infirmities, and against epidemics, and performs many other works by its natural virtue. Thus an image may be made joining two virtues, that is, the virtue and power of celestial bodies that the image receives from bodies that

⁹⁶ Probably a reference to Muhammad, the prophet of Islam.

are far off, as well as from natural virtues impressed in them, as is done to expel fleas, frogs, and flies, which is done by magistry and the work of the constellations and celestial bodies.

Images of the hours and minutes ought to be made from materials that are naturally appropriate, having the effect that you desire. The property of natural virtue is such that you ought to understand and know out of what material any image ought to be made and consecrated according to the virtue and effect you desire. Likewise, you ought to know that all works that can be made to happen in this world, because of anything known or anything made or attained by knowledge—all this can be done with images. If you diligently study all that we have expounded so far, you will help yourself greatly in gaining perfection in this science.

Chapter Six

The virtues of images, and by what means they may be had, and how images may receive the powers of the planets, and how works are done by images, and this is the foundation of the science of magic and images

You should know that what we call virtue is jointly conferred by nature and spirit. If that which acts, acts according to its virtue, it will manifest its own nature in that action; especially when such an action has its virtue in those things that do not manifest the nature that exists in them, the working will be stronger and more apparent, and what proceeds from it will be more true and more clearly known. This is like the virtue of scammony,⁹⁷ which draws out the choler humor by its own proper virtue, and this is because of the correspondence that choler has to heat and dryness, to which choler is assimilated by its nature. This appears likewise in simples,⁹⁸ for when something is done by means of the virtue and similarity of nature existing in them, the results are more manifest, true, and apparent.

In the same way, magical images work by virtue and similarity, because a magical image is nothing other than the power of celestial bodies in the bodies that they influence. Thus when the material of the latter body be disposed to receive the influence of the aforesaid celestial bodies or planets, and the celestial body likewise be disposed to influence the material body of the magical image, that image will be more powerful and more disposed to bring about the effect we seek and desire. Similarly, the gifts of the planet will be more perfect and more complete,

Here is an example. When you wish to make and consecrate a magical image, consider the purpose and shape in which you wish to make the image, as well as the matter of which you intend to make and consecrate it. Do the aforesaid things in correspondence to one another, and let them reflect the powers

⁹⁷ Scammony: *Convolvulus scammonia* or Syrian bindweed, a powerful purgative used in medieval medicine.

⁹⁸ Simples: in medieval medical theory, medicines made from a single herb.

and influences of the planet that rules the working. When it is fashioned in this way, the image will be powerful and complete, and its effects will follow and be manifest, and the spirit that has been placed in the magical image will be apparent in its effects. Those who fashion magical images but are ignorant of the foregoing make them badly.

In the same way, when you want to make something animal out of animals, or something made of wood, or something built of stonework, you should first take parts of that composition, and combine them with other parts of the same nature. Let them then be mixed and incorporated into a proper mixture.⁹⁹ Work in this way until the process is completed. When you do this, nature will not fail to have its proper effect, and the stars similarly will augment and increase that effect until the desired result follows. These influences act in many ways, and work as well in tinctures, as in animals that human beings by their own efforts are able to bring to life, such as reptiles, serpents, scorpions, and many similar things¹⁰⁰ that are made by composition and similar works, by the disposition of nature and the powers of the planets.

Similar to these are the works that are done by the decoction and mixture of things, out of which appropriate medicines are made from necessary and opportune ingredients. Another example is the decoction of semen in the womb, which undergoes a certain decoction until it is brought to a condition appropriate to receive the essence of the creature. Thus nature accomplishes its works, and the planets contribute their proper powers, until the process reaches its ordained completion.

It is in this same way that some stones are compounded of minerals and water. At first, water is clear, and then the wind blows upon it, vibrating and striking against it until it curdles like milk. Then it is decocted into the nature of minerals, being already inclined to that nature, and at length after coction it

⁹⁹ That is, combine the magically active ingredients with inert matter of the same general kind and mix them thoroughly, so that the whole substance is permeated with the magically effective mixture. This and several following paragraphs seem remarkably reminiscent of the modern theory of homeopathy.

¹⁰⁰ In medieval biology, invertebrates and reptiles were believed to be generated spontaneously out of nonliving matter, and mages were said to use this process for their own ends.

congeals and is assimilated to the stone of a convenient mineral and receives the form and shape of that mineral.¹⁰¹

In the same way the substance of trees is made and ordained in all things born from the earth in such a manner. It happens in a similar way: first, the seed rots until it is brought to a disposition from which it is able to become the tree which is to be generated. It receives its form and figure corresponding to that which complements the tree's form; and it receives that form and complement out of the nourishing humidity received from that substance that was acquired at the time of its putrefaction.

In this way, in fact, are all things done that are made by skillful means, since at first it is necessary to remove the form and shape originally existing in that substance. In this way are worked all magisteries which intend to accomplish anything and proceed to do so. First the parts of all those things that will be used to make the thing are gathered together, and then worked together until they become a composite material disposed to receive a different form.

In this way we see that all works done by means of fermentation are done, and the same thing is done by those who make cheese and butter, and other things composed of milk and honey; and the same thing is done by those who make thread with silkworms, and all other craftsmen who work at other crafts convert and transform one thing into another in this same way. This happens because any material that has a form and shape is not able to receive another form until it loses and surrenders the one it had at first; only thus a substance disposed to receive another form may then receive it. Once the substance receives some form and is formed thereby, it is freed and disencumbered from all other forms it previously had. We say this only concerning materials that exist here below, for in the superior world substance is informed with durable forms, so that they cannot be separated from their form; nor is any material able to take another form.

You should understand that work with magical images is done in this way. The makers of images first learned how to

¹⁰¹ In medieval geology, some stones—notably quartz crystal—were thought to be congealed water. Note that the form of a thing, in medieval science, comprised its basic material characteristics, not its outward shape.

gather together things out of which a magical image could be constructed, which are disposed and convenient to receive that form. Thus we see the laurel branch which heals and overcomes the poison of adders, and we see the crocus, which scorpions flee; and wasps, which flee from bitter and sharp flavors, but delight in and seek out rose water, and may be drawn together by the odor of the herb thyme. Many other things happen in the same way, such as the increase of sperm and virility of a man with a woman after eating chickpeas, and many other things that grow by working with correspondences. Thus the body of a magical images is composed from many things joined together. By this combination it is made serviceable in form to receive the powers and potencies of the things for which the image itself is fashioned and created.

In this same way physicians work in compounding medicines, when they seek to heal pain and illness, for the work of healing with medicines proceeds in two ways. Of these, the first uses simples, and this is a good and perfect work in its own right, as Johannicius¹⁰² has said in his book *On Physic*: that always and in every case you will be able to help with simples, and you never need to work with compounded medicines. The second uses medicines compounded out of many things, combined by this work into one medicine. In this way are made electuaries and the greater theriac of Galen,¹⁰³ which is made of many medicines.

I tell you that a single planet has diverse effects entirely distinct from one another, just as fire does when it decocts honey. When this is done properly, with a moderate heat, the honey receives a good taste, better than it tasted before, while if it is decocted too much, it is strongly burnt and takes on a bad taste. This happens with planets when they stand in bright and dark degrees.¹⁰⁴ The heavens have two effects; one is their motion and natural effect, and the other is their accidental heat, which is generated from motion; and consequently heat comes from motion, and motion from the heavens.¹⁰⁵ This teaching is true

¹⁰² [Johannicius?]

¹⁰³ Electuaries are medicines blended with sugar or honey, while the greater theriac of the Roman physician Galen, believed to be a universal medicine, contained dozens of ingredients including viper's meat and powdered mummy.

¹⁰⁴ [bright and dark degrees?]

¹⁰⁵ The concept of motion in medieval physics is much more complex than the

and manifest. But those things that appear to the senses are made by motion, the motion and spirit of the eighth sphere or the heaven of Zodiacal signs. This is because of the powers of the fixed stars, and therefore it truly appears that that heat follows motion, and motion follows the powers and fortitudes of the fixed stars. The virtue of the fixed stars is a first composition,¹⁰⁶ having nothing before it in priority.

You should understand the same thing of all the parts and movements of the heavens and the heat born from them. The effects of the stars accordingly follow the effects of the heavens in this way, because the heavens produce their effects by means of some particular star, and the stars do not cause their effects except through the heavens or from the heavens, since no star has motion in itself alone, but has its effects and causes wonders according to the motion of the heavens. The first matter is the first nature, and is itself the founder of truth, and the works of the stars proceed according to the vestments and colors that it makes for them. Therefore it is nobler and higher than any other thing.¹⁰⁷

The degrees of heaven have no properties except in their places and images, because there is no division in the heavens between parts that act and parts that do not; down to its lowest part it is entirely one in form, power, work, and sense, without any diversity or difference in its parts. Because it is all of one substance, it cannot have any diversity in its qualities over time.

It is in no way possible for any degree of the heavens or the firmament to lack the quality or essence of the fixed stars, because the whole heaven of the fixed stars is so replete with stars. Those who say that a given degree of the heavens is empty of stars at a given time say this only in the sense that it is impossible to see or sense a star there, because only the larger stars can be seen, and there is no way for the others to be discerned by sight. Thus it can happen that a star may be in a

modern concept, and includes all forms of change. The argument being made here is that all changes in the material world are either caused directly by the stars, or indirectly, by heat generated by changes caused by the stars.

¹⁰⁶ That is, the powers of the fixed stars do not come from anything else in the cosmos, since they were created directly by God.

¹⁰⁷ The first matter or *prima materia* is the quintessence, the substance out of which the heavens were believed to be made.

place where it has no manifest effects, that is, when it is not in its term or exaltation, rising or opposite its rising, or standing retrograde or direct (unless it goes to one of the aforesaid places), nor having any assistance or aspect with some planet corresponding with its nature or opposed thereto, because these placements, even when they have effects, have effects contrary to those of the active placements of the fixed stars, and are similar to places having no effect, because planets never lack motion in the heavens and therefore never lack effects. This is why in these placements we say that they are very obscure and concealed. This is why you ought to note well and diligently consider this, so you understand effectively what follows from it, because when the planets are stronger in their effects, they function in two modes, that is, general and particular. The general effect is that which is not directed against any one manifested thing, while the particular effect is directed toward one manifested thing. According to this, it is said that some planet is the dispositor, or has an aspect, or collection, or reception, and so forth.

Here is an example of this. When food is in the stomach and is drawn by the liver through the mesentery, it is changed into blood; and when it is sent by the liver to the other members of the body, it is made into the similitude of the other members, as diverse as they are. Thus in each member of the body, it loses its form and gives up its resemblance to blood, as though it never had it, and becomes bone in the bones, and likewise nerve in the nerves, and does likewise in the other members.

The planets do the same thing in their motions. When they go toward some aspect or conjunction, or any of the aforementioned places, they proceed to convert themselves according to the nature and operation of the place to which they go. Similarly, when a planet is rising, it works according to the operation of the star that is directly above it, and is assimilated to the star in its effects, and thereby works wonders. Furthermore, when it is in opposition to the ascendant, it works according to the planet that

is below it.¹⁰⁸ For this reason you ought to pay close attention and note exceedingly well what we say in this place.

For we say this: that the heaven of the fixed stars works in accord with the operations and effects of the *primum mobile*, and the heaven of the Moon influences and acts through the works of the nature of fire and air, more than other natures, on account of its subtlety. Thereafter we speak of Saturn, because when it is rising it has the effects of the fixed stars that are above it, and when it is opposite the ascendant it has the effects of Jupiter. We say the same thing about the other planets, that is, when a planet is rising its effects and action will be according to the action and effects of the planet that is above it in the order of existence, and when it is opposite the ascendant it will act according to the operations of the planet that is below it in the order of existence. This principle is much appreciated in the art of magic. The sages of old concealed it with all their might, but it would be wholly improper for us to fail to explain it.

You should keep firmly in mind that a planet that proceeds more slowly in its motion is stronger in its effects, and conversely a planet that is swifter in motion is weaker in action, while moderate motion yields moderate effects. In holding this opinion the ancient sages did not agree with the common teaching, because others have taught otherwise and to the contrary, saying that a planet slower in its motion is weaker in its effect, and swifter in motion is stronger in effect. The reasoning of these latter proceeds like this: they understand the foregoing according to the order and disposition given by the *primum mobile* to the sphere of fixed stars; while the reasoning of the others follows the disposition of the motion of generation on earth, according to which the more ponderous planets are stronger in effect and the swifter are weaker.

According to the opinion which deals with the disposition of the *primum mobile* to the sphere of the fixed stars, a planet swifter in motion will have a stronger effect, and one slower in

¹⁰⁸ "Above" and "below" here, and in the following paragraphs, refer to the position of the planets and stars in medieval cosmology. The doctrine presented here—that each planet takes on the characteristics of the next higher sphere when rising, and the next lower when setting—is not found in later astrological writings and may be unique to the *Picatrix*.

motion will have a weaker effect, because it is a proportion of similars.¹⁰⁹ With this the wise are in disagreement, for one group of ancient sages held the contrary, positing the same similitude but attributing it to the primum mobile and the sphere of fixed stars; accordingly, the more ponderous planets will be better and more convenient in their similitude to the primum mobile as well as the sphere of fixed stars in their slowness, because they are slower in motion, and thus the slower will be similar to the slower and the faster to the faster. About this many of the ancient sages spoke secretly and occultly in their books, while we intend to speak here of the secret of the sages of the ancient art of magic.

You should know that when the Moon is conjunct Saturn, its effects will be in accord with those of Saturn. This happens because the influence of Saturn is stronger than the influence of the Moon, just as when any other planet is conjunct Saturn, their effects will be in accord with the dispositions and effects of Saturn. This is because the power of Saturn is the strongest of all the planetary forces, and this happens for the reasons and causes given above, that is, because of its supreme height and propinquity to the highest heavens, that is, the primum mobile and the sphere of the fixed stars.

Because Saturn is very slow, its motion is assimilated to that of the primum mobile and the other superior qualities mentioned above. Everyone that speaks of Saturn's conjunctions with Jupiter, the Sun, and Venus, says that when these latter are joined with the influences of Saturn, they are changed or altered with a great change or alteration. The same influences flow to Jupiter from the fixed stars, and generally to all the planets, down to Venus and the Moon. Thereafter, the influences of the fixed stars appear in water and earth, and the four elements and the generations that are generated from them, in which the influences appear outwardly.

When any two planets conjoin, the conjunction can have three qualities, that is, increase, decrease, and balance; for example, when the Moon is conjunct Saturn, the influence of the Moon will be weakened and lost, because the power of Saturn exceeds the

¹⁰⁹ That is, the motion of the planets is similar to the corresponding changes on earth, and so changes in one are mirrored proportionally in the other.

power of the Moon, provided that they are joined in the same degree of longitude and latitude, in their hayz,¹¹⁰ in their exaltations, or in some similar quality, such that the Moon and Saturn proceed together and are in the same place, and not otherwise. This relationship of Saturn with the other planets appears elsewhere.

It could well happen that the influence of the Moon and its power are greater than the influence and power of Saturn. This would happen when the Moon is in one of the dignities mentioned above, and Saturn is in the contrary thereof. Now if the Moon is conjunct Saturn in a place contrary to the aforesaid dignities, then the effect of the Moon will follow the effect of Saturn as in the other relationships described above; and if Saturn is in one of the above dignities, and the Moon in a place contrary to them, the effect of the Moon will be greatly weakened and extinguished. If the Moon be equal in motion or slowness to Saturn, and in another place similar to Saturn's, then the power of the Moon and Saturn will be equal and similar in power; the more so if the Moon approaches her rising, which is the highest dignity that the Moon is able to have (although that dignity is not equal to the greater dignity of Saturn on the descendant), and if Saturn is direct.

Yet the relationships of Saturn and Jupiter are not the same as those of Saturn and the Moon, for these two are always or almost always equal. This happens as follows: when Saturn and Jupiter are both dignified, then the effect of Jupiter is stronger than that of Saturn; and if Jupiter is dignified and Saturn is equal in motion, direct, and in its exaltation, then the effects of Jupiter will not be elevated above those of Saturn; but if it is the reverse, then the power of Saturn will be greater than that of Jupiter, and that of Jupiter will be weakened and in remission.

Nor does this happen in the relationship of Saturn to Mars when these two are joined together; for the effects of Mars will be more manifest in appearance unless Saturn be much stronger in quality and disposition. But Venus and Mercury have dispositions and similitudes with every planet, and the Moon has no

¹¹⁰ Hayz is a condition in which a masculine, diurnal planet is above the earth in the daytime in a masculine sign, or a feminine, nocturnal planet is below the earth at night in a feminine sign. A planet in its hayz is greatly strengthened.

similitude or correspondence, because the Moon shares no similitudes or correspondences with any planet. This may be called the great foundation of magic, to be concealed from the multitude, for it is supremely necessary in magical work.

You ought also to know that the effects of the planet are brought about by themselves; and this is because the planets are simple bodies. Those things that are simple are able to suffer no accident or corruption because, if simple bodies were to suffer corruption, they would no longer exist; but destruction and corruption cannot happen except to bodies composed of diverse things.¹¹¹ You should know that the effect of the primum mobile is a perfect effect, and is the foundation of all the operations of the heavens, the planets, and the fixed stars, and this is because it is the power and fortitude that moves the other heavens. Because of this, it is said that the primum mobile is the mover of all things, nor does anything else move it; and to say that anything moves it would be to oppose truth.

The heaven of the fixed stars, however, because its motion is most general, alone follows the motion of the primum mobile; and it thus contains all the other spheres. And you should know that the motion of each of the heavens, along with the motion of the sphere and the fixed stars, is equal in every case, and the motion of the planets is according to the essential motion of their own heavens, by which they are moved, for no star has motion in its own right except by accident. The effects of the heavens are twofold, as we have said; there is the movement they have in themselves and the heat they have by accident.

Since heat comes from motion and motion is natural to the heavens as we have said before, thence proceed all the gifts and influences of the planets, which are drawn into magical images, to move influences and powers and reduce them until they are made manifest, because in form is the similitude of the planetary influences, and in matter is the power to receive them. Every substance has a form appropriate to its nature, and every form has a substance likewise. An example of this is fire which, when

¹¹¹ Simple bodies are the basic constituents of existence, and a basic rule of medieval physics was that simple bodies could not be created or destroyed; only the composite bodies formed of simple bodies could be taken apart and put together.

it is small and begins to expand until it is great, is able to grow and expand because fire, once it exists, feeds on material from which it can draw forth more fire by burning, and the fire hidden in these things becomes apparent, thus feeding and enlarging the fire.

You should know also that corruption does not enter into apparent things for the purpose of destroying them; it goes deep into things that are not apparent and corrupts them in a way that is not apparent. Because of this, apparent heat naturally rouses latent heat, and similarly, latent heat is roused by manifest heat. This is because latent heat is a disposition to the effect of heat, and thus generates it from itself. You ought to study the other reasons diligently; for you can extract the rest from this.

Chapter Seven

How to work dialectically in the science of magical images, and what part this ought to have in this science

What we have said so far, however, has made clearly apparent the reception of form by matter, and the gift of planetary influence, and the reception of its powers, as well as the forms of similarity and difference, since similarity is a source of help in the effect of magical images. This is because working with images requires similarity to the effects of the stars, and work in the metal out of which the image is composed, in the time when it is made and the place in which the image is cast and prepared. From all these helps, taken together and made appropriate by the proper similarities, proceeds the effect of the image; if there is any divergence among them, the image will be deficient in effect. From this, it may be seen that coadunation is, so to speak, the greatest foundation of those effects gained by the art of magic.

In the same way, quantity is a foundation of this science, for magic works with the quadrivium.¹¹² By its first division, quantity is divided into two parts, which are continuous quantity and discrete quantity. Continuous quantity is in turn divided into five parts, which are line, surface, body, time, and place, while discrete quantity is divided into two parts, which are number and word.

Every one of these parts of quantity is most useful in magical work. For example, the line is necessary in magical images by reason of appearance and symbolism, which are required in images in order to relate them to the influence we want them to receive by similarity or dissimilarity. We divide the line itself in its turn in two ways, according to appearance and convenience, as we have said, according to what is written in the quadrivium, in the chapter on the straight line, where it says that a straight line connects two points and extends from each to the other. That

¹¹² Most of this chapter relates the concepts of image magic to the commonplaces of the quadrivium, the standard mathematics curriculum of the Middle Ages.

saying is more perfect than any other saying about images, which says that a thing disposed to motion runs in a straight line, passing in one manner from the first point, where it begins, and running through others until it reaches another in the direction it is going.

For this reason we say that something is going straight toward something; and this is when it will encounter with some other thing toward which, in its course, it moves and runs—for example, the points projected by the rays of the planets, which go straight toward a point on the surface of a body disposed to receive the projection of those rays. This is why what is more perfect in magical images comes from the gifts of the stars, from which the effects of magical images are sought. The projection of rays that are suited to enter a given metal are substance from which an image is composed, in order to fill it up with the influence for which the image is made and consecrated by contrariety or similarity. Thus it is most clearly apparent that the line proceeding from a planet to the form of an image must necessarily be straight, in order for what is given to be integral and complete, because it must not be what is called an oblique line; that would be truly weak and diminished.

A surface is the figure that is given by force; and this is because a surface is the extension of the influence of an image in space. When it is extended, it necessarily becomes a surface, for all that is extended to the highest degree of subtlety is a surface.¹¹³ Thus water is changed and altered in itself by such influences as changes in heat, cold, light, odor, color, and the like. The influences from above that run along lines of infusion from planets into images, and that which results from images in their place, make a surface. Thus you ought to understand this secret and add it to your store of learning. Because this is the way that magical images work, therefore, the ancient sages never revealed this.

Time is also necessary and appropriate in working with magical images, since they act according to the movement of bodies, as I will explain, and distinguish the effects of images from one another. Time is divided into parts by the influence of

¹¹³ A commonplace of early medieval physics. See Commentary X, "The Physics of the *Picatrix*."

images, and by the time of the aspects in any given place, and the influence of their effects, if you wish that those effects be completed in a year, that is, from the parts of the declinations of the planets. This requires observing the time of planets in a proper and appropriate hour, and knowing the relationships it has with other planets that may be conjoined with it in the same degree, or may be in some aspect, such as opposition, square, trine, and the like.

Other things that have to be taken in this work from the positions of the planets are the effects, either complete or incomplete, that ought to be discerned according to the mode and form of the work. These include whether a planet is direct, in its fall, or in its exaltation; in what place its gifts will be found; in what place it will be cut off by the fortunes or the infortunes; when the planet will be in light, turbid, or dark degrees; and many other things that are taught by astrology. This is a supremely great secret in the doctrine of magic, following this manner of diversity, as they say, in similarity and contrariety. This is how time has to be observed, and the manner that will accomplish this, and that is the time we ought to observe in preparing the aforesaid images, in the place that we ought to prepare them, doing similar things by similar means in their proper time.

Place, finally, is the last member of the aforesaid division of continuous quantity. The place is one in which work may be done easily, until it reaches the desired end in an appropriate time. The places of images, as well as their apparatus, whether this is hidden in air or earth or manifested, and everything similar (such as the places where images are constructed) and the places from which come the material of which the image ought to be made, all help arrange things and carry out the work, because all these considerations will influence the result and effect of the planets, and the work will be completed more effectually and marvelously by those who pay serious attention to statements worthy of belief. Amen.

I say to you that it may truly be said of the nature of miraculous and marvelous effects (and such are the effects of images) that their results are not similar to the effects of animals; they are rather like digging plants from the sands and cleaning

stones, restricting plagues, floods, and clouds, changing winds, and other things like these, which will not be listed here because a prolix discourse would be inappropriate.

Words and numbers, which are the material of discrete quantity, are necessary in divinations, auguries, the interpretation of dreams, speaking in public, and the like; and all of these, in one way or another, are part of the art of magic. Quantity in itself, however, is necessary in these workings and opportune for all those who observe the time, and this cannot be done except by computing the movements of the heavens. Thus, when we say "from such and such a time to such and such a time," it is truly clear that we state some number that has been computed, and this number, when it is applied to a certain place, is then perfect in computation. In the same way, when we say "this working will be done from this hour for forty-two days," this saying makes it clear that we wish to state some number that has been computed.

Proportion also enters into this science in a way, because it is the form of an image. Its role is that it receives the virtue and power that are said to be put into images. To a great extent, these are brought into images by means of proportion and prepared figures in the place where a given quality is to be prepared. All this enters in by way of proportion, and other similar things of other qualities are brought in by a similar use of proportion.

Quality in itself, however, is the cause of the effects of magical images, in that anything that is done by the effects of images ought to have a complete virtue and power similar to their effects, and this should be of the same quality as that which is put in those images to accomplish the manifestation of that virtue and effect for which the image was intended. This is the aptitude and mixture that it ought to have, impressed by the nature of higher things into the nature of lower things, so that the thing that has been composed is assimilated to the gift of the planets and to the receptivity it ought to have, in order to complement the effect of the petition, of which we have often spoken in this book.

This is because planets participate more in one thing than in another. For example, a given planet corresponds to a particular city, and certain kinds of trees, animals, stones, and many other

Third in order follow other composite natures, that is, fire, air, water, and earth, which are the third composite natures coadunated from the primary and secondary qualities. After these natures follow other composite natures that are arranged in a fourfold order, that is, those that are in bodies that are divided in many parts—for example, the four seasons of the year, which are winter, spring, autumn, and summer, and the four humors that are found in human beings as well as in all other animals, that is, blood, phlegm, choler, and melancholy. Yet the material of human beings is more delicate and subtler than the material of any other animal, in that the nature of animals is grosser and much more turbid than that of humans.

The natures that are in trees and plants that grow out of the ground, such as oils, tinctures, seeds, roots, and the like, are third in order; and of the same kind are the natures that are in stones. What we have said thus far is to be understood well; what we have said about trees and stones is equal to what we have said about humans and animals in this manner, that trees in subtlety of nature follow after animals. There follows in order composite things made by art, and then those that are composed out of composites and are the ultimate composite; these are medicines and other things compounded in the same way.

All things composed of simple and composite natures, in turn, are divided into seven parts, which thereafter proceed by extension into twenty-eight parts.¹¹⁶ I wish to exemplify this here, so that I might make clear that what is divided accords with the first explanation as well as the example.

I say, then, that the simple natures are heat, coldness, moisture and dryness; the first composite natures are hot, cold, moist, and dry; the second composite natures are hot and dry, hot and moist, cold and dry, and cold and moist; the third composite natures are the elements themselves, that is, fire, air, water, and earth; the fourth composite natures are the seasons of the year, that is, spring, winter, summer, and autumn; the fifth composite natures are the four humors, that is, blood, choler, phlegm, and

¹¹⁶ This is a subtle piece of Pythagorean numerology. There are seven astrological planets, and $1 + 2 + 3 + 4 + 5 + 6 + 7$ is 28, the number of mansions of the Moon. The author's central point is that all things are governed by a planet and a lunar mansion.

melancholy; and the sixth composite natures are tincture, oil, roots, and seeds; and so on.

For this reason I say that heat, cold, moisture, and dryness are similar to fire, air, water, and earth, when they are divided into many parts by sense and perception. Therefore it is said that fire is hot, since it is hot and dry, but it is not said of heat itself that it is fire, nor that it is compounded of fire or some other thing, because every composite thing is joined to the thing that precedes it and is named after that of which it is composed, as heat precedes fire, moisture water, coldness water, and dryness earth. Yet this manner of speech, along with the example, we have used in the foregoing; and this same manner is used in speaking about the liver, lungs, gall, heart, head, thighs, hands, and all other members of the body.

Heat, as we have already said, is caused by the motion of the heavens; coldness is generated out of the center thereof (for the earth is called the center of the primum mobile), out of which terrestrial substances produce all generations in all substances; and coldness thus opposes heat in all its necessary qualities, in rest and motion, because heat is a quality that joins similars and divides contraries. In the same way, we say that by cold, contraries are joined and similars are divided. Thus all the qualities of these two ought to be opposed, because if this distinction between them was not of this nature, it would be harmed and destroyed.

Therefore I say to you that, if you wish to work in these high, noble, and intellectually profound sciences, you must not be sparing in zeal, or sluggish in studying the sayings and the books of the sages, because by their means you may attain what you desire. The other things that we have said up to this point, in mixing and combining things together, extracted from the sayings of the sages as well as all the sciences, we have said only by way of explanation and arrangement for your spirit and intellect, so that you might be made benevolent, teachable, and attentive in the foregoing.

Chapter Nine

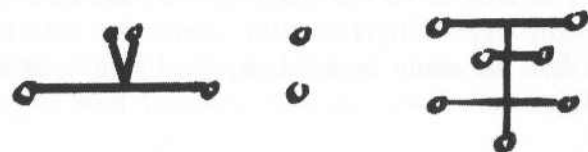
Examples of the figures and forms of images that call down the assistance of the planets

Now we shall return to the discussion we began earlier, when we were speaking of the figures of the heavens and their effects and how to call down the assistance and influence of the stars. I say that the six images, which will be discussed principally below, have virtue, power and effects on the world. In this place I intend to discuss and name these figures, that is, what can be expected of their action and effects, according to the ancient sages who have labored at this work and are in agreement with one another.

The first of them is to chase away mice from whichever place you wish. Write the following figures on a plate of red copper, with the first face of Leo rising and this figure belongs to the fixed stars that are in the sign of Leo. When it is made, place this plate in the place of the mice, and all of them will flee from this place and run away. This is the figure:



To be rid of gnats. Make the following figures in a sulfurous stone with the second face of Taurus rising and place this stone in the place where you wish. No gnats will ever be able to come to that place as long as the stone stands. This is the figure:



To chase away flies from whatever place you wish. Draw these figures on a tin plate with the third face of Scorpio rising,

and place the plate in whatever place you wish. Flies will keep away from this place. Here are the figures of the stars which drive them away:



For any man which you wish to quickly come to you or to any place you wish. Make these figures in linen cloth, in the day and hour of Venus, with Venus rising in the second face of Taurus, and in that hour write the name of he whom you wish to come. Then set the top of the linen cloth on fire. At once he whom you said will come. Here is the figure:

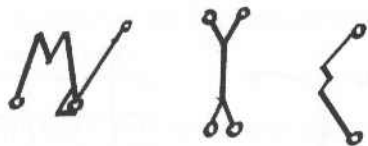


To cause hostility. When you wish to separate two men so that they will no longer please each other, draw the figures written below with the tooth of a black dog on a plate of black lead in the day and hour of Saturn, with Saturn rising in the third face of Capricorn; put the plate in the place of one or the other or in the place where they come together. It will dissolve their friendship and they will never again please each other. Here is the figure:



To make whatever place you wish unfortunate, so that no one dwells there. Make these figures on a lead plate with the brain of a pig in the day and hour of Saturn, with Saturn rising in the second face of Capricorn, and put the plate in the place you wish to destroy. And the evil power of Saturn will pour into it, and no

one will dwell there as long as the plate remains there. Here is the figure:



All of the six preceding works are done through the power of the planet or planets when they are bodily conjoined to the aforesaid constellations. You should know that there are no figures that call down the help of the fixed stars except these six, nor have the sages written them down in many places. For this reason we have chosen to write down this science completely in this book.

Chapter Ten

The stones proper to each planet and the formation of figures

In this part I intend to reveal how each planet corresponds to metals and stones, and to the figures of the planets and their marvelous operations.

The first is Saturn. Of the metals Saturn has iron and part of gold, his stones are diamond, onyx, cameo, those that are black and clear, and wild and almaginiciem and part of the stone ruby and in gold marcasite and also hematite.

Of the metals, Jupiter has lead, and precious stones that are white and golden and part of alaquech and emerald and quartz and crystal and all stones that are white and clear and shining, and also gold.

Of the metals, Mars has red copper and all kinds of sulfur and has part of glass and premonada, and bloodstone and part of alaquech and onyx and in all stones that are red and spotted or speckled.

Of the metals, the Sun has Egyptian glass and burnt copper and the stones albezedi and diamond and red pearls and stones that are sparkling and clear and part of hematite and in azumbedich and ruby and the balassus ruby and gold marcasite.

Of the metals, Venus has ruby and part of silver and glass and blue stones and coral and dehenech and has part of almehe and lodestone.

Of the metals, Mercury has quicksilver and part of tin and glass, and of stones it has emerald and all stones of this type and has part of azumbedich.

The Moon of the metals has silver and silver marcasite and seed pearls and has part of crystal and blue [stones] and onyx and almehe.

Here are the figures of the seven planets.



These are the figures of the planets as we have found them translated in the Lapidary of Hermes and in the book of Beylus and in the Book of Spirits and Images which was translated by the wise Picatrix.

The image of Saturn according to the opinion of the sage Picatrix is the form of a man with the face of a crow and the feet of a camel, sitting on a throne. In his right hand he has a spear and in his left hand a lance or dart. This is its form.

The image of Saturn according to the opinion of the sage Beylus is the image of an old man sitting erect on a throne. This is its form.

The image of Saturn according to the opinion of Hermes is the image of a man standing with his hands raised above his head holding a fish and under his feet a lagarii (that is, a lizard). This is its form.

The image of Saturn according to the opinion of other wise men is the form of a man standing on a dragon. In his right hand he has a scythe and in his left hand he has a spear, and he is wearing black garments. This is its form.

The image of Jupiter according to the opinion of Beylus is the form of a man sitting on an eagle and wrapped in a cloak, and his feet are above the loins of the eagle, and his head, which is covered by the cloak, is held in his right hand. This is its form.

The image of Jupiter according to Picatrix is the form of a man with the face of a lion and feet of a bird, and under his feet is a seven headed dragon and in his right hand he has a dart as though he wished to throw it at one of the dragon's heads. This is its form.

The image of Jupiter according to the opinion of Hermes is the form of a man completely covered in a linen garment, riding a dragon, and with a lance or dart in his hand. This is its form.

The image of Jupiter according to other sages is the image of a man riding on an eagle, carrying cloth in his right hand and holding nuts in his left hand, and all of his clothing is saffron colored. This is its form.

The image of Mars according to the opinion of the sage Beylus is the form of a crowned man with an inscribed sword in his right hand. This is its form.

The image of Mars according to the opinion of Hermes is the form of a nude man standing erect on his feet and before him on the right is a beautiful maiden standing on her feet, which is the form of Venus; and her hair is fastened in the back; and Mars is placing his right hand on her neck and his left hand is stretched out above her breast, and he is facing her and gazing upon her. The wise say that this figure has great powers and very great effects, and with God's help we will discuss it later on. This is its form.

The image of Mars according to other sages is the form of a man riding on a lion with a sword in his right hand and carrying the head of a man in his left hand and his clothing is a coat of iron mail. This is its form.

The image of the Sun according to the opinion of the sage Beylus is the image of a woman standing on her feet in a chariot drawn by four horses, with a mirror in her right hand, while her left hand holds a stick above her breast, and above her head she has the similitude of flames. This is its form.

The image of the Sun according to the opinion of Hermes is the form of a man standing on his feet, as though he wished to salute those he sees; in his left hand he is holding a round shield, and under his feet is the image of a dragon. This is its form.

The image of the Sun according to the opinion of Picatrix is the image of a king sitting on a throne with a crown on his head, and having the image of a crow before him, and under his feet is the figure of the Sun written above. This is its form.

The image of the Sun according to the opinion of other sages is the image of a baron standing erect in a chariot drawn by four horses; in his right hand is a mirror and in his left hand a shield, and his clothing is saffron colored. This is its form.

The image of Venus according to the sage Beylus is the image of a woman standing on her feet, and in her right hand she holds an apple. This is its form.

The image of Venus according to the opinion of the sage Picatrix is the image of a woman holding an apple in her right hand and a comb in her left hand, like a tablet, with these figures written on it: OAOIOA. This is its form.

The image of Venus according to the opinion of the sage Hermes is an image with the body and face of a man, the head of a bird, and the feet of an eagle. This is its form.

The form of Venus according to the opinion of Ptolemy is the image of a nude woman with a chain around her neck held by the image of Mars, who stands before her. This is its form.

The form of Venus according to the opinion of other sages is the form of a woman with her hair spread, riding on a stag; in her right hand is an apple and in her left hand flowers, and her clothing is colored white. This is its form.

The image of Mercury according to the opinion of the sage Beylus is the image of a young man with a beard, holding a dart in his hand. This is its form.

The image of Mercury according to the opinion of the sage Hermes is the image of a man with a rooster on his head, sitting on a throne; his feet look like those of an eagle and in the palm of his left hand he has fire and under his feet are the signs stated before. This is its form.

The image of Mercury according to the opinion of Picatrix is the image of a man standing erect, having wings that extend to his right side and a small chicken on his left side, holding a dart in his right hand, and in his left hand a round seashell; on the middle of his head is the crest of a rooster. This is its form.

The image of Mercury according to the opinion of other sages is the form of a crowned nobleman riding on a peacock, with a reed pen in his right hand and a book in his left, and his clothing is of many mixed colors. This is its form.

The image of the Moon according to the opinion of Mercury is the form of a woman with a beautiful face, with a dragon about her waist, having horns on her head with two snakes encircling them, and with two more snakes above her head and a snake entwined around each of her arms, and a dragon above her head and another dragon under her feet, and both these dragons have seven heads. This is its form.

The image of the Moon according to the opinion of Beylus is the image of a woman standing on top of two bulls, with the head of one next to the tail of the other. This is its form.

The image of the Moon according to the opinion of Picatrix is the form of a man who has the head of a bird, and he holds a stick above him, and he has a tree before him. This is its form.

The image of the Moon according to the opinion of other sages is the form of a young man wearing a crown and standing upright in a chariot drawn by four horses; in his right hand is a crook and in his left hand a mirror, and all of his garments are green and white. This is its form.

Each one of the figures described above, whether of the Sun or the other planets, have miraculous powers and effects in magical operations, which we will explain in this book, God willing.

Here are the images as the ancient sages, the founders of this science, put them down in their books. Each one of these images has miraculous effects and great power. Now I intend to speak of their effects and powers.

An image of Saturn for much drinking. If under the influence of Saturn, you engrave in the stone feyrizech¹¹⁷ the form of a man elevated in a high throne, on his head a yellow linen cloth, having in his hand a sickle, in the hour of Saturn, when he is on the Ascendant, the virtue of this image is that whoever carries it on his person will be able to drink heavily and die only of old age.

If you wish to cause discord between any two people, make under the influence of Saturn these figures in his hour and when he is rising, in diamond. Make a seal from this talisman in pitch and put the seal in the place of the two friends or the place of one or the other, and they will hate each other. Be careful not to carry this image yourself.



The Image of Jupiter. Under the influence of Jupiter, make the figure of a crowned man sitting on a throne with four feet carried by four winged men and the man who is sitting on the throne is raising his hands as though he were praying. Make it in the hour

¹¹⁷ Renaissance sources translate this word as "sapphire," but some modern sources translate it as "turquoise."

of Jupiter when Jupiter is rising in his exaltation and make it in a clear and white stone. Those who carry this image will have increase of riches and honor and lead a good life, and have many sons, and be able to perform good things and not be injured by enemies.

If you wish to be esteemed by officials and judges, make under the influence of Jupiter the form of a handsome man with ample robes riding an eagle in crystal stone in the hour of Jupiter when Jupiter is in the ascendant and in his exaltation. It is true that officials and judges will esteem those that carry these images with them.

If you wish to stop women from conceiving and catch as many birds as you desire, make under the influence of Jupiter, the image of a vulture in the hour of Jupiter, Jupiter rising in the first face of Sagittarius, in the stone called¹¹⁸...which is easily prepared. And if you carry this stone while hunting birds, birds will congregate around and you can capture as many as you wish. You will also be loved by men and received well by them. The stone we speak of is red in color, and when you shake the stone in your hand it makes a sound, and when polished, white water comes from it. If a woman has this stone she will not conceive as long as she has it.

Hermes says that if you make the image of a fox in this stone in the day and hour of Venus with Jupiter rising in Pisces aspecting the Moon, whoever holds this talisman will be feared by men and devils.

If you make from this stone the image of a crane in the hour of Jupiter, with Jupiter exalted, and if you wash the image in liquid and drink it, you will see spirits, and by it whatever you wish will be accomplished. It has these two powers, says Hermes.

An image of Mars to make what you wish for good or evil. Make under the influence of Mars the form of a man riding a lion, in his right hand carrying a bare sword, and in his left bearing the head of a man. Do this in the hour of Mars, with the second face of Aries ascending and Mars rising, and make the image of diamond. Whoever carries this stone will be powerful in good and evil, but more powerful in evil.

¹¹⁸ The name for the stone does not exist in the text.

If you wish your appearance to cause dread and terror, under the influence of Mars make an image of a man standing wearing a coat of mail with two swords, one lying above his neck and the other bare in his right hand, on his left the head of a man. Do this in the hour of Mars when he is in his sign, in any of the stones of Mars, and anyone who carries this stone will cause fear in everyone and no one will approach them.

To stop blood from flowing from whatever part of the body you wish, make under the influence of Mars, the form of a lion and before it the figures or signs below. Do this in the hour of Mars, with the second face of Scorpio ascending, and make it as described above, in onyx. If someone carries this image, the flow of blood out of any part of their body will immediately be stopped.

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An image of the Sun. If you wish a king or kings to overcome and conquer everyone make an image of the Sun in the form of a king sitting on a throne with a crown on his head and a crow before him and under his feet these figures in ruby or oriental ruby, (balassus) when the Sun is exalted. The king who carries this stone will conquer all other kings and his opponents.

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If you wish not to be conquered and to complete what you begin, and to be protected from false dreams, make under the influence of Sun the form of a lion, and above it the four figures already spoken of, with the Sun rising in Leo and the malefics cadent and not aspecting the Sun, in a red stone. And whomever carries this stone will not be conquered by anyone and what they begin will proceed completely to the end, as we have said.

If, under the influence of the Sun, you make the image of a woman sitting in a chariot drawn by four horses, holding in her

right hand a mirror and in her left hand a scepter with a seven branched candelabra over her head, in a diamond when the Sun is in his exaltation, whoever carries this image will seem good to everyone and not be afraid.

If, under the influence of the Sun, you write the figures below in a sedina¹¹⁹ stone with the Sun rising in the first face of Leo, whoever carries this stone will be protected against the lunar illnesses that come from the combustion of the Moon.

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Image of Venus. If, under the influence of Venus, you make the image of a woman whose body is human with the head of a bird and the feet of an eagle, in her right hand an apple and in her left hand a wooden comb, and write

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on the figure, everyone who carries this image with them will receive good and be liked by everyone.

If, under the influence of Venus, you make the form of a woman, holding an apple in her right hand and a comb in her left hand, in white stone, the first face of Libra ascending, whoever has or carries the above image will always laugh and be cheerful.

If, under the influence of Venus, you make the image of a serpent, and above this the image of a spider in a crystal stone or beryl, with Jupiter exalted, whoever carries this stone will not be bitten by snakes, and whoever drinks liquid in which it has been washed will immediately be free from attack.

If, under the influence of Venus, you write the figures below in the hour of Venus (in another book I found the second set of figures; you can write whichever ones you wish), all the boys will love you and follow you.

¹¹⁹ According to Cornelius Agrippa, this should be a cornelian stone.

OX Z E
OX Z E

If, under the influence of Venus, you make the image of a seated woman with wings with her hair braided behind her back with two braids with two boys in her lap, in the hour of Venus, when she is exalted, in quartz, he who carries this stone will not suffer loss or injury.

If, under the influence of Venus, you make an image of three people holding each other, in the hour of Venus, in a crystal, and whoever carries this image will be fortunate and gain profit from merchandise.

If, under the influence of Venus, you make the image of two mousetraps and one mouse in the hour of Venus, with Venus rising, in coral stone, wherever you put the aforesaid image no mice will remain.

If, under the influence of Venus, you make the image of a fly flying in the hour of Venus, with Venus rising, in granite, where the image is no flies will remain.

If, under the influence of Venus, you make the image of a leech in jasper, and put on another part of the stone two leeches and make the head of one at the tail of the other, in the hour of Venus with Venus rising, and make a wax seal with this image or even another seal if you wish, and throw it down in the place where there are leeches, none will remain in that place.

If, under the influence of Venus, you make the image of a woman standing, in a crystal stone, and before her is the image of an idol that is also standing, and you do this in the hour of Venus, with Venus rising, whoever carries this image will be loved by women.

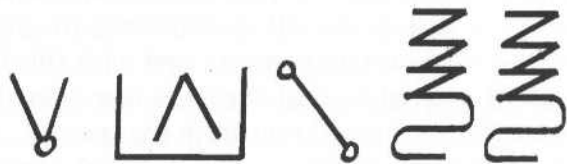
If, under the influence of Venus, you make an image of a woman standing on her feet, looking as though she has fur on her thighs, and a folded paper in her hand and in her other hand she has an apple; make this in the hour of Venus, with Venus rising, in granite, and if you make a seal from this image in wax and put it in the food of children, they will be freed from boils.

If, under the influence of Venus, you make in granite the image of the head of a zebra, and above it the head of a fly, and make the head of the fly a little smaller, that is, so it is a little smaller than the head of the zebra; do this in the hour of Venus, with Venus rising, and if you make a wax seal with this image it is good for all infirmities of the stomach.

An image of Mercury. If, under the influence of Mercury, you make the image of a baron seated on a chair with the head of a rooster and the feet of an eagle, and in his left hand fire and under his feet are the signs below; do this in the hour of Mercury, with Mercury exalted and rising, in emerald, and if this stone is carried into a prison it liberates prisoners.



If, under the influence of Mercury, when he rises, you make this sign in his hour in emerald, when you carry this stone you will be served by scribes and notaries and all those who are the nature of Mercury.



If, under the influence of Mercury, you make the figure of a single frog on the hour of Mercury, with Mercury rising, in an emerald stone, whoever carries it will offend no one. To the contrary, everyone you meet will speak well of you and say good things about your works.

If, under the influence of Mercury, you make the image of a lion in emerald or another image is the image of head of a lion, in the hour of Mercury, Mercury rising in Gemini, and above the head write a "A" and below the head a "D," whoever has this image will evade infirmities and fear, and good things will be said of them.

If, under the influence of Mercury, you make the image of a scorpion in emerald in his hour and with Mercury rising, if a pregnant women carries this image she will give birth easily and without danger.

From the operations of Mercury make the image of a man holding a balance in the hour of Mercury, Mercury rising in marble, if you make a seal in wax or other similar seal you will be delivered from infirmities and quickly freed from fevers and this has been tested against fever.

An image of the Moon. If, under the influence of the Moon, you make the form of a man with the head of a bird holding a staff above him, and holding the image of a branch in bloom in his hand, and do this in the hour of the Moon with the Moon rising in her exaltation, whoever carries this image on a journey will not be tired no matter where they go.

If, under the influence of the Moon, you make this sign in lapis lazuli in the hour of the Moon and the Moon rising, if this image is washed in liquid and given to two men to drink they will love each other very much and it will not be possible to separate them.



If, under the influence of the Moon, you make the image of a woman with wild hair pulled back, standing above two bulls, one with its head above the feet of the other and the other with its feet above the head of the other; fashion this in crystal, and on the other part of the stone face make the figure of a woman raised up with a crown, and with a staff in her right hand a staff, and

write in a circle the sign below. Make this in the hour of the Moon with the Moon rising, and if you make a wax seal with this image and place it in a pigeon coop, many pigeons will congregate there.



If, under the influence of the Moon, you make the image of a man with the head of a lion and on his back is the sign of the crescent moon; do this in the hour of the Moon, with the Moon rising, in lapis lazuli, and this image will free children from all illnesses that arise.

If, under the influence of the Moon, you make the image of a snake, and above his head place the signs below in the hour of the Moon, Moon rising, in the bezoar stone or in green jasper, in whatever place this image is put, snakes and serpents will leave.



If, under the influence of the Moon, you make this sign in the hour of the Moon, with the Moon rising, in emerald, with this stone make a seal in incense and give it to a man for good memory, and to retain knowledge.



These are the images proper to each of the planets.

The first is Saturn. Make in the hour of Saturn, Saturn rising in the third face of Aquarius, an image in stone for healing the

sadness of maidens, and for retaining blood or the menses of women.

Of Jupiter. Make in the hour of Jupiter, Jupiter rising in the second face of Sagittarius and aspecting the Sun an image for the stopping it from raining excessively and to divert condemnation.

Of Mars. In the hour of Mars, Mars rising in the first face of Scorpio, make an image for strengthening timidity and humbling the anger of a king and to turn aside robbers, wolves, wild beasts and all evil doers.

Of the Sun. In the hour of the Sun to take away bad thoughts and to heal infirmities of the stomach make an image with the Sun rising in the first face of Leo and this image is strong and is said and quickly heals the infirmities of the elderly.

Of Venus. In the hour of Venus, Venus rising in the first face of Pisces, make an image to heal women from infirmities of the genitals and to gladden the sadness of men, and cure melancholy, and to take away bad thoughts and to have vigor and strengthen in sex, and in the first face of Taurus are made images to powerfully and miraculously bring about love and to have the good will of men.

Of Mercury. In the hour of Mercury, Mercury rising in the first face of Gemini make images to sharpen the memory and intellect in knowledge and wisdom and to acquire grace from men.

Of the Moon. In the hour of the Moon, the Moon rising in the first face of Cancer make images for crops and trees and everything grown in the earth to thrive.

Chapter Eleven

The images of the faces of the signs and their effects

The ancient sages who have spoken of this science have said so many things and offered so many reasonings, that if we wished to recount all of it, it would be too long and diffuse, and we would stray from our topic. Yet we will speak of those reasonings that are necessary and without which we cannot pursue our topic. I will teach you who intend to study this science that you should study it, as you proceed, with a desire to help yourself by it, and you should reveal it to no one. The wise do not possess the science of the spirit, nor did they attain it, without great difficulty, study and labor; and they attained it because they were able to take up a life far removed from the concerns and cares of the world, and studied it with continual study with the good intelligence and memory they had. By good intellect and memory, the spirit and senses are fortified, and profound sciences are understood, through which man has a better ability to discern and verify those things that cannot be attained by everyone.

To discern the truth happens and occurs through a good memory and intellect; for this reason the wise have said things that seem to be a species of credulity, because the clarity of their teaching is all in the clarity of the rational spirit and the gift of the strengthening virtue of things. The clarity of the rational spirit is its agility and disposition to receive those things it seeks to receive, and from which gains speed in its quest. This is how the intellect becomes vigorous, active, and strong, and opinion against the work is weak. An example of strength and weakness of this kind is this, that in strength it quickly does what is to be done without great labor, and in weakness it is changed quickly and easily, as one who has a good intellect and memory understands sciences quickly and in a short time learns what is to be understood by the natural senses and study and intuition concerning things.

Good learning and understanding take place in this way, by the acuity of the spirit, until in a short time one obtains what he

seeks. This intelligence and agility or disposition, however, are extracted from the acuity of fire, which works quickly in its effects, and also from the acuity of the Sun, which separates the particles of air, and illuminates and clarifies in its hour. The acuity of the intellect is the same, which by its acuity and clarity separates what is sought, and inquires in all its parts until it achieves certainty and in a short time understands them as they are. In the same way, the more acute the intellect, the more and more swiftly it understands what it seeks, and whatever is presented to it. All this is necessary to understand in this place.

Note that each of the twelve signs is divided into three equal parts, and these divisions are called faces. Each of these faces has its own images, forms and figures, as the sages of India have recounted, and to each the faces is assigned one of the seven planets. These faces are divided and distributed according to the position and order of the planets, beginning at the highest and proceeding in order all the way to the lowest, and then returning to the highest as we will explain. Beginning with Aries, the first face is assigned to Mars, the second to the Sun which follows him in order, the third to Venus who follows the Sun, and the first face of Taurus to Mercury; it proceeds in this way through the order of the planets until the end of the signs. Each of these faces has a nature and image that is appropriate to its lord; and we will present each of the images that arise in each of the faces in the following pages.

The first face of Aries is Mars, and there rises in it according to the opinion of the great sages in this science, the image of a black man, with a large and restless body, having red eyes and with an axe in his hand, girded in white cloth, and there is a great value in this face. This is a face of strength, high rank and wealth without shame. This is its form.

There ascends in the second face of Aries a woman dressed in green clothes, lacking one leg. This is a face of high rank, nobility, wealth and rulership. This is its form.

There rises in the third face of Aries, a restless man, holding in his hands a gold bracelet, wearing red clothing, who wishes to do good, but is not able to do it. This is a face of subtlety and subtle mastery and new things and instruments and similar things. This is its form.

There rises in the first face of Taurus a woman with curly hair, who has one son wearing clothing looking like flame, and she is wearing garments of the same sort. This is a face of plowing and working on the land, of sciences, geometry, sowing and building. This is its form.

There rises in the second face of Taurus a man with a body like a camel, who has cow's hooves on his fingers, and he is completely covered by a torn linen cloth. He desires to work the land, sow and build. This is a face of nobility, power, and rewarding the people. This is its form.

There rises in the third face of Taurus a man of reddish complexion with large white teeth exposed outside of his mouth, and a body like an elephant with long legs; and there ascends along with him one horse, one dog, and one calf. This is a face of sloth, poverty, misery, and dread. This is its form.

There rises in the first face of Gemini a beautiful woman, a mistress of stitching, and with her ascend two calves and two horses. This is a face of writing, computation and number, of giving and taking, and of the sciences. This is its form.

There rises in the second face of Gemini a man whose face is like an eagle and his head is covered by linen cloth; he is clothed and protected by a coat of leaden mail, and on his head is an iron helmet above which is a silk crown, and in his hand he has a bow and arrows. This is a face of oppression, evils and subtlety. This is its form.

There rises in the third face of Gemini a man clothed in mail, with a bow, arrows and quiver. This is a face of audacity, honesty, division of labor, and consolation. This is its form.

There rises in the first face of Cancer a man whose fingers and head are distorted and slanted, and his body is similar to a horse's body; his feet are white, and he has fig leaves on his body. This is a face of instruction, knowledge, love, subtlety and mastery. This is its form.

There rises in the second face of Cancer a woman with a beautiful face, and on her head she has a crown of green myrtle, and in her hand is a stem of the plant called water lily, and she is singing songs of love and joy. This is a face of games, wealth, joy and abundance. This is its form.

There rises in the third face of Cancer a [celhafe] with a snake in his hand, who has golden chains before him. This is a face of running, riding, and acquisition by means of war, lawsuits, and conflict. This is its form.

There rises in the first face of Leo a man wearing dirty clothes, and there rises with him the image of a rider looking to the north, and his body looks like the body of a bear and the body of a dog. This is a face of strength, generosity and victory. This is its form.

There rises in the second face of Leo a man who wears a crown of white myrtle on his head, and he has a bow in his hand. This is a face of beauty, riding, and the ascension of a man who is ignorant and base, and this is a face of war and naked swords. This is its form.

There rises in the third face of Leo a man who is old and black and ugly, with fruit and meat in his mouth and holding a copper jug in his hand. This is a face of love and delight and food trays and health. This is its form.

There rises in the first face of Virgo a young girl covered with an old woolen cloth, and in her hand is a pomegranate. This is a face of sowing, plowing, the germination of plants, of gathering grapes, and of good living. This is its form.

There rises in the second face of Virgo a man of beautiful color, dressed in leather, and over his garment of leather is another garment of iron. This is a face of petitions, requests and gain, tribute and denying justice. This is its form.

There rises in the third face of Virgo a white man, with a great body, wrapped in white linen, and with him is a woman holding in her hand black oil. This is a face of debility, age, infirmity, sloth, injury to limbs and the destruction of people. This is its form.

There rises in the first face of Libra a man with a lance in his right hand, and in his left hand he holds a bird hanging by its feet. This is a face of justice, truth, good judgment, complete justice for the people and weak persons, and doing good for beggars. This is its form.

There rises in the second face of Libra a black man, a bridegroom having a joyous journey. This is a face of tranquility, joy, abundance and good living. This is its form.

There rises in the third face of Libra a man riding a donkey with a wolf in front of him. This is a face of evil works, sodomy, adultery, singing, joy and flavors. This is its form.

There rises in the first face of Scorpio a man with a lance in his right hand and in his left hand he holds the head of a man. This is a face of settlement, sadness, ill will and hatred. This is its form.

There rises in the second face of Scorpio a man riding a camel, holding a scorpion in his hand. This is a face of knowledge, modesty, settlement, and of speaking evil of one another. This is its form.

There rises in the third face of Scorpio a horse and a rabbit. This is a face of evil works and flavors, and forcing sex upon unwilling women. This is its form.

There rises in the first face of Sagittarius the bodies of three men and one body is yellow, another white and the third is red. This is a face of heat, heaviness, growth in plains and fields, sustenance and division. This is its form.

There rises in the second face of Sagittarius a man leading cows and in front of him he has an ape and a bear. This is a face of fear, lamentations, grief, sadness, misery and troubles. This is its form.

There rises in the third face of Sagittarius a man with a cap on his head, who is murdering another man. This is a face of evil desires, adverse and evil effects, and fickleness in these and evil wishes, hatred, dispersion and evil conduct. This is its form.

There rises in the first face of Capricorn a man with a reed in his right hand and a hoopoe bird in his left. This is a face of happiness, joy, and bringing things to an end that are sluggish, weak, and proceeding poorly. This is its form.

There rises in the second face of Capricorn a man with a common ape in front of him. This is a face of seeking to do what cannot be done and to attain what cannot be. This is its form.

There rises in the third face of Capricorn a man holding a book which he opens and closes, and before him is the tail of a fish. This is a face of wealth and the accumulation of money and increase and embarking on trade and pressing on to a good end. This is its form.

There rises in the first face of Aquarius a man whose head is mutilated and he holds a peacock in his hand. This is a face of misery, poverty and slavery. This is its form.

There rises in the second face of Aquarius a man who looks like a king, who permits much to himself and abhors what he sees. This is a face of beauty and position, having what is desired, completion, detriment and debility. This is its form.

There rises in the third face of Aquarius a man having a mutilated head, and an old woman is with him. This is a face of abundance, accomplishing of will, and of giving offense. This is its form.

There rises in the first face of Pisces a man with two bodies, who looks as though he is giving a gesture of greetings with his hands. This is a face of peace and humility, debility, many journeys, misery, seeking wealth, miserable life. This is its form.

There rises in the second face of Pisces a man upside down with his head below and his feet raised up, and in his hand is a tray from which the food has been eaten. This is a face of great reward, and of strong will in things that are high, serious and thoughtful. This is its form.

There rises in the third face of Pisces a sad man full of evil thoughts, thinking of deception and treachery, and before him is a woman with a donkey climbing atop her, and in her hand is a bird. This is a face of advancement and lying with women with a great appetite, and of quiet and seeking rest. This is its form.

You should know that in the aforesaid discussion of the faces of the signs there is the greatest secret of great benefit, that cannot be understood except by deep study in the art of astronomy by those who have good intellects and acute and subtle at extracting foundations and profound subtleties. This is because one planet has the power to impede the effects of another planet, and the power of a term is more powerful than the power of a face and the power of a face is more powerful than the power of a sign.

This is because it is natural for one to advance over another, as water extinguishes the heat of fire, and fire carries off the coldness of water, and water moistens the dryness of earth, and earth dries up the moistness of air. This happens because when natural things unite with one another and are pure, the strongest

will conquer and prevail, and if many weak qualities join together, the strongest will be able to conquer entirely. If they are equal in their powers and effects, their work and effect will have a mixed nature.

If there is one quality that is very abundant in its own remote place, its perfection is diminished and consumed in the way that health, after it is most strong, produces illness, and when fruits are ripe and ready to be harvested they fall off of the tree, and the little snake destroys and kills great snakes, and small and tiny worms when they join together kill a serpent, and the powerful is weakened by the weak according to his nature. You should carefully consider what we have said.

The properties of these faces are such that you should observe everything that you ought necessarily to observe concerning the operations and bodies of each of the planets. When you make any of images of the faces described above, make them in a material appropriate to the planet that rules the face; then the work will be as we have said—that is, if you make the image when the corresponding planet is present in that face, then that work will be perfect and it will manifest in the world. If it happens that the Sun is rising in the hour of the planet or combines its force with it in a way that you desire,¹²⁰ the work will be stable and strong. In what we have said above, beware that the quality of the planet be not overcome by the Sun. If, on the other hand, you understand the reasons for everything that has already been said, the images of the faces we have given will bring about the effects you wish powerfully and completely.

¹²⁰ That is, if the Sun is in an amicable aspect for a benefic image, or an adverse aspect for a malefic one.

Chapter Twelve

The figures and degrees of the signs and their effects according to the opinion of the Hindus, and how they proceed in the contemplations of this science, and in what manner the virtues of superior bodies are attracted according to the opinions of the same, with notable secrets

The Hindu sages say, however, that the roots of the effects of the magical art are called decans.¹²¹ They say that each part is called a decan, and given and assigned to the seven planets; and they also call the planet that rule each part a decan. The decans are found in this way. Each sign, as it rises, is divided into three equal parts, and the first part is attributed to the lord of the ascendant, the second to the lord of the fifth house and the third to the lord of the ninth house, and this is because the Ascendant, fifth and ninth are of the same triplicity. Works of magical art through the faces of the signs according to the opinion of the Indian sages are given below in order exactly as they have said.

We begin with Aries, and we say that the first face is of Mars, in which an image can be made so that, by such images they are always victorious in battle, litigation and controversy and gain what they wish, and are never defeated; and in it can be made an image to hinder the milk of beasts and destroy their butter.

The second face of Aries is of the Sun, and in this face you may make an image for kings and lords, to acquire their love and to turn aside their annoyance.

The third face of Aries is of Jupiter, in which you may make an image for officials, deputies, judges of cities, and prelates, to place peace and benevolence between them and to reconcile them when they disagree.

The first face of Taurus is of Venus, in which an image is made to place love between man and wife.

The second face of Taurus is of Mercury, and in it you may make an image to cause hostility and to bind the will and to cause disagreement between women.

¹²¹ The word in the Latin text is *adorugen*, from the Arabic *durayjan*.

The third face of Taurus is of Saturn, in which you may make an image to cause hatred and to bind men so they are not able to have sex with women, and conversely to cause women to sicken, and to separate men and women.

The first face of Gemini is of Mercury, in which an image is made to harm the senses and intellect.

The second face of Gemini is of Venus, and in it an image is made to bring back absent people and cause fugitives to come back to a place.

The third face of Gemini is of Saturn, in which an image is made so that evil things will be spoken of whomever you wish, and so that disgrace will befall them.

The first face of Cancer is of the Moon, and in it you may make an image when it is necessary to call forth clouds and rain and to bring home absent people, whether by land or by sea.

The second face of Cancer is of Mars, and in it you may make an image to prevent unwanted rain and snow, and to banish unwanted snakes and wild beasts on land or sea.

The third face of Cancer is of Jupiter, in which you may make an image for those on the sea to escape perils.

The first face of Leo is of the Sun, in which you may make an image to acquire the love and benevolence of lords, and to bring together wolves, bears and wild beasts in any place that you wish.

The second face of Leo is of Jupiter; in it you may make an image to chase away wolves and bears, so that herds are not harmed.

The third face of Leo is of Mars, in which you may make an image to bring together bears, wolves and wild beasts in whichever city, village or place you wish.

The first face of Virgo is of Mercury, and in it you may make an image to write well and to profit in your business.

The second face of Virgo is of Saturn, in which you may make an image to destroy tools and writing instruments.

The third face of Virgo is of Venus; in it you may make an image to cause peace and love between women and their husbands.

The first face of Libra is of Venus, in which you may make an image when you wish to weaken the love of a woman, or the contrary.

The second face of Libra is of Saturn; in it you may make an image for love according to everything that has been said before.

The third face of Libra of Mercury, in which you may make an image for fugitives to return out of whichever place they are.

The first face of Scorpio is of Mars, and in it you may make an image to bring together tarantulas, snakes and vipers in whatever place you wish.

The second face of Scorpio is of Jupiter, in which you may make image to drive away tarantulas and snakes from whichever place you wish.

The third face of Scorpio is of the Moon, and in it you may make an image to divert and hinder rains, and to prevent harm either from rains or from the sea.

The first face of Sagittarius is of Jupiter, in which you may make an image for love and benevolence and companionship.

The second face of Sagittarius is of Mars, and in it you may make an image to bring afflictions and illnesses to whoever you wish.

The third face of Sagittarius is of the Sun, in which you may make an image to acquire the love and the grace of kings and superiors.

The first face of Capricorn is of Saturn, in which you may make an image to hunt birds and beasts, and for the milk of herds to thrive and increase.

The second face of Capricorn is of Venus, and in it you may make an image to increase the milk of goats, and improve bees, and make them multiply in your area, and to call forth birds in any place you wish.

The third face of Capricorn is of Mercury, in which you may make an image to destroy everything contained in the previous faces.

The first face of Aquarius is of Saturn, in which you may make an image for love and friendship and companionship with the old, whether lords or servants, and to locate and take hold of treasures.

The second face of Aquarius is of Mercury, and in it you may make an image for love and companionship with the young.

The third face of Aquarius is of Venus, in which you may make an image for love and benevolence from women.

The first face of Pisces is of Jupiter, in which you may make an image for fishing in the sea and for a good voyage thereon.

The second face of Pisces is of the Moon, and in it you may make an image for the benefit of plants and fruits and to call forth rain at the necessary time, and for fishes to congregate in any place you wish, either in rivers or in the sea.

The third face of Pisces is of Mars, in which you may make an image for a good journey in military activities and for hunting birds and beasts.

This is what is said of the faces that the Indians call decans.

Hermes Trismegistus explains in his book *On Images* how to calculate images for each and every part of the human body and under which face of the signs to make them. Take pure gold and make a seal and write on it the image of a lion, with the Sun in Leo in the first or second face and in the Ascendant or Midheaven, and the Moon not in her house,¹²² and the lord of the Ascendant not applying to an aspect with Saturn or Mars or separating from them. Bind the seal around the loins or kidneys. I have tested this, and found that one who does this will not suffer thereafter. I have also seen also a doctor use this seal to seal olibanum¹²³ like wax; and patients that were given the seal in a drink were immediately freed from their illness. I myself have made and sealed pills of goat's blood according to this method and it worked miraculously. This happens likewise for the sufferings of the other members of the body, according to their manner and form, and the appropriate symbolism of the planets.

Aries. This figure is a ram with no tongue. Its properties are for all the infirmities of the head. While it may be made when the Sun is in the first or third or fifth degree of Aries, this figure will be of no benefit unless it is made when the Moon is waxing or full. These are the conditions of the figure. Saturn and Mars must be direct, Jupiter is not in Aquarius and Venus is not in Virgo, which is the sign of her fall, and Mercury is not in Taurus; make the figure between the first degree of Aries and the fifth degree of the first face, and do not make it in the second face (they have said elsewhere that the second face pertains to the eyes and the third to the ears, whence you must pay attention to

¹²² That is, not in the sign of Cancer, which the Moon rules.

¹²³ Olibanum: frankincense, the resin of the *Boswellia thurifera* tree.

the degrees), and when the Sun and Jupiter are completely above the earth; and make it in the hour of the Sun. Others say that it is good in the day and hour of Jupiter. And make it from gold and silver to the weight of 7 grains of common wheat. This is proven.¹²⁴

Taurus. Its image is placed above the liver and is for all its infirmities. Make it in the first face, between the first degree and the ninth. Let Saturn not be in Pisces nor the Moon in Scorpio and make Mars direct, since it ought to cause great change. Make it in the day and hour of the Sun, and do not have the Sun below the earth. Do not make it in the second face of Taurus, for they say elsewhere that the second face is for infirmities of the gall bladder, and the third face is for infirmities of the windpipe. Make the image in the form of a bull with a great head, small mouth, and great eyes. Make it of red bronze.

Gemini. Its image is placed upon the spleen and is for all its infirmities. Make it from the first degree to the tenth. Let the Sun be above the earth; and with Jupiter in Gemini it is much more powerful because Jupiter diminishes the spleen. Gemini has two bodies twisted together, in the form of two men up to the navel, and from the navel is one body; and in one hand it holds a staff. Make it from silver in the day and hour of the Sun and the first face of Gemini; in the second and third faces, you will find that it damages other members of the body.

Cancer. Its image is placed on the stomach for all its infirmities. Make it in the first face and from the first degree to the fifth; the second face is not assigned to these infirmities, for it is assigned to the infirmities of the lower intestine. Be careful that Saturn and Jupiter are not retrograde, and that Mars is in Taurus and the Moon waxing and the Sun is descending (that is after noon) and Leo is above the earth. And do not make it except on Sunday and do not make it except from the first hour until the eighth hour or in the first and the eighth. Make it in gold or silver. Its image is the image of a crab. Be careful that Capricorn is not in the middle house (according to the opinion of the masters of doctrine the middle house is the sixth or eighth house). Taurus should not be in the fourth house; and be careful

¹²⁴ *Et expertum est* in Latin, the standard conclusion for the recipe for a medicine in medieval pharmacology.

with these conditions, because all of them are necessary. This image is for the sufferings of colic. If you are able to make it in the night of the Sun and in his hour,¹²⁵ it is very good.

Leo. His image is placed over the right kidney and is for all of the infirmities of the kidneys. Make the image in the form of a lion without a tongue, straight and not twisted. Make it in the day and hour of the Sun, from the first degree until the tenth degree of the first face. Let Mars be direct; and if Saturn and Jupiter should be in the same sign, the seal will be useless. If the Moon is in Leo, let it be waxing, and if she is in other signs, have no fear, so long as she is not in the fourth, fifth or sixth houses. Saturn must not be in the eighth house. Make the seal in gold or silver, and engrave it or stamp it in one blow. Let the weather not be cloudy, and do not make in the middle of the fifth degree or higher, and let the Sun be above the earth. The second face is assigned to the ribs that are in front of the kidneys, and this is proved. Others say to imprint the image in mastic, when the Sun is in Leo, and when the time comes that it is necessary, soften it for ten days in wine and drink all of it, and it cures all illnesses of the kidneys for a whole year.

Virgo. Its image is a woman wrapped in cloth riding on a lion, and in her hand she has a staff or iron. It is placed over all infirmities of the left kidney, and for people over five years old. And there are many other conditions laid out in the Book of Images, yet I will explain the ones that are most necessary. Saturn, Jupiter and Mars should be retrograde,¹²⁶ the Moon should not be in the fifth house nor the Sun in the eighth house, nor is Jupiter in Aquarius nor Saturn in Leo nor Aldebaran under the earth nor Algamidirus¹²⁷ with the Moon nor in aspect with her, nor should Saturn nor Mars be contrary (that is opposite) nor Jupiter in the Midheaven. Make it with the Sun in the first to fifth degree of the first face of Virgo. Make the image of a man riding on a lion. This has great properties, and with this the sages of India agree because they have proven it. Make it in silver

¹²⁵ The night of the Sun could either be the night of Sunday or the night of Wednesday, since the first hour of the night on Wednesday is ruled by the Sun.

¹²⁶ This is probably a scribal error, and these planets should not be retrograde.

¹²⁷ Probably Algamus Dhira, the two stars alpha and beta Canis Minor, Procyon and Gomeisa.

or gold in the day and hour of the Sun, and do not change anything here and be careful of the number of the degrees.

Libra. Its image is placed over all infirmities of the stomach. Make it in the first face from the first degree until the tenth. Venus should not be retrograde nor Jupiter in Libra, and the Sun should be above the earth, and make it in the day of Jupiter from the first hour until the fifth. Make it from gold or silver to the weight of seven medium grains of wheat. The sages of India do not change their custom; rather, they make it in the day and hour of the Sun, and it is proven that it should not be made on a cloudy day. Also, if the Sun is able to shine upon the image, it will not be as good, as Enoch wrote; and this is proven.

It is said that the image of Libra ought to be one man climbing or walking upright, and in his hand he holds a scale so that it balances, and on his head a bird who is half white and half black. This is drawn at noon when the Moon is not waning. If she is in Libra, it is best to be cautious about the number and form, and this is proven. It is likewise proven that it is found best in the first degree; and according to their opinion it ought to be made when Jupiter is above the earth and in his day, and it is good for it to be made by engraving rather than stamping.

Scorpio. Some specify that its image is that of a crow and others its image is that of a man with a crow in his hand; and both of these are by experiment. It is placed over the infirmities of the remaining intestines. Make it when the Moon is waxing and in the day and hour of the Sun; and the Sun is above the earth; and make it in the first face; at a time that is not cloudy. The Hindus also specify that Saturn should be above the earth. Make it in the first face from the first degree to the eleventh.

Sagittarius. Its image is a man shooting arrows with a bow. Enoch says that it rises obliquely and its head is curved; and holds a bird in its left hand. And it is placed over all infirmities of the right hand; and it is greatly recommended against forgetfulness because it is good at expelling all of the infirmities of Saturn, Mars and Venus. Let Saturn not be retrograde, nor Mars in the twelfth house, nor Jupiter in the fourth house; and the Sun should be above the earth, and the weather should not be cloudy. Make it of gold or silver in the first face, from the first degree until the fifth, in the day and hour of the Sun.

Capricorn. Its image is one white [edulus], and the middle of its stomach is black. It is placed over all of the infirmities of the left hand, and expels the infirmities of Mercury and the Moon. Let Mercury not be retrograde and let it be above the earth; and let Saturn be under the earth and Venus above the earth in the east, as Enoch says. But the Hindus say that it must be made in the day and hour of the Sun or in the day of Mercury and the hour of the Sun; but this latter is not as good as the former. Make it in the first face, between the first degree and the tenth. Some specify its quality as laughter and weeping (that is, it counters laughter and weeping), while others say it counters angry men and restores them to being agreeable.

Aquarius. Its image is a man holding two pitchers. And it is placed over all infirmities of the right foot. Let Saturn, Jupiter and Mars be not retrograde, and the Moon be above the earth, and Venus under the earth. Others place this image over all infirmities of the feet. Make it in the first face from the first degree until the fourth. It will carry away all wicked contemplations of the heart. Others specify it for causing delight. Make it in the day and hour of the Sun, when Jupiter is not combust of the Sun, and the Sun is not elevated above Jupiter, and Saturn is in the degree of the ascendant.

Pisces. Its image is placed over all infirmities of the left foot. You may make it when the Moon is in the Midheaven; and Mars is not in the Midheaven, Jupiter is not retrograde and the Sun is above the earth, and it is not cloudy. Make it entirely in the first face, as the second face is located over the shins and the third over the hips. Others specify that the third is against the cruelty of men, and the Hindus have proven this. Make it from gold and not from any other metal. Other say that that tin is good or mastic. And make it during the day. These forms that we have said above are what Hermes specifies in his book of calculation.

One of the great sages of the Hindus says that the infusion of the fixed virtue of the stars is not completed without consecration, purification, and the investigation and assessment of the will, by which the virtues of superior bodies are as the forms of material powers, and inferior forms are as material for the virtues of superior bodies, and each is joined to the other accordingly as one draws the other. This is because all corporeal

substances are one substance, just as all spiritual substances are one substance.

And some sages among them¹²⁸ say that virtues and powers are subtle things that are made by God, and put by Him in the world above his creatures out of His benevolence and love; concerning which these same sages have made many books concerning this, and all have been written with a subtle and acute intelligence. When they seek to attain and come to a higher level than the Law allows, first they must pay the penalty in their bodies and purify themselves from everything sordid. They used to begin in the first hour of the Lord's day, which day and hour are properly attributed to the Sun, and fasted for forty days from the consumption of meat, and fed on things born from the earth, and on seeds and herbs. They used to eat less and less each day until the forty days were over, and what they ate on the last day of the forty days was one-fortieth what they ate at first. In all this fasting they used to use medicines which removed the desire to eat and drink, though they never lacked the opportunity to do so.

When they had done as just described, there used to come into their spirits a subtle and acute intelligence, and they used to understand whatever they wished, and retained and increased their wills and senses; and they diminished the terrestrial and ponderous parts of themselves, and the subtle and acute parts of them became apparent, and they used to show an appetite and taste for ascending to the world above, and to the place from which spirits come, and they abhorred the flavors, repose, and delights of this world. When they had done this, it was then fitting for them to draw down virtues and powers from heaven, with which they would speak, and accomplish marvels, and those who wished would perceive what was to come and know the future periods of their lives, and they would receive laws from the powers which they would freely enact; and they obeyed the spirits of the stars.

In this book are the great secrets which they called the truth about things, by which they knew God Most High and recognized him as the maker and creator of all things. They asserted that those who engaged in this work did so only in order to come to an understanding of God and His unity, so that they might be

¹²⁸ That is, among the Hindus.

illuminated by His light. What we have said here in the foregoing, we say only so that the foundations of these things might be shown and their effects and consecrations might be collected, as they are preserved in their books.

So great are the marvels thereof that if we wished to tell of them, it would be as hard to recount as to hear them, and this book of ours would become too long and prolix, and we would wander from our theme. Therefore we return to our theme, usefully leaving the aforesaid.

I say now what the sage Alraze¹²⁹ wrote in a magical book, in which he specified each constellation and tested what it was assigned to. In all works of magic for love, friendship and alliance or all things thing to be done, we ought to see that the Moon conjoins Venus or forms an aspect with the sign Pisces, or that the Moon in Pisces forms an aspect with Venus in Taurus; if you attend closely to the preceding, you will obtain your intention in a marvelous way and fulfill what you wish.

When you wish to do any evil thing, we ought to see that the Moon is in Cancer or Libra forms an aspect with Mars, or conjoins him in the Ascendant or seventh house; the evil that you ask for will be fulfilled. In all workings in which you wish blood to flow swiftly, place the Moon in a water sign. In all workings for discord and hatred, place the Moon in Aries or see that Cancer forms a square aspect with Saturn, or conjoins him. In operations in which you wish to bind tongues, place the Moon under the Sun's beams and let our operations be done at night.

In every working you do for kings, old men, and nobles, place the Moon in aspect to the Sun in his sign or exaltation, and in the Midheaven; when this is done our petition will be fulfilled. In all workings for prelates, judges, leaders, and laws that are to be introduced, place the Moon in aspect with Jupiter in Pisces or Sagittarius, in the Midheaven, and your work will be even more strengthened and complete. In all workings concerning law, scribes, servants of kings, or tenants who give returns to kings, place the Moon aspecting Mercury, Mercury being in Gemini or Virgo, and the Moon full; and then your business will be able to carried out.

¹²⁹ Abu-Bakr Muhammad ibn Zakariya al-Razi (850-923 CE), known in medieval Europe as Rhazes, a famous Muslim physician and philosopher.

You should understand that the square aspect of the Moon with any planet is more apparent according to nature; and this is when it is in any of the four angles, the strongest of which is the Midheaven. In all operations for prosperity, see that there are aspects to fortunate planets, but for evil effects do not have aspects to the fortunes, but only with the infortunes. When you wish to do any form of evil work, see that an infortune is in aspect, because from the strength and power of Saturn and Mars the preceding effects are carried out, because they are stronger and more powerful in this type of work.

Similarly, you should know that the aspects of the Moon with planets are more powerful when the Moon is oriental of the Sun and in front of him, and not when she is behind him. The aspect of the Moon and the Sun by sextile or trine is good in all high works in which you seek treasure, great wealth, royal power, honor and victory. When in the all of the preceding operations the Moon is in the tenth house, the effects are good and very strong in completing the work, which cannot be when she is in the fourth or seventh houses, nor when the Moon is waning or combust of the Sun.

The trine, sextile, square and opposition aspects of the Moon to Venus are appropriate to all effects, nevertheless it is not as good as the aspects of Jupiter which indeed are useful and powerful in all operations. Still, in works of agreement, love, and lasting friendship with women and in similar works the aspects of Venus are better and more powerful for all of the preceding things that are specifically attributed to Venus, the strongest of which is the trine aspect with the Moon in an earth or water sign. And if by chance the Moon is in a fire or air sign, have her rising.

The sage Alraze mentioned above, who recounted the foregoing, was a man worthy of belief in every science, because he was a sage and a seeker of knowledge and a tester of things, having studied much in ancient books. Geber Abnehayem,¹³⁰ however, was the great sage who wrote many books in this science, such as the book which he named *Book of the Secrets of Magic*, and another, the *Great Book* divided into eighty chapters, and another which he named *Book of Keys* containing the figures

¹³⁰ Jabir ibn Hayyan (721-776 CE), known in medieval Europe as Geber, the greatest of the Muslim alchemists.

of the degrees, along with their effects and judgments, and another *On the Astrolabe* in which he presented all the operations of the astrolabe, which is divided into a thousand chapters, in which he gave many works and marvelous effects that no one had recounted before him, and his great book which he called *Complete Book of Magic*, and compiled in his teachings the wisdom of every science and other marvels that were always hidden away by the wise.

This same man observed everything encompassed in the science of magical images and the effects of the figures of heaven and the powers of the planets and the works of nature; out of which this sage composed all the foregoing, and extracted the motion and effect of the Sun which had been proven by the calculations of mathematicians. Because of his merit I have called him a sage, and have taken him as my master, and become his disciple, even though so great a time lies between us. I pray to God that He grant him eternal life, and grant him a high place among the souls of the saints.

The great sage Plato, however, wrote two books about magic, that is, the Greater and the Lesser. In the Greater he wrote about the effects of the figures of heaven, from which he described great marvels, such as walking upon water, and changing into the form of any animal you desire, or into some composite form never before heard of in this world, and calling down rain at times when it ought not to rain and preventing rain when it ought to rain, and making stars move and cast down rays out of their proper times, and burning down hostile cities as well as ships at sea and remote places that you wish to burn, and ascending into the air, and making stars appear at times incongruent for their appearance so that they seem to fall from heaven, and speaking with the dead, and making it appear as though the Sun and Moon were divided into many parts, and making ropes and spears appear to be serpents and dragons, eating anyone they encounter, and making long and short journeys pass in the blink of an eye.

All the foregoing that we have described are brought about by the powers and virtues of figures and by the strong attraction of spirits that will be obedient to us, and by the strong composition of the bodies of the figures of materials brought together from this inferior world. From these come the spiritual motions that

move all bodies, by which motions marvels are brought about, as well as works that are not done by human beings, but appear to belong almost to the category of miracles. For the same reason all the books composed by this sage are full of figures which he describes and exhorts us to understand, and to learn their properties and effects, and by what path we are able to achieve effects if we follow it in every detail.

This is what Pythagoras, speaking of the figures of heaven, said: that they are examples according to other figures of the world. He said also that in the higher world there is a durable substance that our senses are not able to perceive. Geber Abnehayem composed a book about this science which he called the *Complete Book*, which explains what is a rational animal and what is an irrational animal. It also speaks in this book, speaking according to natural reason, about what is assimilated to the effects of nature, but all that Plato said, according to heavenly reason, Geber said about the powers and effects of spiritual figures composed of natural materials. In this book of ours, if God wills, all of the foregoing will be explained with reasons for the effects of the figures of heaven, all of which will be explained in an appropriate place, according to our judgment, together with all that we have found in the books of the wise and experienced in our own time of the effects of figures, signs, and planets. But this second book of ours is now at an end.

Glossary

- amicable aspect:** in astrology, a trine or sextile aspect
- adverse aspect:** in astrology, a square or opposite aspect
- angles:** in astrology, the first, fourth, seventh, and tenth houses of the horoscope, also called **cardines** or **cardinal houses**
- Arabic parts:** points on the horoscope calculated from the relative position of two planets and one of the house cusps
- aspect:** in astrology, angular relationships between planets that bring their effects into interaction; traditionally trine (120°) and sextile (60°) are the amicable (favorable) aspects, and opposition (180°) and square (90°) are the adverse (unfavorable) aspects
- augury:** the art of divination from natural omens such as the flight of birds
- benefic:** in astrology, positive or favorable
- black bile:** also known as melancholy, one of the four humors of medieval medicine, associated with the element of earth
- blood:** one of the four humors of medieval medicine, associated with the element of air
- cadent:** in astrology, in a cadent house of the horoscope
- cadent houses:** in astrology, the third, sixth, ninth, and twelfth houses of the horoscope
- cardinal houses:** see **angles**
- cardines:** see **angles**
- choler:** see **yellow bile**
- coadunation:** in medieval physics, the fusion of the four elements in a material substance, or any other unification of separate things as one
- coction:** transforming a substance by keeping it at a steady heat for a period of time
- combust:** in astrology, within 8° 30' of the Sun
- common signs:** in astrology, Gemini, Virgo, Sagittarius, and Pisces
- conjunction:** in astrology, the meeting of two planets in the same degree of the Zodiac; in traditional astrology this is not considered an aspect but rather a different form of planetary interaction

- corruption:** in medieval science, the process by which things go out of existence
- debility:** in astrology, a planet is said to have debility or be debilitated when it is in the sign of its detriment or fall, or in hostile aspect to one of the infortunes, or in one of the four cadent houses
- decan:** see **face**
- dexter aspect:** in astrology, an aspect in which the swifter planet moves away from the slower one.
- dignity:** in astrology, a planet is said to have dignity or be dignified when it is in a sign, term, or face that it rules, or the sign of its exaltation or triplicity, or in amicable aspect to one of the fortunes, or in one of the four cardinal houses
- direct:** in astrology, a planet is direct when it moves along the ecliptic in its normal direction; the opposite of retrograde
- direct ascension, signs of:** in astrology, the signs from Capricorn through Gemini
- election:** in astrology, the art of selecting in advance a time when a desired astrological influence is at its peak
- electuary:** a medicine blended with sugar or honey
- elements:** in medieval physics, earth, air, water, and fire, which are combinations of the qualities acting in matter rather than material substances in their own right
- elixir:** in alchemy, the philosopher's stone, a substance able to transmute ordinary metals into silver or gold
- face:** in astrology, a division of 10° or 1/3 of a zodiacal sign, also called a decan; each face is assigned to a planet
- first matter:** in medieval science, the *prima materia* or quintessence, the perfectly transparent and luminous substance out of which the heavens are made
- fixed signs:** in astrology, Taurus, Leo, Scorpio, and Aquarius
- form:** in medieval science, the basic characteristics of a material substance, rather than the outward shape taken by that substance
- fortunes, the:** in astrology, the planets Jupiter and Venus
- generation:** in medieval science, the process by which things come into existence
- hayz:** in astrology, a condition in which a masculine, diurnal

planet is above the earth in the daytime in a masculine sign, or a feminine, nocturnal planet is below the earth at night in a feminine sign; a planet in its hayz is greatly strengthened

horary astrology: the art of astrological divination, which interprets a chart cast for the moment a question is asked in order to answer the question

humors: in medieval medicine, four subtle fluids, identified with blood, phlegm, yellow bile, and black bile, that maintain health when in balance and cause illness when out of balance

infortunes, the: in astrology, the planets Saturn and Mars

long ascension, signs of: see **oblique ascension, signs of**

lord of the ascendant: the planet ruling the sign of the Zodiac rising at a particular moment

lord of the house: the planet ruling the sign of the Zodiac on the cusp of a given astrological house at a particular moment

lord of the question: the planet ruling the sign of the Zodiac on the cusp of the house governing the purpose of an electional chart or magical working at a particular moment

malefic: in astrology, negative or unfavorable

melancholy: see **black bile**

mobile signs: in astrology, Aries, Cancer, Libra, and Capricorn

oblique ascension, signs of: in astrology, the signs from Cancer through Sagittarius

occidental: rising before the Sun or another specified planet

oriental: rising after the Sun or another specified planet

part of fortune: one of the Arabic parts, points on the horoscope calculated from the positions of planets and other points; the point of fortune is calculated from the Sun, Moon, and the ascendant, and shows the location of good fortune in the chart

phlegm: one of the four humors of medieval medicine, associated with the element of water

planets: in medieval astrology, the seven visible bodies that move regularly against the background of the fixed stars, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn; the Sun and Moon are occasionally distinguished from the planets

prelates: clergy of high rank, such as Christian bishops or Muslim imams.

quadrivium: the four Pythagorean sciences that formed the high school subjects of medieval and Renaissance educational theory: arithmetic, geometry, music, and astronomy

qualities: in medieval physics, heat, cold, dryness and moisture, which combine to create the four elements

quintessence: in ancient and medieval cosmology, the fifth element, the substance from which the spheres of the heavens are made; also called "high matter" in *Picatrix*

reception: in astrology, a relationship between two planets, in which each planet is in a sign, term, or face in which the other is dignified

retrograde: in astrology, the apparent movement of a planet in the opposite direction from its normal course; the opposite of direct

revolution of a nativity: a chart cast annually for the time when the sun reached the same position as at birth, used to predict the following year in the native's life

short ascension, signs of: see **direct ascension, signs of**

simple: in medieval medicine, a medicine made from a single herb

sinister aspect: in astrology, an aspect made when the swifter planet moves toward the slower one

spirit: in medieval physics, vital force, intermediate between consciousness and matter

succeedent houses: in astrology, the second, fifth, eighth, and eleventh houses of the horoscope

suffumigation: exposing an object to the smoke of incense, to charge it with the magical virtues of the incense

term: in astrology, one of a set of sixty uneven divisions of the heavens; each term is ruled by a planet

via combusta: in astrology, the section of the Zodiac between 15° Libra and 15° Scorpio, which has a malefic effect on planets placed in it

virtue: in medieval thought, distinctive excellence and power, rather than strictly moral virtue

yellow bile: also known as choler, one of the four humors of medieval medicine, associated with the element of fire

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Translated by
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PICATRIX

Liber Atratus

Books III & IV



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Note on Kindle Versions of Picatrix

The Kindle Version of the Complete Picatrix Liber Atratus has been released in two volumes: Books I & II of Picatrix and Books III & IV of Picatrix. Together these two volumes contain all four books of the Complete Picatrix. The release in two volumes was necessitated by Amazon's pricing structure. Had we released a single volume with all four books it would have cost as much as the paperback version despite not needing printing or shipping! By releasing Picatrix as two volumes we were able to cut the total cost of the E-books to half of the paperback! We apologize, but we think readers would prefer the significantly lower cost. The Translators' Introduction and commentary, bibliography and the glossary appear in both volumes.

Please note that you can jump to a footnote text by tapping the footnote number. You can then be returned back to the main text simply by tapping the footnote number in the footnote text.

Translators' Introduction

In an age when such terms as "classic" are the everyday fare of advertising copywriters, it is difficult to know how to introduce a genuine classic of occult literature, but the book you hold in your hands is impossible to describe in any other way. Originally written sometime in the ninth century by an anonymous Arab wizard in North Africa or Spain, and credited in the fashion of the time to the notable Sufi and scholar al-Majriti, it was originally titled Ghayat al-Hakim, "The Goal of the Sage."

Like so many works of Arabic occultism, it eventually found its way to Europe. It was translated into Spanish and Latin at the court of Alfonso the Wise, King of Castile, in the year 1256, and received the new title of Picatrix. Scholars to this day are uncertain what the name means. The explanation that seems most plausible is that it is the Latin version of an Arabic transliteration, perhaps Buqratis, of a Greek original; it is tempting, though unprovable, to suggest that the name may have been Harpocrates, the Hellenistic Egyptian god of silence and mystery. The Latin text makes the mystery more intriguing by claiming that Picatrix was the name of the book's author.

The influence of Picatrix on the magical traditions of the western world was immense. Most of the significant scholarly occultists of the late Middle Ages appear to have drawn on it, or on material borrowed from it by other authors. Marsilio Ficino, whose translation of the Corpus Hermeticum launched the Renaissance occult revival, borrowed heavily from it for his pathbreaking Three Books on Life; Heinrich Cornelius Agrippa's Three Books of Occult Philosophy was even more extensively influenced by Picatrix, and some of the leading figures in the English occult renaissance of the sixteenth and seventeenth centuries, Simon Forman, Elias Ashmole and William Lilly, used it as a primary source for their own magical work. With the end of the Renaissance and the rise of the scientific materialism that dominated seventeenth-century culture, however, Picatrix dropped from sight, and the revival of magic in the western world that began in the middle of the 19th century passed it by. Even today it remains the least known of the major works of western occultism.

The Picatrix in Context

To understand why Picatrix had so great an impact on its own time, and has been so thoroughly forgotten in ours, it needs to be recognized as the extraordinary work it is. It is not simply a collection of magical recipes and rituals, like the grimoires of a later period. Though it does contain plenty of detailed instructions in magical procedures, its central focus is philosophical; it is in fact the most extensive treatise on

the philosophy of magic to be written anywhere west of Iamblichus' *On the Mysteries* of the fourth century and Cornelius Agrippa's *Three Books of Occult Philosophy* of the sixteenth.

The philosophy that grounds the magic of *Picatrix* is the same theurgic Neoplatonism that fills both the books just mentioned, enriched, as Agrippa's work also was, by the astrological mysticism that played so large a role in the magical end of Neoplatonism after Iamblichus' time. To Neoplatonists, among them the author and a great many of the readers of *Picatrix*, the world was a hierarchy of levels of being, down which currents of influence cascaded from the divine unity at its summit. The work of the magician consisted of learning the ways of these currents, and drawing upon them to perform magical works when they were at their strongest.

Picatrix was not simply a discussion of magical philosophy, however. It contained an immense body of practical occult lore that had been gathered up among Arab occultists over the two centuries or so before its anonymous author put pen to paper. The practices of Neoplatonist theurgy contributed a great deal to the collection, and so did the astral magic of Mesopotamia; there are also workings in *Picatrix* that show close affinities with the magic practiced in ancient Egypt, and others that are clearly borrowed from Hindu tradition. No other book on magic from the Middle Ages contains anything close to a comparable collection of magical technique.

Much of the magic taught in *Picatrix*, in addition, used a particular procedure that could be found in few other sources. That procedure seems to have determined the name used most often for magic in the Latin text, *nigromantia*, which literally means "black divination", very nearly in the sense that a modern book on espionage might refer to acts of sabotage and the like as "black ops." Astrology, the principal method of divination in the medieval world, was generally considered even by theologians to be a legitimate and acceptable means of gathering information. What was not acceptable to the orthodox was any more active use of the subtle currents of influence that astrologers attempted to track, and this is exactly what *Picatrix* taught. Its "black divination" focused on making talismans at times precisely chosen for their astrological properties, so that a specific influence radiated thereafter from the talismans for good or ill. Unlike the later magic of the grimoires, these workings required little ceremony and made only limited use of divine names and words of power; their effectiveness came from the heavens.

The audience of *Picatrix* differed from that of many other medieval occult texts as well, for its anonymous author states repeatedly that it is solely intended for the use of members of a particular profession of his time. The Latin text gives that profession the title *sapiens*; we have translated it "sage," but there is another English word perhaps even better suited to the connotations the author had in mind: "wizard."

It is too rarely remembered that legendary figures such as Merlin, and their fictional equivalents such as J.R.R. Tolkien's Gandalf the Grey, reflect an authentic medieval phenomenon: the freelance occultist-scholar whose stock in trade was as much useful advice as magical powers, and who aspired, and very occasionally rose, to the position of councilor to kings. The author of *Picatrix* conveniently lists the qualifications for a sapiens in Book IV, chapter 5; they include a good working knowledge of the following topics: agriculture, seafaring, and politics; the military sciences; "the civilized arts by which people are helped," including grammar, languages, law, rhetoric, writing, and economics; the four traditional branches of mathematics, arithmetic, geometry, astronomy, and music; logic, with the works of Aristotle specifically singled out for study; medicine; the natural sciences, and metaphysics, with Aristotle's writings on these two subjects again specifically referenced.

From a modern perspective, this very demanding curriculum may seem irrelevant to the work of a professional wizard. From within the worldview of the Middle Ages and Renaissance, it was essential. Whether he was earning a modest living by casting horary divinations in a marketplace or leading a privileged life in a royal court, a wizard's job was to provide sound advice to his clients. That advice would draw inspiration from astrology or one of the other scholarly methods of divination practiced at the time, such as geomancy, but it would also be informed by a broad education in very nearly the entire body of useful knowledge that had survived the decline and fall of the Roman world.

Nor, of course, did anyone in the Middle Ages or Renaissance perceive the sort of rigid barrier between occult sciences, such as astrology, and practical sciences, such as mathematics, that modern industrial cultures consider self-evident. As Arthur Lovejoy usefully pointed out many years ago in *The Great Chain of Being*, medieval and Renaissance cultures understood the cosmos to be a unity, bound together by connections and influences extending from the throne of God above the heavens to the deepest recesses of matter. The arts and sciences had their own proper place in that cosmos, and each branch of human knowledge, however humble or exalted, cast a distinctive light on all the others. Thus the sapiens, the sage or wizard of the medieval world, took all human knowledge as his province and applied it to the challenging task of providing sound guidance to his clients in a troubled and often brutal world.

The *Picatrix* and the *Necronomicon*

The importance of the wizard as a professional found itself reflected early on in literature and folklore, in such figures as Merlin the Mage and Nectanebus, who played a Merlinesque role as magical instructor to Alexander the Great in the medieval

Alexander legends. The concept of the magical book containing all the occult secrets of the universe similarly found its way into the popular culture of the age. Just as wizards passed in turn from medieval legend to modern fantasy fiction, in turn, the archetype of the secret book of occult lore found a new home in modern literature, and produced a remarkable parallel to *Picatrix* itself.

In a 1923 short story, "The Hound," pulp horror writer H. P. Lovecraft first mentioned an imaginary tome of darkest magic titled the *Necronomicon*, written by the equally fictional Arab wizard Abdul Alhazred. The *Necronomicon* appeared frequently in Lovecraft's stories from then on, along with other equally imaginary tomes such as the *Pnakotic Manuscript*, and evolved into the core text of an imaginary religion of evil: the cult of the Great Old Ones, terrifying beings from deep space who had ruled the Earth in the prehistoric past and waited until "the stars were right" to resume their dominion.

By 1927 the *Necronomicon* had become central enough to his "Cthulhu Mythos" stories that Lovecraft wrote out a few pages on its supposed history to help him keep his facts straight. According to this document,[1] the original Arabic name of the book was *Al Azif*, and it was compiled by Abdul Alhazred around 730 CE, drawing on forbidden lore from Babylon, Egypt, and a lost civilization in the "Empty Quarter" of the Arabian peninsula. Alhazred himself was devoured by an invisible monster in the marketplace of Damascus in 738, but copies of his book nonetheless got into circulation, and it was translated into Greek by Theodorus Philetas in 950, who retitled it *Necronomicon*. (Lovecraft interpreted this as "an image of the laws of death;" this is not quite grammatical Greek, and a more accurate translation might be "Concerning the Laws of Death," or possibly "Concerning Dead Laws.")

In 1228, the Danish scholar Olaus Wormius supposedly translated the *Necronomicon* into Latin, and the famous British occultist John Dee, Elizabeth I's court astrologer, made a manuscript English translation some centuries later. From that point on, the history discusses how different copies got into the places where it turned up in Lovecraft's stories and those of other writers who borrowed his eldritch stage props, with his enthusiastic permission, for their own horror tales.

By the last years of his life, Lovecraft was having to fend off requests by fans and fellow writers that he find the time to manufacture the *Necronomicon*. His work fell into obscurity for several decades after his death, but it found newly appreciative audiences in the 1970s, and an assortment of forged *Necronomicons* duly saw print thereafter. One, written by a group of New York occultists under the pen name "Simon," appeared in a mass market paperback edition in 1980 and became wildly popular among those members of the occult community (unfortunately no small number) who had trouble telling the difference between pulp horror fiction and

genuine magic.

Among less credulous occultists, however, rumors began circulating sometime in the 1990s that Lovecraft had modeled the *Necronomicon* on *Picatrix*. This was admittedly only one of several stories that tried to link the *Necronomicon* to some real work of magic, but the rumor gains a certain degree of credibility from the remarkable parallels between the two works. Like the *Necronomicon*, *Picatrix* was first written in Arabic, translated into Latin in the thirteenth century, and circulated surreptitiously among European occultists for centuries thereafter. Both books contain detailed instructions for rituals meant to call down unhuman powers from what we would now call outer space, and include malefic magical workings of terrific power.

Lovecraft could easily have learned about *Picatrix* in time to use it as a model for the *Necronomicon*, as the second volume of Lynn Thorndyke's *History of Magic and Experimental Science*, which devotes an entire chapter to *Picatrix*, was published in 1923. Still, the best study of the *Necronomicon* so far, Daniel Harms and John Wisdom Gonce's *The Necronomicon Files* (2003), points out that Lovecraft's knowledge of the occult was extremely limited, and there is no evidence that he drew on anything but a few popular occult exposés in constructing the dire rituals of his imaginary cult. Perhaps the safest generalization is that if *Picatrix* did not exist, someone would have had to invent it, and this is exactly what Lovecraft seems to have done.

Picatrix in Practice

Many of the readers of this translation, like the readers of the original Arabic and Latin editions, will read it in the hope of learning how to practice its magic. This can certainly be done, but three significant obstacles must be confronted by anyone who hopes to learn the magic of *Picatrix* and put it to work in today's world.

First, nearly all the magical traditions that fill the pages of *Picatrix* and provided the medieval wizard with his stock in trade are unfamiliar to most of today's occultists, and the magical philosophy that underlies them will be even more so. Readers steeped in modern occult lore may be startled to find that today's popular notion of magical power as a function of the magician's will energizing forms in the imagination appears nowhere in *Picatrix*. This should come as no surprise; the concept in question was introduced to the magical traditions by Eliphas Levi in 1854 in his *Dogme et Rituel de la Haute Magie*, which took it from the philosophy of Arthur Schopenhauer, and it existed nowhere in magical teachings before that time.

Picatrix is the product of an older world, and its magic draws on a conception of the nature of magic and the universe that differs in almost every imaginable way from today's occult traditions. In the magic of *Picatrix*, the sources of magical power are in

the macrocosm rather than the microcosm; power is native to the universe, not to the mage. Vast currents of creative force set in motion by the Godhead itself cascade downward through multiple levels of being. They are refracted by the stars and planets like rays of light striking moving crystals, and descend to the earth with greater or lesser force, depending on the complex geometries of astrological relationship. The magician is the one who knows how to catch these currents at the moments of their greatest power, store their energies in material objects appropriate to them, and direct those energies to carefully chosen ends.

The differences between modern occultism and the old magic of Picatrix are sweeping enough that attempts to practice the workings in the pages that follow from within the worldview of contemporary magic are unlikely to get far or accomplish much. The student of Picatrix today needs to start at the same place as his equivalent ten centuries ago, with a thorough study of traditional astrology, as it was practiced in the Middle Ages and Renaissance. Modern astrology is emphatically not an adequate preparation, and in fact can all too easily be a barrier to understanding; instead, close study of a standard text such as William Lilly's *Christian Astrology*, followed by practical experience with the techniques it teaches, will provide the necessary background. The distance learning courses offered by Renaissance Astrology (<http://www.renaissanceastrology.com>) provide another and, for many people, a more congenial way to gain the same working knowledge of the ancient science of the stars.

The gap between ancient and modern magic and astrology, then, forms the first of the three obstacles that must be overcome by the modern student of Picatrix. The second unfolds from the gap between the medieval culture that gave the old magic its social context and the modern industrial cultures that do the same thing for our very different ways of thought.

Picatrix, to put matters bluntly, is not politically correct, and it contains plenty of things that will affront the modern reader. Name a hot-button issue in contemporary culture, relations between the genders, the legitimacy of political power, the ethics of using animals as raw material for human activities, and more, and you may be sure that Picatrix offends today's sensibilities on that issue, since it approaches that issue from within the context of its own culture, rather than ours. Many readers will find this intolerable, and even those who learn to tolerate it may find that some things in the following pages make for uncomfortable reading.

In some cases, the gap has practical consequences as well. For example, many of the confections described in Picatrix, combinations of magically effective substances used to receive and apply the descending influences of the heavens, include animal ingredients that are illegal for private citizens to possess in the United States, and a great many others contain substances that are very hard to obtain. Still others are

stunningly expensive, how many people can afford, say, to buy several ounces of pure gold for a talisman of the Sun? In every case, there are alternatives, but it requires careful study of Picatrix and other medieval magical texts to identify them and learn how to adapt ancient recipes to modern conditions, in the same way that the author of Picatrix and his medieval and Renaissance readers adopted the magic they inherited to the needs of their own times.

The author of Picatrix could easily have explained how to do this; at several points in the course of the book, he demonstrates a rare talent for distinguishing essential themes from minor details, and offers one option after another suited to different sets of changing conditions. In most of the book, however, he does nothing of the kind. This points up the third obstacle that the modern student of Picatrix must confront: the book before you is deliberately designed to hide its innermost secrets from anyone who is not willing to put in the work necessary to unravel them. This is not a user-friendly book. When the author wrote that it is meant for sages, or at least sages in training, he was not simply expressing a preference; he was offering a warning to the innocent and incautious. Given the common modern carelessness toward magic, this warning needs to be repeated in strong terms. The teachings in this book are designed to protect themselves from casual use, and there are deliberate traps in certain places that have been set for those who are not willing to take the time to think things through, or to learn the fundamentals of the magical philosophy that underlies the workings given below.

A further warning deserves special emphasis. Some of the recipes in this book produce lethal poisons. Not all of them are listed as such; in fact, some of them are described as healthful cures, and some of the things that are listed as lethal poisons would be harmless if ingested. The medieval student of Picatrix, if he followed the advice concerning preparatory studies, would have already had a good working knowledge of the herbs and minerals that made up the stock in trade of the medieval physician, and thus would know at a glance that a recipe containing large doses of bitter almond oil, even though it was labeled as a cure, would quickly kill the person who took it. Most modern occultists do not have that background. It is therefore urgently necessary, if you choose to put any of the following teachings into practice, to do the necessary research yourself and be sure that you know the health and safety issues surrounding every ingredient.

You hold in your hands a book of magical philosophy and practice for which mages in the Middle Ages were willing to risk their lives, after all, and those who were able to find copies might spend the rest of their lives studying its pages. At least a hint of that same intensity of purpose and patience toward results would make a good starting point for a modern approach to Picatrix and its teachings. An immense

amount of magic can be learned from this book, and only a certain fraction of that is stated in a way that can be grasped in a single quick reading. As the author points out, there are entire sciences carefully concealed in this book, which can be unfolded through patient study and practice. Glance through it passively, and it will teach you little and deceive you whenever it can, possibly with disastrous consequences. Engage it patiently and actively, pursuing the additional studies the book itself urges on you, and portal after portal will open for you.

A Note on the Text

This version of Picatrix is based primarily on David Pingree's critical edition of the Latin translation made at the court of Alfonso the Wise of Castile in 1256; we have also consulted the manuscript copy of the Latin text owned by English astrologers William Lilly and Elias Ashmole in the seventeenth century, currently in the British Library as Sloane Ms. 3679. We have chosen to use the Latin rather than the Arabic edition because neither of us is sufficiently fluent in classical Arabic to manage an accurate translation and the Latin text is the one that became a primary source for European occultists during the Middle Ages and Renaissance. Students of medieval and Renaissance magic will find our translation from the Latin text considerably easier to match up to borrowings in such later authors as Marsilio Ficino and Cornelius Agrippa than a direct translation from the Arabic might be.

The Latin text differs in many points from the Arabic original, and is written in a murky medieval Latin full of words borrowed from Spanish and other languages. It has not been possible to interpret all of these satisfactorily; those that resisted understanding have been left untranslated, in the hope that readers with a background in medieval magical literature may be able to help us identify them in a future edition.

For the convenience of students of the occult, we have provided all the magical names and words of power given in the text in both the Latin and Arabic forms, and obscure passages and terms in the Latin text have been clarified by consulting the 1962 Ritter-Plesner German translation of the Arabic text.

Adocentyn Press has released its complete Picatrix translation in a variety of different editions, including the Liber Atratus and Liber Rubeus editions. All editions contain the same basic text, but add additional and variant passages, either from the Arabic Picatrix or authors cited in Picatrix, not found in the Latin Picatrix. The Liber Atratus edition adds a passage on poisons from Ibn Washiyya's Book of Poisons.

Warning and Disclaimer

The material in this book includes descriptions of processes and activities that

may be hazardous, illegal, or both. Readers who choose to pursue any of these activities do so entirely at their own risk, and are urged to use discretion, to be aware of the potential risks involved in these processes and activities, and to consult with appropriate licensed professionals before making any attempt to perform any such processes or activities. The translators and publisher of this book shall have no liability nor responsibility with respect to any loss or damage caused or alleged to be caused by reading or following any of the instructions in this book.

PICATRIX

Book Three

Here begins the third book of Picatrix, in which are treated the properties of the planets and signs; and their forms and figures, given in their proper colors; and how it is possible to speak to the spirits of the planets, and many other works of magic.

Chapter One

The parts of the planets that exist in plants, animals and metals

Having spoken in the preceding book of the images and figures of the heavens and the other figures that are found there, we will now explain which figures or faces in this world are compared to the celestial figures. You should know that as the Sun passes from place to place in the circle of the signs his effects are diverse, and this diversity is produced by the diversity of the planets and fixed stars. Therefore when there is anything that you wish to arrange, you should look for a time that is appropriate to your intention, when the celestial figures favor your work, and then your working will have the effect that we intend it to have naturally, and by means of the resemblance of terrestrial to celestial things and the coming together of the two natures, namely the terrestrial and celestial.

Into that which is terrestrial, the celestial virtue is poured in, and in it the spiritual motion and alteration will be most according to your desire. Therefore workings with images are done in two ways, that is, by the virtues of the heavens and by the virtues of natural things of the earth. Thus in this third book we will speak of all the images in magic according to the science of images, and its highest achievements. In this place we will relate in detail the effects and powers that every planet has individually, and their effects and powers of magic.

First we will speak of Saturn. Saturn is the source of the retentive virtue.[\[180\]](#) He rules profound sciences, and the science of laws and seeking out the causes and roots of things and their effects, and speaking of wonders and understanding deep and secret qualities. Among languages he rules Hebrew and Chaldean; among the external organs the right ear; among internal organs, the spleen, which is the source of melancholy by which all members are reciprocally connected. Among religions,[\[181\]](#) he has that of the Jews; and among clothing all black clothing; among professions, those that work with the earth, plowing, digging, extracting minerals, builders, and architects; among tastes, those that are unpleasant; among places, black mountains, dark rivers, deep wells, and desert boundaries and places; among stones, onyx and all black stones; among metals lead, iron and all metals that are black and smell bad; among trees, elder trees, oaks, carubia trees, palms and vines; among herbs, cumin,

rue, onions and all plants that have thick leaves; of medicines, aloe, myrrh and similar things, white lead[\[182\]](#) and colocynth;[\[183\]](#) of incense, strong cassia and storax; among animals, black camels, pigs, apes, bears, dogs and cats; among birds, all that have long necks and coarse voices, and cranes, ostriches, duga, crows, and all animals that thrive under ground; among small animals, those that are dry and stinking. Among colors he has all dark and tawny colors.

Jupiter is the source of the augmentative virtue. He rules over laws and the legal profession, jurisprudence, and skill in obtaining petitions, repayments and retentions, and he guards against mortal illnesses. He rules wisdom, philosophy and the interpretation of dreams; among languages, he has Greek; among external organs, the left ear; among internal organs, the liver who rectifies the complexion and humors; among religions, that which unites all; among clothing, that which is white and expensive. Among productive and unproductive professions, he governs ruling and correcting laws and selling treasures; among tastes, those that are sweet; among places, oratories, and all places that are famous, full of treasure, and holy; among stones, emerald and all white and yellow stones, and crystal, and all stones that are bright and considered precious; among metals, tin and tutia;[\[184\]](#) nuts, hazelnuts, pines, pistachios, and all trees that bear fruit, fruit having a rind; among herbs, white mint, all herbs that are fruitful with a good odor; among medicines saffron, yellow sandalwood, nutmeg, camphor, amber and mace; among animals, all animals that are beautiful and valued for their appearance, those which are sacrificed, and all inoffensive, clean, and precious animals such as camels, beavers, stags, gazelles; among birds, those that are beautiful and colorful, such as peacocks, roosters, pigeons and quail; among small animals, the kind that work, such as silk worms. Among colors he has red tending toward white.

Mars is the source of the attractive virtue. He rules over the science of nature and rules surgery, and mastery of beasts, and extracting teeth and letting blood and circumcision. Among languages he has Persian; among external organs, the right nostril; among internal organs, the gall bladder from which choler and heat come; of instincts, that which rouses to anger and battle. Among religions, he has heretics and those who change from one faith to another; among clothing, linen and the skins of rabbits and dogs and garments made of several different skins; among professions, blacksmithing and weapon making and robbery; among tastes, those that are hot, dry and bitter; among places, strong fortresses, places that are defensible and warlike, and place where fire burns, and where animals are slaughtered and where wolves, bears and wild animals congregate, and places of judgment; among stones, granite, and all stones that are red and dark; and of metals, red gold and sulfur and petroleum and glass and red bronze; among trees, all trees whose nature is hot, such as pepper, pines,

scammony, cumin, cocnidium, laurel, euphorbia, hemlock, trees that are useful and burn easily; and of medicines everything that has a bad complexion and kills and consumes because of great heat; and of scents red sandalwood; and of animals, red camels and all animals that have great red teeth, and dangerous wild animals; among small animals those that do evil like vipers, scorpions, mice and the like; among colors, intense red.

The Sun is the light of the world and the governor of the cosmos, and is the source of the generative virtue. He rules philosophy, augury, and the exposition of jurisprudence. Among languages he has French, and he shares the Greek language with Mercury;^[185] among external organs, the eyes, and among internal organs, the heart, which rules the organs of the body and is the source of heat, granting life to the whole body; and of religions, the religion of the Sabaeans and the those who pray to the spirits of the planets; among clothes, those that are precious and noble, those that are made of gold; among tastes, those that are thick and sweet; among places, great cities, royal and beautiful, in which kings linger, and lofty and expensive places; among stones, ruby and jacinth; among metals, gold; among trees, those that are lofty and beautiful, such as palms that grow tall; among herbs, saffron, roses, wheat, grains and olives which he shares with Saturn; among medicines, aloe wood, sandalwood, shellac and all whose complexion is hot and sharp; among odors, good aloe wood; among beasts, those that are valuable and useful to man, oxen, horses, camels, rams, cows and all animals that have great strength and power; among birds, those which are kept by kings, falcons, eagles, and peacocks in part; and he also has great serpents, and shares bears with Mars; among colors those that are reddish, and yellow like gold.

Venus is the source of the power of flavor. And she rules grammar and the art of measuring sound and song. Among languages she has Arabic; among the internal organs, the right nostril, and among internal organs, those that meet in sexual intercourse and project sperm,^[186] and the stomach, and those from which come the virtue and flavor in eating and drinking; among religion, Islam; among clothing, all painted clothing; and of professions, all professions of painting and shaping, selling things that smell good, playing instruments that are good to listen to, singing, dancing and making stringed instruments; among flavors, all sweet things that taste good; and of places, place of vice, places in which men seek healing, and in which men dance, and places of cheerfulness where there is singing and speech, and places of ladies and beautiful women, and also places of eating and drinking; and of precious stones, pearls, and of rocks, lapis lazuli and almartach; and of plants, all plants with a good odor like saffron and arhenda, roses and all flowers with a good odor and smell and are pleasant to look at; among medicines balsam and grains of julep, and those that emit a strong smell, such as nutmeg and amber; among animals, females, camels that

are beautiful and all beautiful animals with symmetrical bodies such as gazelles, sheep, gazelles, hares, partridges, calandras and the like. Among small animals, she has those that are colorful and beautiful; among colors, sky blue and gold tending a little to green.

Mercury is the source of the intellectual virtue. And he has rulership over learning sciences and wisdom and dialectic, grammar, philosophy, geometry, astronomy and astrology, geomancy, the notory art,[\[187\]](#) augury by birds according to their flight, and interpreting the language of the Turks and other peoples; among the external organs of a man, the visible tongue; among the internal organs, the brain and heart, from which flow the intellect and powers that arrange things in order, and the sensitive memory; among religions, those that are forbidden, and that of those who speculate about religion, and those who delight in the ways of philosophy, and those who live according to the senses; among clothing, linen clothing; among professions, preaching, writing verse, building carriages, geometry, interpreting dreams, debuxandi and drawing, and all professions that are discovered through subtle thought; among tastes, those that are sharp; among places, houses of preaching and places where subtle masters work, and springs of water, streams, reservoirs and wells; among stones, all stones shaped and inscribed; among minerals, mercury, and all stones that are raised up and used in noble works; among plants, reeds, kapok, flax, pepper, and all plants with a sharp smell like cloves, and all trees with fruit that has an outer rind; among medicine, all gums; among things that smell good, those which are for medicine and health maintenance, such as ginger and spikenard and the like; and of animals, humans, small camels, zebras, rumas, apes, wolves, and all animals that jump or run swiftly and all beasts that feed through trickery; among birds, those that fly smoothly and clearly and those with perception and understanding, and those that have pleasant voices; among small animals, those that move quickly such as ants and the like, and of colors, blue and mixed colors.

The Moon receives the virtues of the planets and pours them out into the world, and is the source of the natural virtue. And she has rulership over geometry and arithmetic and of the conjunction of waters and weight and measure, and high knowledge, magic and medicine and petitions and ancient things. Among languages she has German; among the external organs of man the left eye; among internal organs, the lungs, from which proceed respiration; among religions, those that pray to idols and images; among clothing, hides and scarves; among professions, polishing, leather working, minting money, and sailing; among tastes, those that have no taste like water; among stones, very small pearls; among metals, silver and those having a white body; among trees, iris and reeds, and all white trees with a good odor and all born in the earth that do not rise above their roots; and all small plants and all stalks

and all plants that are grazed; among places, springs of water, lakes, swamps and places of snow and wherever water is found; and of medicines those that are for maintaining health and healing such as cinnamon, ginger, pepper and the like; among animals, red horses, mules, donkeys, cows and hares; among birds, all birds smooth in their motion, and all animals born or living in the air, and all water birds, and birds that are colored white. She has white snakes, and her colors are saffron and red.

Know that the nature of the Head of the Dragon is to augment; when it is with fortunate planets it increases them in honor and strength, and if he is with unfortunates he augments them in condemnation and bad fortune. Similarly the Tail of the Dragon has the nature of diminution. And when it is with fortunate planets it diminishes their good and with infortunates it diminishes their evil and condemnation. And we have reminded you of the preceding so you can know it and value it.

Chapter Two

Of the parts of the signs in the aforesaid three existences, that is, plants, animals, and minerals

In the same way that the planets have rulership over things, so also the signs have rulership over things. We begin with the first sign, Aries.

Aries rules, among the organs of the body, the head, the face, the pupil of the eye and ears; among colors, yellow and red mixed; and bitter tastes; and sandy places, places of fire and places where robbers gather; among metals and minerals, those that are worked with fire; among animals, those with hooves whose feet are covered.

Taurus rules, among the organs of the body, the neck and the trachea, and all populated places and those created by plowing; among trees, all tall trees and those that produce fruit, and those that do not need water, and all that have good tastes and smells; among animals, all quadrupeds and those with hooves.

Gemini rules, among the organs of the body, the shoulders, arms and hands; among colors, green tending toward yellow; among tastes, sweet; among places, house and cultivated places in high mountains; among trees, those that are tall; among animals, men and apes; among birds, water birds and all those with a good voice and that readily make songs.

Cancer rules, among the organs of the body, the chest, breasts, stomach, lungs, ribs and the secret places of the chest; among colors, tawny and smoky; among tastes, salty; among places, lakes of water, swamps, and places where waters flow together, the seashore and the shores of rivers; among stones, those that are in the water; among trees, those that grow tall in the water; among animals, those thriving in the water, such as small fishes, snakes, scorpions, vipers and terrestrial reptiles.

Leo rules, among the organs of the body, the noble parts, the heart, the thinner

ribs and back; among colors, red, yellow and brown; among places, those easily defended and strong, the cities of kings and strong castles and holy places; among tastes, bitter; among stones, those that are red, diamond and jacinth; among metals, gold; among trees, those that are tall; among animals, those that have long teeth; among birds, raptors.

Virgo rules, among the organs of the body, the belly and of the internal organs, the intestines, the lower bones of the belly, and the abdominal organs; among colors, white and tawny; among tastes, those that are astringent; among places, places where women gather and places of joking and singing; among trees those that produce seeds; among animals, men; among birds, those that swim in water.

Libra rules, among the organs of the body, the hips and buttocks, sexual organs, and the upper belly; among colors, green, violet and tawny; among tastes, sweet; among places, deserts, sand, hunting grounds, and high and lofty places from which many things can be seen; among trees, those that are tall and straight; among animals, men; among birds those with large heads.

Scorpio rules, among the organs of the body, all of the sexual organs of men and women, among colors, green, red and tawny; among tastes, salty; among places, dry lands, prisons, and sad places; and stony places where scorpions gather; among stones, coral and marine pearls; among trees, those that are tall and straight; among animals, scorpions, vipers, snakes, small dry animals of the earth, and water animals.

Sagittarius rules, among the organs of the body, the buttocks, shins, and the signs of superfluity in the body and everything excessive in the body; among colors, rose changing to red and all colors tawny and mixed; among tastes, bitter; among places, gardens, places of kings and fire; among stones, the emerald; among minerals, lead; among animals, men and birds, snakes and small worms.

Capricorn rules, among the organs of the body, the knees, the tendons under the knees, that is those under the kneecap and calves; among colors peacock blue, cardinal red, and all that are tawny and tending toward black; among tastes, astringent; among places, the palaces of kings, gardens and enclosed places, river banks and kennels, hospices and inns and places where captives gather and also places of the image and power of great men; among trees, those that are strong, such as olives, nuts, oaks, and all plants born in the water like reeds or iris and all plants with thorns; and among beasts, some animals of the water, terrestrial reptiles and serpents.

Aquarius rules, among the organs of the body, the lower calves and heels and their tendons and joints; and of colors green, gray and yellow; among tastes, sweet; among places, places with flowing water, the sea and places where wine is sold; among stones, glass and similar things; among trees, those that are tall; among animals, man and all animals whose appearance and form is ugly like the devil.

Pisces rules, among the organs of the body, the feet, nails and tendons, among colors, green and white and all good colors; among tastes, sharp; among places, hermitages, river banks, the sea, lakes of water and enclosed places; among stones, pearls, stones that are white and clear like crystal and pearls that are grown in the water; among plants, those are in the middle between tall and short and all plants that grow in the water; among animals, aquatic animals and those that are slow moving.

These are the properties of the things ruled by the planets and signs, and are appropriate to them. It is necessary to pay attention to this because it is a foundation of magic.

Chapter Three

Of the figures, colors, garments, and incenses of the planets, as well as the colors of the faces of the signs.

I will now speak of the colors of the planets. The color of Saturn is like burned wool; that of Jupiter is green; that of Mars is red; that of the Sun is the color of yellow gold; that of Venus is saffron colored; that of Mercury is like lac[\[188\]](#) and the color of gold mixed with green; that of the Moon is white.

Here are the images of the planets according to Hermes, in the book he sent to king Alexander, which he called the Book of the Seven Planets. What follows are many of the things necessary in this science.

The image of Saturn is the image of a black man, wrapped in a green cloak, with the head of a dog and holding a sickle in his hand.

The image of Jupiter is the image of a man wearing fine clothing and sitting on a throne.

The image of Mars is the image of a man riding on a lion, and holding a large lance.

The image of the Sun is the image of a beardless man with a beautiful face, having a crown on his head and a lance in his hand, and before him is the image of a head and a man's hand and the rest of his corpse like a horse with four hooves, lying reversed, that is with hands and feet upraised.

The image of Venus is the image of a beautiful young girl with a comb in her hand and in the other an apple, and her hair is flowing.

The image of Mercury is the image of a naked man, writing and rising on an eagle.

The image of the Moon is the image of a man riding a hare.

The aforementioned sage admonished Alexander that when he wished to do any working with any of the planets, the working should be done with a body that is agreeable to the nature of the planet. If you wish to complete anything, consider the

nature of the Ascendant at the time when you wish to do the work, and put on clothing that corresponds to the rising sign. Make the Ascendant fortunate with a benefic and the seventh house unfortunate with a malefic; this is because the Ascendant signifies the querent (and therefore it should be made fortunate in order that things should go vigorously forward), while the seventh house is assigned to the thing desired (and therefore it is appropriate that it be infortunated and debilitated in order for the ordained effect to be brought about).

Now follow the colors of the clothes or garments of the planets. The colors of the garments of Saturn are always black and it is best that they all be made of wool. The color of Jupiter's garments is green, and they are best made of silk. The color of Mars' garments is that of the flame of fire and they are best made of silk. The color of the Sun's garments is yellow gold and they are best made of silk and yellow gold. The color of Venus' garments is rose, and they are best made of silk. The color of Mercury's garments is many colors mixed and they should preferably be silk. The color of the Moon's garments, finally, is shining white, and silk or linen is preferred.

Now we will discuss the suffumigations of the planets. The suffumigation of Saturn is all things that smell bad, asafoetida, gum arabic, bdellium,[\[189\]](#) hemlock and similar things; Jupiter's is all good and temperate odors and includes amber, lignum aloes and similar things; Mars' suffumigation is everything hot such as pepper and ginger; the Sun's is things that are temperate and good odors like nutmeg, amber and similar things; Venus' suffumigation is everything fragrant like rose, violets, green myrtle and similar things; Mercury's is mixed odors like narcissus, violets, myrtle and similar things; the Moon is everything that smells cold like camphor, lilies and similar things. Pay close attention in your work, however, to what has been said already.

Now follows the colors of the faces of the signs in order.[\[190\]](#)

The color of the first face of Aries is red and it is made this way. Take one part of green gall, gum, and orpiment[\[191\]](#), pulverize them separately then mix them together. And from this write or paint what you wish using egg white as the medium.

The color of the second face of Aries is yellow and the color of gold and it is made in this way. Take vitriol of iron[\[192\]](#) and talc in equal parts. Pulverize them separately, then mix them with honey. Distill them into a gum and save them for your work.

The color of the third face of Aries is white and this is how it is made. Take talc and white lead in equal parts.

The first face of Taurus has a color that is tawny and smoky and it is made in this way. Take soot and mix it with gum, and keep it for use. The second face of Taurus is white and it is made in this way: take talc and white lead in equal parts. The third face of Taurus is black and is made from burnt wool.

The first face of Gemini has the color yellow and is similar to gold in color, and is made this way. Crush gall, and take the parts that are black and soak them in water that completely covers them and put in just enough. In another quantity of water and mix lac into it. Mix them together and save for use later.

The second face of Gemini is red and is made in this way. Take orpiment and cinnabar and mix them together, and distill, and add gum in a sufficient quantity and save for later use. The third face of Gemini is red and we have said how to make it.

The first face of Cancer has the color yellow, and how it is made we have already said. The second face of Cancer is also yellow and we have said how to make it. The third face of Cancer is black, and it is made of orpiment and gall in equal parts with a small amount of gum arabic.

The first face of Leo is tawny in color, and it is made as we have said before. The second face of Leo is yellow of a shade similar to gold and it is made as we have said above. The third face of Leo is red like the color of apples or pomegranates and is made in this way. Take cinnabar and wash it many times. Then soften the dust well and mix it with green gall in water, add a small amount of gum arabic and lac; keep it for use.

The first face of Virgo is a mixture of red and gold, and it is made in this way. Take saffron and pulverize it well and dissolve in water of green gall, mix well, and let it sit undisturbed for awhile, then add a small amount of gum arabic.

The second face of Virgo is tawny, which is made as we have said before.

The third face of Virgo is a mixture of yellow and red color and it is made in this way. Take orpiment and pulverize it well and saffron water with a small amount of gum arabic, and keep it for use.

The first face of Libra is tan, which we have already said how to make. The second face of Libra is black, and we have said above how to make it. The third face of Libra is white and we have said above how to make it.

The first face of Scorpio has the color black, the second yellow, the third, tan, and all of these we have already told how to make.

The first face of Sagittarius has the color red, and we have already said how to make it.

The second face of Sagittarius is yellow and it is made in this way. Take yellow orpiment and heat it in the fire overnight. Then mix it with white lead and pulverize it well, then add a small amount of gum arabic, and write with it.

The third face of Sagittarius is tan, and how to make it we have already said.

The first face of Aquarius has the color of red mixed with indigo, and it is made with dragon's blood mixed with gum arabic.

The second face of Aquarius is black and it is made in this way. Take gall, gum

arabic, one dram of orpiment, and a half dram of parchment. Break them up and pulverize them and mix them together, dissolving them in egg white and make pills and allow them to dry. And when you wish to write, take one and dissolve it in water and write with it.

The third face of Aquarius is green, and it is made with the gall of an animal with a small amount of gum arabic.

The first face of Pisces has the color of light red, which is made with white lead pulverized with a small amount of cinnabar[\[193\]](#) and gum arabic. The second face of Pisces is tawny and is made from the burnt bark of tamarisk mixed with a small amount of gum arabic. The third face of Pisces is red and we have already said how it is made.

Chapter Four

Why the secrets of this science may not be understood except a little at a time

The ancient sages who have spoken of the occult sciences and magic[\[194\]](#) in their books wrote them as obscurely as they could, so that no one would be able to gain any benefit from them, except by means of wisdom and continual study and practice in them. This chapter is placed here, as though by mistake, in order to make a modest demonstration of this.

Chapter Five

In which is demonstrated the virtue proper to animals and noteworthy things necessary in this science, and how the spirits of the planets are attracted by figures and suffumigations

Now that the higher properties of every planet in the inferior tribes, that is, animals, plants, and minerals, have been described, we shall now speak of the same tribes in another way. Among them, the animals are more noble, and among these nobler forms, humanity is distinguished, in that it attains a nobler degree of reflection. Some animals have only one sense, such as conches, alaph omidie and the like, while others have two, three, four, five, or even ten. Humanity has ten manifest senses and five hidden ones, which this book will now discuss.

The forms of animals are diverse, as may be seen by reviewing the different kinds of animals. Just as a human being is an animal intermediate between separated[\[195\]](#) celestial spirits and beasts, fish are intermediate between beasts and birds, conches are intermediate between sensitive and insensitive beings, as they only have two senses[\[196\]](#), and this is because of the terrestrial nature that binds them, and makes them almost similar in nature to plants. From this it is clear that the more an

animal has of a given element, the more the animal will be made of that element's nature.

Man is the noblest of animals, since in his body the elements are mutually related as they ought to be, while other animals may be more easily equated to their combinations of elements. One of the elements is proper to each animal, who can never be separated from it, as birds can never be separated from air or fishes from water, and devils are never separated from the perpetual fire that is called "infernal," while the fire that is sensed and perceived by our senses is properly assigned to the animal called "salamander," which resembles a mouse made of fire. Heavy animals, on account of their weight, are never separated from earth.

Here we will answer a certain unspoken question, that is, in what way devils exist in fire. I say that man is called a lesser world, and when comparing him with the greater, one may almost say that whatever is contained in the greater world may be found virtually in the lesser. Thus if devils exist in the greater world, they ought in a certain sense to be found in effect in the lesser. This happens in this way: when the irascible appetite^[197] is stirred up in man, it is inflamed immoderately and he becomes angry and utterly furious, and then becomes a devil in all his actions. By a certain similitude we can say that devils exist in fire, that is, they exist in the rising fire of anger in man, from which the deeds of a devil follow. When the will of that man has the temperament it ought to have, in turn, it is governed by reason and virtue, and he becomes an angel. We can therefore truly say that devils exist in the greater world just as they do in this lesser one.

Now, however, we return to our theme. I say that the aforementioned division of three kinds in respect to the planets, and their works in the aforesaid sciences according to the Chaldeans, Nabateans, Egyptians, Greeks, Turks, and Hindus, come from the combining of parts that are of the same kind, and this may be accomplished by means of suffumigations, garments, food, and odors. In this way they made truly great marvels, as we indeed discover in their books. In this way they made confections with which, by the addition of the powers of the stars, they worked with the air until it was mingled with the powers of fire, until these reached this world, and thereby the effect or desire was accomplished.

The air is a body without which other bodies can have very little life, since it is the medium by which bodies, or influences, or the effects of the planets, may be disposed by the will acting by a mixture of its own air with the air in general. This may be done by suffumigations, which take the place of the members of the human body, and these suffumigations are composed of woods and things and other kinds. By these suffumigations the spirits of men are moved toward their desires. In this way magical workings have marvelous and manifest effects.

I have read a certain book, titled "The Divider of Sciences and Revealer of Secrets," in which this was written. It recounted a story that seems trustworthy to me, which was mentioned in the land of Foracen as something else which came from India and was introduced to this science from there, but when the book discussed disputes about doubtful matters, it questioned whether it belonged to this science. It said, though, that this was clearly proven.

"There was in that land a certain girl whom everyone considered very beautiful. One said that he could make her come to my dwelling. I asked him to make her come as he promised, and I did this for two reasons, both for the love of knowledge, and also because I desired the girl; and I asked him also to do the working in my presence. At once, by suspending an astrolabe and finding the altitude of the Sun, he determined the ascendant and also set out the twelve houses.[\[198\]](#) He found that Aries, which is ruled by Mars, was rising, and Libra, which is ruled by Venus, was in the seventh house. I asked him what this meant, and he said that the ascendant and seventh house are the houses corresponding to the request I had made. Mars and Venus being placed in the chart where they were, he explained that when they regarded one another in a trine aspect, my intention would be accomplished. He found that the aspect between them would be perfected in forty days, and he told me that in the aforesaid forty days from the day in which I asked my question, I would in fact gain my desire.

"At once he took a little piece of diamond, powdered it finely, and mixed it with an equal amount of gum ammoniac,[\[199\]](#) and from this mixture he made an image in my likeness. He also took dry sycamore and powdered it finely, mixed it with wax, and from this made an image of the beautiful girl, and dressed it in clothing like hers. Then he took a new jug and in it put seven rods or sticks (that is, twigs of myrtle, willow, pomegranate, apple, cottonwood, sycamore, and laurel) and arranged these in the middle of the jug, four below and three above, placed crosswise.

"Then he put in the image made in my name, and then he put the image of the girl into the same jug. As he did this, he noted when Venus would be opposing Mars, and when Mars would be strengthened by the fortunes. He sealed the jug, and opened it again every day in the hour in which he put the aforementioned things into it. At the end of the forty days, when the lord of the ascendant regarded the lord of the seventh house by trine aspect, he opened the jug again and placed the images so that each regarded the other, that is, face to face. Then he sealed the jug and gave it to me to bury under the hearth in which there was ordinarily a fire, and while burying it in the gravel, told me to say one word from India, which he interpreted to me and told to me as we will explain later on.

"Then, when the working was complete, he took out the jug and opened it, and took the images out of it. Then the aforesaid girl came to the door of my house, and

she stayed with me for ten days. At the end of the ten days, he said I should do the aforesaid. "When my promise to you is fulfilled," he said, "I think it better that we free the girl, and restore her to liberty unharmed." I agreed to this with a good will, and took the two images that had been buried. Then, taking powdered chaste tree^[200] and mixing it into wax, he made candles from it and burned them on the hearth.

"When they were entirely burnt, he took the images from their burial place, divided them from one another, and threw one of them in one direction and the other in the other, saying another word which I shall teach later. He did all this to show his knowledge to me. When this was done, we saw the girl's memory vanish, and she stood stupefied like a sleepwalker. She then said to me, "What did you want to say to me?" and, taking flight, left the house.

This was one of the great marvels that I have seen of this science in the course of my life. I have recounted the foregoing in order to show the wonders of this science and the magnitude of its effects so that, as this working was done with an aspect of the aforementioned planets, and their positions, aspects, ascensions, departures from their houses, the materials of which the images were compounded, suffumigations, and everything else was related to the work, so you in your own workings should do likewise, so that everything in them should correspond and you will proceed to your goal with the proper competence. In this way you will be able to attain the result you desire, as the wise have written.

Now, however, I will begin to treat of those things which are needful for working with the planetary spirits, as well as those of the stars, and generally of those things that accompany images, so that the image receives the virtues of the planet: for example, suffumigations, and from what foods you should abstain while working, so that the work is completed more swiftly. I tell you, my dear student, that I have composed this book with great labor and study, bringing together a very great number of the books of the ancient sages, considering and contemplating their opinions, and writing down their true conclusions and proven results, until I had studied word by word 224 books of my predecessors, the ancient sages, and from all these, gathering the flowers and lilies thereof,^[201] I composed this book, devoting six years altogether to this labor.

Before writing the passage quoted above, I put forward aphorisms that were noteworthy and truly worth observing. The reception of the spirits of the planets, however, according to the opinion of the ancients, is that which follows. It is first necessary to know the nature of the planets, what receives their powers, the spirits you desire to summon, and their powers, so as to combine these in the figure or image you wish to use, and the natures of those things that correspond to the planet which were discussed earlier, that is, its colors, foods, perfumes, and incenses. Then you

should diligently direct your efforts, so that the color of the surface of the body of the image be a similar color to that of the planet you have chosen, that the perfume be among its perfumes, and the colors of the garments of the image and the magician be colors that correspond to the same planet; and the suffumigations be odors corresponding to that planet. The body of the magician should also be of the nature of the planet; that is, let it be fed with foods assigned to the planet, and clothed accordingly, so that the body of the magician himself should thereby be maintained in the complexion[\[202\]](#) of the planet.

If it happens that such meals are contrary to your own nature, you should begin by eating foods that are moderate and temperate, and little by little proceed to eat the planetary foods, so that your stomach becomes accustomed to it.[\[203\]](#) In this way you may strengthen your appetite so that your body may be governed and nourished by the food. When the body is to be governed in this way, however, see what part of the Zodiacal signs the planet is in, and also that its rays are projected in a straight line to the Earth, and are not broken off by the rays of another contrary planet, but are poured directly down onto the Earth, being far from any impediment.

Then you should take some of the metal attributed to the planet, and from it cast a cross, doing this when the heavens are appropriately arranged; and set up the cross on two feet.[\[204\]](#) Then combine it with a figure or image appropriate to your intention and the planetary spirit. For example, if you wish to make an image for battles or to conquer and terrify enemies, join the cross to the image of a lion or a snake. If you wish to work in order to flee and escape, combine the cross with the image of a bird. If your working is for the increase of riches, power, official position, or social standing, combine the cross with the image of a man sitting on a throne. Do the same thing, following these examples, in all your requests, combining the cross with a figure appropriate to your desire. If you wish someone to be obedient to your desire and not disobey your precepts, make the image out of a stone that is of a nature appropriate to the planet that has great power in the radix of his nativity and in his ascendant. Make that image in the hour of the same planet, and the planet that is dominant in the nativity should not be opposing, or in the same sign as, or in any aspect to, any planet of a nature contrary to it. If you would make the aforesaid perfect, set up the figure so that it is the erectrix of another prime figure.[\[205\]](#)

The reason why we have said that this figure should be made in the form of a cross is for reasons already given, that is, that the powers of all things are collected in figures that accord with the qualities that are in them, and flee from their contraries. We seek the powers of a planetary spirit in order that it may be united with a figure, but we do not know the form of the spirit, nor are we able to attain to that knowledge experimentally except in the form of a human being, an animal, or some other thing.

It may be concluded from this that all the aforementioned virtue manifests most completely in figures. Therefore, we see all the figures and forms of trees and plants to be diverse in their shapes, just as the forms of animals are, and likewise minerals. As we have no way to perceive the proper forms of the planetary spirits, the ancient masters of this art chose the cross as a universal figure for them. This is because every body is perceived by its surfaces, and the surfaces of forms have length and breadth, and the proper figure of length and breadth is found in the cross. Thus we say that this shape has a universal magistracy in these workings, and is as it were a receptacle for the powers of the planetary spirits insofar as the other figure does not diverge from them. This is one of the secrets of this art.[\[206\]](#)

Furthermore, all human beings are set beneath the seven planetary circles. When the virtue of the planetary spirits is united with the figure of the cross, then the working has virtue and power over whatever other figure stands with it, so that if the other figure is in the shape of a man, its power will be poured out upon men, and likewise if it is shaped as some other animal.

When you make the figures in this way, however, you should also make a thurible[\[207\]](#) out of the same metal of which the cross is made, in such a manner and form as to be wholly enclosed except at its upper end, in which there should be an opening so that the smoke is able to get out through it; nor should the smoke of the incense be able to rise upward by any other route. Besides this, you should have a house set aside and assigned to this work, into which if at all possible only those taking part in the working may enter, and they only at the time of the working. This house should have a place open to the sky; it should be strewn with herbs of the planet ruling the working, and in it should be nothing but these herbs.

Then you should take suffumigations of the nature of the same planet, which you will burn in the thurible. Set up the cross above the thurible, so that the rising smoke goes up toward the underside of the cross and then flows above the upper side. If this is done, and the preceding instructions are diligently followed, the smoke of the suffumigation reaches the sphere of the signs[\[208\]](#) entirely by straight lines, nor will the lines of other planets resisting that planet cut it off with their rays. If your work will be on this inferior Earth, and the virtue of the planet descends to the Earth by its own proper lines, then you will have what you desire.

Whoever intends to labor in this science, however, must first learn and understand what general and specific significations belong to each of the planetary powers, and how one power overcomes another. Excellence in the working just described comes from choosing a planet for your working that has a general potency, and not combining it with another planet that has a particular potency. You should always work with the spirit and influence of that planet that has the more general

potency. Furthermore, if the planet that has a general potency is the dispositor of the nativity of the magician, or the almuten ruling it, your work will be even more complete.

A sage has said that there is no other way or method to unite incorporeal spirits with corporeal spirits except by first making contact with the higher of the two; and this is the secret of this art. Nonetheless, whoever performs the foregoing without error will be able to achieve his desire. The sage Aaron said that one who knows his own nativity is able to know the hour of the conjunction of his own spirit and body, and therefore the planet ruling his nativity, and by this knowledge knows the planet that effected the union of spirit and body in his own generation. If that planet is unfortunate, it will make him unfortunate, while if it is fortunate, on the other hand, it will make him fortunate.

Chapter Six

The magistry of drawing planetary spirits with natural things, and what a magical image is and how it can have this power

Nothing in this science can be perfected unless the virtue and disposition of the planets are inclined toward it by their own nature. This is what Aristotle says, in the Book of Antimaquis,[\[209\]](#) where he says: Perfect Nature fortifies those who philosophize, and strengthens their intellect and their wisdom, so that in all their works they may quickly attain fulfillment.

Everything belonging to this science, however, the wise concealed according to their degree, so that no one except a philosopher would be able to uncover it. They taught all knowledge and the subtleties of philosophy to their disciples before revealing to them the work of the spirits of Perfect Nature. They gave to the spirits of Perfect Nature these four names: Meegius, Betzahuech, Vacdez, Nufeneguediz, which are the four parts of the spirits of Perfect Nature named above. When those sages wished to speak about Perfect Nature, they called them by these four names, which signify the powers of Perfect Nature.

Hermes, however, said: When I wished to understand and draw forth the secrets of the workings of the world and of its qualities, I put myself above a certain pit that was very deep and dark, from which a certain impetuous wind blew; nor was I able to see anything in the pit, on account of its obscurity. If I put a lit candle in it, straightway it was extinguished by the wind.

Then there appeared to me in a dream a beautiful man of imperial authority, who spoke to me as follows: "Put that lit candle in a lantern of glass, and the impetuosity of the wind will not extinguish it. You should lower the lantern into the pit, in the middle of which you should dig; thence you may draw forth an image by which, when you

have drawn it forth, the wind from the pit will be extinguished, and then you will be able to hold the light there. Then you should dig in the four corners of the pit, and from there you may draw out the secrets of the world and of Perfect Nature, and its qualities, and the generation of all things."

I asked him who he was, and he replied: "I am Perfect Nature;[\[210\]](#) if you wish to speak to me, call me by my proper name, and I will answer you." I asked him then by what name he was called, and he answered me, saying, "By the four names mentioned above I am named and called." I asked him next at what times I should call him, and how I should make the invocation.

He said: "When the Moon is in the first degree of Aries, be it by day or by night, whenever you wish, go into a house that is clean and splendid, in one corner of which you should put a raised table on the floor, toward the eastern side. Take four pitchers (each of which should have a capacity around one pint). Into one of them put cow's butter, into the second nut oil, into the third almond oil, and into the fourth sesame oil. Then take four more pitchers of the same size, and pour wine into them. Then make a composition of nut oil, butter, honey, and sugar. Take the eight pitchers and the mixture you have made, and a glass vessel; put this latter in the center of the table, and put the composition you have made into it.

"Next put the four pitchers full of wine at the four quarters of the table, arranging them in the following way: the first pitcher in the east, the second in the west, the third in the south, and the fourth in the north. Then take the other four pitchers; first put the one full of almond oil to the east, then the one full of nut oil to the west; the one full of butter goes to the south, and the one full of sesame oil to the north. Then take a burning candle and put it in the midst of the table. Then take two thuribles full of burning charcoal, into one of which you shall put frankincense and mastic, and into the other aloes wood.

"When all this is done, stand upright on your feet facing the east, and invoke the four aforementioned names seven times. When you have invoked them seven times, speak as follows:

"I call to you, O strong, potent, and exalted spirit, because from you proceed the knowledge of the wise and the understanding of the intellect, and by your virtue the desires of the wise are accomplished, that you may respond to me, and be present with me, and unite with me your powers and the virtues that accompany you, and strengthen me with your knowledge so that I may understand that which I do not understand, and know that of which I am ignorant, and see that which I do not see; and remove from me all blindness, turpitude, forgetfulness and infirmity; and lift me up to the degree of the ancient sages (those, indeed, whose hearts were filled with knowledge, wisdom, understanding, and cognition), and affix the aforesaid things in

my heart, so that my heart may be made like the hearts of the ancient sages.'" He then said: "And when you have done the foregoing working in the aforesaid way, you will see me."

This working is described in the Book of Antimaquis. The ancient sages used to perform this working every year for the sake of their spirits, so that they might put in order their Perfect Natures. When this was done, they used to feast together with their friends on whatever on the table was nearest to them.

Aristotle said furthermore that each sage had his proper virtue infused into him by exalted spirits, by whose powers their senses were closed, their intellects opened, and sciences were revealed to them. This virtue was conjoined with the virtue of the planet ruling the radix of the nativity, so that the virtue thus co-created in them strengthened them and gave intelligence to them. These same ancient sages and kings used to do this working and pray this prayer with the four names given above, by which they helped themselves in their knowledge and understanding, and the increase of their business and possessions, and guarded themselves from the plots of their enemies, and did many other things.

Aristotle said that the first who worked with images, and the one to whom spirits first appeared, was Caraphzebiz. He it was who first discovered the magical art, and spirits appeared first to him, performing wonders, and opening Perfect Nature to his knowledge, and made him understand that same secret nature and sciences. His familiar spirit said to him: I will remain with you, but do not reveal me to others or speak of me, and make sacrifices in my name. He became a sage by working with the spirits, and helped himself by their powers and by workings in which they took part.

From that sage Caraphzebiz down to another sage named Amenus (who was the second to work with spirits and magical operations) 1260 years passed by. This sage, when he taught, used to offer this advice, that any sage who wanted to work magic, and preserve himself with the powers of the spirits, ought strictly to give up all cares and all other sciences beside this one, because when all the senses and the mind, and all contemplations about other things, are strictly turned to magic, it may be acquired with ease; and since many assiduous contemplations are appropriate to this science of magic, the magician must wrap himself in these, rather than being wrapped around any other things.

Tintinz the Greek said the same thing in the beginning of his book, that one who desires to perform this work ought to abandon all intention and contemplation concerning other things, because the root and foundation of all these workings consists of contemplations. Aristotle said that an image is called an image for this reason, that the powers of spirits are conjoined to it;[\[211\]](#) for contemplation goes into anything in which the virtue consists of a hidden spirit. The powers of the spirits are

fourfold: that is, the senses, which are said to be joined to the world; the spirit of things, to which spirit is attracted; the spirit of perfect, sane, and unbroken contemplation; and the spirit by which works are done by the hands. These three spirits in matter, which exist in intention and effect, are coadunated in perfect contemplation with the senses, which we have said are joined to the world.

The senses attract rays and bring them to those things toward which they are directed, like a mirror that is raised up into the light of the Sun, and reflects his rays into the shadows to either side; it receives the Sun's rays from his light, and projects them into shadowy places; and those shadowy places become bright and illuminated, nor is the Sun's light diminished thereby. This is how the three spirits named above work, when the spirits of motion and rest are joined to the superior world while in contact with the senses; they attract the powers of the spirits of the superior world, and pour them out upon matter. This is the foundation of images, and why they are given that name.

Socrates said that Perfect Nature is the Sun of the wise and its root is light. Certain people inquired of Hermes the sage, asking: "With what are science and philosophy joined?" He answered, "With Perfect Nature." They asked again, saying, "What is the root of science and philosophy?" He said, "Perfect Nature." Then they questioned him more closely: "What is the key by which science and philosophy are opened?" He answered, "Perfect Nature." They then asked of him, "What is Perfect Nature?" He answered, "Perfect Nature is the spirit of the philosopher or sage linked to the planet that governs him. This is that which opens the closed places of knowledge, and by which is understood that which cannot otherwise be understood at all, and from which workings proceed naturally both in sleep and in waking."

Thus it is clear from the foregoing that Perfect Nature acts in the sage or philosopher as a teacher toward a student, teaching the latter first in simple and easy matters, and then proceeding step by step to greater and more difficult ones, until the student is perfect in knowledge. When Perfect Nature works in this way, according to its own virtue and influence, the intellect of the philosopher is disposed according to his natural inclination. You should understand this, committing it to memory, because from the foregoing it may be concluded that it is impossible for anybody to attain this science except those who are naturally inclined to it, both by their own virtue and by the disposition of the planet ruling in their nativity.

Chapter Seven

Attracting the virtues of the planets, and how we may speak with them, and how their influences are divided among planets, figures, sacrifices, prayers, suffumigations, and propositions; and the state of the heavens necessary to each

planet

A certain sage, Athabary by name, said this about the work of the sages in receiving the powers of the planets, according to the observances found in the ancient books of magical operations. When you desire to speak with any planet or ask it for anything that you need, first and above all else, purify your will and your faith in God, and beware especially that you believe in no other; then cleanse your body and your garments of all dirt. Then determine the nature of the planet to which your petition corresponds. When you wish to address the planet to which your petition properly belongs, dress in clothing dyed the color of that planet, and suffumigate yourself with its suffumigation, and pray its prayer. Do all this when the planet is established in its dignities and called superior in its dispositions, for by observing these things, what you desire will come to pass.

Here we will briefly repeat the petitions proper to each planet. Ask Saturn in petitions concerning old people or generous men, senators[\[212\]](#) and rulers of cities, hermits, those who labor in the earth, restoration of citizenship and inheritance, distinguished men, farmers, builders of buildings, servants, thieves, fathers, grandfathers, and great-grandfathers. If you find yourself in contemplation and sorrow, or in melancholy[\[213\]](#) or grave illness, in anything just named, or in any thing that has already been mentioned as belonging to Saturn, and you ask for something that belongs to his nature, you may seek it from him in the manner we describe below, and you may also help yourself in your petition by means of Jupiter.[\[214\]](#) The essence of all these petitions is that you should not seek anything from any planet unless it belongs to his dominion.

Seek from Jupiter all that belongs to his portion, such as petitions concerning sublime men, the powerful, prelates, sages, preachers of religion, judges, virtuous men, interpreters of dreams, hermits, philosophers, kings, their sons, the children of their sons, soldier, and cousins; and petitions for peace and profit; and anything similar may be sought from him.

Seek from Mars what is consistent with his nature, such as petitions against soldiers, officials, fighters, and those who busy themselves with warlike acts; and on behalf of friends of kings, and those who destroy homes and citizens, and do evil to humanity, killers, executioners, those who work with fire or in places such as stables, litigators, shepherds, thieves, companions on the road, liars, traitors, and the like. Similar, ask him concerning infirmities of the body from the groin downwards, and also for phlebotomy,[\[215\]](#) accumulation of gas, and the like. In these latter petitions you may also help yourself with Venus, for the nature of Venus dissolves what is closed up by Mars, and repairs what he damages.

Seek from the Sun those petitions that are appropriate to him, such as petitions against kings, the sons of warriors and kings, exalted people who delight in justice and truth and abhor falsehood and violence, desirous of good reputation and seeking popular acclaim, officials, clergy, physicians, philosophers, exalted people who are humble, perceptive and magnanimous, older brothers, fathers, and the like.

Seek from Venus all things that pertain to her, such as petitions of women, boys, and girls, daughters, and generally everything pertaining to the love of women and carnal copulation with them, art, vocal and instrumental music, telling jokes, and all those who give themselves over to worldly pleasures, those who engage in vices, male and female servants, brides and grooms, mothers, friends, sisters, and all those similar to them, and in these petitions you may also help yourself with Mars.

Seek from Mercury petitions appropriate to notaries, scribes, arithmeticians, geometers, astrologers, grammarians, lecturers, philosophers, rhetoricians, poets, sons of kings, secretaries of kings, halfbreeds, merchants, minstrels, lawyers, servants, boys, girls, younger brothers, painters, designers, and those similar to them.

Seek from the Moon all things pertaining to her and attributed to her nature, such as those who petition kings, urban and rural tenants, halfbreeds, messengers sent by land or sea, farm laborers, plowmen, geometricians, stewards, portraitists, mariners and all those who do work pertaining to water, the populace in general, geomancers, fiancées, the wives of kings, youths without beards, and the like.

Next I have determined to write the natures of each of the planets and the things appropriate to them, and what each of them signifies. This begins with Saturn, as before. Saturn is cold and dry, an infortune, destructive, the source of bad and foul odors, proud and a traitor because, when he makes any promise, he betrays it. He signifies farmers, streams, those who work in the earth, controversies, great and long journeys, great and enduring enmities, bringing evils, battles and all things unwanted, and the power to make and work. True speech, hope, blackness, age, buildings, fear, great thoughts, cares, angers, betrayals, sorrows, anguish, death, inheritances, orphans, old places, appraisals, proper elocution, secret sciences, secret meanings, and profound knowledge: he signifies all the foregoing when he is direct in his motion.

When he is retrograde, however, he signifies misfortune, debilities or infirmities, prisons and evils suffered in all things, and if he enters into aspect with any other planet, he weakens it and damages all the qualities of the other planet. If he is retrograde and you ask him for something, what you seek will come about with delays and miseries and great labor. If he is retrograde in any of his dignities, his maledictions are augmented and increased; while if he rises in his powers and dignities, then he will be easier and gentler.

Jupiter is warm and moist, temperate and fortunate (whence he is called the

Greater Fortune), and follows Saturn in the order of the planets. He signifies things that are subtly made, the bodies of animals, beginnings, the growth of animals, right judgment, collegiality and equality in all things, perception, gentleness, true speech, truth, right belief, faithfulness, chastity, honor, gratitude, eloquence, the sustenance of good words, good perception and intelligence, the sciences, philosophy, teaching, things obtained by correct reasoning and peace, honor received from the people, improvement in all one's business, fulfillment of petitions, the will of kings, delighting in riches and accumulating them, gentleness,[\[216\]](#) liberality, sacrifices, helpers of people in all things and all works, delighting in crowds and all crowded places, benefactors of humanity, piety, following and upholding the law in all things, delighting in places of the faithful, people of honest speech, decent ornament, beauty, joy, laughter and much conversation, speaking well and gladly, benign faces, as well as lovers of the good and those who abhor evil, preachers of good words and those who perform all good deeds and avoid bad ones.

Mars is hot and dry, an infortune, destructive, and the cause of evils. He signifies destruction, wicked deeds, depopulation of homes and cities, drying up and damming of rivers, fire, combustion, controversies, blood, all passions while they are being felt, bad and distorted judgment, oppressions, sorrows, manslaughter and all manner of destruction, demolition, lawsuits, wars, battles, terrors, discord between people, anxieties and miseries, pain, wounds, prisons, misery, escape, litigation, stupidity, treacheries, and all things that are cursed without sense or reason, ordinary happiness, lying, ungratefulness, ordinary life, shame, encounters on the roads, landlessness and lack of solace, discords, sharpness and angers, doing things that are prohibited by the laws, fear, ordinary legalities, betrayals, all kinds of false promises and assessments, wicked deeds involving copulation with women in forbidden ways, such as those who desire beasts and other animals and strange women, infanticide and destroying living things and abortion, robbery, treasons and deceptions, all manner of frauds, feeling miserable, brooding, thefts of clothing and shoes, highway robbery, those who break walls by night,[\[217\]](#) those who break down doors, and evil deeds of every kinds, as well as all things remote from truth and lawfulness.

The Sun is hot and dry, and of mixed good and ill in his influence; he repairs and destroys, and brings both good and evil; he is both a fortune and an infortune. He signifies and reveals perception and intellect, exaltations and high offices, but without fear, and indeed easily, makes men to triumph over their enemies and easily inflict violent deaths on them; he shows those who give great gifts to friends (that is, to those to whom they are appropriate and merited); he destroys those who send many, which are cut off all together, distributes good things and otherwise, and causes both good and evil; those who observe the law, and those who keep promises; to all people, he

gives delight in good and pleasant things, great eloquence and giving ready responses in all things; he increases the appetite for amassing wealth, and for people to desire good things, a good reputation in the mouths of the people, and high positions and official posts, making all legality and goodness, and all things that are proper for kings and great men in the world and the mode of living that is necessary to them, as well as all exalted and ornate work with minerals, and making the crowns of kings and sublime things, and making large books.

Venus is cold and moist, and a fortune. She signifies cleanliness, splendor, preciousness, word games, delight in music, joy, adornments, laughter, pictures, beauty, loveliness, playing music by the voice or stringed instruments; delighting in marriage, desiring spices and things that have good odors; sending dreams; provoking games of chess and dice; desiring to lie with women and to fall in love with them and receiving promises from them; desiring to appear beautiful, loving liberty, magnanimity of heart, and joy. She abhors anger, brawling, vengeance, and lawsuits; she desires to serve the desires and wills of friends concerning the world's opinion; tends toward false promises; is inclined to cupidity; desires to drink much; incessantly desires much copulation, and of shameful kinds, and to do it in inappropriate places, as women are accustomed to do with one another; delighting in animals and children and in making them good; making things equal; delighting in merchants and living with them and being loved by their women; and that they may be delighted by men. When she is well received, she plays a part in the making of crowns, building stables and working in stone, having sweet speech, disdaining the world and having no fear of it; sustaining people so that neither anger, strife, or discord can be felt by them; it designates a weak heart and a weak will in lawsuits and combat, and signifies desire for all beautiful combinations of things which may be in conformity with the will; making colors and laboring diligently in skills involving them; selling merchandise, spices, and prayers; those who observe the religious law; and those who adhere to sciences and philosophies of forbidden kinds.

Mercury is changeable, permuting himself from one nature to another, and receives the nature of the other planets, that is, he is benefic with benefic planets and malefic with malefic ones. He signifies perception and the rational intellect, fine eloquence, powerful and profound understanding of things, good intelligence, good memory, good perception, and an agile mind apt to learn sciences; those who labor in science and philosophy; understanding how things will happen; arithmeticians, geometers, astrologers, geomancers, magicians, augurs, scribes, grammarians, and smooth talkers; ready understanding of the petitions of the wise, those who labor in sciences and who desire to be exalted by those same sciences; those who want to make books, verses, and rhymes; those who write books, calculations and sciences;

those who want to know the secrets of wisdom; expounders of philosophies; merciful and gentle people, and those who love sensation and pleasure; those who waste and destroy their wealth; merchandise; those who buy and sell things; having a part in the judgments and reasonings of people; the astute and deceptive; those who contemplate wickedness in their minds and keep these thoughts hidden; liars and makers of false instruments; fearful of enemies, swift in all works, flitting from the things of one profession to those of another; busying himself in everything; daring in all works that can be done by subtlety, and desiring to do great things; those who become rich; supporters of their friends and the people who mislead them to illicit ends.

The Moon is cold and moist. She signifies the beginning of works, great cogitations about things, good perception and motion, the best discussions in councils, utterances well spoken, daring in all things; fortunate concerning food that is necessary or desirable; good manners with people; gracious and quick in all actions, clean, moving quickly toward what is desired; having healthy and clear intentions toward people; a great appetite for eating, but a small one for sex and delights with women; turning away from evil so that one may be well spoken of by people; delighting in happy and beautiful things; thoroughly studying high sciences such as astrology, magic, and other secret sciences; faithful spouses, desiring to produce sons and nephews, and to make the society and home of their parents better; loved and honored by people, abhorring iniquity, just in all her works, and according to one of her qualities she signifies oblivion and necessity.

How to speak with Saturn. When you want to speak with Saturn and ask him for whatever you wish, you must wait until he enters into good condition, of which the best is when he is in Libra, which is his exaltation, next in Aquarius, which is the house of his rejoicing, and last in Capricorn, which is his second house. If you cannot have him in any of these three places, put him in one of his terms or triplicities or in an oriental angular or succedent house (among all of which the angle of the midheaven is to be preferred), direct in his course, and in a masculine quarter, being oriental as mentioned above. Beware of his detriment and unfortunate aspects, of which the worst of all is a square aspect with Mars, and do not let him be cadent. The most important point (of which you should take diligent care) is that you should see that the planet is in good condition and quality, and remote from infortunes, because when he is like this, he is like a man of good will and a lively heart and a great and ample mind, and if another person seeks something from him, he cannot find it in himself to deny the petitioner. When the same planet is retrograde in his course or cadent from the angles, he is like a man full of anger and ill will, who is most ready to deny a petition.

When you have placed Saturn in a good condition as mentioned above, and you

desire to speak with him and pray to him, dress yourself in black garments; that is, all the clothing on your body should be black, and you should also wear a black cap of the sort that doctors wear, and you should wear black shoes. Then go to a place set aside for these workings, remote from other people, and appropriate to the humbler sort of people, walking with a humble mind and in the fashion of the Jews, because Saturn is the lord of their conjunction.[\[218\]](#) Have a ring of iron in your hand, and carry an iron thurible with you, onto the burning coals of which you should put the following suffumigous confection, which is compounded in this way. Take opium, actarag (which is an herb), saffron, laurel seed, caraway, wormwood, lanolin, colocynth, and the head of a black cat, in equal parts. Grind up everything that needs to be ground, blend it with the urine of a black goat, and make pills of it. When you wish to work, put one of them on the burning coals of the thurible, saving the others; then face the part of the heavens in which Saturn is found. While the smoke is rising, say this prayer:

"O exalted lord whose name is great and who stands above the heaven of every other planet, whom God made subtle and exalted! You are the lord Saturn, who is cold and dry, shadowy, the author of the good, faithful in your friendships, true to your word, durable and persevering in your loves and hatreds; whose knowledge reaches far and deep, truthful in your words and promises, single in your operations, solitary, remote from others, near to suffering and sorrow, far from joy and celebration; you are old, ancient, wise, and you abolish knowledge of good things; you are the author of good and of evil. Miserable and tormented is he who is made unfortunate by your infortunes, and fortunate indeed is he who is touched by your fortunes. In you God has placed powers and virtues, and a spirit causing good and evil. I ask you, father and lord, by your exalted names and wonderful deeds, that you do such and such for me."

Here say the petition you wish to make, and cast yourself to the earth, with your face always turned toward Saturn, and with humility, sorrow, and gentleness. Your intention ought to be clean and firm in the matter about which you propose to ask, and you should repeat the foregoing words many times. Do the aforesaid in Saturn's day and hour, and know that your petition will be effectually fulfilled.

There are other sages who pray to Saturn with different prayers and suffumigations, and the latter are composed as follows. Take southernwood, bericus seeds, juniper root, preserved dates, and cashew nuts, in equal parts. Grind them up and mix them with good wine well aged (that is, many years old). Make pills of the mixture, and save them for use. When you wish to do the working, do as we have said above, and put some of this suffumigation in a thurible, while facing Saturn. As the smoke rises, say:

"In the name of God and in the name of Heylil,[\[219\]](#) who is the angel to whom God has assigned the powers and potencies of Saturn in all things accomplished by cold; you who are in the seventh heaven; I invoke you by all your names, which are, in Arabic Zohal, in Latin Saturnus, in the Persian language Keyhven,[\[220\]](#) in Roman Coronez, in Greek Hacoronoz,[\[221\]](#) in Indian Sacas;[\[222\]](#) by all these names of yours I invoke you and call to you. I likewise conjure you by the name of God the exalted, who gives power and spirit to you, that you will listen to me and accept my prayer with the obedience by which you obey God and His dominion, and accomplish such and such for me."

Here speak your petition, with the suffumigation continually being on the coals of the thurible. When you have said the aforesaid once, throw yourself to the ground facing Saturn, for this is consistent with his nature. Repeat the foregoing words, and then make a sacrifice to him.[\[223\]](#) Behead a black goat, and collect and save its blood; extract its liver and burn the liver to ashes in fire, and keep the blood. When you have done this, what you desire will come to pass.

When you wish to speak with Jupiter. If you wish to speak with Jupiter, put him in a good condition as we have said before concerning Saturn. Dress yourself in yellow and white garments, and go to a place that you have set aside for these workings, humbly and gently, in the manner of hermits and Christians, with a belt tied around your waist and a crystal ring bearing a cross on your finger, and wear a white cap. Take one thurible made of the metal of Jupiter,[\[224\]](#) in which you put burning fire. A suffumigation of the following sort is put into it. Take classa, storax, stalks of columbine, peony, calamus root, pine resin, and hellebore seed in equal parts. Grind them to powder and mix them with old pure wine (that is, aged for several years), and make pills of the mixture. When you wish to do a working, do as we have said and cast one of the pills into the fire in the thurible. Turning toward the part of heaven where Jupiter is, say the following.

"May God bless you, Jupiter, blessed lord, who is the greater fortune, warm and moist, equitable in all your works, affable, beautiful, wise, truthful, lord of truth and equality, far from all evil, merciful, lover of those who uphold religions and serve them, who thinks little of the things and vices of this world, delighting in religions and religious services, exalted of mind, doer of good and free in your nature, high and honored in your heaven, lawful in your promises and true in the friendships you have. I conjure you first in the name of God Most High who has given you power and spirit, and by your good will and lovely effects, by your noble and precious nature, that you will do such and such for me." Here name your petition. "For you are the source of all good and goodness, and the maker of all good things. Therefore you hear all petitions that are of goodly form."

There are other sages, however, who pray to Jupiter with different prayers, and suffumigations, and their suffumigation is made as follows. Take common fleabane, frankincense, nettle tree, equal parts; three parts of myrrh, and two parts of clean raisins. Grind everything that needs to be ground, mix it together with wine that has been aged for many years, and make into pills that can be saved for use. When the working is done, one of the pills is to be put in the thurible as we have said already concerning Saturn. Dress yourself in the manner of a friar or a monk, and upon your neck place one of the books of Scripture. Go humbly and meekly to the place where the working is to be done. Turn your face toward the heavens, toward that part where Jupiter is, and say the following.

"O angel Raucayehil,[\[225\]](#) whom God has set beside Jupiter! You, Jupiter, are the greater fortune, perfect, and the maker of good and of the perfection of all things. You are perceptive, wise, and great of intellect, far from all evil works and all malice and turpitude. I invoke and call you by all your names, which are, in Arabic Misteri,[\[226\]](#) in Latin Jupiter, in Persian Bargis,[\[227\]](#) in Roman Dermiz, in Greek Rauz,[\[228\]](#) and in Indian Huazfat.[\[229\]](#) I conjure you by the spirits and powers that God placed in you, by the obedience with which you obey Him, and by your virtues and marvelous effects and by your good, radiant and pure nature, that you do such and such for me." Here you should say your petition. Prostrate yourself to the ground and pray, and repeat the aforesaid often and many times. Afterward, take a white lamb and behead it and burn it completely, and eat its liver. Then it will be as you have asked.

There are others, however, who pray to Jupiter without suffumigating so that they may be safe from tempests on the sea. Thus said Rhazes, in his book of metaphysics: to escape in time of peril on the sea, turn to face Jupiter, when he is at the midheaven, and say the following.

"God bless you, noble planet, exalted star, precious and honored! In you God placed powers and spirits that accomplish good, and give form to the bodies of the universe as they appear in the divine law, and give life, and help those who sail the sea, and preserve their lives. I ask you, by the strength that God put in you, that you grant your light and spirit to me, whereby I may save myself, and cleanse and purify my nature, so that my perceptions and spirit may be illuminated, so that I may be able to know and understand things." If your work be properly performed, you will see the similitude of a candle burning before you, and if you do not see this, you will know that your working was not done correctly. Repeat it until you see the candle burning as just mentioned, and it will be as you desire.

But the consensus of the greater number of sages is that you should face toward the part of the heavens where Jupiter is, and say, "May God bless you, Jupiter, planet of perfect and noble nature, exalted, honored, precious, and benign lord, warm and

moist and similar in your nature to air, equitable in your works, wise, truthful, lover of religion, wise and learned and lover of those who believe and keep the faith, ruler of truth and the law of truth, greater fortune, shining, perfect, direct, equal, just in your judgments, pious, exalted, honored, disdainer of the sciences of this world, exalted of mind, greatly delighting in grand and sublime things and those that are of your nature and mind, faithful in speech and promises, true in your friendships, perfect in goodness and far from all malice and sin; pure one who fears God, giver of the spirit of fortitude and lord of good and true laws, far from every evil deed and word (for your thought and intention is to uphold the law with perceptiveness, gentleness, intelligence and acuity), delighter in the wise and in wisdom, interpreter of dreams, lover of those who uphold religion, sustainer of your friends and those who cling to them, you who triumph truly and directly, delighter of kings, sublime men, soldiers and rulers, gatherer and accumulator of riches so that they may be given away in the service of the people and God and that which pleases Him, benefactor of humanity, helper of those who obey the laws and commandments of God, keeper of promises and of the words of the law, lover of crowds and populous lands and populated places, helper of pious people and communities, keeper of fidelity, good omens, words, beautiful affections, jests, laughter, long speeches, good manners and sense, lover of lying with women in a proper way and according to the laws, abominator of all evil deeds opposed to the laws, distinguisher of good deeds to which we ought to attach ourselves; you command us to abhor wicked deeds and keep far from them.

"May God bless you, O planet that is helped by God; to you God has given piety and goodness. To pure spirits working with God and living in his service, you distribute good things and keep them from every evil and worldly thing by your solicitude. In the waves of the stormy seas, you are the helper of those who call upon God. I ask you, out of your goodness aforesaid, to illuminate us and our sons and our associates with your light, and to deign to help with your high and honored powers and spirit, which God has placed in you, that by this spirit we may be able to preserve our bodies and our activities, and acquire wealth; and we may be able to put away from ourselves evil thoughts, sadness, and misery; nor may we have misery in this world, or sorrowful thoughts; but that we may live a good life in great and perfect abundance, and do works pleasing to the Lord our God; and that by your powers and spirit you may fortify our bodies so that in health, without any infirmity or suffering, they may be made to preserve our lives, and all infirmities and occasions of evil may be kept far from us.

"Infuse in us, sublime, noble and exalted spirit, your virtue, that we may thereby be honored by all people, that they may hold us in reverence and fear, and please us,

and from them and the earth as well as from those of our people who seek to harm us, we can draw away so that they cannot do anything by their speech or actions to cause us harm. Let us also draw ourselves away from every evil that may be done to us by any person or beast, and let us be able to have divine grace and your love, that we may be wholly sheltered by your spirit and virtue, and defend us by your good and beautiful shelter, and regard us by a favorable aspect, and by this let us be defended against all this world. Let those who speak ill of us and their maledictions of every kind be held far from us, and let their eyes be darkened so that they cannot see our traps and deceptions, nor say anything evil of us, nor seek to do any harm to us, nor be able to blame us for any evil deed or word. By the noble and exalted virtue of your spirit may we be defended and sheltered, and thus gaze upon the hearts and minds of people so that all those who behold us shall be terrified by our appearance and be abashed, while by them we may be illuminated and honored as the rays of the sun, which are exalted, sublime, and honored above everything of this world.

"Grant the help of your strength and spirit to us, so that we may have thereby the perception and intelligence to understand divine laws, and to be able to keep them and be helped by them, and that we may be pleasing unto God and ready to do his service, as we ought to be. So shelter us with the strength of your spirit that we may be helped and defended by it, and by the divine God, our Lord, we may be able to attain knowledge, and by His grace be enabled to enter therein; and may He protect and defend us from the maledictions of the Earth, and draw us away from the tastes of this world, and so purify our senses of the superfluities of nature that they may be joined to the natural senses, [\[230\]](#) by which we may obtain the sublime and exalted knowledge of God and His grace. By your good and upright spirit, so guide and lead us that our spirits may be cleansed and purified of all superfluity and sin, and may be made clear, and remain inwardly unshaken by all the evil tastes of the world, sin, and impurity, and be protected by your power and spirit, so that they may attain to the high source of spirit and perception, and with the spirits of the angels and divine grace remain eternally in the service of God.

"For by you our wills are withdrawn from all corruptible things, that we may attain to eternal things. But may God in His mercy pardon and remit our sins, misdeeds, and maledictions, that our spirit be united with the things similar to Him and divided from things contrary to Him, that we may be able to understand, without any confusion, our nature, our forms and figures, and our proper names, that we may be able to rest in our spirits from all misery. Cleanse our spirits from all the juices of nature, and in this way grant that we may be able to obtain the good things of this world as well as the next. Amen.

"For I invoke you by all your names, that is, in Arabic, Misteri; [\[231\]](#) in Persian,

Bargis;[\[232\]](#) in Latin, Jupiter; in Roman, Harmiz;[\[233\]](#) in Greek, Biuz;[\[234\]](#) that you may listen to my prayer and hear my words, and that you will deign to fulfill my petition. I conjure you by the name Raubeil [Rufija'il], who is the angel whom God placed beside you to complete the virtues and powers of your spirit and your effects; and by the names[\[235\]](#) Deryes, Ahatyz, Mahaty, Darquiz, Themiz, Carueyiz, Dehedeyz, Carnaduyz, Deme, and by the oldest works of the world, ancient and exalted above all others, which is without beginning or end, and is the principle of all things. By all these names, then, I conjure you, that you may listen to the prayer I have spoken and to my requests, and fulfill the petition I have made to you, and purify my mind toward you. I ask you for these few and limited things for us on account of the fragility of our nature and our deeds, and I return in all my doings to you and to your spirit, which cleanses and purifies my mind toward you, and disposes me toward you, that with humility and benevolence what I ask will be granted, and that I may be preserved by your name and spirit. For I know and understand your lordship and power, and am obedient to them. May you hear my prayer and words, on account of your goodness, and hear all my petitions, so that they may be made by me without any defect, and those which in our petition we have forgotten to ask for, you will deign to fulfill.

"Grant us a share in your goodness and nobility, and protect us with your spirit and the honored light of your noble mind, so that thereby we may have the power by which we may make all our dealings upright, and come into wealth. Draw us and our means away from the cravings of people, that thereby we may acquire the love of the people, so that our dealings with them may be well received, and that they may be obedient to our judgments and all our commands. May we be able to gain the grace and favor of kings and outstanding men and even our enemies, and have the reputation of being upright and honest in all our deeds and words; and let us perceive in our hearts the pleasures and vices of the world. May it please you to fulfill all the petitions we have already made by your might and the precious, noble, and exalted spirit which God has placed in you to accomplish good and to have pity on creatures and to distribute the requirements of life to the people of the world.

"I ask you by your pity, and by your great and honored nobility, and your noble and precious deeds and the light you have received from our God, who is the Lord of the Universe, that you may hear this prayer of mine, and turn toward me, and grant what is in my heart and mind even though I do not bring it forth in speech. Grant virtue and intelligence to me, by your powers and spirit, so that I may know that my petition to you has been well received, and reveal that you will help us according to your pity, so that cares and sorrow may be cut off from us. Grant to us, from your enduring good fortune, good fortune that will endure with us for all time. For I

conjure you by your names and your pity, goodness, and nobility, that you may be my advocate in the presence of the Lord our God, the Precious One and Lord of the Universe, that my petition may be effectually fulfilled, and I may easily and without effort or sorrow obtain all that I seek; and also receive grace from kings and rulers of the earth and powers in the earth and all rational and irrational creatures. I conjure you by the Lord our God, who alone is God in this world, the world that is gone, and the world that is to come, that I may ask from you and your noble powers all that my prayer seeks, that you may receive complete blessings from the Lord of the Universe, and grace unto the age of the ages. Amen. And having a pure and blessed mind toward the Lord our God, Amen."

Now the sages who are experienced in this science have said of whoever does the foregoing working as we have just described it, saying everything that we have hitherto said, that the virtue and power of the spirit of Jupiter will reach out to him, and all his petitions will be fulfilled in the world, and for the whole circle of that year he will be healthy and safe from harm in his body, without detriment or infirmity, and all people will be obedient to him, and everything that he proposes to do will be accomplished easily, effectually and diligently, and he will be welcomed by people everywhere, especially if Jupiter is strong in his nativity. You should know that the more humbly and gently you proceed when you do the foregoing working, the better it will be, while keeping your mind pure and clean and withdrawn from all things of this world, neither thinking about mundane matters nor occupied by anything except the working itself. Prostrate yourself to the ground, turning your face toward Jupiter and making your prayer humbly, and you will have great help fulfilling your petitions in all things.

When you wish to pray to Mars. When you wish to ask Mars for something, and speak to him and honor him, put him in a good condition as we have said before concerning Saturn. Dress yourself in red garments, and put a red linen or silk cloth on your head as well as a red skullcap, and hang a sword from your neck, and arm yourself with all the weapons you can carry; and dress yourself in the manner of a soldier or a fighter, and put a bronze[\[236\]](#) ring on your finger. Take a bronze thurible with burning charcoal, in which you should put the following suffumigation.

Take wormwood, aloes, squill, spurge, long pepper, and watercress in equal amounts. Grind them up and mix them with human blood. Make pills of this, which you may set aside for use. When you wish to begin working, put one of them into the thurible, which you have brought with you to a remote place specially set aside for this working. When you have arrived there, stand upright on your feet and speak secretly, boldly, and without any fear, facing the south, Mars being fortunate and in good condition as we have said already about the other planets, and these same rules

should always be observed. As the smoke rises, say the following.

"O Mars, you who are a honored lord and are hot and dry, mighty, weighty, firm of heart, spiller of blood and giver of illnesses thereto! You are strong, hardy, acute, daring, shining, agile, and the lord of battler, pains, miseries, wounds, prisons, sorrows, and mixed and separated things, who has no fear or contemplation of anything, sole helper in all your effects and in investigations thereof, strong in calculation and will to conquer and to seek after fortune, cause of lawsuits and battles, doer of evil to the weak and the strong, lover of the sons of battle, vindicator of wicked people and those who do evil in the world. I ask of you and conjure you by your names and your qualities that exist in heaven, and by your slayings, and also by your petitions to the Lord God who placed power and strength in you, gathering them in you and separating them from other planets that you might have strength and power, victory over all and great vigor.

"I ask you by all your names, which are: in Arabic, Marech;[\[237\]](#) in Latin, Mars; in Persian, Baharam;[\[238\]](#) in Roman, Bariz; in Greek, Hahuez;[\[239\]](#) and in Indian, Bahaze.[\[240\]](#) I conjure you by the High God of the Universe, that you may hear my prayer and attend to my petition, and furthermore see my humility and fulfill my petition. I ask that you will do such and such for me." Here say whatever your petition may be. Then say: "I conjure you by Raucahehil,[\[241\]](#) who is the angel whom God has set beside you to complete your affairs and effects." Always, when you say the foregoing, the smoke from the thurible should continue to rise, and you should repeat the foregoing many times, and ask for what you wish. Then behead a leopard, if you can get one, and if not, a mouse, which when you have beheaded it, you should burn it as we have already said for others, and eat its liver. That which you desire shall be accomplished.

But when you want to ask for the return of something that has been taken from you by an enemy, or an enemy has done evil to you and you want to be avenged on him, arm yourself with weapons and dress yourself as we have already said, and go to a place as noted above carrying the thurible and suffumigation with you. As the smoke rises, say the following:

"O Mars, who is of the nature of ardent flame, author of wars and labors, who presses down the exalted and hurls them from their dignities and estates; igniter of fury, wrath, and ill will in the hearts of the wicked; maker of mortality, killing of people by one another, shedding of blood, and incest with women, and cause of the sublimity and elevation of one person over another, and of offense and defense! I ask now that you protect and defend me, who is united with you in all these things. You are strong, hot and powerful in your works, nor do you draw back from whatever you seek and require. I ask you by all your names, manners, works, motions, and

ways that are in your heaven, by your light and your dominion and the virtue of your realm, that you will attend to me and hear my petition.

"I have been vanquished by such and such a person, who out of his pride and willfulness caused and sought to cause iniquity to me. You are the commander of all those who turn to you, you enact and fulfill petitions made to you. I ask you by the light, strength, and power placed in you by God, the Lord of all the world, that you may send one from among your furies against this my enemy so that he may be separated from me, and direct his thoughts so that he may not remember me or think of me, and send against him pains and miseries and great vengeance and harm of such a kind that I will be able to receive from him what he took from me, and that his hands and feet may be cut off by me, and that he may receive every evil and misery from me, as well as the wrath and fury of the king; that his body and his wealth alike be given by me to thieves and robbers; and let him suffer in his body from sores and fevers and blindness of his eyes and deafness of his ears; and let all his senses be destroyed so that he is made blind, deaf, and mute, and contracted in all his limbs; and give to him pains and protracted miseries, and spoil food and drink and every flavor for him; and let him be deprived of life, and inflict on him every kind of misery and pain; and on his body, wealth, children, and associates inflict vengeance, and the wrath and fury of the king; pour out on him the enmity of his neighbors and his parents, and let thieves have his lordship and lands, and pursue him wherever he goes by land or sea. Let all the aforesaid be effectually accomplished, that he may be hurled down from his office and estate.

"You it is who are the doer of strong, furious, and evil works. I conjure you by your strengths and by your evil and strong effects on those who change, alter and corrupt all generated things, and on those who act against mariners and do evil to people, and all who labor in these works of yours. I conjure you that you may listen to my petition and I ask that you will be strong to fulfill it and that you pour out my misery and the evil works that the man about whom I pray to you has done to me. I conjure you by Raubeyl,[\[242\]](#) who is the angel whom the God of the Universe set beside you to complete all your effects and potencies. I conjure you by your spirit, that spirit which condemns sailors on the sea, and by the power that you pour out into the hearts of furious men and lovers of war, and slayers of one another, and those who enter into arduous deeds and the bitterest of wars. By all this I conjure you that you will hear my prayer and direct your attention to my affairs, and grant the strength of your spirit to me, who has set out the prayer you hear; and may you receive perfect honor from God, who is the Lord of all the Universe. You are the commander of good and of good events, and the doer and maker of evils, inflicting pains and miseries on those who deserve them. Amen. Amen.

"I furthermore conjure you by the names[243] Dayadeburz, Hayaydez, Handabuz, Maharaz, Ardauz, Beydehydiz, Mahydebiz, Deheydemiz, by all which I conjure you that you will grant my petition, and attend to my requests, and have pity upon my lamentations and tears, and heal my injuries, and protect and defend me from the malice and treachery of this person and others who seek to do harm to me. I conjure you by the high God of the entire firmament, the Lord of great power and dominion, namer of the prophets and the lord of good, giver of all life on Earth, who created life and death, end and persistence. He indeed it is who remains and endures for the infinite age of ages, without beginning or end; by Him I conjure you that in this hour and time you will fulfill my petition. Amen."

Repeat these words many times, saying them over the smoke of the thurible, and your intention will be fulfilled. If you behead one of the beasts of Mars mentioned above and burn it in the fire and do with it as is done with the others, you will be the more certain to have your petition fulfilled.

To avenge yourself on an enemy. The ancient sages used to do this working in the proper manner to the star of vengeance, which is near the pole: that is, Benethnays,[244] which belongs to the constellation of the Great Bear. They made their prayer in the following manner.

When you have an enemy who does evil to you or seeks to do the same, and you wish to send him pain and misery so that he will no longer think of you, so that you may be able to avenge yourself by this working, go into a house that you have constructed for this purpose, and face the part of heaven where Benethnays then is. Cast the suffumigation described below onto the burning coals in the thurible. While the smoke rises toward the world above, say the following.

"May God bless you, great Benethnays, you who are exalted in your place and beautiful in the firmament. I call and conjure you by the power that God, the founder of all things, has placed in you, that you will send to such and such a person, a spirit that will enter into his body in such a manner that his body will be bound and knotted up so that all his members will be accursed and all his senses returned to nothingness, so that he shall altogether lack sight, hearing, and every sensation, motion, speech, eating, drinking, delight in anything, and life itself, and that you, O star Benethnays, may hurl him down to death and pour out on him every kind of misery, in every part of him; let his eyes behold only labor and sorrow, the wrath and fury of kings and the victory of his enemies and of wild and domestic beasts; command him to suffer malevolence from his neighbors and parents, and send harsh and manifest vengeance swiftly upon him in all things; destroy his body and house, destroy him by casting him down from high places, make his eyes start from his head, break his hands and feet, destroy all his members, and inflict upon him the strongest and most extreme miseries

and the harshest punishments that a human being can suffer; turn him away from the God of mercy and pity, nor have any pity upon him, nor remove any impediment from him; and all that I have said, do swiftly.

"My mind is freely set on you on account of the great injuries I have sustained from him and the evil that he has done and sought to do to me without any reasonable cause. You are the star that effectually accomplishes petitions and supplications made to you, and protects those who have recourse to you. Therefore I ask you to pour out your power and spirit on the aforementioned person with great fury and wrath, and send all the aforesaid punishments on him swiftly, that he may have pains, miseries, and great sorrows, and be maltreated and despised by everyone who sees him, and pour out on him great infirmities and sorrows in all his members, and inflict changes upon him so that he suffers all the pains and miseries I have described to you. I therefore conjure you by your power and spirit that you will remember my petition, and mourn for my tears, and grant to me your spirit, power, and understanding, that I may know that you have effectually heard my petition. I likewise conjure you by God of the great firmament and exalted powers, and by Him, that is, who has dominion and power over all creatures of heaven and earth, who is God himself, to hear my petition, and I now ask you to accomplish it punctually by the name of that High Lord who is God, and by His power and His virtue, that you accomplish my petition and closely consider my speech and words."

When you have said all the preceding in this way, prostrate yourself to the ground, and repeat the same words many times. Do this continually while the smoke rises from the suffumigation, which is made as follows. Take storax, nutmeg, holly, and aloes wood, one ounce each, and spikenard and mastic, three ounces each. Grind it all and mix it with the best wine, and make pills of it. You may set it aside to use whenever you want to work with the polar stars.

When you want to pray to the Sun. When you want to pray to the Sun and ask anything from him, such as asking for grace from the king, and the friendship of lords, and lordships and how to acquire them, make the Sun fortunate and put him on the ascendant, and do this in his day and hour. Dress yourself in royal vestments of yellow and golden silk, and put a crown of gold on your head, and likewise a golden ring on your finger, and equip yourself in the manner of the great men of the Chaldeans, because the Sun is the lord of their ascension. Go into a house set apart and dedicated to this work, and place your right hand on your left, and face the Sun with a modest and humble expression, the way the timid and modest look. Take a thurible of gold and a handsome rooster whose neck is beautiful, and on its neck put a little burning candle which is set on top of a single piece of wood the size of the palm of your hand. In the fire in the thurible put the suffumigation, which will be described

below. When the Sun rises, turn the rooster to face him, and with the smoke ascending continually from the thurible, say the following.

"You who are the foundation of heaven and are exalted above all the stars and all the planets, holy and reverend, I ask that you may hear my petition, and grant to me the grace and friendship of such and such a king and other kings as well. I conjure you by Him who gave you light and life. You are the light of the world. I invoke you by all your names: that is, Arabic, Yazemiz;[\[245\]](#) in Latin, Sol; in Chaldean, Maher;[\[246\]](#) in Roman, Lehu; [\[247\]](#) in Indian, Araz.[\[248\]](#) You are the light of the world and its illumination; you stand in the middle of the planets. You it is who cause generation in the world by your virtue and heat; from your sublime place. I ask you for your exaltation and will, that you may deign to help me so that this king and certain other kings of this world shall put me in an exalted and sublime position, that I may have dominion and exaltation just as you are the lord of the other planets and the stars, who receive their light and illumination from you. I ask you who are the foundation of the whole firmament, that you will have pity upon me, and listen to the words and prayers I say to you." While the smoke rises, you should say the above words.

The suffumigation that is necessary for this work, however, is that which we call the hermits' suffumigation, and this suffumigation (as the ancient sages say) has great and marvelous effects. It is compounded of 31 spices, and its composition is as follows.

Take common fleabane, bdellium, myrrh, opium, elecampane, and cicely, 7 oz. each; nettle tree, lavender, and peeled pine nuts, 3 oz. each; orris root, cardomel, cardamom, aromatic calamus, frankincense, and mace, 5 oz. each; dried roses, saffron, spikenard, caper root, and cinquefoil, 4 oz. each; aromatic coltsfoot, balsam grains, and mother of thyme, 9 oz. each; 1 oz. of squill; 2 lbs. each cucumber seed, cardamom, terebinth, powdered dates, and peeled raisins; and 5 lbs. clarified honey. Grind everything that needs grinding, mix with the best wine, and make into pills; and reserve these for the operations of the Sun, suffumigating with them when you pray the aforesaid prayer to the Sun. When you have finished, behead the rooster and eat its liver. Do everything as we have said elsewhere, and you will have your desire.

The suffumigation and prayer of the Sun, however, may be done better in this way. Dress yourself in clothes of the kind already mentioned and prepare yourself in the way we have described above, and put the following suffumigation in the fire of the thurible. Take saffron, storax, frankincense, nutmeg, litharge, wild pomegranate flower, aloes wood, and saxifrage in equal parts. Powder and mix them, and make pills which you may set aside for use. When you do the working, put one of the pills on the burning coals of the thurible. While the smoke rises, say the following.

"May God bless you, Sun, you who are fortunate and the greater fortune, hot and

dry, luminous, resplendent, noble, beautiful, exalted, and honored king over all the stars and planets. Power of beauty, subtlety, good disposition, truth, wisdom, knowledge and riches, which by your virtue are acquired, and in you are made strong. You are the lord of the six planets, which are governed by your motion, and you reign over them and have kingship and lordship over them, and they are obedient to you and depend on your aspect, so that when their motion is conjoined with yours, at once, obedient to you, they overflow with your light; and when they are corporeally conjunct with you their rays are consumed, and they are wholly concealed by your face, and all of them shine by your light, virtue and splendor. You have power over them all. You are king, and they are vassals. You give light and power to them all, and they receive fortunate influences from you and do fortunate things when they aspect you with a favorable aspect, and when they aspect you with an unfortunate aspect, they lose their fortunate influences and become infortunes. No one can possibly perceive all your good and noble qualities, which are infinite to our intellects."

When you have made the foregoing allocution in this way, prostrate yourself to the ground facing the Sun, and repeat the foregoing words many times. Make a sacrifice of some animal of the Sun according to what we have said about the superior planets, and you will have your desire.

Another prayer to the Sun, which the sages say is for kings, powerful people, and exalted people when they have been separated from their power and realms and wish to return to their original estate. When you wish to do a working for this or a similar purpose, first put Scorpio on the ascendant, with the Sun forming an aspect to Mars. Take a thurible of gold, and put burning coals with it; and hold grains of amber the size of a fava bean in your hand, and cast them into the fire of the thurible one after another. As the smoke rises toward the Sun (that is, when he is in the middle of the sky), turn toward him and say the following.

"O Sun, you who are the source of riches, the increment of power, the life of decoration, the root of exaltation and the beginning of every good thing! I place all my will on you, and with it place myself wholly in your hands. I beseech you on account of my decline and fall and the diminution of my power, and because people rejoice over me and do not respect me according to my estate. I conjure you by the exalted Lord God, who is the mover of your movements and the giver of your power, by whom you are able to complete your acts, and by the obedience with which you obey the same Lord, and by the reason you have to help and save by projecting yourself and your will (that is, to those who pray to you and supplicate you with a clean and unblemished will) and by the dominion and power that the Lord has given you above all other planets, that you hearken to me, and free my mind, and remove from it troubled and sorrowful thoughts, and restore me to my power, estate, and lands, and

grant that one in particular of the people of this world shall fall under my obedience and domination; for you are worthy to distribute your power, fortitude, exaltation, and nobility, by which I shall have fortune and power to work upon all things so that they may be obedient unto me.

"I conjure you by your concealed and hidden nobilities, and by the help that you have in ordering motions, and by the influence, power, strength, and works that you have in the generation of things in the world, and by your pity which touches the poor, and by your fortune which touches the great, and by your fidelity and lawfulness which you have toward the Lord God, who gives power to you, and by your duty to help those who flee to you and call to you, and by the paths and passages of heaven which have no similitude on Earth, that you hear my prayer and understand my request and listen to my words and effectually accomplish my petition. All those who have a clean and unblemished mind toward you will have perfect salvation."

Say this while wearing the clothing that we have described above, standing with your face toward the Sun, and observing all the other things touched on earlier, you will have your desire.

When you want to pray to Venus. When you want to pray to Venus and ask her for something among those things that pertain to her, see that she is far from the infortunes, direct and not retrograde, and in good condition. Then dress yourself and adorn yourself in one of two manners, of which the best is the garments and ornaments of the exalted men of Arabia.[\[249\]](#) Dress yourself in white garments, and wear a white cloth on your head, which is their sign. The other manner is to adorn yourself entirely as a woman. Dress yourself in a long garment of silk and gold mixed together, precious and beautiful, and on your head wear a crown ornamented with pearls and precious stones, and on your hand a golden ring ornamented with a pearl, and golden bracelets on your wrists; and in your right hand hold a mirror, and in your left carry a comb. Place before you a jug of wine, and sprinkle your garments with powdered aromatic spices and sweet-smelling things and nutmeg, as women do. Then take a thurible of gold alloyed with silver, and put burning coals into it; onto these put the suffumigation we will describe shortly. As the smoke rises, say the following.

"May God bless you, O Venus, you who are queen and fortune, and are cold and moist, equitable in your effects and complexion, pure and lovely and sweetly scented, beautiful and ornate. You are the lady of adornment, of gold and silver; you delight in love, joy, ornaments and jests, elegance, songs and music that are sung or played on strings, written music and songs played on organs, games and comforts, rest and love. [\[250\]](#) In your effects you remain equal. You take delight in wine, rest, joy, lying with women, for in all of these your natural effects consist. I invoke you by all your names: that is, in Arabic, Zohara;[\[251\]](#) in Latin, Venus; in Persian, Anyhyt;[\[252\]](#) in

Roman, Affludita;[253] in Greek, Admenita;[254] in Indian, Sarca.[255] I conjure you by the Lord God, the lord of the highest firmament, and by the obedience you offer to God, and by the power and lordship He has over you, that you listen to my prayer, and consider my petition, and do such and such for me." Here speak your petition. "And I conjure you by Beyteyl,[256] who is that angel whom God has set beside you to complete all your powers and effects."

When you have said the foregoing, prostrate yourself to the ground toward Venus, and repeat the foregoing while you remain prostrate to the ground. Then raise yourself up and repeat the foregoing words again. When this is done, behead a pigeon and a turtle-dove, and eat their livers; their bodies are to be burned in the thurible that has already been mentioned. While you do the aforesaid, let the suffumigation be in the fire of the thurible. The composition of this suffumigation is this. Take aloes wood, gall, costus, saffron, opium, mastic, poppy hulls, willow leaves, and orris root in equal parts. Grind them all and mix them with rose water; make from this pills the size of a fava bean, which you cast into the fire of the thurible when you perform this working as described above.

A prayer to Venus for love. You can also create love between two people and between husband and wife in this way. Dress and adorn yourself as we have said above, and see that the condition of Venus and the other planets is as described above, and put into the fire the following suffumigation. Take gall and long pepper, 5 oz. each, and raisins, frankincense, and mastic, 3 oz. each. Grind them all and mix them with rain water, and make pills the size of a fava bean, which you throw on the coals one after another, and so on until you reach the end of the working, nor should the smoke be absent at any point during the working. While the smoke rises, say:

"O Venus, you who are the spirit of live and the ordainment of friendship and the adornment of conjunction! From you proceeds the power of enjoyment and love, and from you flow good friendship and mutual delight among people, and from you, having been accumulated by you, the spirits of good desires and evil desires redound. From you proceeds the root of the conjunction of love between men and women. From you is the root of generation. You draw the spirit of one person toward another, and by you they are united; by love their spirits are disposed toward one another, and by your virtue love is generated. O Venus, you who are lovely, you who give the virtue of the conjunction of love, by which you desire those who seek you!

"I beseech you by your names, and by the sublime and exalted name of God, who created you and moves you in your heaven, that you may listen to my prayer and petition, concerning the ill will that such and such a person has and wishes to have toward me, and the misery, labor, and sorrow that are from their[257] enmity and ill will, and that have diverted good things from me, this is the reason why I am

conquered. I ask and supplicate that you turn the aforesaid person toward me, along with their love and friendship, and I ask that you send your spirits and powers upon them and their spirit, and upon the essence of their spirit, their speech, and all their spirit and thoughts be directed toward me; and move them by this movement and power toward me, as though by the movement of flame and the power of impetuous winds. I conjure you and your spirits, you who are true in your friendships and loves, and lovely and firm in your associations; your spirits, who bring about loves and conjunctions and move the power of delights and vices in spirits and bring about love, by all these I conjure you that you will hear and attend to this my petition and prayer.

"I likewise conjure you by Beyteyl,[\[258\]](#) who is the angel whom the Lord our God has set beside you to fulfill your powers and effects. I conjure you also by your spirit, with which you have strength and potency in your works. I conjure you by your light and radiance, that you pour into their heart and thoughts the desire for enjoyments, vices and loves, that you attend to my affairs and fulfill my petition, so that you will fulfill all that I have desired from you and transmit to me a share in your light, potency, and love, by which I will be able to perceived that my petition has been heard by you. For it is you who joins hearts, who unites love and benevolence, who combines, who brings about joy, solace, and delight, that you may have complete and perfect salvation in eternity. Amen."

When you have said and done the aforesaid as given above, sacrifice a white dove and eat its liver. Burn the rest of it, save the ashes, and put them in the food of anyone you wish; you will be well loved by that person.

When you want to pray to Mercury. When you want to pray to Mercury and ask him for one of the petitions that pertain to him, such as petitions of scribes and regencies of kings, dress yourself in the garments of a notary and scribe, when the Moon is conjunct with Mercury, and proceed in all your actions as though you were a scribe. On your finger put a ring of fixed mercury,[\[259\]](#) because with such a ring Hermes the wise used to work. Sit on a chair of the kind that schoolmasters use, and turn to face Mercury, holding a piece of paper in your hands as though you intended to write on it. Have the proper suffumigation and a thurible of fixed mercury full of fire, in which you put the suffumigation. As the smoke rises, say:

"May God bless you, good lord Mercury, you who are truthful, perceptive, intelligent, and the sage and instructor of every kind of writing, arithmetic, computation, and science of heaven and earth! You are a noble lord and temperate in your joys, the lord and sustainer and subtle interpreter of wealth, business, money, and profound perceptions. You are the dispositor and significator of prophecy and prophets and their perceptions, reasoning and doctrine, apprehending diverse

sciences; of subtlety, intelligence, philosophy, geometry, the sciences of heaven and earth, divination, geomancy and poetry; of writing, rhetoric, keenness of the senses, profundity in all professions and actions, quickness, the conversion of one business into another, making things clear or clean; of sustaining and helping people and making them content with what they have; of piety, perception, tranquility, averting evil, and of good religion and human law. You have concealed yourself by your subtlety so that no one else can possibly know your nature or determine your effects.

"You are fortunate with fortunes and unfortunate with infortunes, masculine with masculine planets and feminine with feminine ones, diurnal with diurnal planets and nocturnal with nocturnal ones; you exist and harmonize with them in all their natures, and you conform yourself to them in all their forms, and you transmute yourself into all their qualities. Therefore I call on you and invoke you by all your names, that is, in Arabic, Hotarit;[\[260\]](#) in Latin, Mercurius; in Roman, Haruz;[\[261\]](#) in Persian, Tyr;[\[262\]](#) in Indian, Meda;[\[263\]](#) I conjure you above all by the high Lord God, who is the lord of the firmament and of the realm of the exalted and great; by Him I conjure you, that you will receive my petition, and grant to me that which I ask, and pour out the powers of your spirit upon me, by which I shall be made strong, and be able to have my petition fulfilled, and be made apt and disposed to gain knowledge and wisdom. Make me beloved and well received by such and such kings and exalted men, make me exalted and honored by all peoples and kings, that I may be given secrets, that they may receive my words effectually and have need of me, and seek from me knowledge and wisdom in writing, arithmetic, astrology and divination. Work on me in such a way and so dispose me that by all these things I may receive profit and wealth, honors and exaltations before kings and exalted persons, and all that I am able to receive.

"Thus I conjure you by Arquyl;[\[264\]](#) who is the angel whom God has set beside you to complete your acts and works, that you will receive my petition and hear my prayer and attend to my requests and fulfill them. I ask also that you help and strengthen me with your spirit, and join me by your spirit and power to the affection of kings, and aid me to attain knowledge and wisdom by your virtue, and by your assistance so help me that I may know what I do not know, and can understand what I do not understand, and can see what I do not see, and remove me from necessity and all that decreases understanding and leads to division and illness, so that I may attain to the level of the sublime ancient sages (those, that is, who had knowledge and understanding in their spirits and minds), and send to my spirit your power and spirit, in order to elevate me, and make me attain to the aforesaid state, and direct me in knowledge and wisdom and in all my deeds, that I may have grace and power by serving kings and exalted people, and in this way acquire wealth and treasures, and swiftly fulfill this my petition. Therefore I conjure you by the Lord God, lord of the

high firmament and the realm of power, that you may receive my petition and effectually fulfill all the things that I have asked of you."

When you have said all of the foregoing, prostrate yourself to the ground toward Mercury, humbly and devotedly, and repeat the foregoing prayer once. Then raise your head, and behead a rooster that has a large comb, and burn it in the way described earlier, and eat its liver. The suffumigation that is to be burnt is compounded in this way: take nuts of the holm-oak, cumin, dry cloves, myrtle roots, bitter almond bark, acacia, tamarisk grains, grapevine roots, and squill, all in equal parts. Grind and mix with pure and delicate wine, make into pills, and save them for use.

When you want to pray to the Moon. When you want to pray to the Moon and ask her for any of those things that pertain to her, dress as though you were a child, and have with you things that smell good, and hold a silver ring in your hand, and be quick in your movements and actions, and speak elegantly, well, and punctually. Carry in front of you a thurible of silver. In the fourteenth day of the lunar month, when the Moon is above the earth and aspecting the fortunes with a favorable aspect, wash your face, turn toward the Moon, and say the following.

"May God bless you, O Moon, you who are the blessed lady, fortunate, cold and moist, equitable and lovely. You are the chief and the key of all the other planets, swift in your motion, having light that shines, lady of happiness and joy, of good words, good reputation, and fortunate realms. You are a lover of the law and a contemplator of the things of this world, subtle in your contemplations. Joy, songs, and jests you take delight in and love; you are the lady of ambassadors and messengers and the concealer of secrets. Free and precious one, you are closer to us than the other planets, you are larger than all and most luminous; you are apt to good and evil, you join the planets together, you carry their light, and by your goodness you rectify all things whatsoever. All the things of this world are adorned by your beauty and accursed by your curse. You are the beginning of all things and you are the end thereof. Thus I call to you and I conjure you by Celan[265], who is the angel whom God set beside you to complete all your effects, that you will take pity on me, and hear my petition, and by the humility which you bear toward our Lord Most High and His kingdom, that you will hear me in the things concerning which I beseech and ask you. By all your names I invoke you: that is, in Arabic, Camar;[266] in Latin, Luna; in Persian, Mehe;[267] in Greek, Zamahyl;[268] in Indian, Cerim;[269] in Roman, Celez, [270] that you hear my petition in this place."

Then prostrate yourself to the earth, facing the Moon, repeating the foregoing words. While doing this, keep suffumigating with the suffumigation of the hermits, which is composed of 28 components in this way: take one ounce each of mastic,

cardamom, savine, storax, and long pepper, two ounces each of elecampane, myrrh, squill, dar sessahal, spikenard, costus, frankincense, and saffron; four ounces each of melon, melon seed, and henna root; three ounces each of orris root, nettle tree, Indian poley, and shelled cleaned pine nuts; two pounds laudanum, St. John's wort, apple leaves, dried roses, and rice; two pounds of raisins; and five pounds of dates. Mix these with enough of the most subtle wine to bind them together, and make into pills the size of a fava bean. When the working is finished, take a calf and behead it, and burn it in a great fire, as we have said before. If you sacrifice an ewe instead, burn her and eat her liver, as we have described earlier concerning other sacrifices. Your petition will be fulfilled.

The opinion of the sages, however, concerning opportune prayers and petitions to the planets, is that each planet acts in matters corresponding to its nature, as fortunes in good things and infortunes in bad ones. When you wish to seek anything from a planet, see to it that the lord of the ascendant is aspected by that planet, and the almutaz of the figure is oriental, and elevated in four altitudes in its epicycle as well as oriental therein;[\[271\]](#) this is when they would ask their petitions. Also, the virtues and effects of the planets are stronger and more influential at night. Be careful that you do not ask anything from any planet that is not of its own nature, for in this case your petition will fail.

The sages who made these prayers and sacrifices to the planets in mosques[\[272\]](#) did all of the foregoing things. While the planet moved through eight degrees of heaven, they would sacrifice one animal, and similarly when it declined by another eight degrees they would offer another sacrifice. They say that Hermes commanded them to do this in mosques or in their own churches. These sages say of the aforementioned Hermes that he was the lord of the three flowers of things, that is, king, prophet, and sage. They require that no animal of two colors, nor black, nor having a broken bone nor a horn broken in any way, nor an injured eye, nor having any flaw in its body, be sacrificed in their mosques. When they behead an animal, they take out its liver at once. They examine it, and if they find any defect or spot in it, they say that the lord of that place has some notable impediment. They then cut up the liver and give it to one of the bystanders to eat.[\[273\]](#)

They call Mars in their language Mara smyt, which means Lord of Malefactors, and they say that he is a malefactor because he is quick to do evil. His image according to their opinion is the image of a man holding a sword in his right hand and a flame of fire in his left, and threatening in turn with sword and fire; and for this reason he is honored by them, and they make sacrifices out of fear of him and to prevent his evils. The sacrifices they make to him are made when the Sun enters Aries, which is the house of Mars, and similarly when the Sun enters Scorpio they

make another sacrifice.

They have an experiment with a child, which is as follows. In the month that the Sun spends in Scorpio, they would take a boy and lead him into a house set apart and decorated for this working, and have him stand upright on his feet. They would bring a handful of tamarisk seeds, and burn them in a brass thurible. Over the boy they would utter words pertaining to Mars and dress him in the garments of Mars. If the fire touched the back of the boy, they judged by this that he was unqualified, inappropriate, and inapt for this working; while if the fire touched his front parts, they asserted that he was proper and apt for this work.[\[274\]](#)

Then they took him to their house of prayer, where they examined him to see that he was healthy in all his members. They then took him to another house where it was dark, and veiled his eyes. The priest was waiting for him, and held a spear of red tamarisk wood above him, They dressed the boy in animal skins, and put a thurible full of fire next to his right foot and another thurible full of water next to his left foot. Meanwhile the boy's mother came with a rooster in her hands and sat in the door of the house.

The priest then swore the boy to secrecy, and bound him by the bonds of an oath that he would never reveal the secrets of the ritual for all eternity, and terrified him fiercely so that he did not reveal it, telling him that if he revealed any of the foregoing to anyone, he would instantly die. When this was finished, the boy's eyes were unveiled and opened. His mother then came in with the aforementioned rooster, and the priest took the rooster in his hands and beheaded it above the boy. At once the mother threw a red cloth over the boy and led him out of the house. As soon as the boy left the house, he put a ring on his index finger that bore the image of an ape.[\[275\]](#)

They also say that the first sacrifice pertaining to Saturn is when he is in Taurus, and they sacrifice a cow to him, asserting that its horns are placed in the manner of a crown, and that it is more beautiful than other animals and more proper for sacrifice than any other animal. They sacrificed it after it had been fed on herbs gathered by virgin girls in the garden of the Sun for a certain time, and afterwards they returned home by roads other than the ones by which they left home. They considered all of the foregoing to be the greatest secrets of their workings. They made sure that the aforementioned cow was completely intact, and without any white spot, however small. Above its eyes they put a golden chain and wrapped this around its horns. They say that the wise Hermes taught them to do the working in this way.

When they wished to behead the cow, they prepared it for death, and burned the suffumigation of Saturn before it and said prayers after the manner of the Greeks. The priest beheaded it with a sharp sword in which no defect or diminution was found,

and collected the blood in a dish, and received its tongue, ears, snout, and eyes; and the rest was carried away in pieces.[\[276\]](#) Later they used to inspect the blood that remained in the dish and the foam that rose atop the blood, and from the foam interpreted the lordship and motion of Saturn, which according to them is the first motion, because in him motion begins and ends. They were accustomed to make this kind of sacrifice when Saturn entered the sign of Taurus.

These same men used to wash their faces and bodies with wine and powdered salt, because it makes their skin or hide dry, and because it makes the blood move freely in their bodies. They hold that their work is completed by this.

They had a closed house into which no one entered, and in it was a deep well. When the Sun entered into the first degree of Leo, they would send to the land of Canuiz[\[277\]](#) for a red ram, and cover it with precious cloths. They led it to a place full of trees and flowers, making much rejoicing, and gave it as much wine as it would drink. They then led it to this house at night, and threw it down the well just mentioned, and bathed it therein in sesame oil. Then they drew it up out of the well and gave it dried roses, lentils, fava beans, rice, honey, and wheat to eat, all mixed together. Finally, 28 days after the Sun's entrance into Leo, they led it at night to a grove outside the city and outside populated land, and cut off its head. They made a pit there and buried the ram in it. The head, though, they carried back to the house of the working, and stored it up facing their images.[\[278\]](#) They said that out of it they heard a faint voice, by which, they said, they learned the length of life of their king and the increase or decrease of their people.

The one who revealed the foregoing workings and taught us this secret was Barnac Elbarameni,[\[279\]](#) who ended his days in the land of the Hindus; a certain part of India is given the name Bayrameny[\[280\]](#) after him. Certain sages of that people have many workings of diverse kinds, which would prolong our book inordinately if we wished to repeat them all. Therefore we return here to our proposed course.

Chapter Eight

The way of prayer with which the Nabateans used to pray to the Sun and Saturn, and how they would speak to them and their spirits and draw forth their influences

The Nabatean sages have said that the power and works of the heavens and stars are from the Sun originally, and this is because they see and understand that the Moon helps him (that is, as much as is in her power), while the Sun does not need her effects, nor those of the other planets; and similarly, the five other planets follow the Sun in their effects and obey and are humbled by him, and proceed in their aforementioned effects according to the dispositions of the Sun. In the same way,

according to their opinion, all their effects are primarily rooted in the Sun, and the other six planets help him by their effects. Similarly, the fixed stars are the Sun's handmaidens, and serve, obey, and are humbled by him, and while they help him with their effects, this is not because of any need that he has of them. These people were wont to make this prayer to the Sun:

"We pray, we honor, and we praise thee, high Lord Sun. For you give life to everything living in the world, and the whole universe is illuminated with your life and governed by your power. You are seated on high; a great kingdom full of light, perception, intellect, power, honor, and goodness is yours. All things that generate are generated by your power, all things governed are governed by you; by you all plants live, and all things endure in their strength through you. You are noble and honorable in your effects, and powerful in your enduring heaven. We salute, we praise, and we honor you, and we pray in obedience and humility, and reveal all our minds to you, and all things necessary to us we ask and require of you. You are our lord, and we beseech you that we may perceive your life and governance by day as well as by night. We give to you our wills, that you may free and defend those who turn to you from our enemies and from all evils, and that this also may be done by the Moon, who is your handmaiden and obeys you, and whose light and radiance are from you and the virtue that proceeds from you. You are the giver of power; you are lord in your chosen heaven. The Moon and the other planets serve you always and obey you, and never depart from your precepts. May all this likewise always by us be praised unto the infinite age of ages, Amen."

The sages of The Chaldean Agriculture[\[281\]](#) have said that they prayed to Saturn with the following prayer, but they first ascertained that this lord was not descending in the circle nor occidental of the Sun, nor under the Sun's rays nor in the midst of his retrogradation. When they found him to be free of all impediment and clean, however, they made the following prayer to him, and suffumigated with old hides, fat, sweat, dead bats, and mice, of which 14 bats were burnt and 14 mice were similarly burnt; and they took the ashes and spread them on the head of their image. They prostrated themselves around the image on stone or black sand. By this working they were protected from Saturn's malice and evil, because from Saturn all evils, destructions, and sorrows proceed. He is the lord of all poverty, misery, sorrow, imprisonments, sins, and lamentations, and these are signified when he is cadent and unfortunate. When he is in good disposition and in his exaltation, however, he signifies purity, length of life, exaltation, joy, honor, wealth, inheritance, and the transmission of inheritances to sons and nephews. His goodness is when he is oriental of the Sun, and when he is at the midheaven and in direct motion and swift in motion and elevated in his circle and in his increase.

Zeherit, who was the first sage of the three sages of The Chaldean Agriculture, said that he made this prayer to Saturn and asked from him the petitions he desired, and at once a certain disposition came over Saturn's image, from which he received an answer to what he asked. The way of making this prayer is as follows.

"We stand upright, we pray and we honor you in obedience and humility. We stand upright facing this high, living and enduring lord, fixed in his power and dominion, who is Saturn. He is enduring in his heaven and potent in his lordship and adunate[282] in his effects, altitudes, and magnificences. He encircles all things, and has power over all things visible and invisible, and has power over all that exists on the Earth. By his power all living things on Earth live, and by his durability they endure. They begin by his power and potency, and he makes them endure, and by his enduring permanence and his durability the Earth is made permanent. He makes waters and rivers to flow by his power, as they flow away and are moved. By his life he makes living things move so that they live. He is cold by his nature. By his high rulership trees grow and are raised up, and the earth is made ponderous according to the ponderousness of his motion; and if he wishes, he makes things other than they are. He is wise and the power of things and the maker of perception; and his knowledge extends to all things.

"For you are blessed, you are the lord of your heaven, and your name is holy, revered, and honored.[283] We are obedient to you, on our feet we pray to you and to your honor, by your names, will, nobility and honor we beseech you that you will strengthen our senses that they will be enduring and be with us throughout our lives, that they will remain as they are, and take pity on our bodies when they are separated from live, so that worms and creeping things draw back from our flesh. You are the pious and ancient lord, and none but you can restore what you have destroyed. You are permanent in your words and deeds, nor do you repent of your actions. You are slow and profound in your powers. You are so great a lord that no one can take away what you have given, and what you prohibit none can allow. You are the lord of your elegant works and your unique realm. You are the lord of the other planets, and the other stars moving in their circles fear the movement of your voice and shake with terror for fear of you. We ask you and we implore you that you will keep us safe from your fury and your wrath, and deign to remove from us your evil effects, and in your purity have pity on us, and let your good and noble names touch your pity, so that we may be able to remove by your power all your evil effects, and have pity on us by your virtue as well as ours. By all your names, and by your high and noble name, to which you will allow more than all your other names, this name[284], we pray and ask that you will pour out your pity on us."

The foregoing words were composed by Abenrasia[285] in The Chaldean

Agriculture, which he translated out of the Chaldean language. We have repeated this prayer here only to reveal the common agreement of the ancient sages concerning planetary workings, and how they at all times protected their bodies from the natures of the planets. We have recited this prayer in this book to turn people away from this incomprehensible working of the ancient sages. We have made this book of ours complete in all that we promised to treat in the beginning. Because this prayer is prohibited in our faith, we recite it here solely to uncover the secrets of the ancient sages, because it was made before the laws against such workings. For that reason none of the foregoing ought to be removed from this book, and even as much as I have communicated concerning this working and others has been done with good intentions. I beseech all who see and hear this book never to reveal it to the insensate. If it becomes necessary to reveal any of it, do not do so except to those of great wisdom and illuminated minds and those who lead their lives according to the commands of order. I supplicate God the Omnipotent: keep this work of ours out of the hands of the foolish, and pardon me for all that is said here, for I have said all the foregoing with good intentions.[\[286\]](#)

Chapter Nine

How to attract the powers of each planet and the powers of their spirits, naming them according to their parts, and how to accomplish this by speaking their names

The spirit of Saturn called Redimez[\[287\]](#) is coadunate with all of his names, both collectively and individually, and with his parts which are above and below and elsewhere, according to the opinion of Aristotle in the book he wrote for Alexander, which is called the Book of Antimaquis, in which he discussed the way in which the powers of the planets and their spirits ought to be attracted. And their names, listed according to Aristotle's opinion, are as follows. The name of the spirit of Saturn above is called Toz, below is called Corez, to the right Deytyz, to the left, Deriuz, before Talyz, behind Daruz; and its motion in its sphere and its progress through the signs and the motion of its spirits, all the aforesaid are united in the name Tahaytuc[\[288\]](#). All of these separate names above are united in the primary name, Redimez, and this name is the root and origin of all the names we have said.

The name of the coadunating spirit of Jupiter is Demehuz, the spirit above is Dermez, below is Matiz, to the right is Maz to the left is Deriz, in front is Tamiz, behind is Foruz and the spirit of his motion in his heaven and divided by the signs is Dehydez[\[289\]](#) and the name that is the root and origin of all is the primary name we mentioned above, that is Demehuz.

The name that coadunates the spirits of Mars is Deharayuz, the high spirit is

Heheydz, the low is Heydeyuz, the right is Maharaz, the left is Ardauz, in front Hondehoyuz, behind is Meheyediz, the spirit of his motion in his heaven and his progress through the signs and the movement of his spirit is called Dehydemez.[\[290\]](#) The name that includes all of the aforesaid names, and which is the root and origin of the aforementioned, is the name named above, that is to say Deharayuz.

The name that includes all the spirits of the Sun is Beydeluz; and the name of the spirit above is Dehymeze, below Eydulez, to the right Deheyfuz, to the left, Azuhafez, before Mahabeyuz, behind Hadyz, and the spirit of his motion in his heaven, and through the signs, and of his spirit is called Letahaymeriz.[\[291\]](#) The name that includes and conjoins all of these names (and is the root and origin of the aforesaid) is the name named above, that is Beydeluz.

The name that includes all the spirits of Venus is called Deydez, her spirit above is Heyluz, below Cahyluz, to the right Diruez, to the left Ableymeze, before Teyluz, behind Arzuz, the spirit of her motion in her heaven and progress through the signs and the movement of her spirit is Dehataryz.[\[292\]](#) of equal value to all the names we have said (and it is the origin and root of all the names aforementioned) is Deydez who has been named above.

The name that includes all the spirits of Mercury, in turn, is Merhuyez, and his spirit above is Amirez, below Hytyz, to the right Cehuz, to the left Deriz, before Maylez, behind Dehedyz, the spirit in the motion of his heaven and progress through the signs is Mehendiz.[\[293\]](#) The name that includes all the names we have said (and it is the root and origin of the aforesaid) is Merhuyez named above.

The name that includes all the spirits of the Moon is Harnuz, her spirit above is Hediz, below Marayuz, to the right Meletaz, to the left Timez, before Hueyez, behind Meyneluz, and the name of her spirit in the motion of her heaven and progress through the signs is Dahanuz.[\[294\]](#) The name that joins and unites all of the names listed above (and which is the root and origin of the aforesaid) is Harnuz listed above.

Aristotle said all this in the book already mentioned, giving the aforesaid spirits the names just given, and asserting that these are spirits of the parts of the universe, there being six parts in the climes of the seven planets.[\[295\]](#) The names of these spirits are those that worshippers of the planets were accustomed to use, and which they habitually used in the prayers they prayed to the planets. You, however, ought to diligently pay attention to what was said earlier.[\[296\]](#)

Next, the philosopher said that from these spirits descend all the spiritual potencies of the same kind that come into contact with the climes and the world of generation. By praying to the aforementioned spirits, they accomplished miracles, from them, riches and poverty emanated, for they gave, took away, and changed the course of these things. They had bodies with which they were clad, and were

embodied with the same. Each of them had human beings in their climes, into whom their powers and spirit flowed, and they permitted them to arrange things with these sciences and make use of things of their nature.

Thereafter the same philosopher said this: when you wish to summon any of the aforesaid planetary spirits in any clime, attend to the aforementioned fundamentals because the effect of each of the planets works most powerfully in its own clime.

The Operation of Saturn. When you wish to work with Saturn, do the following. With the Sun in Capricorn and the Moon in Sagittarius,[\[297\]](#) make an image with feet of iron, and wrap it in a garment colored green, black and red. Afterwards go into the open and go under trees that lack any odor. Make your sacrifice (namely a cow or calf) and suffumigate with a mixture of the brain of a black cat, castor, hemlock, myrrh and St John's Wort. Say: "Bedimez, Toz, Eduz, Hayz, Derniz, Tayuz, Huaruyz, Talhit, Naycahua, Huenadul,[\[298\]](#) come, you spirits, here is your offering!" Repeat your prayer continually as you suffumigate. Make your petition and it will be fulfilled. All of this has been laid by Aristotle in his book.

The Operation of Jupiter. When you wish to work by means of Jupiter, do the following in the day of Jupiter,[\[299\]](#) the Sun being in Sagittarius or Pisces and the Moon in the head of Aries (because this is the exaltation of the Sun). And prepare a clean and splendid house, with hangings and curtains and cloth goods finely decorated, so that the house may be suitable to the work. Take in your hand a dish with a mixture or compote of honey, butter, nut oil, sugar, making it smooth and moist. Then make a pastry (that is, a torte) of flour, butter, milk, sugar and the most delicate saffron, and make it as large as you can.

In the same house, put a large table in the place of honor, supported by a strong tripod. Place before it a censer composed of the metal of Jupiter.[\[300\]](#) On the table place nutmeg, camphor, lignum aloes and other good smelling things and civet and the like. Have one measure of mastic, along with the pastry you made and the mixture you made, that is, both the wet and the dry.

In the middle of the table place a large burning candle, and behind the candle place four opened pomegranates, and the cooked and roasted flesh of a ram, a chicken and a pigeon and fill the dishes full. At the head of the table put a jug full of wine and a clear vessel. Above the table place a branch of myrtle. When you have done the aforesaid, suffumigate with mastic and lignum aloes at the head of the table, and suffumigate with mastic in the other parts of the house, and no one should be in the house besides yourself.

Say the following: "Demuez, Armez, Ceylez, Mahaz, Erdaz, Tamyz, Feruz, Dyndez, Afrayuz, Tayhaciedez."[\[301\]](#) These are the all of the names of the spirits of Jupiter in six parts of Heaven. The interpretation of the name Afriduz and the others

following is, "Come and enter, all you spirits of Jupiter, and smell the perfumes and eat from this dish and do as you desire." Say the preceding seven times. Afterwards go out of your house and stand quietly for an hour.[\[302\]](#)

Then enter your house and repeat the previous prayer again. When you have done the work five times, return to the house a sixth time and make the aforementioned prayer as we have said, and then the spirits will come in beautiful forms wearing ornate garments, and they will receive your petition and that which you desire will come into being in the manner you wish, and your knowledge and understanding will be assisted and the power of the spirits will defend and protect you. When you have done everything as ordered above, call together your friends and associates and prepare food and eat and drink together and perfume with perfumes and suffumigate with suffumigations. This is the prayer of the planets that the Roman sages themselves were accustomed to make each year, and especially for Jupiter.

The Operation of Mars. When you wish to work by means of Mars, do the following in the day of Mars,[\[303\]](#) the Sun being in Aries, which is the house of Mars, and the Moon in her 23rd Mansion,[\[304\]](#) in which is the exaltation of Mars. Do this at the end of winter when the trees begin to fruit. Take with you a cow or sheep as sacrifice, and fill an incense burner with charcoal and suffumigate with myrrh, aspid seed and sarcocolla,[\[305\]](#) and provide a full dish (that is, a dish as good as you are able to make) and fill a pitcher full of wine. As we have said before, you should carry everything to a field, under a tall tree, and offer up the sacrifice in both hands, and light the fire in which the suffumigation will be burnt. Say these words: "Dahaydanuz, Hahaydiz, Hayadayuz, Mihyraz, Ardahuz, Heydaheydez, Mehenediz, Dehydemez."[\[306\]](#) This is the oration of Mars. And when you have said that, say this: "This sacrifice is yours, spirits of Mars. Accept this and consume it and do as you desire."

Afterwards take the sacrifice to another place away from the tree, and suffumigate it with the suffumigation already described, and cut off the head of your sacrifice and cut off the skin and remove the liver and roast it. Put all of it on a tray and cover it with the skin; and offer it as a sacrifice in the same place and say the prayer. Then pray in this way: "O spirits of Mars, this sacrifice is yours. Come and smell this suffumigation, and do as you will with this sacrifice and food." Then a red spirit like the flame of a fire will descend, and he will go to the food and consume a portion of it with fire.

As soon as you see the spirit, ask for what you wish and you will be assisted in all of your works. When the flames are gone, take the aforementioned food and eat as much as you are able, similarly drink as much wine as you can, and ask whatever you wish of the petitions pertaining to Mars. You should know that Mars is a diverse planet that is strong in its nature, and does not receive or respond to petitions every

time. Therefore when doing the magical works of Mars, even when the aforesaid events do not happen, by no means despair. As soon as you have carefully done the aforesaid, return to your own house.

The Operation of the Sun. When you wish to do the magical work of the Sun, do it on a Sunday, the Sun being in Leo and the Moon in the 15th or 19th degree of Aries. [307] Prepare an appropriate house that is clean and bright, and ornament it with the costliest cloth you have. Place in it seven golden images, and if you are not able to make them of gold, then you may use wood. If they are made of gold, put jewelry of red jacinths and pearls on them, and if the images are made of wood, wrap them in clothing of red silk and put on them jewels of gold and red jacinth. Place the images in the middle of the house, and before whichever image you please, place a table.

Place on the table, wherever you like, pastries made from wheat flour that has both wet and dry portions, and somewhere in the middle of them place a pitcher of wine, and around the table, vessels with many different types of pleasant smelling things such as nutmeg, camphor and amber, and place myrtle in the house. Afterwards light a large wax candle, and place it on something high that will place it before the images, and say: "Tebdeluz, Dihymez, Andulez, Dehycayz, Aginafez, Mahagnuz, Ahadyz, Tuymeryz." [308] And when the aforesaid has been spoken, make your petition for what you propose to ask for. When this is done, call together some of your friends and acquaintances and eat the food and drink the wine. Afterwards they should leave the house, because then you can petition the spirits of the Sun and they will hear you clearly.

The Operation of Venus. When you wish to do the magical works of Venus, do it in the day of Venus, the Sun being in the beginning of Pisces and the Moon in Cancer. Clean yourself and bathe, and when you are cleaned and bathed, go to where there are figs or palms and take with you a ram. Say, "Hueydez, Helyz, Hemyluz, Deneriz, Temeyz, Cempluz, Arhuz, Meytaryz." [309] When you have said this, ask for what you wish. But beware that you do not ask for something attributed by nature to another planet.

The Operation of Mercury. When you wish to do the magical works of Mercury, work in the day of Mercury, with the Sun in Capricorn, because the year of the Chaldeans begins then. Sit in a gold throne in an empty house, and suffumigate yourself with lignum aloes, incense, myrrh, hemlock and elecampane. Put a golden table before you, and around it place seven male goats, which you shall discipline with a wooden rod so that they cry out.

As the smoke of the suffumigation rises, say: "Barhurez, Emirez, Haytiz, Cociz, Deriz, Heniz, Deheriz, Zahudaz." [310] And when the aforesaid has been said, cut the heads off the goats, skin them and cut them apart and place them around the table,

while continue to suffumigate with the suffumigation. When this has been done, cover your entire face except for your eyes, and continue to suffumigate. Afterwards go out from that house and carry all of the meat you have cut, and cook it with chickweed and vinegar, and get bread made with wheat flour. When this is done, put everything in a basket and save the best of it. Ask for appropriate things in your petition to Mercury.

The Operation of the Moon. When you wish to do the magical works of the Moon, do so when the Sun is in Cancer and the Moon in Aries, which is the exaltation of the Sun, and do the work in the night of the Moon (that is, on Sunday, when the day has ended)[\[311\]](#). When the Sun sets, go to a field. Then wash and clean yourself very well, and take a ram and a suffumigation of frankincense, hemlock, elecampane, myrrh and lignum aloes mixed together. Your friends and associates should go with you, and some of them should lead the aforesaid ram and bring the suffumigation, and they should likewise bring food in baskets. When this is done, they should light a large fire of wood, and put the baskets of food around the hearth.

One of them who is taking part in your petition should rise up, and find a place by some spring of water, with a fig tree before it and nearby the ram that he has led there. He should put the suffumigation, which he has brought with him, into a fire. He then says: "Hedyuz, Denediz, Mubrynayz, Miltaz, Tymez, Rabyz, Celuz, Deheniz, Merniz."[\[312\]](#) When he has said this, cut off the head of the ram. Then your associate who led the ram should go away, because if anyone approaches you, you must kill them, cutting off their heads, saying the same words one at a time, and suffumigating with the suffumigation.[\[313\]](#)

When this is done, you should leave, and go back to where the fire is burning. Then you and all your friends may return to the place where the ram was killed, and skin it, and take its skin, head, feet, and entrails to a clean place, where no other animal can eat any of the aforesaid parts, and bury them. Roast the ram, and when it is well roasted, put it amidst the circle of baskets of food around the hearth. When dawn is near, put out many-colored cloths under the fig tree, and when this is done suffumigate with the aforesaid suffumigation. And say the oration of the spirits and ask for your petition, and all of it will be fulfilled.

Chapter Ten

A demonstration of the confections of planetary spirits, and preventing dangers from ceremonies and effects, and of the wonders of magic, and of the food, suffumigations, unguents, and odors that one who invokes planetary spirits ought to use; and the proper effects, and works that are not done except in appearance

Aristotle, in the Book of Antimaquis already mentioned, which he composed for King Alexander, recounted the confection of four stones, which have miraculous spiritual powers and effects.

The first of these is named Rayetanz. Whoever carries this stone with him in a battlemented ring[\[314\]](#) will receive the humble obedience of men and of every other living thing possessing a spirit; and if he seals any letter with this stone and sends it to any kings or any other men, when it is seen by them, at once they will tremble and obey it, and unfailingly accomplish whatever the letter requests. It will also make men perverse if it is transmitted in the same way as given above.

This stone is red in color, and its composition is as follows. Take three ounces of rubies; grind them and cover them with 1/2 ounce of diamonds, one ounce each of lead filings and magnesia, 1/2 ounce sulfur, and two ounces of gold. Let all the aforesaid be mixed in a crucible and put on a gentle fire, increasing it little by little until all the aforesaid ingredients fuse, for the rubies will be melted by virtue of the diamond, the diamond by virtue of the magnesia, and the magnesia by virtue of the sulfur, and gold also fuses with them. When they are well blended, take the crucible off the fire and allow it to cool. You will find one body, completely blended, and of a turbid color; then leave it.

Then take equal parts lion brains, leopard fat, and wolf blood. Liquefy the fat, and mix it with the brains; then pour the blood into it, and it will take on a spotted color. Be careful that you do not touch it with your hands, nor get your clothing near it, and keep your face turned away from its odor, for it is a deadly poison in all its qualities, from the specific form according to the opinion of Cetras, who saw it in a dream. When it is still, take it off the fire.

Then take burnt copper, crocus, and yellow and red sulfur, ten ounces each. Let then be pulverized and cleaned, and then add them to the foregoing poison. At once its harmfulness will be broken, and the whole of it will be liquefied. When it is all melted and mixed together, put it in a jug or small vessel, which should be sealed up with alchemists' luting;[\[315\]](#) and put it on a gentle fire. When all of it has melted like wax, take it off the fire and allow it to cool. Then melt the first body, which should be combined with its spirit[\[316\]](#) little by little, until it is all blended and becomes one body. From it, make round pebbles of the desired size on a lathe, for Aristotle said the following to Alexander: O Alexander, know that this is a miraculous body that conquers everything.

The second stone is named Helemetiz. This stone is to be made against rain, hail, and snow; for when any of these is about to fall, raise this stone upon your right hand, and you will be safe from them. This stone is spotted in color, and it is made in the following way. Take four ounces of hellebore and melt it with white soapwort on the

fire. When it is melted, put four ounces of silver and four ounces of lead into it. When all this is melted together, take it off the fire and work with the spirit of the work.

Take bones from the forefeet and hind feet of a pig, which have been well cleaned of flesh and tendons, and cook them well in salt water; when they are well cooked, take them off the fire and dry them to remove the water. Pulverize them and put them in an earthen vessel with equal parts of mandrake and lime, sealed up well with alchemists' luting and properly arranged, that is, in the vessel put down a layer of mandrake and lime, then on top of it a layer of powdered bone, and so successively until the vessel is full. Melt all this by cooking it for one night on a fire of manure. Then remove the aforesaid vessel from the fire, and allow it to cool. Powder the contents and add to them a little clear red copper. Then grind them again, sprinkling them with human blood from a vein, and let it be ground for an entire day; and save it for use.

When you have finished, melt the first body, and add to it this second body a little at a time, until the two are fully blended into one another. When this is done, take it off the fire, and let it cool, and you will find its color to be spotted. This stone may then be worked on a lathe to the desired size in a spherical form. Thereafter you should labor at this work with the words and ceremonies that we have given already in the ritual of Perfect Nature. When you see rain, snow, hail, and thunder in any place, and you wish to send it away from yourself and the place where it is, say the words we have said before, and raise your right hand, holding that stone, toward the sky; and all the aforesaid will be stilled. This stone is composed of the powers and spirits of spiritual things.

The third stone is named Astamatis. Aristotle says that this stone is one of the wonders of the world, for whoever carries it with him in a fight or battle will remain safe from harm from enemies, and from their offensive weapons, not only himself, but also his companions. The composition of this stone is as follows.

Take ten ounces of iron melted in sulfur, and melt it in the fire, and into the sulfur put white magnesia stone and borax, all well powdered, until they are all blended into one. First it will appear yellow, then white like silver, but even more beautiful, and its body will be soft. After this take pork fat and pig brains in equal amounts. Melt them together, mix with the blood of a black crow, and let it cool, so that it coagulates by the normal way of coagulation. Then take four ounces of magnesia stone, 1/2 ounce of burnt diamond, two ounces of clear red copper, and four ounces of yellow sulfur; grind them all together into powder, and put the powder on the aforementioned coagulated body.

Let it all be put into an earthenware vessel of appropriate size, and sealed well with alchemist's luting. Thus prepared, let it be put on the fire and completely melted

like wax. Then take it from the fire, and allow it to cool. It will coagulate, and take on the form of a stone; set this aside. Then take ten ounces of iron processed in the way already mentioned, and one ounce each of gold, silver, and copper. Put them on the fire and melt them until they are well mixed. When this is done, cast the other body you have already made onto it, little by little, until they are entirely blended; and let it be purified by fire. The moisture of the bodies will be removed, and then will be united with one another and will be made very slippery.

When you see that this has happened, remove it from the fire and allow it to cool. You will find that the bodies have united into one and become a little soft. You may work this on a lathe, and make round stones of any desired size, and you should work on them for three days with the words we have already mentioned. You should always keep this stone with you and carry it during war, and you will be preserved against all the iron weapons of your enemies, you and all that accompany you, while you have the aforesaid stone with you.

The fourth stone is called Handemotuz. Aristotle said that this stone exists to awaken the love of women, and is composed so that by it, for example, soldiers and warriors who ought to be engaging in battle will seek to mingle with women instead, so their bodies may be made weaker, and that in consequence they will be more easily vanquished. This stone is white in color. It is compounded in this way.

Take ten ounces of lead, one ounce each of copper and iron melted with sulfur, and 1/2 ounce of silver. Melt the copper, iron, and silver all together, then put in the lead. When all this is blended together, take 1/2 ounce each of magnesia, diamond, and yellow sulfur, and two ounces of red copper. Powder them all, and add the powder to the melted substances until all has been absorbed. Then take this off the fire, and set it aside.

Then make the spirit in this way. Take equal parts of gazelle fat and the brains and marrow of a horse. Melt the fat and mix it with the brains and marrow, and then put sparrow blood in it until it coagulates. Then take one ounce of pig bones, and powder it with a little of the best borax, 1/2 ounce of magnesia, one ounce of yellow sulfur, and 1 1/2 ounces of red copper, and mix them together into a mass, and add it to the aforesaid marrow and fat. Put it on the fire until all of it has melted together. Then take it off the fire and allow it to cool.

When it has cooled, take the body you made first, and melt it on the fire. Put the medicine into it little by little until all has been absorbed, and all of it begins to simmer. Then take it off the fire and let it cool, and it will become a stone, which you may make spherical and equal on a lathe. Then work for three days using the words we have already mentioned. Then make two images of copper, one in the shape of a man and the other in that of a woman, and put the stone in the male image. Let these

images be placed back to back.

Take an iron needle, and say over it the words we have already given. When this is done, thrust it into the chest of the female image until the image is entirely pierced through to the back, and let it be pressed into the male image so that the two images are pinned together. Put the images prepared in this way into a tightly closed iron box, and over it, day and night, say the words we have given above. Keep it with you, for you and all your associates will thus be completely free of any desire for women.

Aristotle relates all of the foregoing in the aforementioned Book of Antimaquis. The mixtures of which all these stones are made are deadly poisons, and whoever makes these stones must carefully avoid touching or smelling them. The remedy for this poison, by which these things may be done without fear, is made in this way. Take two ounces each of aloes wood, myrtle seed, mandrake seed, and centaury seed, 1/2 ounce nutmeg, and one ounce each of chaste tree, cleaned raisins, and white sandalwood. Mix them together and pulverize them well, and blend them with the juice of myrtles, and make them into pills, which you should allow to dry. Whenever you wish to compound the aforementioned stones, which are deadly poisons, take these pills and put them in your nostrils, ears, and mouth, and cover your entire face with a cloth while the foregoing are powdered and worked.

You will also need another remedy for the preservation of your hands, which is this. Take equal parts of laurel seeds and the kernel of basil seeds, and four parts each of balsam and rabbit's blood. Grind what can be ground, and mix this with the balsam and rabbit's blood. You should have this medicine with you in all the foregoing operations, and wash your hands in it while working, and you will be able to work safely and without danger.

In the aforementioned book, Aristotle also says that spirits sometimes attack the workmen who perform the foregoing, destroying their natures. If you wish to free them from this infirmity so that their natures may be brought back to their proper quality, give them the following medicine to drink. Take 1/2 ounce of human blood, and mix it with four ounces of oil of bitter almonds and two ounces of rabbit brains or marrow, and let these be mixed with one ounce of donkey's urine. Combine the foregoing; and once each day, on an empty stomach, for nine days, give this in a drink to the patient. By this medicine they will be cured, and their nature rectified, and evil planetary spirits of every kind driven away from them, so that their natural complexion may be restored to lasting strength.[\[317\]](#)

Again, in the book named Malatiz, Aristotle says the following. When Alexander inquired of Caynez, a sage of India and a master of marvels in this art, he composed this book Malatiz out of the knowledge of Caynez himself, in which he recounted the wonders done by this Caynez, who was considered a spirit in human form, and who

lived for 840 years. This was in the time of King Aydeneruz, who was a mighty man and a murderer. This sage made great marvels from composites of the greater and lesser worlds, and his words were composed by the spirits that are in the composite world.[\[318\]](#) He controlled the will of the aforementioned king and of any other kings that he wished. He also used to make marvels and diverse prayers, which I will relate presently.

For acquiring the love of a woman. This confection he called Deytuz, and its composition is as follows. Take 1/2 ounce each of gazelle marrow and beef fat. Melt them together, and add 1/2 ounce each of camphor and rabbit brain. Let all these be put into an iron vessel for the aforesaid melting, and add the powdered camphor last. When it is all mixed together, take it off the fire. Then make an image out of virgin wax, which has not been used for any other purpose, and have in mind the woman whom you desire.

In the mouth of that image make an opening that penetrates to the belly of the image, by which the melted medicine above may be poured into the belly of the image. While pouring it, say: "Dahyeliz, Hanimidiz, Naffayz, Dabraylez."[\[319\]](#) Then put into its mouth two ounces of fine sugar.

Next, take a fine silver needle and insert it into the chest of that image until it comes out the back. While you place the needle in this manner, say: "Hedurez, Tameruz, Hetaytoz, Femurez."[\[320\]](#) When this is finished, wrap the image in a white cloth, and over this put another silk cloth, white in color, and prepare a silk thread, and tie this tightly under the chest of the image, and let the two ends of the thread be joined together and knotted with seven knots. Over each of the knots say these words: "Hayranuz, Hedefiuz, Faytamurez, Arminez."[\[321\]](#)

Then put the image in a little clay pot, which you should seal up with alchemist's luting. Make a pit in the house where the person lives against whom, or at the request of whom, this working is performed, that is, in whichever house or place is suitable. Bury the image there, head up, and cover it with earth. Then take two ounces each of incense and galbanum,[\[322\]](#) and cast it on the fire. While the smoke rises, say: "Beheymerez, Aumauliz, Menemeyduz, Caynaurez."[\[323\]](#) I move the spirit of this woman N. and her will toward this man N. by virtue of the spirits I have named, and by the virtue and power of the spirits Beheydras, Methurez, Auleyez, Nanitaynuz."[\[324\]](#)

When you have done the foregoing, return to the house. You should know that all the spirit and will of the woman against whom this working is done will be moved toward the man for whose sake the work is done, nor will she be able to rest or sleep or do anything else until she obeys the man for whom such a working has been done, and this is by virtue of the spirits of the foregoing image. This woman will be led to

the house where the image is buried by the aforesaid virtue.

Another confection for the same purpose, to be given in food. Take two ounces each of rabbit rennet[325] and wolf brains, three grains of melted beef fat, two grains each of amber and nutmeg, three grains of camphor, two ounces of the blood of that person who is the agent (that is, for whom the working is done). Put this blood in an iron vessel on the fire to heat. When it is hot, add the other medicines to it, and mix them all. Then remove it from the fire, and mix it with wine or honey or with a dish of meat or fowl or any other dish you wish.

While you do the foregoing, keep your mind intently on the woman for whom you are doing it. Then take a little incense and an equal amount of galbanum, and cast them into fire. While the smoke rises, say: "Ye Deyluz., Menydez, Catrudiz, Mebduliz, Huenehenilez.[326] I move the spirit and will of this woman N. by virtue of these spirits and this composition, and I move her spirit and will by a restless motion whether in waking or sleeping, in walking, standing, or sitting. Nor shall she have any rest until she obeys these spirits whom I name: Hueyheyulyez, Heyediz, Cayimuz, Hendeliz." [327] When you have done the foregoing in the manner specified, give all of the food to eat to whomever you wish, so that nothing remains of it. When the aforesaid medicine reposes in her stomach, she will not be able to be still, rather, she will be moved with a strong motion, and she will come obediently to the place of your choosing.

If it should happen, because of some difficult, that there is no way for you to give this to the woman in food or drink, take the confection as prepared above, and in place of the blood mentioned above, use the blood of the one against whom you operate. Mix it all together very well. Put it into food or drink as before, and put it into a jug with your own hands.

Take two ounces each of incense and galbanum, and suffumigate with them. While the smoke rises, say: "Adyeruz, Metayruz, Beryudez, Fardaruz.[328] I move the spirit and will of this woman N. toward this man N., and by all spirits and wills and hearts I move her so that she cannot be quiet or calm in waking or sleeping, speaking, sitting, or standing, until she is obedient to N. and fulfills his desire completely. I attract the spirit of her heart and move her toward this man N. by virtue of these spirits: Vemedeyz, Audurez, Meyurneyz, Sandaruz." [329]

After this, give the aforementioned to be eaten by the one for whom this working is done. When he has eaten it and it has descended into his stomach, instruct him to take two ounces each of incense and galbanum in his hand and cast then upon fire, and suffumigate with them. While the smoke rises, have him say these names: Hamurez, Heydurehiz, Heldemiz, Hermeniz.[330] When he has said these, tell him to say: "By these names let the will of the one for whom this operation is done be

attracted. Let her come to me with great love and obedience so that my will and command shall be fulfilled."

The same sage says further that if you are unable to get the blood of the woman, take two ounces each of wolf's blood and cow's blood, and mix them in an iron vessel upon the fire, as we have described above. Put into it two grains of rabbit marrow, three grains of wolf's marrow, and four grains of beef fat, all melted and mixed together. Add two grains each of nutmeg, camphor, and rabbit rennet, and when all this has melted, mix it well and take it off the fire. Give this mixed into drink or food. Then suffumigate with incense and galbanum.

While the smoke rises, say these words: "Animurez, Maphueluz, Fenuz, Fadrulez. [\[331\]](#) I move the heart, spirit, and mind of this woman N. toward this man N., and I move her spirit, forbidding her to sleep so that she cannot have any rest in waking, sleeping, staying, going, or arising. I move her spirit and will and lead her to N. by virtue of the spirits written hereunder: Hueytayroz, Beryenuz, Aunuhiz, Andulez." [\[332\]](#) When you have done, this, give it to eat to whomever you wish. When it is in his stomach, take two ounces each of incense and galbanum and hair from a wolf's tail, with which you should suffumigate the man who ate the foregoing, saying these names written below, which I will teach you: Heyudez. Maherimeyz, Taydurez, Umeyruz. [\[333\]](#) When you have done this, know that the spirit and nature of the woman toward whom this operation is done will be moved with a great love for that man, and her desires likewise; and she will not be able to find rest in anything until she has come with a humble attitude toward that man.

Another confection, that is, a suffumigation for love. Take two ounces each of wolf vulva and rabbit penis, one ounce of the eyes of white mice, two ounces each of the fat of a white dog, incense, and galbanum; and beef fat of a weight equal to all the foregoing, melted in an iron vessel; put into this all the foregoing ingredients. When they are all blended together, take 1/2 ounce of camphor, one ounce each of white sandalwood and aloes wood, 1/2 ounce of amber, and 1/4 ounce of nutmeg. Powder them and add them to the aforementioned confection, and blend well together. When this is done, let it be divided into seven equal parts. Take seven thuribles full of burning coals, which you should set in front of you in a straight line, and in each of them put a seventh part of the confection you made as just described. While the smoke rises from the thuribles, say: "Ahayuaraz, Yetaydez, Ahariz, Aharyulez. [\[334\]](#) I move the heart, spirit, and nature of this woman N. toward this man N., forbidding her any rest or sleep, and that she shall have no peace in sleeping, waking, or sitting, or in any other action, until she comes to him obediently to obey his pleasure and command. I attract and draw her spirit toward him by virtue of these spiritual spirits: [\[335\]](#) Alhueriz, Heyemiz, Huetudiz, Taudiz." [\[336\]](#) When you have done this, return to

your home. The aforesaid woman will come there, and will be obedient to his good pleasure and command.

Again, another for the same purpose, to be smelled. Take two grains of rabbit rennet, and one grain of a male goat's liver, and add powdered incense. Put it on the fire, and let it roast until all its moisture has left it entirely. Then take it with iron tongs, and cut it to small pieces with a knife, and let it be pressed in a pot until all the water leaves it; this water should be set aside in a glass vessel. When you wish to work with the foregoing, take two grains of the aforesaid water, three grains of nutmeg, and four grains of amber. Put all these on a charcoal fire in an iron vessel until it is all melted and blended together. Add to it a single grain of the confection from the glass vessel, and then melt until it is entirely blended and mixed together; then take it from the fire and put it again in a glass vessel. When you wish to work with it, take one ounce of fine and very pure oil of amber, which you should put on the fire in an iron vessel, and add a single grain of the confection from the glass vessel, which you should melt until it is entirely blended and mixed together.[\[337\]](#)

When this is done, take two ounces each of incense and galbanum, and suffumigate with them. As the smoke rises, say: "Yetayroz, Maharahetym, Faytoliz, Andoraruz.[\[338\]](#) I move the heart of this woman N., her spirit and her will toward this man N., and I move the spirit of her heart toward him with love and desire, forbidding her sleep, rest, and tranquility, so that she will not have any peace in sleeping, waking, rising, or sitting. I attract and draw her spirit and will toward him by virtue of these spiritual spirits: Hueyquitayroz, Hedilez, Menueriz, Meyefurez."[\[339\]](#) When you have said the foregoing, take the aforementioned oil, and (if you can) anoint with it the woman for whom the aforesaid working is done. If you cannot do this, put it on something from which its odor shall arise, so that she for whom the working is done will smell it. At once, when she is anointed by this or smells it, her spirit and will by a strong motion will be moved with a strong love and desire toward the man for whose benefit this working was done, and she will have no peace either sleeping or waking or resting in anything until she comes to him, obedient and tame.

If it so happens that you cannot give this to her by means of its odor, make an image of wax formed in her likeness, which you should give to the man, so that he may hold it in his hands. Suffumigate it with incense and galbanum for three days successively, that is, at the rising of the Sun, repeating the words given above and suffumigating with the suffumigation, and anoint yourself with the oil mentioned above. When you have done everything in this manner, her spirit and will will be moved toward him with love.

If you wish to do the foregoing in another way, take myrtle branches or those of another sweet-smelling tree such as apple, and anoint them with two grains of the

aforementioned compounded medicine. Suffumigate them with incense and galbanum. While you suffumigate, say these words: "Neforuz, Hemiruliz, Armulez, Feymeriz."[\[340\]](#) I move the heart of this woman N. and her spirit and will toward this man N., and I move her spirit and nature toward him in love and desire. I take away from her sleep, waking, and rest in sleeping, waking, rising, and sitting. I draw and lead her by virtue of these spiritual spirits: Venehulez, Mantayriz, Feymulez, Berhunez."[\[341\]](#) Then make whoever you wish (that is, the woman for whom the working is done) smell the odor. When she smells it, her spirit and will at once will be moved by a strong motion and great love and desire, so that she will be unable to be still or to rest in any way until she comes obediently to the place of the querent and fulfills all his desires.

If you are not able to do this by means of odor, however, make a wax image as we said above. Let the agent (that is, he who commanded that this working be done) take the image into his hands, and take two ounces each of incense and galbanum, which he should cast onto the fire with his own hands. Then instruct him to say the words: Heydinez, Beyduriz, Affihuz, Deriyenuz."[\[342\]](#) When he smells the oil, at that instant the work is completed. At once the spirit and will of the woman for whom the aforementioned work has been done, as well as her heart, will be moved by a strong motion in great love and desire, and she will not be able to rest in any manner of quiet or tranquility until she comes obediently to the querents desire, ready and able to fulfill his every wish.

These four images, composed as we have said, are called Decaytus; they are those that Caynez the sage recounted for the union of man and woman.

For acquiring the love of a king. When you wish to attract the love of a king and his beneficence toward the people, take virgin wax that has not been used for any other purpose, and from it make an image of the king whose disposition you wish to influence as just said. Then take 1/2 ounce of gazelle brains, one ounce of rabbit brains, and two ounces of human blood; mix them together in an iron vessel, and let them be put on the fire until they are all mixed. To that mixture add one ounce each of powdered camphor and amber, and 1/2 ounce nutmeg, adding these to the first medicine. Leave it until all is melted and blended together. Then make a single opening in the head of the image, by which you pour the medicine into the belly of the image, and then seal up the opening well with wax.

Then take four ounces each of human blood, the blood of a white rooster, and horse brains, 1/2 ounce each of nutmeg and camphor, and two ounces of melted beef fat. Let these be combined and held over the fire. Make an opening in the throat of the image, pour the mixture into it, and let it cool; then close the opening with wax.

Next take a fine silver needle that is new and has never been used for any other

purpose, and thrust it through the chest of the image so that it does not pass into any other part of the image. While you do this, say: "Acriuz, Fendeyuz, Nephalez, Feyeduz."[\[343\]](#) Then put the image in an earthenware vessel and seal it with luting.

Then take one ounce each of incense, powdered galbanum, and the eyes of white roosters, and mix them together. Take the image and the aforesaid suffumigation and a thurible, and climb a high mountain, from which you can see the king's city; make a pit there the size of the image, and bury it there head downward. On the mouth of the pot or vessel put a stone or tile, and put earth upon it until it is entirely covered. When this is done, put the suffumigation onto the fire, and while the smoke rises, say: "Acderuz, Madurez, Feyleuz, Hueryreliz."[\[344\]](#) Then say: "I turn the heart of this king N. with love, friendship, goodwill, and mercy toward this man N. and this people N., by the virtue and power of these spiritual spirits: Hueyfeduez, Affimuz, Beefinez, Medariuz."[\[345\]](#) Know that the king will delight in that man or that people, and grant to them his favor.

For generating enmities. He says: a confection to generate enmities, which is given in food, and it is this.

Take 1/2 ounce each of the bile of a black cat and the brains of a pig, two ounces of the fat of a black dog, and two grains of sweet myrrh.[\[346\]](#) When this confection is eaten it attracts spirits of enmity and ill will.

For the same. Take two ounces of the brains of a black cat, one ounce each of pig's bile and brains, and 1/2 ounce each of the penis of a black dog, sweet myrrh, and ammoniac. From all these things blended together, make a suffumigation, and it will be as above.

For the same. Take three grains of black dog's bile; two ounces each of pig's brains, black cat's bile, pig grease, sulfur, sweet myrrh, black cat's eyes, and oil of caubac; two grains of copper, four ounces of the brains of a black dog, and one ounce of hair from its tail. If you make a suffumigation from all this mixed together, it will generate ill will and enmity. A certain sage worked with all these confections, and asserted that he found them to be true.

That a man may have no desire for women. When you want to do this, take 1/2 ounce each of the brains of a black cat and mandrake seeds. Mix these two together and blend well. Then make an image of wax, and make a hole in the top of his head, into which you pour the confection. Then take an iron needle, and into the image (that is, in the place where delight in women is) thrust the needle.

Then take four ounces of pig's blood; two ounces each of rabbit rennet and swallow brains; and one pound each cow's milk and myrtle juice. Mix all these together, and when you wish to take away someone's desire for women, give him this to drink, and suffumigate him with incense and galbanum mixed together, and it will

happen as you desire.

Chapter Eleven

The effects of magical images in diverse things, as well as in alterations of sight, so that things are seen other than as they are; and causing sleep and waking, and making poisons and their remedies

I have found the following confections in books written by those who were wise in this science, none of which are mentioned by the aforesaid Caynez. First, to bind tongues so that nothing evil is said of you.

When you wish to bind tongues so that they may speak no evil, compound the confection that follows. Take the tongues of all the following, that is: the tongue of a crow, an eagle, a toad, a water snake, a white dove, a white rooster, and a hoopoe. [347] Powder all these tongues and mix them together. Then take one grain of pearl and 1/2 ounce each of gold, silver, camphor, borax, and aloes. Powder all of these and mix them together, and add them to the powder described above, and blend the whole mass with honey. Then put it in a white silk cloth.

Then take two hairs from the eye of a hawk, two hairs from the eye of a peacock, the liver of a hoopoe, the liver of a chicken, two wing bones of a dove, and two wing bones of a hoopoe. Powder all these and blend them with milk, and put them in the aforementioned white cloth with the first mixture.

Then make an image of white wax, which you should name with your own name; write your name and the figure of the Sun on its head, and similarly on its chest write your name and the figure of the Moon. Then wrap this image in another white silk cloth, and put it in the midst of the aforementioned mixture, and tie it all up with silk thread. Whoever carries an image thus prepared with him will behold miracles, nor will anyone be able to speak ill of him, and he will be loved and valued by all.

For love. Take five ounces of gazelle brains, one ounce of leopard blood, and two ounces of rabbit rennet. Mix these together and blend well. Give this mixture in food or drink to whomever you will, and you will be loved by that person.

For the same. Take two ounces of the blood of a white dog and the same amount of its brains, and four ounces each of gazelle brains and human blood. When this is all mixed and blended, suffumigate whomever you will with it, and that person's spirit will be moved toward you in love.

For the same. Take two ounces each of the brains and blood of a white dove and the blood of an eagle, one ounce of rabbit rennet, and 1/2 ounce of hawk brains. Mix all these together and blend well. Give some of this in food to whomever you will, and you will be loved by that person.

For the same. Take one ounce each of chicken blood, leopard blood, and rabbit

rennet, and two ounces of human blood. Blend all this together, and add one ounce of eyebright. Suffumigate anyone with this confection, and you will be loved by that person, whose spirit and will will be moved toward you.

For the same. Take two ounces each of sparrow blood and brains, one ounce each of mouse blood and brains, four ounces of human blood, and 1/2 ounce of eyebright. Mix them, and give in a drink to whomever you wish.

For the same. Take the brains of a black cat and human urine, in equal parts. Mix them, and give them in food to whomever you wish; and that person's spirit and will will be moved toward you in love.

For the same. Take four ounces each of the blood and brains of a red dog, two ounces each of rabbit rennet, dove blood, and chicken blood, and one ounce of eyebright. Mix all these, and suffumigate with it whomever you wish.

For the same. Take eight ounces of donkey blood, and one ounce each of fox blood and hedgehog blood. Mix these well, and to this mixture add two ounces of eyebright. Suffumigate with this whomever you wish.

For generating enmity and discord. These confections are compounded for enmity and ill will. Take four ounces of the blood of a black dog, two ounces each of pig blood and brains, and one ounce of donkey brains. Mix all this together until well blended. When you give this medicine to someone in food or drink, he will hate you.

For the same. Take four ounces each of black cat's blood and chaste tree, two ounces each of the brains and blood of a kite, and of fox blood, and four ounces of chaste tree. Powder the chaste tree, and then mix it with the others. If you suffumigate someone with this, it will expel love from him, and his will and spirit will draw back from love.

For the same. Take fox blood and ape blood, two ounces of each, and one ounce each of cat's blood, wolf's blood, ape brains, and pig brains. If you mix these together until well blended and give it to someone in food, it will do the same as above.

For the same. Take two ounces each of toad brains and crane brains, four ounces each of the blood of a red dog and the blood of a black cat; and one ounce each of pork fat and the brains of a red dog. Mix all this together and add to it four ounces of cinquefoil. With this, suffumigate the person you want to hate you.

For the same. Take four ounces each of human blood and donkey's blood, and one ounce of leopard's blood. Mix it all together, and give it in food to whomever you wish; and it will do the same as above.

For the same. Take four ounces each of the blood of a black dog and the blood of an eagle, and one ounce of donkey's blood. Heat them, and mix with two ounces of chaste tree. Make a suffumigation of this mixture for the one you want to feel hatred.

The following four suffumigations cause enmities, hatreds, and depopulations.

The first of them is this. take equal parts of blood of a black cat, brains of a red dog, and blood of a fox. Mix them together and add to them St. John's wort and chaste tree, two ounces each. Suffumigate with this whomever you wish.

The second, for the same. Take four ounces each of pig rennet, pork fat, and mouse blood, and one ounce of brains of an arrahama Mix all this, and add St. John's wort and cinquefoil in equal parts, making an amount equal to the other ingredients. Powder all together, and suffumigate whomever you wish.

The third, for the same. Take eight ounces each of crane brains and kite brains, and one ounce each of rabbit brains and blood and donkey fat. Mix together, then add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

The fourth, for the same. Take one ounce each of crow's blood and vulture's blood, and four ounces each of donkey fat and blood. Mix together and add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

For the same. Take four ounces of black cat brains. Powder this, and mix it with an equal amount of dried and powdered human feces. Give this in food to whomever you wish, and he will hate.

Aristotle said: "Whoever truly knows and is instructed in the separations and unions of spirits and natures, and understands the ordering of the macrocosm and microcosm, will know the separations and conjunctions of all things with one another, spiritual as well as corporeal."[\[348\]](#)

Here are seven confections that are given to men in food so that they cannot perform with women. The first is this. Take two ounces each of horse brains, pig fat, and black cat's blood. Mix all these with one ounce of powdered colocynth, and give a little of this mixture in food to whomever you wish.

The second, for the same. Take horse brains, pig fat, and wolf's blood in equal parts. Give half a dram in food to whomever you wish, and it will be as said above.

The third, for the same. Take ape blood and brains, ostrich fat, and the eyes, horn, and tongue of deer, all in equal parts. Powder them all and mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take four ounces of donkey brains, one ounce of pork fat, and two ounces of horse blood. Mix them all, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take four ounces of powdered pig bones, two ounces of persimmon leaves, and two ounces each of burnt wolf hair, black cat's eyes, and donkey brains. Mix them all together, and give 1/2 ounce in food to whomever you wish.

Sixth, for the same. Take equal parts of black cat's blood and the brains of a sea cow. Mix them, and give 1/2 ounce in food to whomever you wish.[\[349\]](#)

Here are seven confections that will cause sleep and quiet all the spirits of the body, and it will be believed that they kill. The first of them is this. Take equal parts pig's brain and the brain of a chamois (which is an animal like a deer), and add a quantity of mandrake seed equal in weight to both. Give 1/2 ounce in food or drink to whomever you wish.

The second, for the same. Take four ounces of wild black poppy seeds, and one ounce each of fox brains, human brains, and pig bile. Mix them, and give a little in food to whomever you wish.

The third, for the same. Take equal parts human sweat and the blood of a black cat, and a quantity of mandrake seed of a weight equal to both. Mix them, and give 1/2 ounce of it in food to whomever you wish.

The fourth, for the same. Take 1/2 ounce each of pig's brains and black cat's blood. Mix them, and give in food to whomever you wish.

The fifth, for the same. Take equal parts dove brains, pig's blood, and grease from the serpent that is called the deaf adder. Mix them, and give 1/2 ounce in food to whomever you wish.

The sixth, for the same. Take four ounces of cat urine, two ounces of horse sweat, and one ounce of colocynth. Mix them all, and give 3/4 of an ounce in food to whomever you wish.

The seventh, for the same. Take equal parts of the juice of wild rue, human sweat, and pig brains. Mix them all, and give 1/2 ounce in food to whomever you wish. This confection kills the virtue of the victim's spirits.

Here are ten confections that cause sleep and death. In the Book of Methedeyhoz, similarly, are found these ten confections that cause sleep and death.

The first of them is this. Take two ounces of coagulated urine of a black cat, and one ounce each of mouse brains and chamois brains. Give 1/2 ounce in food to whomever you wish.

The second, for the same. Take equal parts of pig brains, pit sweat, and salt of human urine. Mix together, and give in food to whomever you wish.

The third, for the same. Take two ounces each of ape grease, dog brains, and blood of a racan or lagarius (which is a large green lizard). Mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take equal parts donkey brains and human sweat. Mix together, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take human sperm and gazelle brains in equal parts, and animal sweat of a weight equal to both. Mix together, and give 1/2 ounce in food to

whomever you wish.

The sixth, for the same. Take human sweat and gazelle brains in equal parts. Mix together, and give 1/2 ounce in food to whomever you wish.

The seventh, for the same. Take black cat brains, bat brains, and wolf grease in equal parts. Mix together, and give one ounce in food to whomever you wish.

The eighth, for the same. Take equal parts mouse brains and black crow's blood, and 1/2 part colocynth. Mix together, and give one ounce in food to whomever you wish.

The ninth, for the same. Take two ounces each of bear's bile and brain, and one ounce each mouse blood and black cat grease. Mix together, and give one ounce in food to whomever you wish.

The tenth, for the same. Take equal parts ape brains and human brains. Mix together, and give one ounce in food to whomever you wish.

These ten confections just mentioned have virtues and powers from the planets and fixed stars, by means of the virtues of the things of which they re composed, from which, by a certain mixture, a spiritual power results. The foregoing are found in the book that is named Hedeytoz,[\[350\]](#) which was compiled by Hermes the sage.

In this book he described a form of composition that causes wonders, and repels all witchcraft[\[351\]](#) from men, that is, from those who carry this confection with them.

Against witchcrafts and enchantments of men. Take the spine and head of a frog, and grind them together. Put them in a silk cloth with one ounce each peony, barberry [aloaxac?] and donkey brains. Let whoever fears witchcraft carry this with him, and he will be safe from it. This confection was made by Galienus for a certain king who reigned in his time.

Wonders which are made with things belonging to the human body. In the aforementioned book, the same sage said that in the human body are many wonders of the works of magic, when one works with them as the sages who discovered this science used to do. Among them, Hermes wrote of a marvelous confection which displays many wonders, and which is made as follows. He used to take an intact human head, freshly killed, and put it into a large jug. With it he put eight ounces of fresh opium and enough human blood and sesame oil, in equal parts, to cover the aforementioned head; he then sealed the jar tightly with luting, and put it on a mild charcoal fire for 24 hours without interruption. Then he took it from the fire and let it cool. He strained the foregoing, keeping his face covered, and found that it had all melted to the similitude of oil, which he set aside.

He said that there were many marvels in that oil, and the first is that it allows you to see whatever you want to see. If you light a lamp with the foregoing oil, or anoint someone with it, or give a little of it in food to someone, you will see whatever you

wish.

To appear in the form of whatever animal you wish. Take the head of the animal and its grease, and scialta nuts, using as many of these latter as you wish. Cover them with oil in a jug, and put on a gentle fire for a day and a night, until all the oil flows from them. When it has cooled, strain it well. If you light a lamp with this and anoint someone's face with it, he will appear in the form of that animal standing upright. This may be done with the heads of diverse animals, and in the same way he will appear as diverse animals.

For taking away sense and thought. Take the head of a man, freshly cut off, and put it in a large pot; and put his spleen., heart, and liver with it. Then in the same pot put the heads of the following animals, that is, of a cat, a fox, an ape, a chicken, a hoopoe, a crow, a kite, a bat, a goose, a swallow, a tortoise, and an owl. Cover them all with oil, and seal the mouth of the jar well with luting; put it on a gentle fire, and let it remain there for three days and as many nights. Then take it off the fire, and let it cool. Strain the foregoing with your face covered, and set aside the oil.

Then take the bones of the aforementioned heads, and burn them in a different oil until they are reduced to powder. Mix the powder with black henbane seeds and scialte nuts, and keep this with you for use. When you wish to work with the foregoing, give some of the powder to whomever you wish, in food or drink, and light three lamps with the oil; you will see it affect him. To make your body appear wondrous, take some of the aforesaid oil and anoint your face with it. You will begin to illuminate the house by its light, and will appear to stand out as though you were something monstrous.

For sending away sense and memory. Take two ounces each of hawk brains, mouse brains, and cat brains, and 1/2 ounce each of sulfur and myrrh. Mix it all and leave it to putrefy.[\[352\]](#) When you wish to use it, take 1/2 ounce of it and an equal amount of crane feces. Mix them together, and cast them onto the fire so that smoke rises from it. Whoever breathes that smoke through his nostrils will be possessed by a demon, and will lose his senses and memory, and will not be able to tell in what place he is.

Many other marvels that are made from the human body. In a certain book published by Geber the sage, I found many marvels that are made from the human body. He says this: I, Geber, have seen that the elements accomplish your labors when they are combined; alone, they accomplish nothing, because their existence remains in themselves. When they are conjoined with one another so that all four are united, I have seen that they create and give birth, grow and live. When one of the four is lacking, however, I have seen that they cause death, withering, and corruption. I begin with man, and first with the head.

I say that the human brain heals those who have lost their memory, if they eat his brain.

Burnt skull bone, drunk with syrup of squill for nine days, heals epileptics.

Whoever carries a human eye together with a wolf eye cannot be hindered by the evil eye or by any wicked tongue.

Human hair, burnt, powdered, and mixed with laudanum, warms the head.

The saliva of a young man heals scabies if frequently moistened with it.

If the saliva of a young man or woman is put on the head or mouth of a snake, the snake will swiftly die.

The tongue of a woman helps those who wish to tell lies and compose incantations.

If you wish to steal or carry off something, carry with you the tongues of a man and a kite.

Water of blood imbibed in sublimated azernece makes the azernece enter into copper that is melted in the fire.[\[353\]](#)

Ear wax makes the Sun and Moon swiftly melt or solidify, and with it one may make them solid as quickly as with borax.[\[354\]](#)

Soup made from a human head drunk mixed with brains heals those who have lost their minds.

Shave your fingernails and toenails with a knife of red copper when the Moon is in conjunction with Jupiter, and burn them when she is in conjunction with the Sun; take powder made from the ashes, and give it in a drink to whomever you wish, or sprinkle it on his clothing; he will delight in you.

So that new leprosy or scabies, which is a kind of leprosy, will not increase, give the patient in food a powder made from the burnt end of a human penis, and it will spread no further.

Human urine burns every place where it goes. If someone has scabies, wash him with it, and he will quickly be healed.

Human feces dried in the sun, powdered, and put into gold in which there is iron corrodes the iron and destroys it, and cleanses the gold.

Oil of feces softens the Sun and Moon and improves their color.[\[355\]](#)

Whoever has a deadly illness in his thighs, let him wash his thighs in water of feces that has been distilled three times, and put powdered, calcinated feces on it, and he will quickly be healed.[\[356\]](#)

One who suffers from an acute fever should wash his head with water of human blood, and he will be healed.

When a wound is washed with water of blood, and the calx of the same blood is put on the wound, it will be cured.[\[357\]](#)

All combustion, whether of fire or burning water, if first washed with water of feces, and then treated by applying a powder of calcined blood, will be healed.[\[358\]](#)

If you see a sick person who cannot be healed by any medicine, wash him with water of blood, and his condition will improve.

Whoever has great internal dryness in his body, give him water of blood to drink, and he will be healed.

If someone suffers from diarrhea, give him droplets of blood to drink, and he will be healed.

If someone has a quartan fever, take a human arm bone and the topmost wing bone of a goose, and have him carry them with him; he will be healed.[\[359\]](#)

Every man who suffers from nightmares should be washed with water of feces, and he will be healed.

Oil of feces distilled three times and imbibed with an amalgam of the Sun and green water of alfadite with dissolved cinnabar water, tinges the Moon and other metals.[\[360\]](#)

A collyrium of human bile heals weeping eyes and cataracts.[\[361\]](#)

Whoever has a cancer or a fistula should burn blood, and make a calx from it, and put the calx on the cancer or fistula; but first wash the place with distilled water of blood.

Human feces dried in the Sun are very strong and sharp, and take away rheumatism and disease from horses and other animals, and help the eyes, and take away cataracts from the eyes of beasts.

Women's menstrual blood given to a man makes him leprous, and if it is put in someone's bath, he will soon die.

The cure: take human semen, and give it to him to drink. Similarly, he will be cured if a certain herb called male barberry is given to him.

Take the membrane around the human heart, and pour into it the blood of three other men, and call upon demons; they will answer.

Take your sweat in a very clean and beautiful basin, and then put it in a glass vessel. Put into it scrapings from the soles of your feet, and a little of your feces dried in the Sun, and one root of the herb that is called fu in Arabic, and in Latin valerian. Give this in a drink to whomever you wish, and he will delight in you. I, Geber, have tested this, and it is entirely true. Women, however, add water with which they have washed their thighs, while keeping their buttocks turned toward the east.

All flesh and bone of men, when burnt, moves and provokes benevolence.

Three measures of human death, that is, you should measure a corpse three times; and with the same measure, you should measure a living man's arm from the elbow to the longest finger, and again from the shoulder to the same finger, and then

from the head to the feet. He will waste away and die.

Blood taken from the fingers of the left hand when the Moon is in conjunction with the Sun, and from the other when the Moon is in conjunction with Venus, and given to someone when the Moon is in opposition to the Sun: this provokes delight. This is an experiment of the Egyptians, and I have seen it tested many times and discovered its virtue.

Water of feces and of snails dissolves tartar. Quench sheets of copper in it, and they will become white. Put feather alum and dissolved azech in it, and it will be better.

Take the skin of a woman's vulva all the way around, so that it retains its opening; and if you look at someone through it, it is the sign of death. This is a thing of great sacredness. In the same way, it causes illness. This was taken from those among the Greeks who were called Ephesians.

Skin a human penis, and tan and soften the skin with salt and wheat flour, the way belt leather is treated, you should know that you will be able to bind and loosen with it.

Human testicles, dried and powdered, and eaten with frankincense, mastic, cinnamon, and cloves, makes men young again and gives them very good color.

A human eye tied up in a snakeskin causes anyone who sees you to delight in you and not to hinder you, but to be good to you.

Whoever suffers from a fever or a headache, if you anoint his head with breast milk, the pain will be removed.

Breast milk with opium brings sleep to the feverish and insomniacs.

If you wish to go safely on a journey, make one pill from your semen and your ear wax, and suspend it from your neck, and you will go safely. Certain sages used to carry this with them, saying that a great many properties were hidden in it. Some of them thought there were 72 such properties, to all of which they used to assign reasons that none were able to contradict.

The umbilical cord of a newborn wrapped in a red cloth with the tongue of a green tree frog, whoever carries this with him will be honored by his lord and by others as well.

Whoever has an illness with pustules, or scabies, should anoint himself in hot sunlight with water of blood distilled three times, and then put on the earth of blood, [\[362\]](#) and he will be healed. he should do this seven or more times. This we have already demonstrated in the book On Properties.

The right arm of a man and the head of a rabbit kept in anyone's home has power against lies.

Alcohol of human bile with cat eyes helps and makes keen the sight, and

whoever makes this will cause marvelous things to appear and demons to be seen.

Take human blood, and grind it with lodestone and the deadly lucula that is called Herb of Light. Make a mass of it, and keep it with you in a little vessel of gold or silver, and you will have power over enchantments and tricks and lies, and above all if you have collected the herb with your own hands and the blood is from your own body.

A certain person from Baldach, however, told me that the herb that in Arabic is called fu, in Latin valerian, and in Greek amantilla, has a similar virtue. He said also that the virtue of this confection was to cause benevolence when eaten or given in a drink.

Take the vulva of a woman (that is, the skin) and carry it with you in a yellow cloth with a serpent's tongue; and you will have the power to make discords and friendships. The same may be done with the hair from a woman's chest.

All of the foregoing are found in a certain book published by Geber the sage. In the book Methedeyhoz I found the experiments written below.

To take away sight by suffumigation. Take the blood of dogs, donkeys, cats, goats, and cows in equal parts. Mix these bloods together, and put them on a gentle fire until they are all blended into one. Then put into it one part each of powdered azernec and sublimated mercury. Mix well and put into a jar, which you should seal well with luting and bury in manure until it putrefies. Then take it out, and beware of its odor. If you put 1/2 ounce of this confection in fire, anyone who breathes it will have the sight of their eyes closed off by a mist, and they will be unable to see light any more. To cure, take fennel juice and green coriander juice. Mix them and put them in the eyes, and by this the blindness will be healed.

For taking away speech. Take two ounces each of cat bile and bear bile, four ounces of bat blood, and 1/2 ounces each of lettuce seed, black poppy seed, and mandrake root. Liquefy the blood and mix in the other ingredients, blend well, and allow the mixture to dry. Then powder it and mix it with old wine aged many years, and make lozenges of 1/2 ounce each. If you give one of these to anyone in drink or food, he will lose the power of speech completely, nor will he be able to communicate in any way. To cure him, let the mouth of the patient be filled with oil or butter, and have him hold his mouth closed.

For taking away hearing. Take mandrake, cow bile, and goat bile in equal parts. Mix them together and powder them; when they are powdered, let them putrefy. Give 1/2 ounce of this in food to whomever you wish, and he will completely lose his hearing. To cure, put juice of rue into the ears of the patient, and he will be healed.

For generating discord and enmity. Take the head of a racanus and an asp, the hair of a dog and of a black cat, in equal parts. Mix them together, and burn them in a

jar until they can be powdered. If you throw some of this in a place among people, hatred and quarreling will increase among them until they kill one another. To cure, take four ounces of mallow seeds and two ounces each of the blood and bile of a white dove. Let these be powdered, and mixed with the blood over the fire; and make lozenges weighing 1/2 ounce each. When you wish to take away this discord, pulverize one lozenge, and cast the powder in the place, that is, where the other powder was thrown. At once the aforesaid spirit of discord and hatred will be taken away from there.

Confection for sleeping. Take 1/2 ounce each of opium and black henbane seeds, and 1/6 ounce each nutmeg, lady's bedstraw, and fresh aloes wood. Powder them and mix them with the juice of green coriander; and let it putrefy in a jar so that their complexions and spirits may mix with one another. Then take it out, and give 1/2 ounce in a drink to anyone you wish, and he will sleep for a great space of time during which he cannot be awakened.

For the same. Take four ounces each of scialte nuts, red azernek, mandrake seeds or its bark, and black poppy; six ounces of autumn crocus; and two ounces of henbane seeds. Mix them all together and allow to putrefy for three days; when this is finished, remove them. Give 1/2 ounce to drink mixed with wine to whomever you wish.

For the same. Take equal parts of opium, mandrake bark, lettuce seed, branches of scialte nut, arcole juice, black hellebore, and black poppy seed. Powder them all, mix them together, and blend with a quantity of old wine aged for many years equal in weight to all the foregoing; and leave it to putrefy for seven days. Then take it out, and give 1/2 ounce in food to whomever you wish.

For the same. Take henbane juice, mandrake juice, green coriander juice, lettuce juice, juice of scialte nuts, and spring crocus in equal parts, and opium, a tenth part of all the foregoing. Mix them together. Then take a syrup made from mashed figs pressed four times in an oil press, blend an egg into it, and take of this syrup an amount equal to all the other ingredients. Mix them together, and let it putrefy until all the complexions and spirits are united. Never give a dose of this confection larger than 1/4 ounce, and this is because of the very great strength that its spirit has in the foregoing.

A deadly poison. Take equal parts dried scorpions, scialte nuts, black poppy, and colocynth. Mix them together and pulverize them, and let them putrefy. Be careful of this because 1/2 ounce of it will kill a man.

For the same. Take soapwort, ariole, and fresh eyebright in equal parts. Mix them together, and let it putrefy with a quantity of viper's gall equal in weight to all the preceding ingredients, that is, let it putrefy in an jar appropriate for it, and leave it until

it has putrefied. Then remove it. Beware of this, because its excessive heat and superfluous sharpness damages and destroys the blood of the heat and swiftly kills men.

For the same. Take as many frogs as you can catch, and put them on spits arranged as you wish (that is, as many as you wish on each spit) thrusting them through from the mouth to the opening of the anus; and put the spits upright, so that the frogs are placed with their mouths toward the ground. Then have a leaden vessel in which you can collect oil the oil that issues from their mouths. You should know that the later oil is much more effective in this working than the first; save it for use. Oil of this kind, because of its damage to the members of the body, very powerfully kills and harms. The first who discovered this deadly poison was Rufus, who tested it, and found great wonders in it.

A wonderful composite stone against poison. The kings of India were accustomed to have this stone made as described below, because the wonders it wrought in defending them against all danger from poison exceeded all the other noble things that were around them. The composition of this stone is as follows. Take the eyes of ten deer, and the eyes of ten vipers or other venomous snakes; if you cannot get vipers' eyes, as many as will weigh as much as ten of them; and take as much of the head of a toad as equals the weight of one of them. Let all these be dried and well cleaned, and powdered very finely, until it will pass through a fine cotton sieve. Then let it be put in a glazed pot with a very narrow mouth.

Then take sharp wine flavored with cedar, and turnip juice, eight ounces each, and one ounce each of clean white spiderwebs and mastic; the spiderwebs should be chopped up as finely as possible, and put with the mastic into the two juices. Let them remain there for two days and as many nights; then take it up and strain well and combine with the powder in the jug already mentioned. When this is done, seal up the mouth of the jar tightly, and bury it in burnt straw, leaving it there until all is dissolved and reduced to the appearance of oil. Then mix it with water, and put it back in the same burnt straw until all the water is consumed, and turned back so that it can be coadunated.

When this is done, take it out and put it in an empty eggshell so that it becomes round. Put another eggshell over it and seal it well, and put it back again in the same burnt straw, and leave it there until it is partly coagulated. Then take it out, piercing a pinhole in it, and wrap it in a silk cloth, and put it in bread dough and bake it in a pan. When it is done, take it out and put it in the stomach of some kind of fowl, and when it is so placed, roast the fowl. Then take it out of the stomach of the aforementioned bird; if you find that it is well solidified in the form of a stone, that is good; if otherwise, put it in the stomach of another bird. Roast as before, and proceed in the

same way until it becomes a stone, and put a thread through the pinhole, and by this thread tie it over the loins.

The kings of India used to make such a stone in this way, and continually wore it over their loins. The effect of this stone is that if anything poisonous was put before the wearer, in food or drink or anything else, the stone would be moved with a great motion and would sweat with a great sweat. This is very well known among the Hindus, and it one of the great marvels that are among them.

The one who first compounded this stone by his own labor was King Behentater, who was one of the kings of India, and a great sage. It was he who built the city of Manif, in which he built mighty buildings, and in those buildings constructed images that spoke. He it was who discovered how to use numbers to make computations for love, which is one of the great wonders the Hindus have. When two people were given these numbers in food or drink or in any other manner, they became great friends and well pleasing to each other. If the aforesaid numbers were carved in wood, and bread or anything else edible was sealed with them and you gave it to someone to eat, he will delight in you with a great love. If those numbers are written on your clothing, your garments cannot be taken away from you;[\[363\]](#) and if you write them on banners that are put in the street to draw business, they will draw business to you.

The lesser of these numbers is 220, and the greater is 284.[\[364\]](#) The way to use these numbers is as follows. Write the smaller and the larger number in the figures of al-Khwarismi. Give the lesser in food to whomever you wish; you should eat the larger. The one who receives the smaller will be obedient to you as the lesser is obedient to the greater, and you will be delighted by him because of the marvelous property and power of the aforesaid computations. These computations may be done similarly with raisins, and pomegranate seeds, and eating whatever other fruit you wish. This is done by the number, and not by the figure.[\[365\]](#) I have experienced the aforesaid computations many times, and have found truth in them as narrated above.

This king made twelve festivals for the people of Egypt[\[366\]](#) in the twelve months, that is, one in each month. Then he made a house wholly surrounded by images, and these images used to cure the people of Egypt of all infirmities. In the head of each of them the infirmity assigned to it was portrayed. The people of that place very often used to cure themselves of their infirmities by those images in the following way. They would approach the images, and describe their infirmities to the image assigned to the same infirmity, from which they wanted to be healed; and at once they were healed. The same king also made an image in the form of a man laughing, and this was the virtue and power of that image; anyone who was oppressed by sorrow and melancholy would look at that image, and at once he would be

cheerful and laughing, and the thoughts that troubled him would be handed over to oblivion. All in all, the effects of his images proceeded so that that the people of that city used to worship the king as though he was a god.

The same king also made bronze images in that city with two wings extended, and these were entirely covered with gold. Then he set them in place in the city. Their virtue was that all who passed by them, man or woman, who had committed adultery, uncovered their natures, nor were they able to pass by those images without uncovering themselves. All who uncovered themselves, fornicators and fornicatrices alike, were led into the presence of the king, and were truly known to be guilty of that crime, and punished justly according to the laws of that city. For this reason both the men and the women of that city used to shun that form of wickedness.

The same king also made an earthenware vessel that he filled with water, and his entire army used to drink from it without decreasing the water in it. This king lived in the time of Alexander the Great, and it is said that he presented this vessel with some other marvels to him. The vessel was constructed by the artificial magisteries of science, the properties of nature, and the knowledge of the strengths of the spirits of the planets and the fixed stars.

In this same way was made the pillar that Acaym king of India made in the gate of the city of Nube, which was made of black marble and was completely full of water. No matter how much was taken out of it, the water never decreased; and this was because it attracted the moisture of the air by virtue of the magistry by which it was made. The king constructed this work for the benefit of the people, on account of the distance of that city from the banks of the Nile and its closeness to the salt sea, and because of this latter it happened that by the sun's rays, from the water of the sea, drew up gross and humid vapors, from which the most subtle were purified of their salt in the air, and by the most suble magisteries of geometry and the science of magic, used to descend into that pillar as though they condensed out of the air. It was for this reason that water was never lacking in the pillar, because of the aforementioned attraction, which happened in the same way that the bloodstone attracts whatever is put around it.

Beyond these, the Hindus have other great marvels, some of which I propose to relate presently. For prohibiting every motion of the body. Take a human penis, and chop it into pieces, and stir it into powdered opium, scialte nuts, and a little azerneec. Then put it into a lead vessel to putrefy, and beware of it. When you extract it from putrefaction, you will find it liquefied and as though reduced to oil. If you give a little of this oil in food or drink to anyone you wish, all his senses, motion, and spirit will be closed and stupefied, nor will he be able to move any part of his body. The Hindus used to perform many wonders with this oil, mixing it with other things, giving it in

food, and revealing that which they desired and that which was outside their customs. They would give it in food to whomever they wished, and by this they would demonstrate what they wanted never to be revealed, and would even transform men into whatever figure or form they wished.

That you may appear in the form of any animal you wish. Take the semen of a man who is complete in all his members, and put it in an egg (that is, in the shell) mixed together with the semen of any animal you wish. Seal the egg well and leave it to putrefy in hot manure for three days. When this is complete, take it out of the manure, and in the egg you will find the similitude of an animal. Take it out and put it in sesame oil, and leave it for three more days. That animal will drink that oil during those three days, and while it is still living, let it be ground in that same oil. If you light a lamp with the oil, anyone who anoints his face with it will appear in the form of the animal whose semen you used. This was considered among the Hindus to be a noble secret, that they would never reveal among anyone but themselves.

That a man should be unable to leave a city. Take a man's semen and a little of his blood, and cook it with twice the amount of honey until all the semen has dissolved into the honey. Then cook the honey until it is well browned. Give this food to whomever you wish, that is, to someone who intends to set out on a long journey. Whoever eats of it will not be able to leave the city that day; rather, he will remain there as though rapt and insensible.

A great wonder of magic. The Hindus also make another composition, with which they used to perform great works of magic. This is its composition. They took a sow, and closed her up in an empty house. One room of the house they prepared with iron and tin so that she could not leave the house. In the same house, next to the sow, they would put a boar in a room prepared the same way, and once this was done, they remained in that place for 24 days. They would begin this work when the Sun entered the first degree of Capricorn. Each day they would give them crumbled wheat bread soaked in milk to eat, as much as they wanted. At the end of those 24 days the sow, having the greatest desire to couple with the boar, would be moved by so great a motion that from her flowed a great quantity of female seed,[\[367\]](#) similar to coagulated cow's blood.

The Hindus would make great artifices by collecting this seed; they would put it in a lead vessel, seal its mouth well, and put it in manure for 24 days to putrefy. At the end of those days they would remove it from the manure, and when the aforementioned vessel had cooled, they would open it and find in it an animal that moved. They would feed it for three days with nuts and milk, as we have said above concerning the sow. At the end of the three days they would drown it in oil, with which they would perform great marvels of magic, giving it in food and lighting

lamps with it and anointing faces and bodies with it, and many other marvels that are not worth relating because of their prolixity. We ask, however, that those who perform the foregoing keep it as the greatest of secrets, and do not reveal it to anyone except to someone else who is expert in it.

Chapter Twelve

Rules Necessary in this Science

Those who intend to involve themselves in this science ought to know that it is by the works and experiments they do in this world that profound and secret sciences are known, and by works and experiments doubts are solved.[\[368\]](#) This is because when anyone accomplishes his desires, his doubts are settled. You should indeed be greedy in all the things, and about all the things, that we have taught you so far, and you should be faithful in the operations themselves, and continually observe the ways of the sages and the habits of the ancients in the operations of this science. From unlawful foods and pleasures you should stay as far as you possibly can; indeed, you ought to think of the salvation of your soul and the love of God as assiduously as you can, because desire and love attract spirits and incline you to follow spiritual effects, and complete and reveal all their properties furthering the thing that is desired.

If that orientation be toward God, Who is the beginning and end of all things and the perpetual and eternal Lord of Lords, then that love will be durable and perfect. If that love instead is fixed on corporeal things, that love will be unstable and a corruptible and terminating love. The will is divided into different kinds, for there is a love which is accompanied by health and honor is that love which is fixed on God the sublime and exalted, and to this kind belongs the love of fathers, teachers, and holy men; likewise the love of piety and the love of children. There is a love which is advantageous and helpful, and this is the love of people who delight in helping one another freely. The will, when it is most acute, is called love, and as we have said above, when we put another ahead of God, that ought rightly to be called corruptible love.

We base our entreaties on God Himself, that He may so illuminate your mind and spirit that His profound sciences may be opened to you, and that He may protect and defend you from the conspiracies of the common people and of evildoers, and that you will not reveal any of your secrets to the ignorant, because it is thus that they become the murderers of holy men and prophets.

Now the properties that are proposed and the examples that are given in the books of the prophets concerning this science, if you were to try to deduce them by experiment, would seem to be of a fraudulent nature, nor would you be able to deduce the effects promised by them in eternity. If you understand them, however, in

the manner we have said (that is, with the right attitude and steady faith and an understanding of the causes of effects), then they will be seen to be noble, high, and precious, and of a nature remote from the merely animal in man. If we ought properly to obey our parents, who gave life and being to us, we ought even more to obey the prophets and saints who gave us examples, that by their rule of life our souls might be saved and we be led to perpetual life. When virtue is found in our bodies, on account of the perfection of the elemental bodies, then that virtue cares for and governs our bodies in their figures and effects, and it is not separated from them until its proper time.

This is what the prophets call nature. They call it natural because virtue of this kind is the cause of the government of bodies for a determinate time, in whatever accords to the natural division of each one. For this reason it is called nature by them, because nature is the primary innate principle of all animals and plants.

Here is an example. A stone that is thrown falls back down by its nature, and this is not by the size of its body, because other bodies are not similar to it in size, but rather this effect happens in an opposite way, as in the case of fire, which ascends more quickly the larger its body is; this is understood to be the principle of this manner of motion, and this is called nature. Furthermore, they call this motion "nature," and again, they say that the nature of an element is its form and natural shape.

For this reason physicians use this noun, "nature," for the complexion and the innate heat and for the forms and figures of the body and for motion and spirit, and it is used according to whatever their intention is. Now in truth this noun, "nature," is an equivocal name, because it is used for every body and all its properties, and for the humors, the elements of heaven, and the virtues that God has placed there that are the causes of generation and corruption, movement and rest, in all things that are moved and made to rest. For this reason above all, the sages have defined it as the end and beginning of motion and rest.

The philosophers have said that corporeal form cannot exist in bodies except by the mediation of heaven between them and spirit. Plato defines it thus: nature is a body perfect for making beings. Galienus says: nature is the natural heat helping the body and removing corruptions and detriments from it, insofar as it is able; and when the virtue of the body concurs with it and makes it apt for government, conduct, and so on. Abenteclis says: for it is a simple body having one form and one figure, and in it is power and life, but it itself is the form of life, as appears in children, to whose nature a certain magistracy preserving life is given by nursing, sleeping, etc.; and when it is taught to artificial things, the work of the magister is accomplished. I have recounted the foregoing only to clarify the light of your intellect, because I have

striven in all things to be instructed and learned in the creation and contemplation of every manner of being that may be found in the universe. By doing the same, you will have an adept mind, by the intellectual conjunction of the possible with the agent. Thus it is completed.

This finishes the third book of Picatrix; the fourth book follows.

Book Four

Here begins the fourth book, in which is revealed the properties of spirits, and those things that are necessary in this art, and how they may be helped by images, suffumigations, and other things.

Chapter One

By what virtue and force spirit proceeds, and what are the properties of spirits, bodies, sense, intellect, and soul, as well as the differences between them

The ancient sages agree in this, that God disposed five things and ordered them by degrees, putting the noblest in the highest degree, that is, prime matter and prime form,[\[369\]](#) which is the primal source of all; second, perception or intellect; third, spirit;[\[370\]](#) fourth, the nature of heavenly things; and fifth, the elements, and things made of the elements. First, however, he placed in his highest heaven a circle where no other god and no other lord but Himself could remain, and He ordained that all other light should emanate from there; and thence, by His power, he distributed and spread knowledge, and the nobility of the other virtues that pertain to that virtue.

Perception and intellect He put in the first circle below that one, from which they descend similarly to the way light descends from that one; and thence, by His power, knowledge and the nobility of virtues that pertain to it are emanated. Next below He placed the circle of spirit, from which spirit is emanated similar to the way light emanates from the first; knowledge and the nobility appropriate to it (that is, that which proceeds from the circle of spirit, as well as from the circles above it) flow forth by means of it. Then in order below spirit he placed nature,[\[371\]](#) which proceeds similarly to the first; and by His power the nobility appropriate to it was generated in it by those things that are above it.

It is therefore clear that the first form is more noble and in every way more subtle than perception, as perception is more noble and subtle than spirit, and spirit than nature, and nature than the elements. Each of the aforesaid He put one above another according to their proper measure of distance, as though to say that the first is absolute, pure in itself, and free from all grossness; while the second has in it a little more grossness or materiality than the first, and less than the third, and so by degrees descending to the elements and elementary things. This is because that prime essence shines more brightly in itself, while other things lacking its purity, down to the necessary endpoint, return to it as they create species, that is, as subordinate genera, they return to the most general genera, as each receives nobility from its superiors and distributes its power to its inferiors.

Presently He created and formed the heavens, and placed the heaven of spirit in the midst of four other heavens, of which the two above it, those of the prime essence and intellect, are luminous and clear, and the two below, those of nature and the elements, are shadowy and obscure. But the heaven of spirit, as a subordinate genus, receives the knowledge and nobility appropriate to it from the superiors and distributes them to the inferiors.

In the end, spirit is conquered and illuminated by the two heavens above it, and receives from them light, knowledge, and nobility. Spirit itself is most fully formed when it reaches toward the heights, and resides in the place where it was made and created, and whence it receives fortune, goodness, and light; this place is called paradise. But spirit conquering the two heavens below it is shadowy, miserable, and unfortunate spirit, and descends to the lowest things, and resides in a place where it is held captive and can find no rest; this place is called Hell.

Again, this same spirit created animals and vegetables and all solid bodies. These do not receive perception and knowledge from the prime form; the latter distributed very little to them, since they were not appropriate to it. They, however, are conquered by the two lower heavens (that is, those of nature and the elements), and reside on earth, where they exist, remain, and are created. All the aforementioned proceed from the divine power and virtue.

Here is an example. Trees are born in the earth, their beginning is their roots, and their ends are the branches, leaves, and fruit born from them. Their roots draw in the vegetable virtue from the moisture of the earth, while the twigs draw it from the air. Those trees in whose nature the earthly material dominates the aerial have roots longer than their branches, and conversely, when air predominates over earth, the branches grow longer than the roots. Therefore, to confirm the aforesaid, we see with our senses trees and other vegetables born in the earth that have roots longer than their branches, and vice versa; and there are trees whose roots dry out but not their twigs, and vice versa.

We see the same thing in birds, among whom those whose nature is more appropriate to the earth fly more heavily, while the more their nature is assimilated to air, the more lightly and swiftly they fly. The same is true of human beings who, the more their nature is compounded of the subtle elements and the more it is purified of grossness and feeds on lighter foods, the more subtle and spiritual, and the more able to understand spiritual things, they become; while to the contrary, the more that human beings are composed of earth and the grosser elements, and feed on coarser food, the less able they become to ascend to spiritual things, and the more accustomed they naturally become to gross and corporeal perceptions. By this it is clear that evil proceeds from corporeal things, while good proceeds from spirit.

Matter, however, is divided into two parts, that is, spiritual and corporeal. The spiritual portion is the first matter, which is the supernal world, and the first form, which is the spiritual first element (that is, sense, soul, nature, the elements, and the beginnings of every kind that are first purified of matter), and the first unity, which remains indivisible as it is a unity, a point, and the like, and that which cannot be divided by time, as the instant of the beginning of a line, which is a point. Corporeal matter is that which is composed of the elements, such as animals, trees, and the like.

Furthermore, matter is either simple or composite. Simple matter is everything above the heavens, and composite is everything that exists below the heavens, and thus can be perceived by sight and experienced. Bandaclis the sage said that all matter that can be perceived by the five corporeal senses is corporeal matter and entirely composite, and when it is of this kind, it is corrupted and changed, becoming a localized thing lacking a location.[\[372\]](#) All matter that cannot be perceived by the five corporeal senses is called simple matter, pure, spiritual, luminous, stable, and exalted.

All matter that can be perceived by one of the five senses[\[373\]](#) is intermediate between simple and spiritual matter, on the one hand, and composite and corporeal matter on the other. Thus what is corporeal is held by corporeal bodies, and with these they pass through changes of time and color, while what is spiritual remains with light and exalted spirit, and with these endures for infinite ages. You, however, who propose to study this book should consider how you may lead your soul to the degree and understanding of the blessed spirits, which you may do if in all your doings you strive to follow the spiritual part, the cognition of which differs from that of beasts.

The sages disagree, however, about the properties of sense and its divisions.[\[374\]](#) For this name, sense or intellect[\[375\]](#), is used by them to denote four different things. In the first sense, it is used to describe reason, because humanity, distinct from all other animals, who lack sense and discretion, is disposed to receive knowledge and the secret labors of the masters; and the property of sense is that it is disposed to the acquisition of knowledge. Sense appears from this as a divine light infused by God into the heart, which disposes it to see and understand things exactly as they are. This is the opinion of one party of the sages who discussed this subject. Thus Seusdalis said that the word "human" is equivocal, that is, it refers both to people in whom intellect is active and to people in whom intellect is lacking.

The second opinion. Sense is that which is recognized by knowledge and apparent to the senses, as in children who are able to perceive very little of the secrets of nature, but who apprehend nature as though this was naturally granted to them: for example, in numbers, they recognize what two plus one is, and that two bodies cannot simultaneously occupy the same space, and that it is impossible for one body to be in two places at the same time. One party among the sages, speaking of this, assert that

those who deny this opinion demonstrate its truth.

The third opinion. Sense, according to another opinion of the ancient sages, consists of that which has been proven by long experience. Those who lack cognition or sense thus ought rightly to be called imbeciles, fools, blind, and stupid.

The fourth opinion. Sense, according to others, consists of natural cognitions whereby are understood the profundities of eternal things, from which the corruptible things of this world descend. When these natural cognitions are found in some person, we say that he has the sense to overcome and conquer his bestial nature, and is assimilated to the spiritual and eternal. This is the property by which human beings are distinguished from other animals.

Thus the two prior are natural and the two latter are acquired by study and learning. Thus a sage said: "I see that sense is of two kinds, that is, natural and acquired." The acquired cannot be had in any way other than by means of the natural, just as the light of the sun is little help to an eye that is naturally defective.

Here we proceed to another, higher distinction of sense.[\[376\]](#) The ancient sages divided sense into six parts, of which two are comprehended by words, that is, the general sense and the universal sense, so that we speak of the natural and universal spirit; which they understand in this way, that all things are divided into three parts, that is, the body, the natural sense, and the spirits of intelligences and the angels who move the heavens. Of these the first and lowest obtains its place from the two latter, the second we consider the most noble of all, and the third we know to be the medium between them.

The reason why we say the second is nobler is that it is purified of all material dependence; while separated intelligences and the angels who move the spheres are intermediate between these, since they move the heavens, by the motion of which the active senses work their effects. The general sense, however, is that which we have described above in the division of sense, that which is removed from form or matter, because when we speak of man in general, this is understood to mean the reason of rational men or the reason of which all men are capable, by which they are distinguished from all other animals. This they call the general sense.

Universal sense, however, is expressed in two ways, of which one is more appropriate to the word, for by it is understood the genus of the whole universe.[\[377\]](#) The second kind of reason is that which, according to the way the explanation of these names is understood, is a kind of property apart from material things and all their parts, which is moved naturally and not according to accident. Of this genus the lowest grade is active sense, which is assigned to human spirits and the higher sciences.[\[378\]](#) This genus is the principle of all things that follow the first principle; and the first principle governs everything.

The second of all, according to this intention, is the ninth sphere, which goes around once each day and night carrying the other spheres which are caught up in it. By reason of its magnitude and capacity, which contain all other bodies, it is called the body of the universe.[\[379\]](#) Thereafter, according to this opinion, the universal sense is a substance equally distributed in all its parts, apart from matter. It moves itself, desiring to assimilate itself to movement. Its movement has been discovered to be the beginning of everything. Thus the founder of the Law said that the first thing created by God was sense, which by divine aspiration began to move.

The general spirit, however, is called many different things, and these all have names corresponding to their subjects, and all of them are assigned as spirits to their proper bodies. The spirit of the universe is the sense of the universe. Thus every substance that is wholly incorporated in the moving heavenly bodies overflows, and this is according to the stillness of sense. The relationship between the spirit of all and the sense of all, however, is equal to that between our spirit and our active sense. The spirit or intellect of the universe is the principle by which natural bodies are perceived, and the grades thereof in receiving perception accord with the grades of sense in all things, and the perception of the one is assimilated to that of the other.[\[380\]](#) The foregoing are the rules that have been found concerning sense.

Aristotle said that the sense of the sensing spirit is received from that which is sensed. If anyone asks in what way the spirit understands, the answer is that the rational spirit discerns by the light of the senses, when it desires to know anything, and when it receives this same light, it rejoices therein and achieves its intention. Its light extends over all perceptible things until it is closed in sleep, wherein all sensing spirits are stupefied and relaxed, and to which all intellectual spirits are subject. If someone objects to this, saying, "Who knows whether the spirit understands something while it is sleeping?" I answer that something remains from the spirit, even as heat remains from fire after the fire has been extinguished. According to the unity of the sense with the body, it can be terminated, despite the view of one party of the sages.

Empedocles said that sense is not able to be terminated because it is a simple substance, and simple substance has neither genus nor difference because it is not separated. A definition cannot be completed except by genus and divisions.[\[381\]](#) He says further that sense is divided into two, that is, a general sense that contains all things virtually and is not fatigued thereby (and is itself all things in itself in its own substance, and is coextensive with time, which does not precede it by a single instant); the other is a noble and selected sense, which is purified and consoled, which is only found in the human body; and then only when it has been purified to its proper purity and consoled for its sorrow. It is the light cast by the light of the general sense.

The soul is a spirit of divine intelligence, which divine intelligence created and placed in the body without any medium; and He planted it in those bodies which follow the light of the Sun, because it is by the Sun that, by means of rays, He touches the bodies themselves. Souls are ordered in natural forms according to their effects; and from Him come the capacities of sensation, estimations or cogitations, imaginations, stillnesses, memories, and the like.

One party among the ancient sages determined this: Nature is a durable motion by which corporeal agents are perfected or completed, and live their potential.

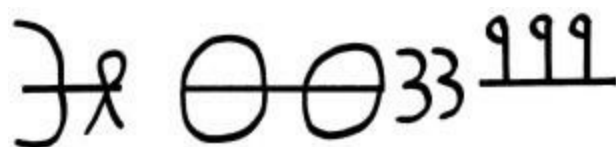
Chapter Two

What vigor the spirit of the Moon brings to this inferior world, and what ought to be done with each of the seven planets

You should know, however, that one party among the Chaldean and Egyptian sages said that the Moon pours out and transmits the influences of the planets to this composite world. Because of this, they did workings, sacrifices, and prayers to the Moon herself upon her ingress into each sign. Here I have opened to you the same workings of other nations, and what is said here is translated out of the Arabic language.

How one can speak with the spirits of the Moon, and first, when she is in Aries. When you wish to attract the virtue and power of the Moon when she is in Aries, at the hour when she is completely risen, because that is better and more useful for your petition; in that very hour, put on a crown and go to a green and watery place near the banks of a river or running water. Take with you a rooster with a divided crest, which you will behead with the bone of another rooster, as you must not in any way touch that rooster with iron. Turn your face to the Moon, for this is a very great secret among them.[\[382\]](#) Put in front of yourself two iron thuribles full of burning coals, in which you should cast successively grains of incense, so that the smoke rises up toward the Moon. Then stand upright between the censers, and say: "You, O Moon, luminous, honored, lovely, who with your light shatters the shadows, you ascend in your rising and fill every horizon with your light and beauty. I come to you humbly, seeking wealth, for which I humbly ask you." Here state your petition. Then take ten steps forward, always looking at the Moon, and repeating the aforesaid words. Carry one of the thuribles with you, into which you should cast four ounces of storax.

Then burn your sacrifice, and draw the following figures on a leaf of cannabis with the ashes of the sacrifice and a small amount of crocus:



Then burn the leaf. At once, as the smoke rises, you will see before you the figure of a handsome man dressed in the finest clothes, standing between the thuribles, to whom you should address your petition, and it will be fulfilled by him. At any time after this, when you wish to ask something of him, repeat the working just given, and the aforesaid form will appear to you and answer your questions.

When the Moon is in Taurus. When the Moon is in Taurus, and you wish to attract her virtue and power, you should know first of all that the Moon has diverse effects and diverse powers in each one of the signs. When you wish to do this work, go to the same kind of place as was said of the other sign, [\[383\]](#) and bring with you one rooster and one thurible with fire. Dress yourself in linen garments dyed with alayeron or pomegranate rinds, and wear a hood upon your head. You should have one gourd full of water in which nut wood has been boiled. Take some of the water in your right hand, pour it into your left, and wash your hands, arms, and face with it. Be careful that the hood does not fall back from your head. Then wash your feet with the aforesaid water. Then take a new rush mat or reed mat, on which no human foot has ever stepped, and let this mat be wrapped entirely in a linen cloth painted green and red. From the place where you are standing, or from the cloth that covers the mat, jump and land with both feet on the aforesaid mat, and say: "Ribharim ribharim caypharim caypharim dyaforim dyaforim." [\[384\]](#) Repeat these names twenty times. Then stand upright, and go back to the gourd of water already mentioned, and again wash your hands. Then behead your sacrifice, and saying the same words again, burn it. Continually, while you perform this working, suffumigate with incense and mastic. Then you will see the figure of a man, to whom you may ask your petition, and what you desire shall be accomplished.

Something that appears in this working reminds me of a certain person who had a friend who lost everything he had and fell into great poverty. He said that the lord of his friend's ascendant was Saturn, and Saturn was an infortune to him and the source of his poverty. He showed his friend how to pray to the Moon when she was in Taurus. The friend did the whole working, and there appeared to him the form of a man, to whom he asked his petition and described his poverty. It seemed to him that the man took him by the hand and led him to a certain ditch, and told him to dig there. He did so, and found a treasure there which made him a rich man.

When the Moon is in Gemini. When the Moon is in Gemini and you wish to attract her virtue and power, go to a high place where the winds blow. Take with you a rooster, and the aforesaid suffumigation, and a ruler of yellow brass three cubits [\[385\]](#) long and a thurible of the same brass, in which you light a fire and fan it with the ruler; and in the midst of the fire put a pound of storax. Hold one end of the ruler over the fire (that is, while the smoke rises) and point the other end toward the Moon. Then put on the fire three ounces of incense and a little amber, and hold the ruler in the smoke as we have already said. Then sit before the fire in the thurible and take the ruler in your hands, and make a circle with it, in such a way that you are at the center of the circle. Then take seven heaps of dried beanstalk, and put them in seven places around the circumference of the circle. Divide your sacrifice into seven parts, and put each part onto one of the heaps of beanstalk. When this is done, kindle the fire with the ruler in the aforesaid beanstalks until the sacrifice is burnt. Thereafter, stand in the middle of the circle and say, "You, O Moon, refulgent and luminous, honored in your realm and gathered into the place and degree of your exaltation, because you govern this world by your power and spirit-- I call to you and I ask of your spiritual power that you will do this for me." Then state your petition; supplicating and praying, prostrate yourself to the ground and say "abrutim abrutim gebrutim gebrutim" [\[386\]](#) twenty times. Then raise your head above the ground, and you will see a form as described above, to whom you should speak your petition, and it will be accomplished effectually.

When the Moon is in Cancer. When the Moon is in Cancer, and you wish to attract her virtue and power, climb up to a high place, where there is a spot elevated above an ample plain. Then look to the right and to the left, before you and behind you, listening, and holding a turtle-dove in your hand. Behead it, and take four feathers from its right wing and the same number from its left; cut off its beak, and burn it completely. Then take the aforementioned feathers, mix them with two ounces of colocynth and four ounces of storax, and put all this in a single pan. Then take two ounces of white behem, which must be added to the ashes of the sacrifice and mixed with the juice of birthwort, and out of this make the figure of a man riding on a lion.

When this is done, rise up and raise the image before you, and light a fire, into which you should put your suffumigation, and say: "You, O Moon, who are full of light, replete with benevolence and beauty, and equal in your altitude, I pour out my prayers to you and send my petition." When this is done, make a circle in the earth, and in the center thereof put the image you have made, after writing on it the name of that which you wish to turn aside. Then go back and repeat the same words, and prostrate yourself to the ground. After this, rise up, and take six ounces of vinegar, and dissolve the image completely therein. Add one grain of nutmeg, a quarter ounce of amber, four ounces of gall-nut, and one and a half pounds of storax, and put it over a fire until it is well boiled. Out of it make pills weighing one ounce each, and suffumigate with these to the Moon for seven nights (that is, burning one pill each night), and save the rest. The sages who have labored at this work have said that, if you suffumigate anyone you wish with this suffumigation, and they breathe the odor, they will never be able to disobey your commands. Many who have practiced this science, when beginning a journey on which they faced lions, bears, serpents, scorpions, and other noxious animals, were freed from experiencing any harm from them through working with the aforesaid suffumigation.

When the Moon is in Leo. When the Moon is in Leo and you wish to attract her virtue and power, go to an uninhabited place, and carry seven thuribles with you, which you should place in a circle on the ground in such a way that one cubit separates each thurible from the next. Between each thurible and the next put a goose's egg on which is written these figures:



Then take a needle of yellow brass three palms^[387] in length, which you should hold in your right hand; upon your head you should at all times have a yellow hat, made of wool in the Arab fashion, and you should wear a shirt of wool, dyed yellow. In the center of the circle, behead a rooster with a divided crest, as we have described in the sign of Aries. Then burn the meat of the chicken in the thuribles. Take some of its blood on the point of the needle, and let it drip from the needle into the thuribles and onto the aforementioned eggs. When this is done, count two thuribles from the one in front of you, and take the egg after that thurible, and put it before you, and strike it repeatedly with the needle, suffumigating with incense and yellow sandalwood, saying "Hendeb hendeb"^[388] fifty times. Then there will come to you the tangible form of a superior man, to whom you should address your petition; and it will be effectually accomplished at once.

When the Moon is in Virgo. When the Moon is in Virgo and you wish to attract its virtue and power, take thirty thrushes and behead them, and cook them until they are well done. Take them out when their feathers fall out of them, and salt them moderately and save them for use. Do this thirty days before the Moon enters into Virgo. Thereafter, each day eat one of them, after suffumigating it with four drachms of crocus; and after you have eaten it, you must not eat anything else until six hours have passed.

Do this every day for thirty days, during which time you must also abstain from wine; at the end of this time, wash yourself in the water of an eastern spring, and from the water of the spring take some in a jug of medium size that was made while the Sun passed through the fourth degree and the Moon was in the seventh degree of Aquarius. Seal the mouth of the jug with wax that has never been touched by fire.

When this is done, betake yourself to an ample place, and carry before you a thurible containing a quarter ounce each of incense and crocus; and say, "You, O Moon, are beautiful and positioned in aspect and copious in giving, great and high; your light illuminates the shadows and sends forth spirits, and your beauty gives joy to the heart. I beseech you and confide such and such a matter to you." Then take the aforesaid jug in your left hand, and say, "Haphot haphot," and dig with your right hand in the dirt, and continually say the aforesaid word while you dig.

Do this until you have made a pit a cubit deep, and set the jug in it with its mouth pointing to the south side of the pit. Then fill the pit again with earth until its surface is level with the ground. While doing all this, say the aforementioned name continually. Afterward, draw the figure of the thing you want on a sheet of lead with a golden needle, and bury it at the top of the aforementioned pit. When you have done this, your petition will be fulfilled at once.

When the Moon is in Libra. When the Moon is in Libra, and you wish to attract her virtue and power, gird yourself with a cord plaited from rushes of the sort that grow in water, go to the eastern bank of a river, and burn your sacrifice by the bank of the stream next to where the current of water runs, facing the Moon the whole time. In your hand you should hold a brass slingstone^[389] made when Venus was retrograde in Taurus and Mercury was in Aries. Do all this five times, going to the bank of the stream and returning each time. When this is done, strike the water of the stream with the slingstone, that is, when the sacrifice is burnt, and say: "You, O Moon, high and honored! To you I offer and send this sacrifice, and I do this in order to receive your grace, because you have power to grant to me my petition and to fulfill my desire." Then light a fire of wild olive wood, and throw storax onto it, and run in a circle around the fire as fast as you are able. Then you should prepare yourself in the place where you made the fire, and make a line in the earth from your feet to the fire, and on the line write this name: ganeytania ganeytania. Then take the earth in which you wrote the name, and mix it with earth and water that is not moving; and from this make two images, the other being in the form of anyone you wish.^[390] Let the images embrace one another, that is, if your working is for love, and if it is ordained to another purpose, make them in that manner. Let the making of the aforesaid image or images be done in the hour of the Moon, as quickly as they can be, and whatever you ask will be fulfilled.

When the Moon is in Scorpio. When the Moon is in Scorpio and you wish to attract her virtue and power, rise up when the Moon is in the thirteenth degree of Scorpio and go to a place in which there are many dense trees, and many waters. Make a square figure on the ground, and cover it with the leaves of nut trees and leaves of citrons and pines; sprinkle all of it with rose water. Then put a new silver thurible before you, and in it put some lignum aloes, storax, and incense, as much as you can. Then dress yourself in a garment of pure white in which no other color is mixed.

When you have done this, set before you two clay thuribles full of water, and take a little clay pitcher, with which you should transfer water from one thurible to the other, and from the latter, pour water onto your sides with the pitcher. Make your sacrifice of animals pertaining to this sign. When this is done, stand on your feet, and four times prostrate yourself, and in each prostration say, "Seraphie seraphie."^[391] Then sit down again, and cast onto the top of the fire lignum aloes and incense, and put storax into whichever thurible you wish. Then prostrate yourself another four times

as before. Then a man of seemly and perfect form will appear to you, whom you should ask whatsoever you will, and it shall be fulfilled as you desire.

When the Moon is in Sagittarius. When the Moon is in Sagittarius, and you wish to attract its virtue and power (and the great sages considered this working to be a very strong and perfect work, and many of them practiced this working of Sagittarius to find treasures), and when you wish to do this, perform the following working when Mercury is in the fourth degree of Cancer. At that time melt ten pounds of brass, and out of it make five images in the form of dragons, and do this while Mercury remains in the degrees of the same sign.

When the images are completed, proceed to a clear flowing stream, and divert water from that stream by five small channels that you make, which flow out one after another along the course of the stream wherever you wish. In each of these channels put one of the five images made in the form of dragons, as described earlie, so that the water flows into their tains and out of their mouths. Then take five wineskins and place each one at the mouth of one of the dragons, so that the water flows into the wineskins from the dragons' mouths, and leave them there for an hour. Then take the wineskins away from the mouths of the dragons, and let the water from those dragons flow out onto the earth for another hour after that. Again, return the wineskins to their original places (that is, each one of them to the image at which it was first situated), and allow the water flowing from the mouths of the dragons to flow into them for another hour. At the end of that hour take them away as before, and proceed to work in the same way until they are completely full.

When they are full, go twenty palms back from the river with them, and when you have walked that far with them, the wineskins are to be placed on the ground in a circle. Each of them is to be pierced with a needle; and in the middle of the circle make a pit, into which the water going out of the wineskins may flow, and next to each wineskin one of the dragons is to be put. When all is completed in this manner, rise up and run back to the bank of the river, looking continually at the Moon, and take into your mouth as much of the river water as your mouth can hold; and run back to the place of the aforementioned wineskins, and sprinkle the wineskins and dragons with water from your mouth. Near each of the dragons place a thurible full of burning charcoal, into which you should put amber and lignum aloes, nor should the smoke be extinguished at any point while the water flows from the wineskins.

When all the water is gone, take the dragons, put them in the wineskins, and bury them in the pit mentioned above, and cover them with earth. When this is accomplished, stand up at that place, and behead your sacrifice facing fifteen trees; and raise your head toward one of the trees, and as you do, say, "Harmum harmum."[\[392\]](#) Say this word fifteen times, once to each of the trees, and then your petition will be fulfilled at once, because a man of beautiful appearance and good disposition will appear to you, who will lead you to the place in the four quarters of the world where you will find your desire.

I say truthfully to you and I had a friend once, who did this working as I have given it here; and when the working was completed, a man appeared to him who asked him for his petition. He responded that his petition was this, that the man should show him an image by which lost treasures could be found. It seemed to him that the man took him by the hand, and led him to a certain place, where the man gave him the bronze image of an elephant which held an iron key between its forefeet and hind feet. It seemed to him then that the man said, "Take the elephant, and wander wherever it leads you, and in the place where the key falls from between his feet, you will know that treasure is to be found there."

My friend took the elephant in his hands; and when he had proceeded, holding it, for a distance

of four cubits, the key fell from between the feet of that elephant. At once he stopped, and dug a pit there, and in it he found that there were stairs. Descending them, he found a great house full of vessels of gold and silver, as well as precious stones. He took as much of the treasure as he could carry, and returned with an elephant, and thereby was able to carry the treasure away with him.

When the Moon is in Capricorn. When the Moon is in Capricorn and you wish to attract its virtue and power, when the Sun appears in the sign of Cancer, you should go into a house only just large enough for two men, and cover it over for seven days with fragrant boughs (that is, each day you must renew the covering with fresh boughs). In each of those seven days, you shall suffumigate the aforesaid house with lignum aloes and incense. At the end of the seven days, go into that house dressed in a beautiful red garment, and you will see that in the house is a covered table or something like it; and when you wish, you may uncover it, and say, "Heyerim heyerim falsari falsari tifat tifat." [393] Then leave the house, and proceed in a circle around the house seven times.

Then suffumigate the house with two ounces of lignum aloes in a silver thurible for the space of one hour. Then go outside it, and again go around the aforesaid house seven times as before. When you have done this, offer up your sacrifice of a chicken, as we have said many times already, and then again enter the house. There you will find a man sitting, to whom you must say three times: "I conjure you by the lovely and luminous Moon, adorned and honored, that you speak to me." Speak with him then, and ask him for whatever you wish, and it will be effectually accomplished.

Now all that which by the operations of these chapters do, for the most part, may be done in order to acquire love. One of my close friends once had a handmaiden that he sold. After he sold her, he fell back in love with her, and asked the man to whom he had sold her if he could buy her back again, but the man refused to return her. Seeing that he would not be able to get her again in this way, he did the aforesaid work as just described; at once the man who owned her took a strong dislike to her. He sent a message to my friend asking him to buy her, according to his desire, for the price that had been agreed. Seeing, though, that the man was unhappy with her, my friend recovered her for a more modest price. The foundation of this working, however, and others of the same kind, is that the one who performs them be of good deeds and a follower of natural effects and far from all evil deeds; also let him be clean and clear from all voluptuousness and as secret as he possibly can be.

Here, however, I wish to recount something that happened in our own time to one who wished to attract the virtue of the Moon, who performed this working for reasons of necessity, but spent a certain night living in a manner contradictory to this operation. On the night when he actually performed it, there appeared to him a man who had something in his hand, which he put in the mouth of the would-be magician; and at once his mouth was sealed up, so that he did not seem ever to have had a mouth. Thus he lingered for forty hours full of the greatest terror, at the end of which he perished utterly.

When the Moon is in Aquarius. When the Moon is in Aquarius and you wish to attract her virtue and power, first you ought to read what all the ancient sages agreed, which is that the rules for these workings are those things that have been found to be useful in them. Therefore the rules and the workings joined together have the most effective results, and proceed straight to the desired end. When the rules are not added to the working, the greatest peril to body and spirit results, and when those who perform these workings do not know how to do them, there occur the greatest and most terrible dangers, which are frightful even to describe. This, I say to you, is to be taught and reproved: for no one should dare to meddle in this work unless they are of good memory and good quality.

When the Moon is in this sign, then, and you wish to work, take the heads of three male ducks, which have been put on the fire in aged wine many years old until they are well done, and then grind

them in an iron or lead mortar until they are all reduced to a single mass; and this is to be done when the Moon is in Cancer. Then add a pound and a half of cinnamon, two ounces of sandalwood, a pound and a half of dry storax, four ounces of incense, and a small amount of dragon's blood. Mix it all up along with the wine in which the heads were cooked; from it make forty pills, which you should put in an iron skillet over the fire until they are completely dry.

At night, after you have done this, go into a field when the Moon is in Aquarius and her light is complete. [\[394\]](#) Set before you fifteen thuribles, which may be of brass or silver, but it is considered better still if they are of gold; and all of them should be full of burning coals. Into each thurible cast one of the pills, and offer up a rooster in sacrifice, as above. While the smoke rises, a certain man will appear to you, who will now be visible to you and now be hidden, and this will happen quickly, very quickly. Then you should take three of the aforesaid pills, and cast them into the fire, and say, "Hantaraceret hantaraceret." [\[395\]](#) Repeat these words ten times. Then you will see that man clearly, and make your petition to him; and it will be effectually fulfilled.

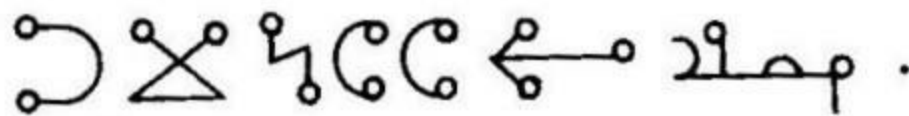
When the Moon is in Pisces. When the Moon is in Pisces, and you wish to attract her virtue and power, take one and a fifth pounds of hemp juice, and the same amount of the sap of the plane tree, and mix them together. You should extract these fluids from the plants when the Sun is in Virgo and Mercury is luminous and direct in motio; and the extraction should be done in a marble mortar. When this is done, add four ounces of mastic, two ounces each of amber and camphor, one ounce of alkali, [\[396\]](#) and ten ounces of sarcocolla. All these are to be well blended together, and to them you should add half a pound of the blood of a deer beheaded with a brass knife.

When all this has been mixed together, put it into a glass vessel. Then go to a place where there is a spring of flowing water, and carry the aforesaid glass vessel to the spring by its handle. Then take one thurible, and put it on a stone in the midst of the water of the aforesaid spring, so that there is flowing water all around the thurible. Then set fire burning in the thurible; and as it burns, open the mouth of the glass vessel, and empty the aforesaid vessel into the fire, that is, a little at a time, until all of it has been poured out into the fire. Then offer your sacrifice. The servant of the Moon will then appear to you, to whom you should make your petition, and it will be brought to you effectually.

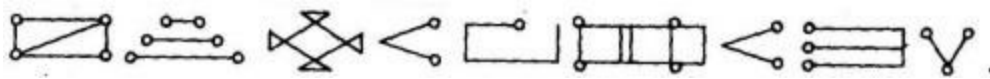
Great miracles and great effects, according to the Hindus, are in suffumigations, which they call calcitarat; and with them are worked the effects of the seven planets. These suffumigations ought to be used according to the nature of the planet to which the petition corresponds.

First, of Saturn. When you wish to work by means of Saturn, fast for seven days, beginning on the Lord's day. On the seventh day, that is, Saturday, behead a black crow, and say, "In the name of Anzil, [\[397\]](#) who is placed with Saturn. You, Anzil, who are the angel of Saturn! I conjure you by the Lord of high heaven that you will hear my petition and my desire." Then work with a calcitarat for what you will.

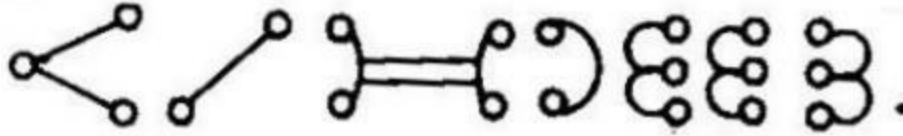
The figures of Saturn are these:



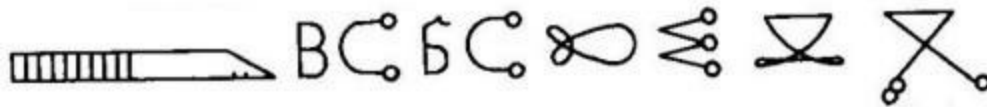
When you wish to work by means of Jupiter, fast for seven days as above, beginning on a Friday. At the end of those days, that is, on Thursday, behead a lamb and eat its liver, and say, "You, Roquiel, [\[398\]](#) the angel who is placed with Jupiter the fortunate and good, and in the greater fortune, perfect and lovely! By the Lord of high heaven, I conjure you that you will receive my prayer and petition, deigning to grant that which I ask you to perform." Then work with a calcitarat for what you will. The figures of Jupiter are these:



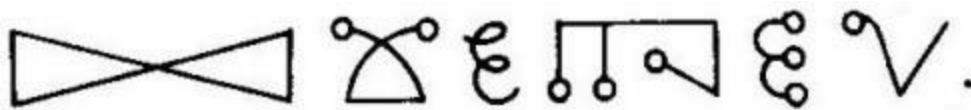
When you wish to work by means of Mars, fast for seven days beginning on a Wednesday. At the end of the seven days, that is, on Tuesday, behead a spotted cat, and say, "You, Zemeyel, [\[399\]](#) angel of Mars, you are strong and powerful and the lord of burning fire and warriors and lawsuits! I conjure you by the Lord of high heaven that you receive my petition and do such and such for me, so as to accomplish it effectually." Here speak your petition, and work with a calcitarat for whatever you seek. These are the figures of Mars:



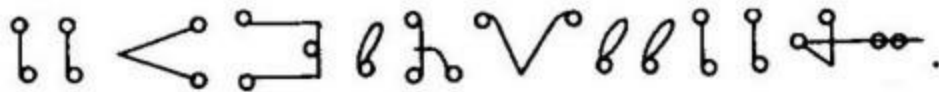
Now when you wish to work by means of the Sun, you should fast for seven days as before, beginning on a Monday. On the last day, that is, the Lord's day, behead a young calf and eat its liver, and say, "You, Yebil, [\[400\]](#) angel of the Sun, the light of Him who is the goodness of the world, lord of radiance and light; he who is perfect fortune, and by him misfortune and detriment are made. I conjure you by the Lord of high heaven that you do this for me, and fulfill this my petition." Then ask for what you wish, and work with a calcitarat for what you desire. These are the figures of the Sun:



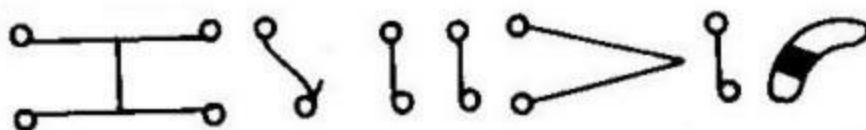
When you wish to work by means of Venus, fast beginning on a Saturday until the following Friday. On Friday, behead a white dove, but on the fourth day eat its liver, and say, "You, Anbetayl, [\[401\]](#) angel of Venus, fortunate and beautiful! By the Lord of high heaven, I conjure you, that you do this for me and accomplish my petition." Ask for what you wish, and work with a calcitarat for what you seek. These are the figures of Venus:



When you wish to work by means of Mercury, fast for seven days, as above, beginning on a Thursday. On the last day, that is, Wednesday, behead a black and white rooster and eat its liver, and say, "You, Arquil, [\[402\]](#) angel of Mercury, lord of noble and good qualities! By the Lord of high heaven, I conjure you, that you will do and fulfill this for me." Here say your petition, and work with a calcitarat. These are the figures of Mercury:



When you wish to work by means of the Moon, you should fast for seven days beginning on a Tuesday. On the last day, that is, Monday, behead a sheep and eat its liver, and say, "You, Cahil, [\[403\]](#) angel of the Moon, whose key is goodness and whose principle is rapidity! By the Lord of high heaven, I conjure you, that you do this for me and accomplish this my petition." Say your petition, and work with a calcitarat for that which you desire. These are the figures of the Moon:



All of the aforementioned sages of old knew these workings, and in them are many effects in working magic, that is, in miraculous suffumigations and images. Many of the Chaldeans, who dwelt

in the Promised Land and who at that time were called Capti,[404] were virtuosi in these workings. Of these workings, a great many are found in the book called The Chaldean Agriculture. Abenvasia, who translated this book, published all these works. We, however, in this book of ours, intend to recount some of them.

Chapter Three

What the Chaldeans held to be the profundities and secrets of this science, and what they said about it

The Chaldeans, indeed, were those magi who made themselves preeminent in this science and these workings; and they are held to have been entirely perfect in this science. They themselves assert that Hermes first constructed a certain house of images, from which he used to measure of the flow of the Nile at the Mountains of the Moon; but this house was made of the Sun.[405] He used to hide himself there from men in such a way that no one who was with him was able to see him.

He also it was who built, in the east of Egypt, a city twelve miles in length, in which he built a certain citadel that had four gates in its four quarters. At the eastern gate he put the image of an eagle, at the western gate the image of a bull, at the southern gate the image of a lion, and at the northern gate he built the image of a dog. He made certain spiritual essences enter into these, which used to speak in voices that issued from the images; nor could anyone pass through the portals without their permission. In that city he planted certain trees, in the midst of which he set up an arbor that bore the fruits of all generation.

At the summit of the citadel he caused to be built a certain tower, which attained a height of thirty cubits, and on the summit of it he commanded to be put a sphere, the color of which changed in every one of the seven days. At the end of the seven days it received the color it had at first. Every day, that city was filled with the color of that sphere, and thus the aforesaid city used to shine every day with color.

Around that tower, in a circle, water abounded, in which many kinds of fish used to live. Around the city he placed diverse and changing images, by means of which the inhabitants of the city were made virtuous and freed from sin, wickedness and sloth. The name of this city was Adocentyn.[406] Its people were most deeply learned in the ancient sciences, their profundities and secrets, and in the science of astronomy.

I have seen, however, a certain composition to conceal people, which is made in this way. When you desire to do this, take one rabbit on the 24th night of the Arabian month,[407] and behead it facing the Moon, and continually looking at her. Suffumigate with the suffumigation of the Moon, saying the words of the Moon given above; and then say: "I call you, angelic spirit of magic and all that is hidden, you who are called Salmaquil! By this I supplicate you, who distributes your virtue and power and strength in this work, that you will deign to give what I ask of you, out of those things attributed to your power."

When you have said this, take the blood of the aforementioned rabbit, which you should mix with its bile. You should bury its body so that nobody is able to see it, because if you go away and anyone uncovers it in the daytime, that is, when the Sun is elevated above it, the spirit of the Moon will kill you. The blood, when you have taken it and mixed it with the bile, should be taken away with you and kept for use.

When you wish to hide yourself and be seen by nobody, take some of the blood and bile mixed

as above, in the hour of the Moon, and anoint your face with it; and do not cease to say the aforementioned words of the Moon, because while you say them you will make yourself totally hidden from the sight of others, and in this way you will be able to achieve whatever you desire. When, however, you wish to be seen and become visible again to others, cease to say the same words, and wash your face, and anoint it with the brain of the aforesaid rabbit, and say, "You, O spirit of the Moon, reveal me and make me appear to people." Then everyone will see you. This is among the works of the Moon, and is considered one of the great secrets and profundities of this science.

Chapter Four

The images and reasonings that greatly further this science

All that has been said up to this point in this book of ours, we have repeated from the sayings of the ancient sages and their books discussing this science and work, and extracted from these same sources. He who reads these books, however, and closely studies them, and grasps all that we have said up to this point, will truly understand and recognize the labor that we have done in compiling this book out of diverse books dealing with this science, which are the foundations of this work.

One of the most perfect books of this science that we have found is a volume that was revealed by Hermes the sage at the founding of Babylon, and in this was a book of aphorisms called The Secret of Secrets.[\[408\]](#) From it we have selected 45 aphorisms[\[409\]](#) which are considered of great value in this science and these workings.

The first of them is this: If you work on those things which pertain to a planet, and draw upon those things that are of the nature of the planet with which you desire to work, and do not depart from this, you will have the greatest assistance in attracting the strength, virtue, and power of that planet.

2. Ask from the Sun to be feared and have glory, the command of armies, courage, rule over lords, the destruction of kings, the lighting of fires, and the virtue of shining light into shadows.

3. Ask from the Moon agility of motion, the movement of waters, the virtue of making known what is secret, extinguishing fires, diminishing whatever can be set in motion, and separating those who are of a united opinion.

4. Ask from Saturn the hindering of motion, the concealment of purity, the destruction of cities, humility of the heart, and quieting of waters.

5. Ask from Jupiter increase of riches, beautifying of dreams, fleeing from sloth, forsaking sorrows, labors and strife, and making journeys safely either by sea or by land.

6. Ask from Mars the conquest of enemies, fortitude of heart, causing evil animals to hunger and prepare themselves, lighting fires, arranging wars, and having victory over enemies.

7. Ask from Venus the desire for copulation, the virtue of causing loves and enthusiasms and expelling sorrow and sloth, invigorating the appetite, increasing generation, multiplying children, extinguishing fire, and being safe from animals.[\[410\]](#)

8. You should make many suffumigations, have perfect faith, fast often, utter many prayers, choose a place appropriate to the work, and observe the aspects of the planets. These are the foundations of magical workings.

9. Your petition will be quickly fulfilled if the planet to which you make your petition is the lord of your nativity; without this, it will be harder for your petition to proceed to its proper conclusion.

10. Spirits have the power to strengthen the effects of a planet and ameliorate its qualities, or to the contrary, to lessen and worsen its effects and scatter its powers.

11. If the ascendant differs from the nature of the petition, the petition will not be fulfilled, nor

will prayer attain that which it seeks.

12. The images of the fixed stars are considered more enduring in their effects than the images of those things that are capable of retrograde motion.[\[411\]](#)

13. If you do a planetary working with the aid of some fixed star of the same nature, it will be more complete and more perfect because it will have the vigor of the planet and the endurance of the fixed star.

14. When the ascendant, the petition, and the planet are of one nature, and you aid yourself therein with a fixed star, and you have firm belief and will, your petition will swiftly be fulfilled, and it will be strengthened from the vigor of the planet.

15. The fixed star Altair assists with movement, while Vega helps with rest.

16. Diligently study the conjunctions of the planets, for this work is very greatly augmented by them.

17. In the aspects of the planets, as much as in their conjunctions, the foundations of images consist.

18. Put the significator at the midheaven, in its house or exaltation, and see to it that there is a fortitude on the ascendant.

19. Assist your work with the Sun when you wish to conquer and surpass someone; then your petition will more swiftly be completed and will increase.

20. Assist your work with the Moon when you wish to retain something; then your petition will more swiftly be completed and will increase.

21. Assist your work with Saturn when you wish to bring down something, and to cause evil; then your petition will more swiftly be completed and will increase.

22. Assist your work with Jupiter when you wish to ascend to good things; then your petition will more swiftly be completed and will increase.

23. Assist yourself with Mars when you wish to win, in peace as well as in war; then your petition will more swiftly be completed and will increase.

24. Assist yourself with Venus when you wish to seek love and friendship; then your petition will more swiftly be completed and will increase.

25. Assist yourself with Mercury when you wish to know and understand, or to expel moisture; then your petition will more swiftly be completed and will increase.

26. Delay in results from a petition comes from an error in your performance of the working, or your lack of faith, or disorder in the structure of the working.

27. Workings done with the suffumigations and prayers proper to them are better than those in which the suffumigations are insufficient and the will is divided.

28. The light of the Sun and the projection of its rays interfere with the spirits of the nocturnal planets.

29. The darkness of night and the stillness of motion interfere with the spirits of the diurnal planets. Thus you ought to comply with each planet according to its timing, and according to that which is proper to it.

30. A heavy planet, while it is slower, has a more powerful effect than a lighter planet, though the latter has quicker effects.

31. You should not seek union from Mars, just as you should not seek separation from Venus; do not seek anything from the planets that deviates from their natures and their paths.

32. You may work with comets in those things that pertain to them, when they appear, in the same manner as fixed stars.

33. Seek from Mercury what is governed by the sign in which it is placed, and invoke the Moon along with it. In this way you will have two qualities.
34. You should invoke Mercury for illnesses of the head, according to their diverse qualities.
35. In workings of Mercury, you may seek quickness of the tongue when he is in his own house.
36. It sometimes happens that those things that pertain to Mars are received by the Sun, and likewise that the things pertaining to the Sun are received by Mars.
37. It sometimes happens that those things that pertain to the Moon are received by Venus and the things pertaining to Venus are received by the Moon.
38. The Sun abhors those things that pertain to Saturn, and the things that pertain to the Sun are abhorrent to Saturn.
39. Venus abhors those things pertaining to Jupiter, and the things that pertain to Venus are abhorrent to Jupiter.
40. The Moon abhors things pertaining to Mars and Mars abhors things pertaining to the Moon.
41. Jupiter abhors things pertaining to Mars, and Mars abhors things pertaining to Jupiter.
42. Mars also abhors things pertaining to Venus, and Venus abhors things pertaining to Mars.
43. Mercury abhors things pertaining to Jupiter and Jupiter abhors things pertaining to Mercury.
44. It may be seen from the opinions of the sages that the two infortunes are inimical to each other because of the diversity and discord between their essential natures.

All these things you ought to know and understand perfectly. We have chosen these aphorisms out of the works of the aforesaid sage. We have also chosen the following ten aphorisms from the book of Ptolemy named The Centiloquium.[\[412\]](#)

The first of these is: The astrologer can hold back and oppose many of the effects of the stars and their natures if he knows them and their works and understands their effects. He can make it happen those things receptive to the stars receive his influences before they receive those of the stars.

2. The spirit of the magician furthers the effects of the heavens just as the harvests of nature, that is, in the way that harvests are furthered by plowing and cultivating the earth.

3. The forms of this composite world are obedient to the forms of heaven, and from this, those who are learned in magical arts command that forms be made when the planets are in the equivalent celestial forms, when they wished to understand this science.

4. You may make use of the infortunes, and help yourself with them to achieve your desires, just as physicians are helped by carefully making use of poisonous substances in combination with others.

5. The combination of two substances in one thing embraces both substances and their nativities. If there is a similarity in them, there will be a union between them; and whichever one of them is in the stronger place will gain the primacy and lordship, and whichever is in the weaker place will be its servant and receiver.

6. Friendship and enmity are received from the places of the Sun and Moon, in their origin and permutation, and from the harmony or diversity of the ascendants of the friends or enemies. Obedient signs, however, are stronger in friendship.

7. In founding a city, make use of fixed stars, and in building a house, make use of planets. The inhabitants of a city founded when Mars or another star of its nature is at the midheaven, though, will perish by fire and sword.

8. All that is and becomes in this world, that is, by means of generation and corruption, is caused by the 120 conjunctions[\[413\]](#) that the seven planets make. In all the effects of these conjunctions, the receptive form is to be observed; for from this form, the effect is completed.

9. The Sun is the source of the animal power; the Moon of the natural power; Saturn of the

retentive power; Jupiter of the power of growth; Mercury of the power of judgment; Mars of the power of sharpness and anger; and Venus is the source of the power of desire.

10. Mars, Mercury, and Venus in nativities signify the will and manners of those nativities and display their works and magisteries.

In the books of philosophy published by Plato we find the saying that none besides Jupiter reveals the truth. In another place he says that as blood, choler, black bile, and phlegm are the elements of the body, the virtues of these elements proceed from the planets, and so the action of one humor on another and the reception of one humor by another in the beginning of generation is from the planets. In still another place, he says that when truth is lacking in the science of astrology,[\[414\]](#) it is because the time has not been determined, or the place, or it happens because of discord between the active factors, or the astrologer has made an error. On this account, however, the demonstrations of astrology are different from those derived from omens or the flight of birds, because in these latter, what is to come reveals itself. Because of this, both that which occurs, and that which is not appears.

In the book of philosophy by Hippocrates we find: When Jupiter is the lord of the solar year, in that year there will be few illnesses and much health, and the generations of animals will be multiplied.

We find this in the books of Aristotle: Kingship is attributed to Saturn, justice to Jupiter, eagerness to Venus, judgment to Mercury, labors to the Moon, and pride to Mars.

You ought to know, however, that we recite all the aforesaid in this place only so that you will learn and understand what the aforesaid sages used to think concerning the profundities and secrets of this art, and that all of them were as one in this, that from these things they were able to attain the goal they desired.

Johannicius son of Isaac translated the book of Aristotle, the master of the Greeks, which I have seen, and I propose to repeat here some of what he said concerning the sayings of the wise and the profundities of their judgment as well as the conclusions of their intellects, which you ought to understand. There is a certain thing in the first volume of his book which I have read, and I will repeat part of it here.

Some of the sages, discussing this art, have said: Every working and every magistracy has a door through which, by understanding, they may be entered; and each of them has a stair, by which an ascent may be made to the thing desired. They have also said this: None may attain what they seek without order and discipline. And this: When you whine about something, a danger is born in it.[\[415\]](#)

All the wise philosophers in this science have said: The art of magic must be given by God and by the celestial virtues. They that say this say also that no one can be a magician unless he is illuminated by knowledge, because of the difficulties of the art, as well as the profundities that he must be able to understand. Yet this work and science, which has been perfected by the sages, and which must be studied thoroughly in the right way, is revealed to everyone.

The beginning of this science is the knowledge of the figures of the stars ascending in the heavens, and to know what figure is represented by them, and is revealed apart from others, and that it is not figured by them except to perfect another figure by augmenting its members. When, however, you have learned these figures and their natures, according to the nature of the terrestrial things that pertain to their nature, that is, in the figures of living things according to their harmony and proportion with celestial figures, you will be able to work. If you carefully attend to the proper harmony, and harmoniously join figures together and prepare them, they will be the first matter and foundation of this work.

When images are fashioned in this way, they will be lasting and complete in their effects, and if they are not fashioned in this way, their effects will be destroyed by the destruction of their terrestrial material and the destruction of the composition thereof. Durability comes from the fixed stars, but images have a better nature and a better effect when they are made with the planets, and the effects are more durable when a planet aspects a fortune, which augments the same with the strength and potency it draws to Earth from the heavens.

There are certain words among the names of God that make spirits descend from the heavens to the Earth. Those who work with these names and words, if they are not wise and learned in the nature of spiritual and celestial things, will be killed by the descending power of the spirit; and for this reason no one ought to work with these names except those who are known to be wise and have received grace. In magical workings there are also words that work in the same manner, but these magical words and names are not perfect unless the virtue, commandment and grace of God are joined to them. When this is done, the highest heavens descend and are joined to terrestrial matter, all the way down to the center of the Earth.

An image primarily works according to the natural substance from which it is supposed to be made, but it cannot be made without words that have magical virtues. As far as you can, see that there is no enmity or discord between natures and figures in the properties of the work. For example, a magister who makes the image of a lion ought to be brave and vigorous, nor should he fear any animal that exists in nature; on the contrary, he ought to be a man who has encountered a lion, and knows and understands its nature, and realizes that others may be led by it into anger and ill will. Here, however, the ancient sages are not entirely in accord; but when the foregoing things are done as we have said, they will achieve the desired end.

Likewise, when you wish to create such an image, you should do this at a time when the corresponding animal is active and when its nature is invigorated; for in this way the power of the image will be strengthened. Likewise, see to it that during the time in which you make the image, no accident happens to you. For example, with the lion: do not make the image of a lion at a time when a fever happens to one; for in this case the work if the image will be deficient in virtue.

All the motions of the heavens are moved in terrestrial figures by the virtue of God. For this reason you should observe the motion of the star from which you wish the image to receive durability of virtue, so that it is not hindered while the image is being made. Likewise, you should observe two figures, that is, the degree of the sign of the planet that governs the work of the figure, and the motion thereof, so that they are not hindered by anything, because when the planet moves freely in its heaven, the virtues of the image are moved, proceeding, returning, rising, and setting in the same way. Likewise pay the closest attention to conjunctions, oppositions, and aspects in constructing images, and be sure that their figures are manifested in heaven, and the contraries to the same be hidden. You should know that if you do not observe the aforesaid rules in constructing images, their effects will be imperfect.

Geber Abenhayen, speaking of this science, said: The work of images is similar to the effects of nature, nor can it be done without the necessity of knowing the things pertaining to the stars among animals, trees, and stones; understanding the aspects of the planets and stars, and also the signs, to terrestrial places; the science of astronomy, the motions of the heavens, the rulerships and exaltations of the planets, their longitudes and latitudes, the mansions of the Moon; the nature of places on earth and their waters, soils, rains, snows, and their lands, seas and seasons, and what places are far from the equator; which living things generate more of their kind, and which effects of living things, whether reptiles or others, are more permanent; and when living things are not generated and when

they are generated; for in constructing images with this knowledge, the work will be easy, because no difficulties will arise therein.

In making the aforesaid natures (that is, in workings with images) it should be kept in mind that images made of stone are more durable than those made of vegetable or animal substances, because wood burns readily and animals putrefy. The effects upon animals are twofold, that is, one is to gather them and increase their number, and the other is to disperse and repel them. These are appropriate for different times, as they involve different motions, that is, there is a time for gathering and growth, and a time for dispersing and repelling. This may be considered under the heading of the opposition of degrees. In stones a certain supreme secret is hidden, that is, when any animal, that is, if you want it to depart, is hot in its nature, the stone ought to be cold; if the animal is moist, the stone ought to be dry, and vice versa. From this it should be understood that if you wish vipers and wasps to flee, the work ought to be done in cornelian and diamond and the like; but if they are cold by nature, such as scorpions, beetles, flies, lice, and things similar to them, work with hot stones such as malachite and crystal, and in bronze and gold and the like.

This is for the working to make them flee. Workings to draw and increase them ought to be done with things that are harmonious and pertinent to them, as in working with vipers, you should work with gold and bronze and similar things. All this happens because of the harmony of complexion, the direction of movement, and the diversity of conjunctions and substances. The figure and form ought to be in the form and figure of the animal for which it is made, as a figure for mice in the shape of a mouse, one for serpents in the shape of a serpent, or one for scorpions in the shape of a scorpion.

I say to you further that, if the quantity of stone of which an image is composed is large (that is, between an ounce and a pound), the virtue and power of it will be able to reach from the place where it is for a hundred leagues. If it contains a combination of things in its figure, however, its nature will have no motion or effect except that which terminates in its own place, though its motion or effect will not be limited to those of its substance or the nature of the bodies that compose it, for spirits have a wider range than those bodies that contain little spirit.

Plato said this: bodies and spirits are contraries, because out of the life of each one proceeds the burden of the other. He wrote after this: You ought to endure the death of your body for the sake of the life of your spirit, that is, the body should be the handmaid of the spirit, and should serve the spirit in its generation and in all its works. Do not allow your spirit to serve your body in any way, nor kill the dead on account of the life of the living, nor kill that which is living out of love of the dead.

They then asked him: how is it that the spirit that moves the heart is killed? To this he responded: Seeing that nature, by its powers, moves the rational and animal spirits according to the manifest similarity of nature that is in them, according to the body, this is therefore the spirit that ordains friendship, love, and victory. At times thereafter, nature joins the divided parts, and at other times, it divides the united parts. Thence, when nature is moved in a uniting motion (I mean to speak here of the conjunction of parts), then two spirits are joined in the love that is proper to spirit, and they are united with the rational intellect. That which is spiritual is first, and thereby it may behold the cause of this world; and it is thus made pure and simple. When nature is moved by a separating motion, however, it attracts to itself an animal spirit and enters into friendship with the corporeal.

Thus in the fulfillment of its victory the rational spirit rejoices and reigns on account of its similarity to the subtle, by which, because of its rational ordering, it is affected. The animal spirit likewise rejoices when parts and hearts are divided, on account of its similarity to the division of natural parts. This is because spirit, when it is in itself, has marvelous forms which a spirit attracted toward nature cannot have; and thence the motive power of nature helps in its bodily substance (I

mean to speak here of the bodies of hearts, and their weight), and thus perishes the moving spirit of those figures that are not able to be attracted by reason. Spirit attracts them instead by figures and subtle motions and visions of the eye and other members of the body.

You, however, who propose to labor at this science, should accustom your spirit and your thoughts to those things in which these men used to exercise themselves, and so struggle with your spirit that you may attain the things that the aforementioned men attained. This indeed is what the ancient sages used to teach about spirit, waking and sleeping, saying: Make your spirits accustomed to visions, because they can occur to you often, and by them may be gained in sleep what you will hardly ever be able to attain while awake.

This should be understood: when the manifest senses are awake, the hidden senses are debilitated, nor are they able to accomplish their effects. When the manifest senses sleep and do not function, however, then the hidden senses function, according to the vigor of contemplation, imagination, memory, and judgment that exists in the spirit. Then the vigor of judgment is simple, nor is it impeded by any impediment. Then, heat is hidden away, and while it is hidden, the superfluities of the body melt away. You who seek after this science should know, however, that when you accustom your spirit to the aforesaid, then in time, visions will be made manifest to you, and it will be necessary for you to understand in seeking them.

Chapter Five The ten sciences that are necessary to this art, and how this science is helped by them, and what is the foundation of the science of magic

The ancient sages who discovered this art, not without searching with continual labor and testing all things, while waking and sleeping, persevered until they attained what they desired. In following this path, they learned and understood two conclusions, and the first of these is that there are ten arts you must know, of which five are considered necessary to the student of law, and five to the student of philosophy.[\[416\]](#)

The first of these comprises agriculture, seafaring, and governing the people, because these are the principal arts in governing cities and kingdoms. These cannot be learned except from the ancient sciences, which may be found in a great many books.

After this is the art of leading soldiers, commanding armies, engaging in combats and battles, calling animals and birds, and deceiving them.[\[417\]](#) These may also be found in a great many books.

After these are the civilized arts by which people are helped; and among these are grammar, the division of languages, legal reasoning, making reasons and rulings understood,[\[418\]](#) and all that proceeds from these, such as writing and everything that pertains to them, buying and selling, and so forth. These may be found in a great many books.

Thereafter follows arithmetic, and all books by which numbers and similar things are known. Next in order is geometry, which consists of theory and practice; from this comes surveying, lifting heavy objects, making machines, leading water from one place to another, aerial instruments, and making and using burning mirrors. Next comes astronomy, by which the course of the planets and the judgment of the stars are known. After this music is distinguished, under which is included singing, playing, and writing notes.

After this is dialectic, which is divided into eight books, into which Aristotle the sage invites us to enter.[\[419\]](#)

After this is medicine, which is divided into two parts, that is, theory and practice.

After this follow the natural sciences, which Aristotle and other wise philosophers have set

forth. About this, a great many books can be found, which require many glosses and much exposition; of these the first is called the Oydus of Nature; second, the Book of Heaven and Earth; third, the Book of Generation and Corruption; fourth, the Book of Signs that Appear in the Heavens, fifth, the Book of Minerals, sixth, the Book of Vegetables; seventh, the Book of the Motion of Animals (that is, from one place to another).[\[420\]](#)

After this follows metaphysics, of which Aristotle wrote in thirty books. Whoever thoroughly understands and perfectly learns these things is a complete sage, and will achieve perfection in the things he desires.

After this, the two conclusions we have mentioned follow directly out of the aforesaid ten arts; for whoever does not know these ten arts cannot attain to these conclusions. From what we have said so far, you ought to rouse yourself, and ascend by necessity to the knowledge of all the sciences listed above, because when you make yourself perfect in them, you will attain what the ancient sages attained, and you will understand the workings of the sages and the spiritual sciences, and you will accomplish what they used to accomplish. And when your effort toward spirit equals that which used to be in your animal powers, you will receive all this from the grace of the Highest. This is that which is comprehended in the secret sayings of the prophets.

From this follows love; for in love, the greatest powers are found. Note, however, that love is twofold; there is love acquired through virtue, and love imbued with vice. It is of love acquired through virtue that we speak here, and you ought to seek to acquire none other. Love imbued with vice is corporeal love of a flawed and material form; from this kind of love, therefore, you ought to flee as far as you can.

It is said in the books of the wise that the proportionate and harmonious binding of spirit consists primarily of love. The human spirit is divided into three parts, that is: the animal spirit, the natural spirit, and the rational spirit. If the natural spirit of a man has conquered the others, he will be a lover of such things as food and drink, and nothing else; if the animal spirit has conquered the others, he will be a lover of nothing but conquering and surpassing others; while if the rational spirit conquers, he will be a lover of nothing but intellect, goodness, and knowledge.

This happens, however, only because a certain planet presides over his nativity, and such a planet is called the lord of the nativity. Thus you should know that if the Moon or Venus is the lord of someone's nativity, that person will be a lover of women and enjoyments. If the Sun or Mars is the lord of the nativity, that person will be a lover of overcoming and defeating; but if it be Jupiter or Mercury, such a person will be a lover of knowledge and learning, and understanding good things, and goodness and justice. Because of the foregoing, whatever someone is will be as visible in his nature as in his love.

Love which turns toward terrestrial things is acquired by sight, and by means of sight it continues to grow, as wheat in the earth grows from its seed, and as a tree when it is planted, and as animal sperm when it is received by the womb. Sight, therefore, is like a raw material in this, for in sight is found the principle of this kind of love, so that by being near the beloved, and beholding her face, this kind of love grows and increases, and when the lover is united with her, their spirits are made one. This is corporeal love between two spirits, in which the harmony of friendship in them is called love. If it is love in the rational spirit, however, the lover will be delighted by that which is of the same kind, that is, wisdom, knowledge, goodness, stable virtues, and eternal things, of which it is said there is no end; and this love of goodness, nobility and exaltation is deservedly attributed to the rational spirit. The other loves of which we have spoken are evil and deserve to be forsaken, because in them is wickedness of spirit, and from such friendship and such unification of spirits, and the

continuation thereof, it may be seen to be corrupted and destroyed.

Plato, in his book *On The Soul*,[\[421\]](#) says this: dry and melancholic complexions and dry fountains of infirmity and corruption are factors which must be seen in order to be conversant with them. By them, one becomes similar to a dry animal who remains in hot, dry, mountainous terrain. Such places destroy and corrupt whoever comes near them or lingers in them, and do so very quickly; and they even destroy and corrupt by their appearance those who look at them. According to this, one who looks with malignity in his complexion and spirit destroys and corrupts that at which he gazes.

Chapter Six

How the suffumigations of the stars ought to be made, and certain compositions necessary to this science

A certain sage from the land of India, who was exceptionally well versed in this science, combined composite suffumigations and terrestrial natures with celestial natures. The Hindus used to work with suffumigations in all their workings and effects, and by them they used to attract the spirits of the planets and make them enter into whatever they wished, and by this means made them accomplish whatever they desired. Such workings, however, are not properly done by themselves, but they are convenient for their singular effects in the workings appropriate to each of the planets, of which we have so often spoken in this book. Accordingly, these workings are to be combined with suffumigations.

The Suffumigation of Saturn. Take the fruit of mandrake and dried olive leaves, 100 ounces each; grains of black mirobalan and dried black pepper, ten ounces each; the dried brains of black crows and cranes, 30 ounces each; dried blood of pigs and apes, 40 ounces each, all well ground and mixed together. From them make pills weighing half an ounce each, and while making these, invoke the spiritual powers of Saturn, that is, with that which we have given in Book III of this volume, chapter 6. Then compress them and save them for use.

The Suffumigation of Jupiter. Take flowers of balsam and myrtle, both dried, ten ounces each; shelled nuts and shelled hazelnuts, both dried, four ounces each; brains of chickens, doves, and geese, all dried, 40 ounces each; dried blood of peacocks and camels, 20 ounces each; nutmeg and camphor, 1/2 ounce each, and diligently see to it that the blood we have mentioned in these suffumigations is not extracted from the hearts of the animals. All these, having been well ground as said above, are mixed together; and do everything as we have said above concerning the suffumigation of Saturn.

The Suffumigation of Mars. Take red asafoetida, xenab, and terebinth, 40 grains each; giant fennel and red auripigment, four ounces each; sparrow brains and dried scorpions, 20 ounces each; 40 ounces of leopard's blood; and ten ounces of grease rendered from a red serpent. All these being well ground, mix them together, and do everything we have said above with the others.

The Suffumigation of the Sun. Take ten ounces each of spikenard flowers and red and yellow sandalwood; six ounces each of cypress, thyme, and red cassia wood; two ounces of costus; 20 ounces each of eagle brains and blood, and cat brains and blood. Let them dry, and do everything with them that has been set forth above.

The Suffumigation of Venus. Take laurel twigs, pomegranate seeds, and frankincense seeds, eight ounces each; 20 ounces each of mastic and poley stems; four ounces each of henbane stems and storax; two ounces of sodium carbonate; 16 ounces each of sparrow brains and goshawk brains, and 40 ounces of dried horse brains. All these having been well ground, mix them together. and do

everything with them that has been said before.

The Suffumigation of Mercury. Take 20 ounces each of henbane flowers, indigo leaves, and assari; four ounces each of amber and toad testicles; two ounces of red ammoniac; 20 ounces each of the brains of jays, hoopoes, and tortoises; and 40 ounces of donkey's blood. All these, being well dried and well ground, should be mixed together; and do with them everything that is done with the others.

The Suffumigation of the Moon. Take 100 ounces each of persimmon leaves and cinnamon leaves; 20 ounces of dried orris root and storax; ten ounces of cumin; four ounces of fat rendered from a white serpent; 20 ounces each of the brains of a white rabbit and a black cat, both dried; and 40 ounces of fox blood. All this, being well ground, should be mixed together, and you should do everything that you did with the others. Remember that the aforesaid confections of all the planets ought to be mixed with whipped honey, and pills made of them, as described for Saturn.

Whenever you make these, work with the power of the planet for which the composition is made, that is, with the spiritual power discussed in chapter 6 of Book III. Likewise, when making these compositions, continually and without ceasing say the words and prayers of that planet. Be careful also that no one else sees the suffumigations, and that the suffumigations themselves do not behold either the rays of the Sun or those of the Moon; and keep them in a chosen place, and store them in a metal vase, and this vase should be made of the metal of the planet to which the work pertains. If you do not do what is said here, the work will be ruined, and you should know that failure in this work occurs because of the operator. I will explain the remedy for all of this to you, which is that you follow these instructions so that you do not ruin the work.

A sage from the land of the Hindus, however, in a book that he wrote, revealed a certain wonder that I wish to repeat to you here; it is among the operations of Mercury, and among the profundities and secrets of the spirit of that planet, that is, of the spirit of knowledge and understanding and learning. You should know that this is one of the wonders the Hindus have in knowledge, secrets, and profundities.

When certain Hindu sages desire to preach to the people, they used to anoint themselves and their associates with this mixture; and by its virtue, spirit would abound in them, and gave them grace and virtue and fortitude above all others, so that the people used to obey them. The composition was of this kind. Take suet of jays, fat of sea crabs, suet of beef, and dried hoopoe blood, 40 ounces each; 20 ounces of amber, ten ounces each of dried pomegranate seeds and sydrac seeds, and 50 ounces of costus. All this, being well ground, should be mixed together, and as said before, while you work upon it, draw down the spirit of Mercury into it, continually repeating the prayer of Mercury as we have given it in this book of ours. When you have done all this, keep in in a vessel made of fixed mercury; and with this composition the sages already mentioned were able to do all that was just described by anointing themselves and suffumigating with it.

These are among the wonders and the secrets of their workings. When the sages of the Hindus wished to preach to the common people, they used to anoint themselves and their associates with this ointment, that by virtue of the ointment the intellectual virtue of the spirit was increased in them, and their words were devoutly received by all, and people used to be obedient to their sermons.

This next confection, however, which is for the spirit of Saturn, is made in the following way. Take 40 ounces each of pig grease and bear grease, 20 ounces each of red pepper and lupine seed, ten ounces of myrobalan seed, and 30 ounces of dried elephant blood. All this, being well ground, should be mixed together, and do everything in the order that we have said above. While you are making it, attract the spiritual and celestial virtue to it, that is, by saying the prayer of the angel of Saturn as we

have given it in this book. They thus showed this confection to the spirits so that other people would not hear them and so that they would be obedient to the magicians.

I wish here to teach you a certain thing, without which the work of the suffumigations and unguents of the planets is not perfect. In this work, it is necessary for you to act so that the attraction of the spiritual virtue of the planet is completed most perfectly; this is kept as a supreme and profound secret. When you desire to collect the blood and brains that we have mentioned for these suffumigations and ointments, behead the animals as has been said above, and make of them a sacrifice, because by sacrifice and suffumigation the attraction of the spirits is more swift. When you wish to make such a sacrifice, put the planet whose spirit you desire to attract in its exaltation and free from the infortunes. But you should not permit the aforesaid confection to be seen by anybody, and you should keep it in a vessel of lead.

This next confection protects those who make suffumigations from being harmed by the spirits of the planets. The virtue and power of this confection extends to all workings involving the planets and speaking with their spirits; additionally, it has the greatest virtue against poisons, because it defends and protects people so that they are not harmed by the aforesaid. This composition is made in the following manner.

Take six ounces of scorpion brains, four ounces of the brain of a white dog, eight ounces each of peacock brains and quail brains, four ounces of sparrow brains, two ounces of goshawk brains, eight ounces of the blood of a male hedgehog, and 20 ounces each of donkey brains and hoopoe brains. Mix all of the aforesaid brains together and allow them to dry. Then grind them, and add to them four ounces each of white and yellow sandalwood, cinnamon, and spikenard; one ounce of giant fennel; 20 ounces of amber; six ounces of ammoniac; ten ounces of frankincense; four ounces of nutmeg; two ounces of camphor; 16 ounces of quie (which is a certain kind of gum); and four ounces of mandrake. All of this, being well ground, should be mixed together, and blend it with oil of centaury. Make seven round pills out of the confection, and dry them in the shade.

While you are making this confection of the planets, do not cease saying their prayers and those of their angels. When you have made the pills as we have said, keep them hidden in a vessel made of all seven of the metals of the seven planets,[\[422\]](#) because the spirits of the planets remain with them continually. Whenever you desire to perform a working of any of the seven planets, or any other celestial working, keep one of these pills with you while you do it, for while you have it with you, the spirits of the planets will not be able to harm you. The ancient sages used to protect themselves from the aforesaid danger with this mixture, and thence you should know that it is most secret and most useful; therefore keep it well and hide it.

The ointment that follows is found in the books of the sages, which call it the Ointment of the Sun. The virtue of it is to receive grace, honor, exaltation, and love from kings, soldiers and aristocrats. Take one phial of glass, and put into it the best oil of roses, pure and clear. On the day of Mars, standing upright on your feet, face the Sun, which should be in the signs of Aries or Leo and in the degree of the ascendant, with the Moon aspecting him with an amicable aspect. Then take the aforesaid phial in your right hand, and holding it, with your face to the Sun, say: "May God bless you, planet, replete with your light and goodness! How beautiful and good you shine forth in your origin and your resplendent spirit! You are indeed the Sun, and you rule the cosmos with your light and your spirit and your vigor. You are the candle of heaven, you are the light of the universe, you are the maker of all that is generated, and these powers are infused into you by God. For you are the Sun, who searches the four corners of the cosmos from your turning heaven. To you light and beauty are granted by divine power; you grant your luminous light or life to the Moon unveiled from her

beginning to her end.

"I ask of you therefore that you grant to me, in this oil, friendship, benevolence, and a friendly reception, so that my friendship and the will of all hearts shall run together, by which I shall be able to have love and grace from kings and greater and lesser persons. Let this be true of me. I ask you and conjure you by your dominion that the friendship and love for me in their hearts, tongues, and thrones shall be everywhere, and put me in the places of their joy, so that my appearance and friendship shall please them in all the joys of which they are accustomed to partake, and seeing my presence there they shall honor me and be happy.

"I conjure you, Lord, by the angel Ancora,[\[423\]](#) who dwells in the fourth heaven, and by Anehutyora, Actarie, Ahudememora, Behartyon, Actarie, Ahude,[\[424\]](#) that you shall place love and benevolence from the hearts of kings, lords, and great persons in this oil which I hold in my hand, that they may seek me eagerly, and that I may not have an enemy in the universe, and indeed, that all may please me and love me obedient to my will, nor shall they transgress against my precepts, but rather seek my grace.

"I conjure you, Lord, by Behibilyon and Celyuberon,[\[425\]](#) who dwell in the fifth heaven, that you will open the hearts of these persons to me and bind their tongues so that they are unable to say anything evil of me, nor be able to find anything of that kind in words or deeds, and make this binding for now and forever. I conjure you, Lord, by Zauceb,[\[426\]](#) who is the angel of the sixth heaven, that you stop up the mouths of my enemies, or even more, that you pour love for me and delight in me into their hearts.

"I conjure you, Lord, by Barhaot,[\[427\]](#) who dwells in the seventh heaven, that you grant toward me love, goodwill, a good reputation and a good reception in the hearts of the whole universe, and grant to me a good reception and perfect love from all people, as well by day as by night, by your spirit and grace. I conjure you by the name that gives life to all loves and friendships, and that unites and conjoins the hearts of all lovers, that you will pour enduring love and benevolence toward me into all their hearts for now and forever. Amen."

Say this prayer twelve times, and observe the foregoing conditions. Thereafter keep this oil very carefully. When you wish to enter into the presence of kings, lords, and exalted people, anoint your face with this oil, and what you wish, you will attain, and you will see marvels in your friendly reception by the aforesaid. This working I found written in the books of the Hindus, and it is continually in use in all manner of business among them.

Chapter Seven

The things of the magical art found in the book The Chaldean Agriculture which Abudaer Abemiexie translated from the Chaldean language into Arabic

In the book The Chaldean Agriculture, which Abubaer Abenvaxie translated from the Chaldean language into Arabic, we have found many workings of the art of magic and a great many other things of the same kind, which we have written in this place.

On a certain page of this book, it is recounted that a gardener, while he slept one night beneath a laurel tree, heard this laurel speak to him and say, "O man, see if in this garden of yours there is a tree that surpasses my beauty and virtue; for indeed you will find no one who can say that he has found a tree better, lovelier, more honorable, and more precious than I am." To this the gardener responded, "Why do you say this, and what signifies this saying to me?" The tree said, "That you will recognize

me as such I speak to you, and that you will honor me above other trees. Know that I am honored and prized by Jupiter, who delights in me and honors me. Therefore I speak to you, that you will honor me above other trees, and worship me at opportune times, for I will reveal to you a marvelous working suitable to others (and most useful to those who may come after you). Therefore rise up in the middle of the night and put oil of laurel seeds[428] on your hands, and you should also anoint your face with it. Then stand, raising your face to look toward the heaven of Jupiter, and say: "O Jupiter, who is the fortune of fortunes! I ask you by the praise and honor that this laurel tree offers to you that you will grant me fifteen more years of life after this day." When you have done this, until the aforesaid time you will remain safely alive. Truly I say to you that if you do this working, you will find it to be true, nor will it fail you, and in this way you may help yourself. By this working you will be able to know the honor and love that I have from Jupiter, and how much he delights in me and permits me."

In the aforementioned book, in discussing the properties of this tree, it also says this: Adam the prophet said that if you take fourteen seeds of the laurel tree, and grind them to a powder when they are perfectly dry, and put the powder in a very clean dish with wine vinegar and beat it with a stick of fig wood, when you wish someone to be possessed by a demon, give that person some of this powder in a drink. He will appear to be greatly vexed by a demon, but no one else will be able to perceive it. The cure: give him three ordinary radishes with all their leaves, and make sure none of them are left uneaten; when they reach his stomach and remain there for a little while, he will be cured of the foregoing.

It is proven above in the same place, concerning the laurel tree, that if you take the leaves of the laurel and raise them in your hands after touching them to the ground, then put them over your ears, while they remain there, you will not become drunk, nor will you have a headache, no matter how much unmixed wine you drink.

Of this tree, in the same book, it says: Take laurel leaves and lime or vitriol[429], one pound each; let them be pulverized together and mixed with strong vinegar. If you anoint your hands with this, you will be able to take red hot iron in your hands because of the ointment, without suffering any harm.

Again in the same book it says: if you take boughs from the ash tree and cook with its leaves, all the insects that are in that place will gather around.

Abenvasia also recounts that the sages of magic have said that the sap of trees, their fat, and their oil, all the aforesaid exist in every kind of tree, and if one works with these words and ceremonies, they quickly received the virtue of spirit and of the ceremony. Sap indeed is more disposed than the others to receive this; for this reason those who work with tree sap using words and ceremonies, and changing the words, put anything in a drink, destroy and damage the hearts and bodies of the sages.

A certain sage, however, has said that myrtle has a power in magical ceremonies worthy of praise when it is mixed with other things. The Chaldean sages assert that those who work with this tree fashion figures of diverse animals out of its roots in the place where it grows, asserting that these are no small foundation for magical ceremonies, because from them a man who looks on them may be made in effect and spirit to have their proper form, figured and posed in their similitude. Again they say that they take the roots of this tree at someone's birth, and make from them the figure of a man or a woman, writing on it the name of the person of whom the image is constructed. From the roots they make other figures, that is, of lions, serpents, scorpions, and every other kind of noxious animal, mixed with the other forms aforementioned and placed upon them, and that they do the aforesaid at a specific and opportune time, when the planets and fixed stars are properly positioned to accomplish the foregoing. Those for whom they do these workings in that place become ill and are seen to be

cruelly afflicted by some demon, losing their senses and suffering many other infirmities.

In that same book of The Chaldean Agriculture it is recounted that this tree praises itself above other trees, saying: "I am the tree of gold, and my color is like unto it; and by me people are liberated from 98 illnesses, and are cured. My oil fortifies the heart and cleans the gums, and by it the spirit is made glad, and there is no other oil that does this better than mine. I am the blessed tree. Whoever takes my branches or leaves or fruit and places them in his house will not suffer from wretched miseries or from sad thoughts, and for all the circle of that year in all his relationships he will live fearless and alert. I am indeed above all others the blessed tree; for whoever watches the Sun rise in the morning, carrying me with him in his hands, will rejoice and be glad that day. For I am the tree of Saturn, weightiest of planets; I am the tree of the greater name and great Saturn; I am the tree that makes the sorrowful rejoice; I am the tree that removes misfortune from the unfortunate; I am the tree that populates desert places, and by me the regions of Persia and the land of the black people are made fertile. I have the first among days, and the highest and most honored among planets, and the oldest among cities, and the strongest and most durable among castles, and the greatest and longest among rivers, and the coldest among winds, and the clearest among parts, and the highest among heavens, and the oldest among trees, and I obtain the noblest among qualities and the highest among relics."

Concerning this, however, a certain sage named Zeherith, who was one of the three who composed the book of The Chaldean Agriculture, said this: If anyone on the first day of the lunar month, and the first hour thereof, takes olive branches with green leaves and no yellow leaves, and carries them to his house, and keeps them until the beginning of the next moon; at the beginning of the next moon, as before, let him again take branches to his house, carrying them as before, which he should keep in the place where the first branches were. Then let him take the first and burn them until they are blackened by the heat, and he will be protected from all the evils and impediments of Saturn, and will be wholly free of them, and will be alert and joyful in his spirit and qualities, and will in no way grieve or suffer, and will profit by his work, and live a fortunate life, and will be virtuous, nor will he die except of old age. Again, he says that if anyone mixes the aforesaid olive branches with palm branches in order to work as we have said above, all who dwell in his house will be healthy until they die, and from them all cold illnesses will depart, and the light and sight of their eyes will be increased every day if they look at the aforementioned branches.

Whoever takes a fresh olive pit and cleans it of all outward dirt, perforates it, threads it on a strong black silken thread, and suspends it from that thread around the neck of any animal, that animal will not be afraid to wander alone at night, and will be alert, and will be made docile toward people. If any person is timid, and carries the aforesaid around his neck, fear will depart from him; if he is weeping, his tears will be taken away and he will receive good solace; and if he suffers from evil thoughts, they will flee away from him and good thoughts about all things will replace them.

If anyone takes nine of the aforesaid pits and cleans them of all external moisture and oil, and holding them in his hand, let him watch the Sun when he rises in the morning, and one after another holds them up as though to throw them in the Sun's face, and while doing this says: "O you Sun! Have mercy on me, and free me from the infirmities that I suffer." Let him do this seven times, with 49 of the aforesaid seeds,[\[430\]](#) and he will be cured wholly of his infirmity, even if that infirmity has lasted a long time.

If you wish that an angry person be freed from the anger he has toward you, take seventeen of the aforesaid pits, well cleaned, and wash them well in hot water and, after a little while, in cold water, and dry them very well with a clean and attractive cloth, and then anoint them with olive oil. Then put

them in your left hand. Stand above a flowing river, looking at the water, and say: "O you running water, who is the contrary of burning fire! Appease such a person's anger toward me, and remove from him the ill will he has toward me; let him be so pacified toward me that he may wholly cherish me and love me." When you have done this, throw one of the aforementioned seeds into the middle of the flowing water; and say these words seventeen times in turn, and each time throw one of the aforesaid pits. When you have completed this, the anger of the one who bears it toward you will depart from him; even if it is the anger of a great king or some other great lord, he will be pacified and delight in you and receive you honorably.

If anyone takes a vessel of crystal or clear white glass, and filling it with good clear olive oil, places it before the Sun every morning and, on an empty stomach, continually observes its shadow and gazes into the oil, his vision will be invigorated and all infirmities will depart from his vision and eyes, and his heart and will will rejoice, and he will be loved and very well received by everyone who sees him.

If anyone plants flowering mallow, and continually surrounds himself with the same, and looks at its flowers, sadness and ill will and evil thoughts will be cast out of his heart, and he will be very well received.

If you wish that a spring of running water, the flow of which has diminished, will recover the same, do the following. Have a virgin girl, young and beautiful, go to the spring carrying a drum, and standing over the outflow of water, let her begin to beat the drum softly, and let her go on beating it for three hours. At the beginning of the fourth hour, another lovely and beautiful virgin should go to the same place, bringing with her a tambourine, which she should start beating, following the same beat as the drum. They should do this for the space of six hours; nine hours will pass in all, at the end of which the water of the spring will increase. Do all this in a single day, or at most in three days, and that spring will be made fit for use.

Again it says: Lovely virgin girls dressed in garments of diverse colors and carrying diverse instruments (whatever instruments they wish) before the opening of the spring go singing and drumming. Then they go around the opening of the spring at a distance of two cubits doing the same. Then over a distance of 21 cubits, one after another, they approach it drumming and draw back from it singing. They then return to circling the opening of the spring as before. Then they work by drawing back from, and then approaching the spring, that is, drumming and singing as has been said. When all this has been completed, the water of that spring will be increased that day or the next.

If anyone takes mallow leaves well ground and mixed with olive oil, and anoints his hands and body with it, if he puts his hands among bees or wasps, they will not sting him or harm him, nor will they do him any hurt.

If you wish to exterminate fleas, take white lead, quicklime, and the roots of bitter melon, grind them well and add an equal amount of asafoetida; all this should be tempered with water, and an equal amount of salt mixed with it. If you sprinkle this mixture in your home, all the fleas that dwell there will perish.

For improving vines. Take chickpeas and anoint them with olive oil, cook them, then grind them very well, and cast around a pound thereof about a vine when the fruit is becoming sour, and the sour taste will naturally depart from the vine.

For removing sorrow. Take chickpeas which you have set in the light of the Moon at night, when her light is increasing; in the morning, before the sun rises, anoint them with olive oil, and put them in water to soften them for the space of two hours. Then cook them. From all those to whom you give these to eat, all sorrow, ill will, evil thoughts, and every kind of melancholy will depart, and their

hearts will rejoice in the highest virtue, and they will become joyful and alert in all things.

When clouds appear that look as though they carry hail, and someone wishes to protect his harvest from hailstorms, let him have many associates with him, of which some should carry silk, and some should have nothing in their hands, and let them go out into his field; and one by one let them throw the silk at the clouds, while the others who are without silk go about clapping their hands. All of them should make high-pitched cries, of the sort that farmers make when they want to make birds and noxious animals flee; they should do this very often. Remember, however, that there ought to be an even number of them, and the more there are, the better. This has been proven and found true by very many.

Take pure steel (that is, iron from Andanica[\[431\]](#)) and make of it a highly polished mirror. Go toward the clouds, carrying the mirror in your hands and raising it toward the clouds, shouting in a loud voice, and the tempests will depart from that place.

In a certain book edited by Geber the sage, concerning tempests and other things, I found this written. Make a mirror of gold or gilt silver, and suffumigate it with hair from a woman's chest, which you moisten with your semen, then suffumigate it with threads from her garment. After you have washed yourself, look into it, and you will make her image appear in the mirror, followed immediately by yours; or first yours, then hers. This experiment is something that Ptolemy of Babylon said, and three sages from India found it in Egypt; and they proved that this mirror ought to be made when the Moon is in conjunction with Jupiter, and gilded or furbished when the Moon is with Venus. But I wish to tell you the composition of the mirror, and how it is to be worked and kept, for this reason, that all the nature of humanity enters into it. Temper the mirror with live and natural blood; then suffumigate it; then write on it the names of the seven stars, their seven symbols, and the names of the seven angels and seven winds. Now the names of the seven stars are these: Zohal, Musteri, Marrech, Xemz, Zohara, Hotarid, Alchamar. And these figures are written in a circle around the outer edge,



and they are in a ring. Next are written within a polished and gilded circle the names of these seven angels: Captiel, Satquiel, Samael, Raphael, Anael, Michael, Gabriel. When this is done, the names of the seven winds are written on the unpolished part, and these are the powers of the wind, of whom the names are these: Barchia, Bethel almoda, Hamar benabis, Zobaa marrach, Fide arrach, Samores maymon, Aczabi.[\[432\]](#)

Then suspend the mirror for seven days in silk above water, and suffumigate it; and let it be suspended from a red staff. For three nights suffumigate it with good odors; the best may be found in the Book of Moses. If you gaze into this mirror, and keep it well, you will see that in it you will gather men, winds, spirits, demons, the dead and the living, and all will obey you and be at your command. Do your work in this manner: the suffumigation is of the seven things proper to man, that is, blood, semen, spittle, ear wax, the tears of the eyes, feces, and urine. Suffumigate with this, and instruct the winds as you wish; and they will do your will. Keep this, and you will experience all that I have said to you; for you will have power over winds, men, and demons, and they will come obediently to you. Do this over a basin of water or over some other clean vessel full of water. And you will behold this, and it will be fulfilled as you have asked.

The sage whom we have already named (that is, Zeherith) has recounted nineteen experiments which are written below. The first is to protect vineyards from bad weather. Take a tablet of marble

or wood, and on it make images of vines and grapes, do this between the 22nd day of October and the fourth day of December (that is, on whatever day among the aforesaid you wish); and put the tablet thus made in the middle of the vineyard. This image is proven to protect vineyards from the weather.

For chasing noxious animals from a vineyard. Take equal parts of the feces of a black dog and the feces of a wolf. Let them be mixed with human urine, and leave them thus for seven days; at the end of which, sprinkle this wherever you wish in the vineyard. No noxious animal, such as bears, wolves, foxes, serpents, and the like, will enter into that place. Do the aforesaid for three days in succession.

For making serpents flee. Take tartago wood and suffumigate with it in a place where serpents gather together, and at once they will flee from there.

For the same. Take ammoniac and asafoetida, one ounce each, and strong wine vinegar that has been boiled on the fire, and while boiling it dissolve the aforesaid gums until they are well mixed. Then let it be taken out and formed into lozenges, which you should save for use in a glass vessel. When you wish serpents to flee from anywhere they are, suffumigate that place that you wish to purify with the said lozenges, or others of the same sort, and you will have your intention.

For making reptiles and mice flee. Take xenab, deer's horn, axenus and leopard's tongue. Let them all be pulverized and mixed with very strong wine vinegar; let them be tempered and cooked together until the result is the consistency of oxymel.[\[433\]](#) Then mix it with powdered pomegranate leaves. Make pills out of this, and save them for use in a glass vessel. When you do the working, suffumigate the place with these, and it will be purified of them.

For killing mice. Take equal parts of litharge[\[434\]](#) and ceruse,[\[435\]](#) and pulverize them. Add to one part of this mixture, four parts of flour, and mix it all with a little oil. Make it into pills, and anoint them with aged cheese several years old that has a good odor. Put these in a place where mice are accustomed to go; all those that eat of the pills will quickly die.

For the same. Take a bronze vessel, and put into it the dregs of oil in which black hellebore has been mixed. Put this same vessel in the house where mice are accustomed to go. The odor of the oil will draw them to it; and when they have taken a little of the oil, they will suddenly fall over as though drunk.

For killing scorpions. Take radish leaves and put them on scorpions, and they will bite themselves until they die.

To make a lover forget his beloved. Take fava beans when the Moon is in either of Saturn's rulerships, and put them in wine for a day and a night to soften them; then let them be cooked in the same wine. When they are cooked, let them be given to the lover to eat, and he will forget his beloved.

That wasps and bees do not sting you. Take dry powdered asparagus roots, and mix them with sesame oil. Anoint your hands and feet with this; afterwards, you will be able to safely enter the place because you will be able to remain safe from injury from them.

A deadly poison. Take the juice of an herb that is known in the land of Armenia, the leaves of which are similar to palm leaves except that they are finer, and with it anoint the point of a spear or any other weapon, and if anyone is wounded by being struck with it, in the day or the one following it, he shall die. To cure this, take human feces, fresh or dried. If you get it fresh, give the patient two ounces of it in a drink with oil of roses, or oil of violets, or the two mixed together; by this potion alone he will be able to escape from it. If you get the feces dried, give him four ounces in a drink with the same amount of dried roses. As I recollect, I believe that this herb is called alcondiz, because from the juice of that herb a deadly poison is made when iron is dipped into it, and afterwards blood

is shed in wounding someone with the iron.

Another deadly poison. If anyone consumes a pound of monkshood seeds, he will die within four hours despite any remedy given afterwards except fresh human feces given in a drink. You should know that human feces, fresh or dried, generally counter every poison,[\[436\]](#) except the bite of the deaf adder, which are not healed by them alone. It is very necessary that a plaster of radishes, well crushed, be put on bites of this snake, and the pain will be soothed.

A theriac for every poison. Take three ounces of laurel wood, seven ounces of its leaves, and two ounces of its fruit. Let this be dried and well powdered, and to it add six ounces of human feces. Mix it together and incorporate it with honey and wax, and be sure that the weight of the latter is no greater than the former. Keep this confection in a golden or silver vessel. This is a universal theriac against every poison, and it prevents graying of the hair.

If you put a laurel bough in a house where a frightened infant is being nursed, putting the bough above its cradle, the infant will be freed from fear. If you plant a laurel tree inside a house wherever you wish, fear will be removed from the house, and its inhabitants will be happy, joyful, and rest well, which are properties of the aforesaid tree.

The seeds of the darnel damage the head and make the eyes darken and remove vision and cause sleep. Some accursed people take equal parts of darnel seeds, crocus, olibanum, and wine lees, and if anyone drinks of this confection, he will sleep, and his tongue will become so dry that he will not be able to speak, nor will he be able to stand up. If you add to these things four other things, which are these: mandrake, wild lettuce seed, black pepper, and henbane seed, if you give this confection to anyone, he will be drunk and will lose his senses and will be completely out of his mind. Abenvasia, speaking of the foregoing, instructs that this confection should be kept secret, nor should it be revealed to any wicked person.

In The Chaldean Agriculture, speaking of this same herb,[\[437\]](#) he says that in it exist many marvelous properties, that is, if you put a handful of it into a basin and put snakes in it, they will rise up on their tails as though they wished to jump; and that if you put this herb next to a mirror placed so as to stand in the sun, it will be burnt.

For healing morphews. When the Sun sets and you are about to go to sleep, take as many fava beans as you can hold in your hand and say: "You, Sun, precious and high lord, I ask that you take away this morphew from me, and make it vanish from my body and my chest and from whatever place it may be." When you have said this, throw one of the aforesaid beans behind your shoulder; and repeat the foregoing words and do the said action until all the beans are gone. Do the foregoing seven nights in a row, and do this when the Moon is waning.

For catching birds. Take fava beans and darnel seed, and put them in wind to moisten for a day and a night; then take it and put it in a place where cranes, crows, and other birds are able to eat from it. Those who eat of it will fall to the ground as though dead.

For taking away warts. First count how many there are, and take the same number of chickpeas. When the Moon is conjunct the Sun according to its proper motion, you should warm the aforesaid chickpeas somewhat at the fire. Then upon each one of the warts put one of the chickpeas, and leave it there for a little while; then take it off the same, and let it be put in a black cloth and tied up with a thread. Stand upon a high place, throw the chickpeas behind you, and return to your home without any backward glance or step toward the chickpeas.

For separating two people from each other. The seeds of a certain tree that is called sebestan have many properties in workings of magic, among which there is a working for separating two people from each other and putting discord and even enmity between them; for indeed the property of

these seeds is to separate friendships and altering the will in such a way as to make it bear ill will toward others. The words of Zeherith the sage extend this far.

Abenvasia recounts that all the Chaldeans, great as well as small, men and women alike, on the first night of the month of March used to put in their beds under their heads one piece of cheese and four dates and seven grape seeds and an equal number of grains of salt, in a fitting cloth. They used to say that a certain old woman who was a servant of Venus used to say that on that night everyone in their beds ought to feel under their bellies and look beneath their heads. If they found emptiness under their bellies and did not find it under their heads (because of the portion of cheese, dates, and raisins, as said above), they used to pray to Venus at once that a certain man who had been sick all that year, and had been hindered in all his works, would be sustained for the following year. All the Babylonians also used to do this without fail.

He also said that the power of Saturn and Mars was combined in a certain fruit similar to a melon, which is called "batecas;" and it is used by those who perform astrological operations. Again he says: if anyone puts the seeds of the batecas in a human skull, and buries it, and covers it well with earth, and waters it, from it will grow citrulls.[\[438\]](#) Whoever eats these citrulls will experience an increase in vigor, memory, and intellect. If you put these seeds in the skull of a donkey and bury it, and keep them moist with water as above, it will bear citrulls, and anyone who eats of them will become silly and foolish, and his vigor, courage and intellect will depart from him.

In the same book it says that the Chaldeans use the roots of this herb in one way, its leaves in another, its stems in still another, and its seeds similarly in another, and in each of them are marvelous and beautiful effects in the art of magic. This happens because it swiftly attracts and readily received all those things that Nature herself has placed in it. When it is mixed with human brains, those who eat of it will accomplish wonders.

It says later in the same book that if the same seed is placed in the head and belly of any animal, and the seed and the animal buried together in the earth, it will bear citrulls that will work marvels, and they will be similar in their effects to the animal in whose head or belly the aforementioned seed was placed, as described above. Whoever eats of them and mixes them with his own nature, they will work wonders in the body of those who eat them.

Again in the same book it says that if someone takes one mandrake root and buries it in the same place as these batecas seeds, they will work many wonders, which I omit at present because of the tedium of writing so long a passage; in that book, however, it is contained in full.

A certain ancient sage who was ahead of his time in philosophy recounted twelve miraculous workings, which I intend to write down at this point. The first is that, if anyone puts a human skull in a seed bed, and in that place the seed of batecas has been planted and covered with earth, and this seed is cast into soil prepared for it, and thereafter each day it is watered with a mixture of lukewarm water and human blood, it will once again bear citrulls. Those who eat them will see many terrifying as well as other marvelous things.

Again it says: if someone takes in his hand the root of an onion, watching the Moon at night when she rises in the first hour of the night, and stands on his feet facing the Moon, saying the words and prayers we have given in this book, and offering the following conjuration: "I swear by you, Moon, that if you take from me pain and infirmities of the teeth, that I will never eat any part of an onion;" then let him cook the onion he has in his hands, and eat it. Whoever does this every month when the Moon is disposed as aforesaid will be protected against all infirmities of the teeth.

That a chicken will follow you around. Take the leaves of a garden onion, and fold them up one inside another. Give them to whatever chicken you wish for three days in a row, that is, three times a

day; and you ought to begin this working on a Wednesday. Thereafter the chicken will esteem you and follow you.

That every hard body be softened. Take sal alkali[\[439\]](#) and galbanum, ten pounds each. Put them in a vessel with three times as much water as both together, and let it remain there for seven days, at the end of which you should strain the water through a cloth. Then heat the water, and put into it the same amount of alkali and galbanum as before. Again, let it remain there for seven days, and then strain through cloth. Then reheat the water, and into each ten pounds of water put half a pound of ammoniac and two ounces of atrament. Let all this be put on a gentle fire or warmed well by the Sun; leave it for ten days, and then let it be cooked for one entire day; then strain it, and it is made. If you put bone, horn, stones, or any hard metallic body into it, and allow it again to be heated by the Sun, while covered entirely with sheets of lead, what you put into it will be softened to the consistency of paste.

For the same. Take cedar tips and mix them with red wine vinegar, and mix them very well, until they are blended together. Into each pound of the same put three ounces each of sal ammoniac and powdered sea salt; let them be mixed well, and leave them in the sun for three days, stirring each day. When you have done the foregoing in this way, put into it any hard body you wish, and it will be made so soft that you will be able to work it as you wish.

For the same. The sage mentioned above said that sulfur softens every metallic body, and its work with every stone and metal is marvelous.

For provoking uncontrollable laughter. Give ten ounces of powdered crocus in a drink to anyone you wish; it will cause him to start laughing uncontrollably, until finally he dies.

The herb of the lion destroys all trees and plants that are around it, nor can any tree or any other plant grow in a place where herb of the lion grows. It can only be uprooted in this way. Let a virgin girl approach it, carrying a white rooster with a divided crest; and circling the place where the plant is, let her make the rooster strike the plant with its wings. By that striking the herb will be dried up.
[\[440\]](#)

If a cat approaches any place where spikenard is, and it smells the odor of the spikenard, it will not leave that place, but will seek for the spikenard and cry as loudly as it can, this is one of the marvels of plants and the places where they appear.

Every place has different properties, that is, there are trees and animals attributed to it that are rarely found elsewhere, as seen with balsam, which is said to grow in Egypt alone, and ebanus which grows on the island of Huac and not elsewhere, and the tree that is called "the tree of the black people" and only grows in the country of the black people, and the tree bearing olibanum, which is found in the plain of Hamen, and the muse tree which is only known in the western lands, and many others which are in some places and not in others, that is, according to whether or not the place is appropriate to them. The property of lands and places are from the harmony of waters and airs; but the first causes of all these is in the line of heaven transiting over that place and from the vigor of the stars found therein. For from the vigor and nature of the stars existing in that line will be the production of animals and trees in that place, which are not able to be produced in other places.

In the western seas there is a certain island named Cadiz, in which a certain herb grows in the springtime; and the cattle of that island eat that herb. If anyone drinks milk from that herd, he will become drunk as though it were wine; and he will be made as merry by that milk as by wine.

In France a certain tree is said to grow, and if anyone stays under it for the space of half an hour, he will die; and if anyone touches it or takes anything from it, he will die instantly.[\[441\]](#)

Likewise in France, in the southern part, a certain small tree is said to grow, and it is the size of

a cabbage, but its leaves are like those of rue. If anyone takes the root with the branches and leaves of this same tree, and puts them in cold water and leaves them for an hour, the water will become as hot as if it stood by the fire; and when it is taken out, at once the water will be as cold as before.

In the land of India there is said to be a certain tree which cannot be burned by fire. There is said to be another tree there which, if you take a branch and put it on the ground, it will move like a serpent.

In the same place is said to be another tree from which, in spring and fall, voices similar to human voices are heard to issue, and the roots of that tree are shaped like human beings.

In the land of Bequien is a certain tree that lights up at night like a candle.

It says also that costus, which is found in the land of India, emits more odor than any other thing, and it is the suffumigation they use for images in the houses of their ceremonies. The Chaldeans say that it is the best of all things for making offerings and suffumigations to images of Venus, and many work with her images using it. Zeherith the sage included this tree in the book *The Chaldean Agriculture*. He said that some of the Chaldeans used to mix nutmeg, holly, moist and dry storax, rose and myrtle flowers, as well as frankincense, with this herb; and all of them mixed it with crocus. With this mixture they used to suffumigate their clothing, images, and faces on their high holy days,[\[442\]](#) saying that the odor of this suffumigation destroys all infirmities and turns impediments away from them.

It says further that a suffumigation of the myrrh tree or its branches prevents epidemics. Again, they used to make a suffumigation of the wood of the same tree, as well as its gum, to which they used to add incense, nutmeg, holly, and storax, saying that this suffumigation made Venus gracious. When they used to burn this suffumigation with sacrifices to Venus, and with her prayers and conjurations before her book and images as we have said in this book, playing their instruments and saying the aforesaid conjurations of Venus, they would ask from Venus whatever they wished. When this ceremony was given to Venus she would fulfill all their petitions. They did not do the foregoing unless Venus was free of all other planets and in her power and virtue, so that she was not impeded[\[443\]](#) by anything, and especially by an aspect or conjunction with Mercury, because among the other impediments to Venusan aspect or conjunction with Mercury takes the highest place. Zeherith the Sage said that the addition of crocus and costus to the foregoing suffumigation adds power to it, and the work will be completed more quickly.

We have related all these marvels of trees in this our book because plants are one part of the inferior world of the elements, subject to generation and corruption. Generation and corruption, in turn, are divided into three parts, that is, in animals, in plants, and in minerals. Plants are the medium between animals and minerals because plants correspond to animals in living, growing, and reproducing, and to minerals in corporeity and insensitivity. Thus plants are more useful to human life than animals or minerals. Those things that are useful to human life and health from plants are seeds, roots, stalks, bark, leaves, flowers, and fruit; from minerals, human beings also take what is useful to them such as salt, alum, stones, and metals; from animals, meat, fat, bones, blood, and other components of animal bodies are used.

It is therefore manifest that plants are situated closer to humanity than are minerals, and among plants are trees, which exceed the other plants in goodness, scent, properties, usefulness, or some other thing. It is clearly similar in minerals, that is, in precious stones, which are considered more excellent than other stones, and likewise among metals, among which gold prevails over all. But the noblest and most precious of all corruptible things is the rational animal, that is, man, to whose perception and industry all things are made subject until the end. This elementary world exists

because of the elements; the elements because of nature; nature because of spirit; spirit because of intellect; and intellect because of God Himself, upon whom all the heavens and nature depend. To Whom be blessings for the infinite ages of ages. Amen.

Description of Another Operation Which Kills by the Sound When It Is Heard from Ibn Washiyya's Book of Poisons

Take half of a skin of a lamb which was medium in age and size. It must be damp; if not, sprinkle just enough water on it to wet it. Then pulverize equal amounts of gallnut, pomegranate rind, and inner bark of the oak. Spread the pulverized materials on the skin and set it in the sun. Burn equal amounts, in a total quantity sufficient to tan the skin, of the following: wood of myrtle, pomegranate wood, and wood of the oak. When they are burned and in ashes, gather these ashes in an earthenware container. Sprinkle a man's urine on it until it is wetted and set it in the sun until it is dried well. Then boil these ashes with what covers it in potable salted water of the well. When all the ashes are dissolved in the water, freeze it; it will freeze as a sharp [acidic] salt. Take this salt and tan the skin with it upon which you scattered gallnut and the others. Its tanning is good. Dry it well in the sun. Then take a sharp shoemaker's knife, and peel it so that it may be well pounded to achieve the thickness of vellum or a little thicker. Then, from the skin, cut off two pieces the width of one cubit or a little more. Cut the two pieces in a round form, in a size which is equal to a drum upon which it will be placed. Put them in the inside of an earthenware jar.

Hunt for three vipers or big snakes and then throw them on the round pieces hidden in the jar. Cover the jar well and do not feed the snakes at all. Leave the jar which is well covered from a Tuesday until the end of the following Tuesday. Then uncover the jar. Throw to the snakes the pomegranate rinds which have been pounded with similar things, opium kneaded with good wine and shaped as delicate hazelnuts and dried. The snakes hasten to swallow these hazelnuts. When they have eaten them in sufficient amount, the jar is covered; if some remain, they are left with the snakes in the jar. Then the jar is left for three days and nights. It is then uncovered again and you will find that the snakes have died. Take them out and throw them into a furnace so that their bodies may be burned there. Then take the two round hides and make a drum using the walnut wood. On the latter, place the two round hides firmly, making it adhere with glue and paste. It is strengthened with the embalming agent which was made from gall-nut rinds, or from the black wool in which the snakes or Hanit, according to Dozy, is used to dry up moisture. vipers were wrapped. This is applied also to the rinds in which the snakes or vipers were wrapped. Then cremate the snake or viper. Take some bat's urine which has become concentrated and dense; then counter-act it with the urine of man. Put it in the hot sun for a day and then pulverize it in urine until it is dissolved and integrated. Then take a feather from the wing of an owl or a black crow. Anoint the two hides and the wood of the entire drum with urine dissolved in urine until it is all soaked and you are certain that no more wetting is possible. Then set it in the sun. When it is well dried anoint it again. Do this operation three times, then dry it very well in the sun.

Then take a stick from the olive tree which will make a sound on the drum when the stick strikes it. Set the stick and the drum apart. When the sun sets on a Tuesday evening, take the drum and the stick and set them down facing Mars. If the moon adjoins Mars, then it is best; otherwise while Mars is rising. Then take the stick with your left hand such that the outside of your hand with the stick and the drum agree with Mars, and say,

"O God, the powerful, who makes one thirst violently, the arrogant, the killer of all, who flings

factions and disturbances among people! O God who delights in shedding blood and [spreading] death, the high position of the peace is thine now and for all time in regard to me and thy slaves. Kill with this drum who hears its sound quickly, immediately! O the destroyer, the arrogant, the killer, the cruel, the blood-thirsty, the troublous to mankind who impairs their health, reason, and action, kill with this drum everyone who hears its voice!"

Repeat your word, "Kill with this drum everyone who hears its voice," eight times, then say, "O God of death, God of fire, God of heat, the destroyer with strength and power, who sends everyone death and killing and the corruption of life to everyone who hears the sound of this drum. That is this drum." Repeat your words, "It is this drum" forty times. Then, in a censer, smoke seed of laurel, seed of mustard, and storax. When the smoke begins to appear, stand upon your feet and make the stick agree with Mars. Then say,

"Hear me O God of the sky, earth, and blue, brown, and green eyes. Thou must hear me and kill everyone who hears this drum except the one who protected himself from thee, and from sound with the power of Jupiter opposing you, and whichever way he is afraid of thee, O God of evils, of glory of evils, and that strengthens evils day and night. Now, I stand before thee in the darkness of this night. I fear thee, and hope from thee, and ask of thee, and understand thee that when thy names are used in prayer, then thou hearest when it is asked on them. Thou givest. O God, the powerful, the violent, hearest my prayer! Amen, amen, amen!"

Then set down the drum and stick before Mars until it sets and until morning breaks, until you see that the sky is quite bright. Then take the drum and the stick with which you strike the drum. If you wish to kill one, strike the drum with it when the moon is associated with Saturn, while it confronts it from every direction except the opposite one. The situation of the opposite direction is not appropriate for this. Sing while you strike it with the words which praise Mars. Whoever hears this voice dies either on the same day or after three hours following the darkness of night have passed.

Chapter Eight

The virtues of other things which Nature does by her own properties

In this part we will recount the marvelous properties of simples, trees, animals, and minerals. First is the emerald; when it is seen by the kind of viper that has a head resembling a weasel's, the viper's eyes suddenly go blind. Further, when serpents' eyes are hurt, they rest their gaze upon fennel, and at once they are healed. Eagles carry a diamond to the place where they raise their young, so that the chicks will be protected from serpents. When bears see the eyes of mice, at once they flee from them.

When the bones of a hoopoe are put in hot water, the parts from the bottom of the bird sink, while the others float on top of the water.

When an owl dies, one of its eyes stays open and the other closes. If the closed eye is placed over someone, he will sleep and cannot be awakened while it remains over him, while if the open one is placed above someone, he cannot sleep unless it is taken away. If someone who suffers from gout places the claw of a vulture above himself, he will be freed from the gout, that is, in this way: if the gout is on the right side, he puts the right claw of a vulture over himself, and likewise for the left.

In the land of Horazen is said to be a very white stone named assiffe that cannot be ground down. When this stone is put on anyone's stomach, it heals whatever infirmities of the stomach might be present.

In the river Algeriche are found white, spotted, black, and mixed stones, and if they are rubbed

together, they provoke a flood in that river which will not cease while the stones are being rubbed. For this reason no one is able to enter the river or walk on its gravel at night because of the rubbing of the stones; from that friction, floods issue as said above, and at night we cannot perceive them by sight.

The eagle-stone sounds inwardly as though it had another stone inside it, but when it is broken, nothing is found, and each of the parts sounds as above. This stone is red in color like the soil of Cabros. The virtue of it is wonderful in childbirth; for if a woman giving birth takes it, she gives birth at once without danger and with little pain.

There is a certain animal the size of a fox, and similar to a cat in form and appearance. This animal puts out fire by its coldness, nor is it killed or burned by fire. The mouths of ostriches are not burned by fire, nor is its stomach, into which hot iron may be put; for it digests iron in its stomach and takes no harm from it, and indeed is nourished by it. If you take all the feathers from whatever bird you wish, and make of them a single mass, if you rub that mass over a cloth or your hand, whatever body of modest size you touch with it will be drawn to it and suspended above the ground.[\[444\]](#)

There is said to be a certain stone named behet, which is of a color like the color of marcasite, [\[445\]](#) and it shines beautifully. Anyone who looks at it even once will remain in continual laughter until he dies, nor is there said to be any remedy that will cure such laughter. On this stone there is said to be a certain bird named alpersit. It is the size of a sparrow, and is black, but its neck and legs are red. When this bird rises from the stone, the stone loses its virtue, and if, after this, someone sees it, he will not be harmed by it.

The fava bush has thick stalks, and when they are broken, the beans become hard. If you put this stalk on a person possessed by a demon, he will be freed from the demon; by the odor of the stalk, the demon will depart from him.

If you burn deer horn before serpents, they will die of the odor. Ants are killed by the odor of cumin. Scorpions will flee from the odor of crocus, nor are they able to remain in a place where it is. Flees avoid the odor of chalk, and if you put hot salt in your house, they will flee from it. If you suffumigate with poley, insects will flee at once.

In pools of water there is said to be an algae that cannot be burned with fire. This herb is similar to a green plant, but is not one. It is named pond lentil. Stems of jujube make neither light nor flame when they are burned.

The vulture carries the leaves of alexinz to the place where its chicks are, so that they may be protected from harmful animals.

The stone atarac is among the things that are inseparable, and is a stone that cannot be broken in any way; both large and small stones of this kind exist. If you put little pieces of a certain stone called algemest[\[446\]](#) in a bottle of wine, no one who drinks from that bottle will become drunk at all, nor will the wine harm him. If you put small pieces of another stone called atambari into a vessel, however, and any kind of drink is put in that vessel, whoever drinks of it will become drunk, will lose their senses and intellect, and become worried and sad.

The lodestone attracts iron. If you anoint it with an onion, it loses its virtue; if you then put it in sheep's blood, it regains its virtue.

In the river of Cerich is said to be a certain kind of serpent. If any man sees one of them, the man will die; while if the serpent sees itself, it will die.

If you put a pig upon a donkey and the donkey urinates while this is the case, the pig will die at once.

When hail appears, if a woman who is menstruating casts herself upside down on the ground,

uncovering herself completely and raising her thighs toward the cloud, hail will not fall around her on the field or the harvest.

If a dog climbs on a mountain or a high place, and beneath it a certain animal called addabum goes past, and the shadows of the two animals touch each other, the dog will fall down and that animal will kill it.

If someone with a quartan fever sits down on a wolfskin, he will be healed of the fever.

If you put fifteen figures above a woman in labor, she will give birth easily and without danger. Put nutmeg seeds above someone with a quartan fever, and he will be healed of the fever.

If you put elephant feces on a tree, the tree will bear no fruit while the feces remain there. If you put the same feces on a woman, she cannot become pregnant.

There is a stone that draws urine from people with dropsy, but when it does so, it loses its virtue and is destroyed thereby.

With the stone called ligia, quicksilver is congealed and made into a single body.

If you put a spider's web on someone who has a quartan fever, he will be healed in a short time. If you combine it with the web of a cantharides beetle, he will be healed swiftly from everything.

Asps and vipers who hear the cry of the ostrich will flee from that place.

When you mix (...) [\[447\]](#) with silver extracted from copper and purified of it, and with it strike a place where birds gather, the birds will not be able to depart from there, and thus will be captured.

If you touch any meat with the head of the sea-rabbit, it will be turned into tiny pieces or into paste. If you put gold into mouse feces, it will be burned as though it were lead; and when it has thus been burnt and reduced to powder, if you put it in cat feces, it will be restored and flow back together. When gold is combined with any corporeal power, it is destroyed. If it is combined with marcasite and sulfur to be melted by itself, gold will be purified and refined.

The stone malachite softens gold. If you put it together with gold and melt them, its combustion will take it away from the gold; whereas if you put borax with them, the effect will be better. If you quench gold in the juice of the leaves of quipos, it will be made apt for sophistication by many repetitions, losing its original infirmity; [\[448\]](#) thus the salt of it becomes red. If you put silver above the smoke of sulfur, it will become black, and when you put it in salt, the blackness goes away and it becomes white.

Anoxatir has the property of drawing out of every body all the moisture that exists inside and outside it. Niter cleanses all bodies of moisture, and clears their surfaces. If you mix gold with the stone azure, it will increase the beauty and clarity of the gold. If you put it over fire, the azure stone will turn to flame and will depart, and will produce infirmities of the eyes. When marcasite is burned in sulfur, it enters into the Great Work; and from it is made the material of the work. Magnesia has in its body an admixture of lead, and without it, glassworking cannot be accomplished. Tutia gives a red color to gold, and takes away moisture from the eyes and frees them from all moist ailments. Best of all is white tutia. If you rub your teeth and gums with powdered crystal, the teeth will be made firm and the gums freed of corrosion.

Ashes of burnt sea crabs take away illnesses of the eyes, and fortify the sight. If a dog eats a camel's spleen, it will die at once. If you put the dried feces of a dog fed on bones on an apostume of the throat, the apostume will dissolve and be healed at once. If you put the shell of a female turtle over a pot, it will never boil.

The gebore tree is of two kinds, namely, male and female. If you give any woman five ounces of the female tree in a drink, she will have a great appetite to lie with a man; and the same will be done to a man if you give him the same amount of the male tree in food or drink. He will be greatly

irritated, nor will he be able to be rid of the irritation unless you give him two ounces of vegetable ash in a drink. If anyone takes the flowers of this tree in a drink, he will continually break wind, nor will this cease as long as it remains in his stomach. If you give anyone the flower of the female tree in a drink, he will sleep three days without waking; if you wish to awaken him, give him hot water with olive oil to drink. If you grind the leaves of this tree and distemper them with sulfur water, it will heal wounds in a single day if you put it on them.

If a serpent or scorpion is tied with the bark of this tree, it will die at once.

Salt heals the stings of scorpions, wasps, and serpents. Purslane eaten one day after another constricts the blood, and when chewed, raw or cooked, it heals bites at once.

If a ram sees a lion, it will die at once of natural causes.

A tarantula will die if it sees a scorpion, and a serpent will die if it sees an owl.

If anyone takes a ring of azure or of the stone cornelian on which these 26 figures are carved, and wears it on his finger when he goes before a king or some other aristocrat, he will be received nobly and well, and whatever he asks from him or them will be fulfilled with effect. Be very sure, however, that you do not get any of these figures wrong in any way; because if there should be any mistake among them, the ring will not work effectively. This is one of the wonders of this art. The figures are these:



These figures are found in the book of Queen Folopedre.

If you put this ring on a tarantula bite, and then bathe it with the patient's saliva, he will be cured at once. If you rub a tarantula bite with the leaves of the herb called yambut, one after another, it will be healed in an instant. Catran mixed with salt heals wounds made by a serpent. If a man anoints his penis with catran and lies with a woman, she will not become pregnant. Eating hazelnuts heals tarantula bites; thus anyone who carries hazelnuts with him will not be killed by a tarantula bite. If someone who is bitten by a mad dog puts chewed bitter almonds on the wound, and eats them, he will be healed of the wound. If you put the herb called southernwood on a viper bite, it will be healed instantly; if the juice of this herb is sprinkled through the house, fleas will go mad, and if they fall into that juice, they will die.

If you burn tarantulas, and mix the ashes into bread and give it to someone who suffers from the stone, the stone will break, and that person will be healed. Flour of the seeds of the herb named vetch will heal bites from a mad dog if it is put on them.

Chapter Nine

Images whose virtues perform marvels, that were found in a book that was discovered in the church of Coredib and the book of Queen Folopedre; and a description of all the rules necessary in working with magical images

We find in the book that was discovered in the chamber of Queen Folopedre, composite images that accomplish wonderful effects and marvelous works by their properties and virtues. We propose in this book of ours to make mention of these, so that this science may not be deficient in anything.

For healing the bites of reptiles. Take the bile of a kite dried in the shade, and mix it with an equal part of fennel juice, and store it in a glass bottle. This powder may be applied to the eyes, and it

will cure and heal the bites of tarantulas, vipers, wasps, asps, and other reptiles. If the bite should be on the right side, let this powder be put on the left, and if the bite is on the left, let the powder be put on the right. When you wish to do this, add an equal amount of water; and do as we have said three times in succession.

That asps leave their holes. Take shards of glass and filings of yellow brass. Melt them in a crucible, and add red azernec^[449] and red magnesia; then take this from the fire and break it into little pieces. Then take the head of a kite and its bones (specifically, the kite that is found in the land of Egypt), and mix it with black galbanum. Melt it again on the fire, and let it be mixed with the other medicine; when this is done, take it off the fire. Make out of it a sistrum, which in our language is called a rattle, and let a grain be put into it of the diamongs that are found in the land of Egypt. When you have done this, strike with it on the mouths of the holes of vipers, serpents, and other reptiles. When serpents hear the beating of a sistrum compounded in the aforesaid way, they will leave their holes at once without endangering the one who plays the sistrum. The property of the aforesaid bird (that is, the kite already mentioned) is that, when it cries and asps hear it, they are driven from their holes and are killed by its voice.

For gathering mice in one place. Take the juice of the leaves of white grape vines, squill juice, borax, henbane, and red Indian tutia. Powder the borax and tutia, and mix them with the aforesaid juices; and make pills the size of a chickpea, and let them dry in the shade. When you wish mice to gather together, put one of the said pills on burning coals. When mice smell the smoke, they will all gather at that place, and you may do with them as you will.

That fishes will gather together at the place you choose. Take millet, which you should allow to rot. When it is rotten, combine it with fat, powdered fava beans, and bull's blood, and mix it well enough that it all becomes a single mass. Then put it in a reed, and fit it with a hempen thread. Then cast the reed into a place where there are fishes; all the fishes in that place will gather around the reed, and you will be able to take them with a net if you wish.

For catching birds sleeping in trees. Take fat of land turtles, lirim seeds, sweet myrrh, and condisum in equal parts. Powder them all and mix well together. Make a mass of it with donkey's urine, and make of it pills the size of a chickpea, which you should allow to dry in the shade. When the working is performed, take an earthen vessel full of burning coals, and place in it one of the said pills, and with this suffumigate a place where there are birds; and cover your nostrils with silk so that you do not smell the smoke. All the birds who smell the said smoke will fall to the ground as though dead, and you may catch them at will. If you wish to heal them, wash their feet in hot water, and they will be healed.

For the same. Take mandrake and ammoniac, and mix it with the juice of green hemlock. Make pills from it, and allow them to dry. Suffumigate with them under a tree where there are birds; but do this when the weather is calm and without wind. All the birds who smell that smoke will fall to the ground as though dead.

For sharpening vision. Make a crown out of the roots of a certain tree called catlam, which I believe is the same as gobore, and put it on your head. While you carry it on your head, your sight will be so invigorated that you can see the smallest things far away. When you take it off your head, your sight will return to its original state. If you anoint morphews with the juice of the leaves of that tree mixed with wine vinegar, they will instantly be cured.

That someone will not become drunk. Make a vessel of brass as subtly as you are able. Then take equal parts of wine alcohol distilled in an alembic, cabbage juice, and juice of cypress, and mix them all together. When this is done, quench the vessel in the foregoing mixture until it has absorbed a

pound of it; then take the same vessel out of the mixture. When you wish to drink, anoint the vessel with oil of bitter almonds, and drink from it as much as you wish, and you will never become drunk.

That flies will not approach a table. Take fresh condisum, yellow auripigment, and dried earth of Cofan, grind all of them well and pulverize them completely, and then mix them with squill juice. Anoint the table with it, and also anoint your hands. From the aforesaid mixture, make an image in the form of a fly, and put it on the table, and as long as it stands on the table no fly will remain there.

For expelling asps and reptiles. Take a leopard skin, which is tanned and softened like leather, and from it make a blanket. No venomous beast will be able to remain in that place.

For banishing asps. Take round aristolochia, and mix it with the flesh of a racanus, which is a large green lizard. Grind this together very well, and add to it the gall of a lion. Make pills of this; when you wish to work with them, distemper one of the pills with water of anoxatir, and with it write on paper or parchment that which you wish to write; and tie this up in a cloth. All asps will flee from anyone who carries this cloth with him, and if any asp touches the said cloth, it will die at once.

That vapors will rise up like fire. Take the root of the herb that is called cotrop; this herb shines at night as though it were a candle. Grind the root well with the brain of a deer and the gall of a cow, and make pills of it. If you put one of them in a fire of dung, marvelous smoke will rise, by which the whole sky will appear to be red, and vapors will rise that will appear similar to flames of fire. All who see this will be frightened. You ought not to do this, however, except when the weather is cloudy and still.

If this light is in front of you, you will see nothing, but if it is behind you, you will see everything that is in the house. Take dolphin fat, and a wick rubbed all over with powdered azer nec and aziniar. Put the fat into a crucible made of brass, and in the crucible put the aforesaid wick. Light it; it makes a light such that, if anyone holds it in his hand, he will see nothing, but if anyone has it behind him he will see everything that is in the house.

That a woman will not become pregnant. Make the image of an ape in brass, and perforate it through the spine; into the opening, put scammony. When you want to lie with a woman, tie the said image to your thighs, and the woman will not become pregnant.

That dogs will not bark at you. Take mandrake root, and when it is well ground, mix it with a bitch's milk. Make the image of a dog from it, and dogs will not bark at you, but will all flee from you.

That iron will be turned into water. Take equal parts of the herb called comesir, squill, and green pomegranate husks. Let all be well ground, mixed together, and distempered with wine vinegar; and distill it with an alembic. Repeatedly quench iron in that vinegar, and it will be turned to water. Let it stay thus for an hour and a half; and then take away the vinegar. You will find the iron shining and running and gathered together in one.

That cloth will burn without fire. Take golden marcasite, which you should grind very finely; and mix it with the strongest wine vinegar. Distill it with an alembic into a glass vessel, and then bury it in manure and leave it there for the space of 14 days. Then take it out, and again put it in bran for the same number of days. Then take it out and with it anoint any cloth you wish, and that cloth will be burned by it as though by fire.

A water that burns, and appears entirely red. Take lime of Cyprus, which you have roasted well in a hot oven, and leave it there for one night. In the morning, take it out, and you will find that it has become completely red. If it is not, let it remain there for another night until it becomes red; and when it is red, take it out. Grind it well, and pour distilled wine vinegar onto it, the quantity thereof being five times the quantity of the lime. Then put it in a glass vessel and leave it for three days, and mix it

three times each day. Then set it to boil, or better still to foam; from it will issue a red water the color of jargoons.^[450] Put the water in a crucible, in which you should put a lighted wick. This water will burn; and by its light the whole house will appear to be red in color (that is, the color of jargoons), and the whole house will sparkle like a jargoon.

For making green tarantulas that kill by biting. When you want to do this, fast for a whole day until nightfall. At night, take the herb called wild basil, which you should chew well; and put what you have chewed into a glass jar, the mouth of which you should seal well. Put it in a dark house where neither the sun nor any other light is visible, and let it stay there for forty days. Then take it from there, and in it you will find green tarantulas which, if they bite any man, they will kill him. These tarantulas have a property: if you put them in olive oil in the sun, and let them stay there for 21 days or some similar time, they will die and be dissolved into the oil. If you anoint tarantula bites with that oil, they will be healed; and if a drop of it falls on a tarantula, it will die in an instant.

For making red serpents. Take the webs of large spiders, and put them in donkey's milk in a glass jar. Leave them there for three days, and they will be consumed and vanish from the milk. Let turtle fat be added to it, and let it be mixed well, until it takes on the consistency of brains. Let all this be put into a red linen cloth, and buried in manure for seven days; at the end of which you will find red serpents. If you put them in a place where there are frogs, the serpents will be made in the form of dragons, for frogs in the land of Egypt are inimical to dragons; because when they see dragons they bite them, and proceed to wound the dragons until they die.

For making insects flee. Take one hair from the mane of a virgin mare, which you should take the first time a stallion mounts her. Then make knots in the form of insects in that hair, as many of them as you can, until it looks like a bunch of grapes. Then take the said hair, and put it in a vessel of yellow brass, the mouth of which you should seal up tightly, and bury this in the middle of the house. Insects will not be able to enter that house while the aforesaid vessel remains there.

To make a light from whatever wood you wish. Take fat from a sea dog, and mix it with oil of laurel, soap, and a little sulfur, until these are well mixed together. If you smear this on any wood you wish, a light will be ignited in the form of a candle, nor will it be extinguished until the wood is consumed. The foregoing working is from the works of Antiochus.

For causing wolves and all noxious animals to flee. This work is done with a drum specially made for it, which is composed thus. Take a sea hedgehog; cut off its head, and extract its spines. Skin it, and prepare and anoint the skin as you would any other skin. Then take the skin, and stretch it well over a frame drum or a kettledrum of brass, and save it for use. When you desire the aforementioned beasts to flee, beat the said frame drum or kettledrum at night, because all evil beasts will flee from its sound, and all reptiles that hear it will die.

That frogs will depart from a lake. Take the fat of atimzach and mix it with wax. From it make a candle with a wick. Burn the candle in any place you wish; and the croaking of frogs will be wholly extinguishes.

To catch tarantulas. Take agnum castum and white cardellum, and break them up together. Add to them red galbanum and bezoar stone finely powdered, and blend all these with the juice of sarza. Out of this mass make the image of a tarantula, and out of what is left over of the confection, make pills, which should be dried in the shade. Then put the aforesaid image before you, and cast the pills into fire as a suffumigation; all the tarantulas in that place will gather together before the image. I believe, however, that the virtue of the suffumigation has greater influence than the image in the foregoing.

We have taken all the aforesaid images and confections from the book *The Chaldean Agriculture*, and have decided to copy down this much of it so that this book of ours may be more complete. You

who intend to read this book, however, should keep it as secret as you can, and do not reveal it to anyone unless he is worthy, apt, and disposed to this art. Such people are few in number; nor will you be able to discover these secrets unless you yourself are one of them.

Always remember the aphorisms and teachings that Zucrat the sage taught his students at the end of his life. First: let your natures be so disposed and ordered that you perfectly understand this art, and those things pertaining to it, in and of themselves; you will thus gain the greatest assistance in your work. Second: let your secrets and purifications be displayed only in your hearts when the times are not safe, remembering that just as the times will change for the worse, they will also change for the better. Third: that it will never occur to you, when you have gained wealth and power, to despise and take for granted what you have done. Fourth: to ask little from your friends and create good will little by little, as a child grows, nor to display to them your love or your benefits suddenly, or in any way other than little by little; for if someone desires something from you and receives it all at once, his friendship will not endure, but he will be more likely to become an enemy. Fifth, as far as you are able, to avoid deceitful and shameful dealings, for by them nobility is lost and goodness corrupted. Sixth: rejoice in your friends, and do not ask from them everything you have a right to demand; keep this rule and your friendships will endure. Seventh: do not continually criticize your friends for the things that they do; for you will be disposed to do such things, and similar things, yourself. Eighth: do not respond insultingly to anyone who seeks something from you; for such requests are a distinct sign of blessings upon the good things you have received from God by means of His grace. Petitions from the poor, especially, you should fulfill effectually to the extent that you can, if they are made in a becoming manner; and in doing so, you ought to give thanks to God unceasingly for the station and power to which He has guided you, so that you are able to benefit those who seek you; for when this is the case, it reveals a right and laudable intention and prosperity in God. Ninth: know what things are good and natural for the powers, because by this your own virtues will be known to them, and they will delight in you; for they will delight in you to the same degree that you delight in them. These precepts Zucrat the sage taught to his pupils at the end of his life; they are the foundations of the usefulness of magic.

I will also explain the seven teachings that Pythagoras approved. First: you should balance all things by proportion, and keep them in their proper disposition. Second: govern your friendships and loves, and act on them as far as is healthy. Third: do not light a fire in a green place, as a sword will cut it off. Fourth: govern your desires and appetites and measure their importance correctly by their effect; thus your body will be maintained in perfect health. Fifth: make yourself accustomed to the straight and equal; thus the love and friendship of the people toward you will increase. Sixth: observe the times and employ them as lords and judges do, observing what is required in the world for the preservation of life. Seven: do not harm or contaminate your spirits or your bodies; rather, observe a proper temperance, so that you will always be able to work with them according to the necessities of the times.

Here, however, are the 28 Mansions of the Moon according to Pliny.

The first mansion is for destruction and depopulation and this Mansion is called Alnath. While the Moon is passing through this Mansion, make the image of a black man with his hair wrapped and encircled, standing on his feet, having in his right hand a spear in the manner of a warrior. Make this image in a iron ring; and suffumigate it with liquid storax. Make a seal with the ring in black wax and say: "You, Geriz, kill N son of N, or N wife of N, quickly and speedily and destroy them." Heed this and it will be as you wish. Know that Geriz is the name of the lord of this mansion.

The second Mansion is Albotayn and is for the removal of anger. When the Moon is passing

through this Mansion, take white wax and mastic and melt them together over a fire. Then remove this from the fire and make the form of a crowned king. Suffumigate it with lignum aloes, and say: "You, Enedil, drive away this anger from me, and let me be reconciled with him, and let my petition be satisfactory to him." Keep this image with you, and it shall be done. Know that Enedil is the name of the lord of this Mansion. .

The third Mansion is Azoraye (that is, the Pleiades) and is for the acquisition of all good things. Make the figure of a seated woman with her right hand over her head, and wrap it in cloth, suffumigate it with musk, camphor, mastic and aromatic oils. Say: "You, Annuncia, make it so." Make the image in a silver ring with a square table, and put it upon your finger and it will be as you wish. Know that Annuncia is the name of the lord of this mansion.

The fourth Mansion is Aldebaran and is for obtaining enmity. Take red wax and when the Moon is passing through this Mansion, make the image of a knight riding on a horse, holding a serpent in his right hand, and suffumigate the image with red myrrh and storax. And say, "You, Assarez, make it so and fulfill my request," and ask for things pertaining to hatred, separation and ill will. It will be completely done as you have requested. Know that Assarez is the name of the lord of this Mansion.

The fifth Mansion is Almizen and is for receiving good from kings and high officials. When the Moon is passing through this Mansion, fashion a figure from silver and in it sculpt a head without a body, and above the head write the name of the lord of this Mansion and your petition and suffumigate it with sandalwood, and say: "You, Cabil, do such and such for me and let my petition be granted and let me receive good things and the best from the king and his councilors." When you have done this carry the seal in a box, and your request will be fulfilled. When you wish to see something when you sleep, place the talisman under your head at night when you sleep, thinking always in your mind about what you wish, and you will get an answer for what you seek. Know that Assarez is the name of the lord of this Mansion.

The sixth Mansion is Achaya and it is for putting love between two people. When the Moon is passing through this Mansion, make two images from white wax, make them embrace each other, and wrap them in white silk. Suffumigate them with amber and lignum aloes, and say: "You, Nedeyrahe, bring together so and so and so and so, and place between them friendship and love." It will be as you wish. Know that Nedeyrahe is the name of the lord of this Mansion.

The seventh Mansion is Aldira and is for the acquisition of all good things. When the Moon is passing through this Mansion, fashion a seal of silver, and sculpt the image of a man clothed in robes and with his hands extended to heaven in the manner of a man who is praying and supplicating; in the breast of the image write the name of the lord of this Mansion. Suffumigate it with sweet smelling things, and say: "You, Siely, cause such and such to happen, and grant my petition." Ask for whatever you wish that pertains to good things. Carry the image with you and it will be as you wish. Know that Selehe is the name of the lord of this Mansion.

The eighth Mansion is Annathra and is for gaining victory. When the Moon is passing through this Mansion, fashion from tin the image of an eagle with the face of a man, and on its breast inscribe the name of the lord of this Mansion. Suffumigate it with sulfur, and say: "You, Annediex, do such and such for and grant my petition." When this image has been completed in this fashion, take it with you into battle and you shall be victorious and shall prevail. Know that Annediex is the name of the lord of this Mansion.

The ninth Mansion is Atarfa and is for causing infirmity. When the Moon has passed into this Mansion, make a lead image of a eunuch holding his hands over his eyes, and on his neck inscribe the name of the Lord of the Mansion. Suffumigate the image with pine resin and say: "You, Raubel, make

N son of N die of sickness or N son of N's blood to flow." Ask for which one of these two that you wish, it will be completed if you follow the right path as we have explained above. And know that Raubel is the name of the lord of this Mansion.

The tenth Mansion is Algebha and is for the cure of infirmities and to make childbirth easy. When the Moon is in this mansion, fashion from gold or brass the head of a lion, and above it write the name of the lord of this Mansion. Suffumigate the image with amber, and say: "You, Aredafir, lift up sadness, slowness and infirmity from my heart and body and whomever consumes or drinks liquid in which this seal has been washed." And on whatever day you have suffumigated it, then it shall be carried to the sick or the infirm and wash it with another substance to be consumed against illness or for women who have had a difficult birth. Know that Aredafir is the name of the lord of this Mansion.

The eleventh Mansion is Azobra, and it is that you will be feared and receive good things. When the Moon is in this Mansion, make in a table of gold the image of a man riding a lion, holding a lance in his right hand and holding the ear of the lion with his left hand, and in front of this figure write the name of the lord of this Mansion. Say: "You, Necol, bring glory to me that I shall be feared by men, and so that their fear shall cause them to tremble when they behold me; and quiet the heart of the king and of lords and of men of high estate that they may grant me honors and dignities." Carry this tablet with you, and it shall be as you have requested. Know that Necol is the name of the lord of this Mansion.

The twelfth Mansion is Azarfa, and it is for the separation of two lovers. When the Moon is passing through this Mansion, fashion in black lead the image of a dragon fighting with a man, and in front of this figure write the name of the lord of this Mansion. Suffumigate the image with the hair of a lion mixed with asafoetida, and say: "You, Abdizu, break apart and separate such a one from such a one." Bury this image in the place that you wish, and it shall be as you desire. And know that Abdizu is the name of the lord of this Mansion.

The thirteenth Mansion is Alahue, and it is for the liberation of men who are not able to come to women and for putting love between men and women. When the Moon is passing through this Mansion, fashion from red wax the image of an erect man (that is, with an erect penis); and let it be in all ways the image of a man desiring to couple with a woman. From white wax fashion the image of a woman. Bind the two images together face to face, and suffumigate them with amber and lignum aloes, and wrap them in a piece of white silk which has been washed in rosewater; and on either image write the name of the one you desire. If a woman shall carry these images with her, she will be most strongly desired by the man whose name is upon the image " which is to say, when he sees her. If another is tied or bound , who is not able to perform with women, if he shall carry the images with him it shall be dissolved and he will be able to perform with women. Know that the name of the lord of this Mansion is Azerut.

The fourteenth Mansion is Azimech, and it is for the separating of men from women. When the Moon is passing through this Mansion, fashion from red wax the image of a dog with his own tail held in his mouth. Suffumigate it with the hair of a dog and the hair of a cat, and say: "You, Erdegel, break apart and divide such a one from such a woman through enmity and ill will." And name whatever persons you wish, and bury the image in the place where they are. And know that the name of the lord of this Mansion is Erdegel.

The fifteenth Mansion is Algafr, and it is for the acquisition of friendship and good will. When the Moon is passing through this Mansion, make in ink the figure of a seated man, holding scrolls in his hand as if reading them. Suffumigate it with frankincense and nutmeg and say: "You, Achalich, do such and such for me, and accomplish my petition." You may ask him for the joining together of

friends and lovers, and any thing which pertains to them, and this image should then be carried with you. And know that Achalich is the name of the lord of this Mansion.

The sixteenth Mansion is Azebene, and it is for the making of money (which is to say, in selling and buying). When the Moon is passing through this Mansion, fashion in a plate of silver the figure of a man seated in a throne and carrying a scale in his hands. Suffumigate the image with fine odors, and set it out under the stars for seven nights, saying each night: "You, Azeruch, make such and such happen for me, and accomplish my request." Ask of it pertaining to selling and buying. Know that Azeruch is the name of the lord of this Mansion.

The seventeenth Mansion is Alichil, and it is so that thieves may not enter into the house and other criminals likewise. When the Moon has entered this Mansion, fashion the figure of a monkey in an iron seal, holding his hands above his shoulders. Suffumigate it with the hair of a monkey and the hair of a female mouse, and wrap it in a monkey skin. It should then be buried in your house, while saying: "You, Adrieb, guard all my things and everything that exists within this house, nor let it be entered by thieves." When the foregoing has been done, thieves will flee from your house. Know that Adrieb is the name of the lord of this Mansion.

The eighteenth Mansion is Alcab, and it is for taking away fevers and infirmities of the belly. When the Moon is passing through this Mansion, fashion from wax the image of an adder holding its tail above its head. Suffumigate it with the horn of a stag and say: "You, Egribel, guard this house of mine that no serpent may enter nor any other hurtful beast." Place the image in a vessel which should be buried beneath your house; when the aforesaid has been done, then no serpent will be able to enter nor any other hurtful creature. If the image is to relieve a fever or illness of the belly, carry this image with you and it will cure you. Know that Egribel is the name of the lord of this Mansion.

The nineteenth Mansion is Axaula, and it is for bringing on the menses in women. When the Moon has passed around to this Mansion, fashion from heme (which is a kind of bronze) a seal, and engrave in it the image of a woman holding her hands before her face. Suffumigate it with liquid storax and say: "You, Annucel, cause the blood to flow from such and such a woman" — name her here. And it shall be as you ask. If a woman keeps this image tied about her waist, she will give birth quickly and without danger. Know that Annucel is the name of the lord of this Mansion.

The twentieth Mansion is Alnaym, and it is for hunting on land. When the Moon is passing through this Mansion, fashion in a plate of tin a figure having the head and arms of a man, the body of a horse with four feet and having a tail, holding a bow in its hands.[\[451\]](#) Suffumigate

it with the hair of a wolf, and say: "You, Queyhuc, cause me to take all I hunt in the world, and let them come to me swiftly." Carry the image with you and you shall easily take anything in the world that you hunt. Know that Queyhuc is the name of the lord of this Mansion.

The twenty-first Mansion is Albelda, and it is for destruction. When the Moon is passing through this Mansion, fashion the image of a man having two faces, with one facing forward and one facing behind. Suffumigate it with sulfur and carob, and say: "You, Bectue, depopulate such and such a place and destroy it." Then place the image in a small bag and place sulfur and carabe with it along with some hair, and bury it in the place that you wish, and it shall be as you have requested. Know that Bectue is the name of the lord of this Mansion.

The twenty-second Mansion is Sadahaca. It is for binding tongues so that they do not say anything bad about you. When the Moon is in this mansion make an iron ring and engrave in it the figure of a man with winged feet wearing a helmet and suffumigate it with mercury.[\[452\]](#) And inscribe this image in iron for the safety of fugitives. And say: "You, Geliel, bind these tongues so they cannot say bad things and make me secure and let N. escape safely from his enemies." Carry this ring with

you and make a seal in black wax with the ring to bind tongues. Know that the name of the lord of this Mansion is Geliel.

The twenty-third Mansion is Zaadebola, and it is for destruction and devastation. When the Moon is passing through this Mansion, fashion a seal of iron in which you should sculpt the image of a cat having a dog's head. Suffumigate it with the hair of a dog, and say: "You, Zequebin, drive out everyone from such and such a place, and destroy and devastate it." When this Mansion has come to the Ascendant, set this seal out under the stars, and the following night bury the aforesaid seal in the place which you wish to destroy. It shall be as you desire. Know that the name of the lord of this Mansion is Zequebin.

The twenty-fourth Mansion is Caadezod, and it is for the increase of herds. When the Moon has passed into this Mansion, take the horn of a castrated ram which is well cleaned and made appropriate, and in it fashion the figure of a woman with her son in her arms, in the likeness of one who is nursing. Suffumigate it with the scrapings which have been taken from the aforesaid horn, and say: "You, Abrine, improve and guard this herd." After this, hang the image about the neck of one of the rams of this herd; if you wish to work with herds of cows, fashion this image in the horn of a bull, and hang it around the neck of a bull, and the herd will be augmented as has been said and death shall not overtake it. Know that Abrine is the name of the lord of this Mansion.

The twenty-fifth Mansion is Zadalahbia, and it is for the protection of orchards and crops from evil accidents. When the Moon is in that Mansion, fashion a seal in fig wood, and sculpt in it the figure of a man in the likeness of one who is planting trees. Suffumigate it with the flowers of these trees, and say: "You, Aziel, guard my crops and my orchards that any destruction or ill fortune may not befall them." Place the aforesaid image in one of the trees in the place which you wish to guard. While the image which was made continues there, destruction shall not befall the crops. And know that Aziel is the name of the lord of this Mansion.

The twenty-sixth Mansion is Alfarg the Former, and it is for the creation of love. When the Moon is passing through it, take white wax and mastic and melt them together; from these fashion the image of a woman with her hair unbound and before her a vessel placed as if to receive her hair. Suffumigate it with the sweet-smelling odors, and say: "You, Tagriel, bring me to the love and friendship of such and such a woman." Place the image in a small bag, and place with it also some of the most sweet-smelling of substances; carry it with you, and it shall be completed as you have requested. Know that Tagriel is the name of the lord of this Mansion.

The twenty-seventh Mansion is Alfarg the Latter, and it is for the destruction of springs and wells. When the Moon is passing through it, take red earth, and in it fashion the image of a winged man, holding a perforated dish in his hands, and raising it to his mouth. Afterward put it into the fire until it is hard. After this place in the vessel asafoetida and liquid storax, and say: "You, Abliemel, destroy such and such a spring of such and such a man," and name him here as you wish. Throw the image into his spring, and it shall be destroyed and the spring shall no more come forth. And know that Abliemel is the name of the lord of this Mansion.

The twenty-eighth Mansion is Arrexe, and it is for bringing fish together in one place. When the Moon has come to this Mansion, fashion of henc (which is a kind of bronze) a seal, in which you should fashion the image of a fish having a colored spine on which you should write the name of the lord of this Mansion. Suffumigate it with the skin of a sea fish; after this, tie a string around it and throw it in the water in the place where you wish the fish to come together. All of the fish in the area nearby will immediately gather together about it, and allow you to harvest them. And know that Anuxi is the name of the lord of this Mansion.

You should know that on all the aforesaid images you ought to write the name of the lord of the mansion, and your petition with it. In all those that are made for good, and to cause gathering, uniting, and generating friendship and love, you ought to write on the chest of the figure; and in all workings that are done to cause disunion, separation, and to generate enmity and ill will, you ought to write behind the shoulders (that is, along the spine of the image); while in all workings that are done to acquire glory, honor, and advancement, you ought to write on the head of that image. Thus it is finished.

The prayer of Saturn. Quermiex, Tos, Herus, Quemis, Dius, Tamines, Tahytos, Macader, Quehinen: Saturn! Come swiftly with your spirits.

The prayer of Jupiter. Bethniehus, Darmexim, Maciem, Maxar, Derix, Tahix, Tayros, Deheydex, Mebguedex: Jupiter! Come swiftly with your spirits.

The prayer of Mars. Guebdemis, Hegneydiz, Gueydenuz, Magras, Herdehus, Hewbdegabdis, Mehyras, Dehydemes: Red Mars, Baharam! Come swiftly with your spirits.

The prayer of the Sun. Beydelux, Demeymes, Adulex, Metnegayn, Atmefex, Naquiris, Gadix: Sun! Come swiftly with your spirits.

The prayer of Venus. Deydex, Gueylus, Meylus, Demerix, Albimex, Centus, Angaras, Dehetarix: Venus, Neyrgat! Come swiftly with your spirits.

The prayer of Mercury. Barhuyex, Emirex, Hamerix, Sehix, Deryx, Meyer, Deherix, Baix, Faurix: write, Mercury! Come swiftly with your spirits.

The prayer of the Moon. Guernus, Hedus, Maranus, Miltas, Taymex, Ranix, Mehylus, Degayus: Moon! Come swiftly with your spirits.

Leyequin, Leyelgane, Leyequir, Leyequerich, Leyeric, Leyerus, Leyexeris. Write these names on a glove, which you then burn; and while it burns, read the aforesaid names aloud. By this love and friendship will be moved.

This completes the book of Picatrix the sage on astrology.

Glossary

adunate: a technical term in medieval philosophy, meaning "entirely unified."

amicable aspect: in astrology, a trine or sextile aspect

adverse aspect: in astrology, a square or opposite aspect

almutaz: the planet ruling an astrological chart, calculated by one of several traditional methods; also called almuten.

ammoniac: *Dorema ammoniacum*, a Middle Eastern herb; not to be confused with the mineral sal ammoniac

angles: in astrology, the first, fourth, seventh, and tenth houses of the horoscope, also called cardines or cardinal houses

anima Mundi: the soul or consciousness of the universe, identified in Picatrix with the ninth sphere or primum mobile

Arabic parts: points on the horoscope often calculated from the relative positions of two planets and one of the house cusps

Aristotle: Greek philosopher, 384-322 BCE. During the Middle Ages, he was credited with many magical handbooks, none of which he actually wrote; nearly all references to him in Picatrix are to this pseudonymous literature.

aspect: in astrology, angular relationships between planets that bring their effects into interaction; traditionally trine (120 degrees) and sextile (60 degrees) are the amicable (favorable) aspects, and opposition (180 degrees) and square (90 degrees) are the adverse (unfavorable) aspects

augury: the art of divination from natural omens such as the flight of birds

azerne: either cupric oxide, CuO , or cuprous oxide, Cu_2O ; the latter is called red azerne

bdellium: resin from the guggul tree, *Commiphora wightii*, a close relative of the myrrh tree, used for incense

benefic: in astrology, positive or favorable

bezoar: a stonelike mass sometimes found in the stomachs of goats, sheep, and other grazing animals, much used in medieval medicine as a cure for poison

black bile: also known as melancholy, one of the four humors of medieval medicine, associated with the element of earth

blood: one of the four humors of medieval medicine, associated with the element of air

cadent: in astrology, three houses or signs away, generally from the Ascendant or other angles.

cadent houses: in astrology, the third, sixth, ninth, and twelfth houses of the horoscope

calcination: another of the twelve standard alchemical processes, the act of subjecting a solid to heat until it is reduced to white ash

calcitarat: according to Picatrix, the Hindu term for a suffumigation.

cardinal houses: see angles

cardines: see angles

ceruse: lead carbonate, PbCO_3

cinnabar: mercuric sulfide (HgS), a poisonous ore of mercury.

choler: see yellow bile

coadunation: in medieval physics, the fusion of the four elements in a material substance, or any other unification of separate things as one

coction: transforming a substance by keeping it at a steady heat for a period of time

collyrium: an ointment put on the eyelids.

colocynth: a species of bitter melon found in the Middle East and used in medieval medicine, also known as wild citrull.

combust: in astrology, within 8 degrees 30' of the Sun

commanding signs: in astrology, the signs of the Zodiac from Aries to Virgo

common signs: in astrology, Gemini, Virgo, Sagittarius, and Pisces

complexion: in medieval medical theory, the balance of humors in a body; see humors

confection: a mixture of magically powerful substances

conjunction: in astrology, the meeting of two planets in the same degree of the Zodiac; in traditional astrology this technically not an aspect but it is generally treated similarly.

corruption: in medieval science, the process by which things go out of existence; normally paired with generation

cubit: a unit of measure equal to the distance along the forearm and hand from the elbow to the tip of the longest finger

debility: in astrology, a planet is said to have debility or be debilitated when it is in the sign of its detriment or fall, or in hostile aspect to one of the infortunes, or in one of the four cadent houses or otherwise afflicted.

decan: see face

dexter aspect: in astrology, an aspect in which the swifter planet moves away from the slower one.

dignity: in astrology, a planet is said to have dignity or be dignified when it is in a sign, term, or face that it rules, or the sign of its exaltation or triplicity, or in amicable aspect to one of the fortunes, or in one of the four cardinal houses or otherwise made fortunate.

direct: in astrology, a planet is direct when it moves along the ecliptic in its normal direction; the opposite of retrograde

direct ascension, signs of: in astrology, the signs from Capricorn through Gemini

election: in astrology, the art of selecting in advance a time when a desired astrological influence is at its peak

electuary: a medicine blended with sugar or honey

elementary: pertaining to the four elements, or to the part of the universe below the circle of the Moon, where the four elements exist; see elements

elements: in medieval physics, earth, air, water, and fire, which are combinations of the qualities acting in matter rather than material substances in their own right

elixir: in alchemy, the philosopher's stone, a substance able to transmute ordinary metals into silver or gold

face: in astrology, a division of 10 degrees or 1/3 of a zodiacal sign, also called a decan; each face is ruled by a planet using a variety of systems.

first matter: in medieval science, the prima materia or quintessence, the perfectly transparent and luminous substance out of which the heavens are made

fixed signs: in astrology, Taurus, Leo, Scorpio, and Aquarius

form: in medieval science, the basic characteristics of a material substance, rather than the outward shape taken by that substance

fortunes, the: in astrology, the planets Jupiter and Venus

galbanum: the resin of an Asian plant, *Ferula galbaniflua*, which was used as an incense

generation: in medieval science, the process by which things come into existence; normally

paired with corruption

genus: a general category to which one or more species belongs; see species

geomancy: an art of divination, very popular in the Middle Ages, that used sixteen figures of single and double points generated by random methods to create the equivalent of an astrological chart and answer questions

gum ammoniac: the gum of *Dorema ammoniacum*, a Middle Eastern herb; not to be confused with sal ammoniac

hayz: in astrology, a condition in which a masculine, diurnal planet is above the earth in the daytime in a masculine sign, or a feminine, nocturnal planet is below the earth at night in a feminine sign; a planet in its hayz is strengthened

Hermes: the legendary sage and magician of late classical, medieval, and Renaissance legend, also known as Hermes Trismegistus, the Thrice Great Hermes, derived from the Egyptian god Djehuti (Thoth). A vast number of magical, astrological, and divinatory texts were credited to him.

horary astrology: the art of astrological divination, which interprets a chart cast for the moment a question is asked in order to answer the question

humors: in medieval medicine, four subtle fluids, identified with blood, phlegm, yellow bile, and black bile, that maintain health when in balance and cause illness when out of balance

imbibition: the alchemical process of pouring a liquid onto a solid so that the solid absorbs the liquid

impeded: in astrological terminology, a planet that is impeded is subject to a negative influence from other planets, or is in debility due to its place in the signs and houses of the astrological chart, also known as afflicted.

infortunes, the: in astrology, the planets Saturn and Mars

ingress: the moment when a planet enters a given sign of the Zodiac, or reaches some other specific point in the Zodiac, such as its position at a previous time

intellect: the capacity to know mental realities directly, without the intervention of the senses.

irascible appetite: in medieval psychology, the appetite or irrational drive that produces anger; it corresponds to fire and the choleric humor; see humors

litharge: lead monoxide, PbO

long ascension, signs of: see oblique ascension, signs of

lord of the ascendant: the planet ruling the sign of the Zodiac rising at a particular moment

lord of the house: the planet ruling the sign of the Zodiac on the cusp of a given astrological house at a particular moment

lord of the question: the planet ruling the sign of the Zodiac on the cusp of the house governing the purpose of an electoral chart or magical working at a particular moment, the quesited house.

luting: fine clay used by alchemists to seal stoppers and lids onto their flasks; it was baked hard by the heat of the furnace, making a good seal

malefic: in astrology, negative or unfavorable

marcasite: crystallized iron pyrite, FeS_2 .

melancholy: see black bile

moveable signs: in astrology, Aries, Cancer, Libra, and Capricorn

nature: see quintessence

obeying signs: in astrology, the signs of the Zodiac from Libra through Pisces

oblique ascension, signs of: in astrology, the signs from Cancer through Sagittarius

occidental: rising before the Sun or another specified planet

olibanum: the resin of the *Boswellia serrata* tree, a close relative of the frankincense tree.

oriental: rising after the Sun or another specified planet

orpiment: arsenic trisulphide (As_2S_3), an extremely toxic pigment used in medieval art.

oxymel: a mixture of vinegar and honey, much used in medieval medicine

palm: a measure of length, equal to the width of a human palm

Part of Fortune: one of the Arabic parts, points on the horoscope calculated from the positions of planets and other points; the point of fortune is calculated from the Sun, Moon, and the ascendant, and shows the location of good fortune in the chart

phlegm: one of the four humors of medieval medicine, associated with the element of water

planets: in medieval astrology, the seven visible bodies that move regularly against the background of the fixed stars, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn; the Sun and Moon are occasionally distinguished from the planets

prelates: clergy of high rank, such as Christian bishops or Muslim imams.

prime form: the first Platonic form or idea, the form of the Good, True, and Beautiful, which in medieval Platonism was identified with God

prime matter: the *prima materia* or original substance from which all other substances derive, identified in *Picatrix* as the substance or body of God

Primum Mobile: in medieval cosmology, the ninth sphere of the cosmos, which circles around the earth once in 24 hours and imparts movement to all the other spheres

putrefaction: the act of leaving a substance to rot or ferment, one of the twelve classic alchemical processes

quadrivium: the four Pythagorean sciences that formed the high school subjects of medieval and Renaissance educational theory: arithmetic, geometry, music, and astronomy

qualities: in medieval physics, heat, cold, dryness and moisture, which combine to create the four elements

quintessence: in ancient and medieval cosmology, the fifth element, the substance from which the spheres of the heavens are made; also called "high matter" and "nature" in *Picatrix*

racanus: a variety of large green lizard, also known as a *lagarius*, used in some *Picatrix* confections; we have not been able to identify the species

reception: in astrology, a relationship between two planets, in which each planet is in a sign, term, or face in which the other is dignified

red azer nec: see azer nec

retrograde: in astrology, the apparent movement of a planet in the opposite direction from its normal course; the opposite of direct

revolution of a nativity: a chart cast annually for the time when the sun reached the same position as at birth, used to predict the following year in the native's life

sal alkali: impure potassium carbonate, K_2CO_3

sal ammoniac: impure ammonium chloride, NH_4Cl

sarcocolla: a resin from African shrubs of the genus *Penaea*, popular in the Middle Ages as incense

short ascension, signs of: see direct ascension, signs of

simple: in medieval medicine, a medicine made from a single herb

sinister aspect: in astrology, an aspect made when the swifter planet moves toward the slower one

species: a narrowly defined category of things, belonging to one or more genera; see genus

spirit: in medieval physics, vital force, intermediate between consciousness and matter

succeedent houses: in astrology, the second, fifth, eighth, and eleventh houses of the horoscope

suffumigation: exposing an object to the smoke of incense, to charge it with the magical virtues of the incense

term: in astrology, one of a set of sixty uneven divisions of the heavens; each term is ruled by a planet

thurible: an incense burner

via combusta: in astrology, a section of the Zodiac in the signs Libra and Scorpio, which has a malefic effect on planets placed in it; Picatrix identifies it as the section between 8 degrees Libra and 3 degrees Scorpio, while other sources place it between 15 degrees Libra and 15 degrees Scorpio

virtue: in medieval thought, distinctive excellence and power, rather than strictly moral virtue

vitriol of iron: iron sulphate (FeSO_4), also known as shoemaker's black.

yellow bile: also known as choler, one of the four humors of medieval medicine, associated with the element of fire

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Footnotes

[180] This virtue, and the others named in this chapter, are drawn from medieval medicine.

[181] "Laws" in the original, but religious teachings are clearly meant.

[182] Ceruse, traditionally known as "spirits of Saturn."

[183] A bitter melon used in medieval medicine.

[184] Tutia: an impure zinc oxide, a byproduct of traditional methods of making brass.

[185] This is in the original, even though an earlier paragraph assigns Greek to Jupiter and a later paragraph gives the Turkish language to Mercury.

[186] This includes the vagina as well as the penis; medieval medical theory classified vaginal secretions as the female equivalent of semen.

[187] The notory art was a branch of medieval magic designed to assist learning. Each branch of knowledge had certain notae or diagrams, and the magician concentrated on the nota for the art or science he wished to learn while repeating a specific prayer.

[188] Lac, the product of the lac tree, is a resin with a red-brown color.

[189] Bdellium: resin from Commiphora wightii, a relative of the myrrh tree, used for incense.

[190] Many of the following recipes for colors use extremely toxic ingredients that can be lethal even in very small doses. Do not attempt to use any of these recipes! The same colors can be obtained with safe synthetic pigments today.

[191] Orpiment: arsenic trisulphide (As_2S_3), an extremely toxic pigment used in medieval art.

[192] Vitriol of iron: iron sulphate (FeSO_4), also known as shoemaker's black.

[193] Cinnabar: mercuric sulfide (HgS), a poisonous ore of mercury.

[194] *Magis scienciis et nigromancia* in the original.

[195] "Separated," that is, from physical bodies and the world of matter.

[196] The contradiction between this and the previous paragraph is in the original.

[197] Anger in medieval psychology is one of the appetites, the irrational drives that the wise control, and that control the unwise. It corresponds to fire and the choleric humor.

[198] This was standard medieval astrological practice. Since the position of the Sun in the zodiac can be easily tracked in tables, the position of the Sun in the sky at any moment allowed the medieval astrologer to calculate the ascendant and the house cusps.

[199] Gum ammoniac: this is the gum of *Dorema ammoniacum*, a Middle Eastern herb.

[200] Chaste tree: *Vitex agnus-castus*, a tree whose leaves were used in medieval medicine.

[201] A popular medieval image; collections of excerpts from books were called florilegia, literally "gathering of flowers."

[202] In medieval medical theory, "complexion" was the technical term for the balance of humors in the body.

[203] This is standard medieval medical advice.

[204] What follows makes it clear that this cross has equal arms, and is meant to stand upright on two legs like a letter X.

[205] That is, choose the time and date when you set up the figure by means of electional astrology so that it furthers your intention.

[206] This remarkable passage seems to echo Gnostic teachings about the cross or stauros, the instrument by which Jesus triumphed over the archons of the seven planets.

[207] Thurible: an incense burner.

[208] That is, the incense rises straight through the celestial spheres to the sphere of the Zodiac, following the descending rays of the planet ruling the operation.

[209] This is the Kitab al-Istamatis or Liber Antimaquis, one of many medieval magical texts assigned to Aristotle, which is quoted repeatedly in the following chapters.

[210] This entire passage is reminiscent of the Poemandres, the first dialogue of the Corpus Hermeticum, in which Hermes has a conversation with a similar spiritual being. The ritual that follows is of great interest; it seems to bridge the gap between classical rituals for evoking a guardian spirit, of the sort found in the Graeco-Egyptian magical papyri, and early modern rituals for the same purpose such as the famous Abramelin working.

[211] This seems to be suggesting that the Latin word ymago, "image," comes from in ago, "I act in it", a standard kind of medieval analysis.

[212] Many cities in the medieval Middle East were governed by city senates, as in Roman times.

[213] Melancholia corresponds to the modern concept of depression.

[214] While Saturn rules sorrow, melancholy and the like, Jupiter counteracts them, and the powers of Jupiter may therefore be used to balance an excess of Saturnine influence.

[215] Bloodletting for medical reasons.

[216] This repetition is in the original, as are those in the lists that follow.

[217] A standard way to break into a house in the medieval Middle East was to apply hammer and chisel to masonry walls at night.

[218] According to medieval astrology, each of the world's religions came into being due to a particular conjunction of the planets, and so each faith has a ruling planet, the lord of its conjunction.

[219] Isbil in the Arabic text.

[220] Kewan in the Arabic text.

[221] "Roman" in Picatrix means the Greek dialect of the Byzantine (Eastern Roman) Empire, while "Greek" is the dialect of the Christian communities in the Muslim world. The names for Saturn in both dialects are descended from the classic Greek Kronos, and are given as Kronos in the Arabic text. These names generally suffered much garbling in their passage through Arabic and Latin.

[222] Sanasara in the Arabic text.

[223] Most of the rituals in this chapter include animal sacrifices, which were standard practice in classical Pagan religion.

[224] This is traditionally tin.

[225] Rufija'il in the Arabic text.

[226] Mustari in the Arabic text.

[227] Birgis in the Arabic text. A Roman name, Hurmuz, is also given in the Arabic text.

[228] Zeus in the Arabic text.

[229] Wihasfati in the Arabic text.

[230] That is, that the senses may be so purified so that they reflect the universe truly.

[231] Mustari in the Arabic text.

[232] Birgis in the Arabic text.

[233] Hurmuz in the Arabic text.

[234] Zeus in the Arabic text.

[235] These names are respectively Darjas, Hatis, Magis, Daris, Tahis, Farus, Dahidas, Afridus, and Damahus in the Arabic text.

[236] Or a copper ring; the Latin word aes can mean either one. All other references to bronze in

this section may be understood similarly.

[237] Mirrih in the Arabic text.

[238] Bahram in the Arabic text.

[239] The Roman and Greek names are both Ares in the Arabic text.

[240] Angara in the Arabic text.

[241] Rubija'il in the Arabic text.

[242] This is again Rubija'il in the Arabic text.

[243] These names are respectively Dagidijus, Hagamadis, Gidijus, Ma'ras, Ardagus, Hidagidis, Mahidas, and Dahidamas in the Arabic text.

[244] This is Benetnasch or Alkaid, eta Ursae Majoris.

[245] Shams in the Arabic text.

[246] This name is given as Mihr, and identified as Persian rather than Chaldean, in the Arabic text.

[247] Helios in the Arabic text.

[248] Aras in the Arabic text.

[249] Islam was traditionally ruled by Venus, as suggested by the green flag bearing the evening star alongside the Moon, which is its traditional banner.

[250] The repetition is in the original.

[251] Zuhara in the Arabic text.

[252] Anahid in the Arabic text.

[253] Aphrodite in the Arabic text.

[254] Tijanija in the Arabic text.

[255] Surfa in the Arabic text.

[256] Bit'a'il in the Arabic text.

[257] Here and elsewhere in this ritual, "their" may be replaced by "his" or "her" depending on the gender of the person in question.

[258] Bit'a'il in the Arabic text.

[259] That is, mercury that has been solidified. Methods of fixing Mercury are important teachings in Western and Hindu alchemical tradition.

[260] Utarid in the Arabic text.

[261] Harus in the Arabic text. The Arabic text also gives Hermes as the Greek name.

[262] Tir in the Arabic text.

[263] Budha in the Arabic text.

[264] Harqil in the Arabic text.

[265] Silija'il in the Arabic text.

[266] Qamar in the Arabic text.

[267] Meh in the Arabic text.

[268] Sam'a'il in the Arabic text.

[269] Suma in the Arabic text.

[270] Selene in the Arabic text.

[271] The epicycle is the smaller circle that, in medieval astronomy, each planet except the Sun and Moon traced through the heavens in addition to its orbit. In modern terms, the ruling planet of the chart must be significantly further than its average distance from the Earth, but not yet at its maximum distance.

[272] The Arabic version of the Picatrix makes it clear that the rituals and invocations in this

chapter are those of the Harranian Sabians.

[273] This is a remarkably good description of the ancient ritual of animal sacrifice, complete with hepatoscopy (divination by the liver of a sacrificed animal), one of the standard ancient forms of divination. The "lord of that place" is presumably the planetary god ruling the temple where the sacrifice takes place.

[274] Tamarisk seeds thrown onto hot coals burst and fly some distance. If the boy turned his back on the burning seeds in an attempt to flee, the burn marks on the clothing on his back would identify him as a coward; if he faced them bravely, he was fit for the rest of this ritual of Mars.

[275] This fascinating "experiment" is a ritual of initiation into a mystery cult of Mars for boys on the brink of manhood. There are few if any accounts of ancient mystery initiations that give so much detail.

[276] Presumably by the other worshippers.

[277] Cyprus in the Arabic text.

[278] Images of the gods; the "house" is clearly a temple.

[279] Bartim the Brahman in the Arabic text.

[280] The Arabic text says that the Brahman caste is named after this sage.

[281] Also known as The Nabatean Agriculture, a primary source for Picatrix.

[282] "Adunate" literally means "as one", ad unum, and is a technical term in medieval philosophy; the point being made is that Saturn's effects, altitudes, and magnificences are all one with his essential nature.

[283] The shift from third-person description to second-person address is in the original.

[284] Clearly the highest name of Saturn was originally written here, but was omitted.

[285] This is again Ibn Wahshiyyah.

[286] Given that the material in this chapter and the latter part of the previous one is pure Pagan planet-worship, the author's palpable panic here is understandable

[287] Barimas in the Arabic version

[288] These spirits of Saturn in the Arabic text are Tus, Harus, Qajus, Darjus, Tamas, and Darus respectively. The Arabic name of the spirit of Saturn's motion is Tahitus.

[289] The Arabic names of the spirits assigned to Jupiter are Damahas, Darmas, Matis, Magis, Daris, Tamis, Farus, and Dahidas respectively.

[290] The Arabic names of the spirits of Mars are Dagdijus, Hagidis, Gidijus, Magras, Ardagus, Handagijus, Mahandas, and Dahidamas respectively.

[291] The Arabic names of the spirits of the Sun are Bandalus, Dahimas, Abadulas, Dahifas, Ati'afas, Maganamus, Gadis, and Tahimaris respectively.

[292] The Arabic names of the spirits of Venus are Didas, Gilus, Hilus, Dahifas, Ablimas, Basalmus, Arhus, and Dahtaris respectively.

[293] The Arabic names of the spirits of Mercury are Barhujas, Amiras, Hitis, Sahis, Daris, Hilis, Dahdis, and Mahudis respectively.

[294] The Arabic names of the spirits of the Moon are Garnus, Hadis, Maranus, Maltas, Timas, Rabis, Minalus, and Dagajus respectively.

[295] The climes were basic concepts in medieval geography, regions of the earth arranged in bands from north to south.

[296] That is, the passage at the beginning of Book III chapter 7 that warns against polytheism.

[297] The Arabic text specifies that the Moon should be in her 20th Mansion, which is between 4 degrees 17' and 17 degrees 8' of Sagittarius.

[298] These are Barimas, Tus, Harus, Qajus, Gardijus, Tamus, Warijus, Tahit, Wasirah, and Wamandu in the Arabic text.

[299] Thursday.

[300] This is traditionally tin.

[301] These are Dahamus, Armas, Hilis, Magas, Adris, Tamis, Farus, Dahidas, Afrawas, and Ki'aqiras in the Arabic version.

[302] This is not necessarily an hour by the clock; the medieval sense of time was less exact than ours. "A long while" might be a better translation.

[303] Tuesday.

[304] This is Sa'ad al Bulah, 12 degrees 51' to 25 degrees 42' Capricorn.

[305] Sarcocolla is a resin from African shrubs of the genus *Penaea*, popular in the Middle Ages as incense.

[306] These are Dagidus, Hagidus, Gidijus, Magdus, Ardagus, Hidagidis, Mahandas, and Dahidamas in the Arabic text.

[307] These are the degrees of the Sun's exaltation in Aries.

[308] These are Bandalus, Dahimas, Abadulas, Dahifas, Ati'afas, Maganus, Gadis, and Tahimaris in the Arabic text.

[309] These are Didas, Gilus, Hamilus, Damaris, Timas, Samlus, Arhus, and Hataris in the Arabic text.

[310] These are Barhujas, Amiras, Hatis, Sahis, Darajas, Hatis, Dahris, and Magudis in the Arabic text.

[311] Planetary days normally begin at dawn, but Arabs and Jews both begin the day at sunset; here the standard practice has been changed to fit the Semitic custom.

[312] These are Gadnus, Hadis, Maranus, Maltas, Timas, Rabis, Minalus, Dagajus, and Garnus in the Arabic text.

[313] Ritual taboos of this kind were not uncommon in ancient Greek rituals connected with the Mystery cults, one of many elements of this chapter that show clear signs of descent from Hellenistic Pagan religion.

[314] That is, a ring with a bezel shaped like the top of a castle tower.

[315] In the days before rubber stoppers, alchemists sealed the lids on their flasks with fine clay, or luting, that was baked solid by the heat of their furnaces and made an effective sealant.

[316] The first part of the confection, made from minerals, is the body of the stone; the second, made largely from biological materials, is the spirit of the stone.

[317] This passage conceals a breathtaking ruthlessness, as oil of bitter almonds contains cyanide; four ounces daily for nine days would be more than enough to kill the patient. Presumably the point of the passage is to allow the book's owner to employ workmen for these alchemical workings without any risk that they would be able to duplicate the formulae later.

[318] That is, the world of matter, composed of the four elements.

[319] In the Arabic text, these are Dahjajas, Gananmawadas, Naqagajas, Dirulajas.

[320] In the Arabic text, these are Haduras, Timarus, Hanitus, Wamiras.

[321] In the Arabic text, these are Argunas, Hadamijus, Finuras, Armitas.

[322] Galbanum: the resin of an Asian plant, *Ferula galbaniflua*, which was used as an incense

[323] In the Arabic text, these are Bahimaras, Umaralis, Qadamidus, Finuras.

[324] In the Arabic text, the first three names are Haturas, Maljuras, Ulijas; the last is uncertain.

[325] Rennet: the powdered stomach of an animal, used to curdle milk for cheese.

[326] In the Arabic text, these are O Dilus, Ahidas, Batrudalis, Bandulis, Wajagilas.

[327] In the Arabic text, the last three of these names are Hajadis, Qidamus, Andalis; the first is partly illegible.

[328] In the Arabic text, these names are Adirus, Batirus, Barjudis, Fardarus.

[329] In the Arabic text, these names are Madis, Uduruas, Manurajas, Handarus.

[330] In the Arabic text, these names are Hamuris, Tidurahas, Inamas, Harmas.

[331] In the Arabic text, these names are Anamuras, Habwalus, Fanis, Badrulas.

[332] In the Arabic text, these names are Tirulis, Barjanus, Ubuhis, Wandulas.

[333] In the Arabic text, these names are Hanudis, Mahrijas, Tiduras, Umirus.

[334] In the Arabic text, these names are Ajuras, Jatandas, Ahjulas, Harjulas.

[335] Spiritual spirits: spirituum spiritualium in the text. The phrase is just as strange in Latin as it is in English.

[336] In the Arabic text, these names are Albawaris, Hajaqus, Wabudis, Tawadus.

[337] The repetitions in the preceding paragraph are in the original, and may involve a scribal error.

[338] In the Arabic text, these names are Jatirus, Fiharis, Fitulis, Andarawas.

[339] In the Arabic text, these names are Qitarus, Adilas, Manhuris, Manquras.

[340] In the Arabic text, these names are Nurus, Andulis, Armulas, Fimaris.

[341] In the Arabic text, these names are Arulas, Manturas, Fimalus, Barhujas.

[342] In the Arabic text, these names are Ididas, Biduris, Afius, Darjanus.

[343] In the Arabic text, these names are Aqarjus, Gidajus, Jahilas, Jahidus.

[344] In the Arabic text, these names are Akrrarus, Manduras, Filahus, Warmalis

[345] In the Arabic text, these names are Naduras, Inamus, Kafinas, Madalus

[346] Sweet myrrh: a Mediterranean herb, *Opopanax chironium*.

[347] These animals correspond to the seven planets in descending order from Saturn to the Moon.

[348] Readers who consider these long lists of confections pointless should read Book III, chapter 4 again, and then study this quote attributed to Aristotle with the greatest care.

[349] The seventh confection is omitted in all manuscripts.

[350] This is apparently the same as the Book of Methedeyhoz mentioned elsewhere in this chapter.

[351] Witchcraft: the Latin word in the text is *maleficia*, the standard medieval term for the magical curses believed to be employed by witches.

[352] Putrefaction, the act of allowing something to putrefy or ferment, is one of the twelve classic alchemical processes. This chapter includes several alchemical recipes dealing with the *opus animalium* or work with animal substances, the most secretive of the branches of alchemy.

[353] Imbibition: the alchemical process of pouring a liquid onto a solid so that the solid absorbs the liquid. Water of blood is made by distilling human blood.

[354] The Sun and Moon here, as in alchemical literature generally, are gold and silver.

[355] Oil of feces: the oily part of human feces, extracted by one of several alchemical methods.

[356] The "deadly illness of the thighs" is probably bubonic plague, which produces large black boils in the groin. Calcination is another of the twelve standard alchemical processes, and consists of subjecting a solid to heat until it is reduced to white ash.

[357] Calx: the white ash resulting from calcination.

[358] Combustion: in modern medical terms, inflammation, which in medieval medical theory

could be caused by an excess of choler, the fiery humor, or by one of the other three humors that has become adust ("burning").

[359] Quartan fever: a relapsing fever of the kind that recurs every three days.

[360] This is a recipe for manufacturing imitation gold.

[361] Collyrium: an ointment put on the eyelids.

[362] Earth of blood: the dried blood solids left in the retort when all the liquid has been distilled.

[363] Garments of quality were a common target for thieves in medieval times.

[364] These same "amicable numbers" were used in a magical image in Book I, chapter 5, and the following instruction to write them in "the figures of al-Khwarismi" (Arabic rather than Roman numerals) appeared there as well.

[365] That is, you give 220 raisins, pomegranate seeds, or what have you to your target, and eat 284 of them yourself.

[366] This leap from India and Egypt is not as strange as it seems in the light of medieval geography. Most medieval geographers, Arab as well as European, believed that the Nile and the Ganges were the same river, both, after all, were infested by crocodiles, and that the Indian Ocean was a landlocked sea with the Nile curving around it through the unknown lands of the south.

[367] Medieval embryology held that females had an equivalent of semen, which mingled with the male's semen to produce offspring.

[368] This sentence all by itself does much to resolve the ongoing debate about the descent of modern science from Renaissance magical traditions, which were powerfully influenced by Picatrix.

[369] Prime form: the first Platonic form or idea, the Form of the Good, True and Beautiful, which in medieval Platonism was identified with God.

[370] Spirit: in medieval cosmology, vital force, which is intermediate between mind and matter.

[371] Note that "nature" here is a term for the quintessence, the subtle substance of which all things above the circle of the Moon is made, according to medieval physics.

[372] A fine point of medieval physics. When a composite object is corrupted, that is, goes out of existence because its component parts separate, it still exists in potential; there is simply no place where it happens to exist.

[373] That is, by one rather than by all five.

[374] The rest of this chapter is devoted to a careful examination of the concept of sense, *sensus* in Latin, which has no good equivalent in modern English. According to the competing definitions given in the following paragraphs, it represents (1) consciousness; (2) the inborn capacity to understand the basic rules of logic; (3) the sum of accurate human knowledge; and (4) the perception of eternal ideas as reflected in the material world.

[375] Note that the word "intellect" here has its old meaning, the direct perception of noncorporeal truths, and does not mean the discursive reasoning mind.

[376] The distinction made here is, first, between consciousness (sense) in its general meaning, apart from the universe, and consciousness in interaction with the universe; and second, both of these as they relate to individual beings with bodies (such as humans), individual beings who are free from embodiment (such as God), and individual beings who exist in an intermediate state, such as spirits and angels.

[377] That is, the genus (category) of consciousness that exists in the universe as a whole, the *Anima Mundi* or soul of the universe.

[378] "This genus" is the category of individual conscious beings, of which human beings who are capable of the higher sciences are the lowest manifestation. The implication, already referenced in the words of Seusdalis above, is that ignorant human beings are not actually conscious.

[379] The Anima Mundi is thus the consciousness of the ninth sphere or Primum Mobile.

[380] That is, the more accurate the perception of natural bodies by the individual, the more that perception corresponds to the perception of natural bodies by the spirit of the universe.

[381] This is a basic rule of medieval logic: the definition of something must include the genus or class to which it belongs, and the differences or divisions that set it apart from other things of the same genus. A human being, for example, can be defined as a featherless biped; that is, it belongs to the genus of animals with only two feet, and its difference or division from other bipeds is that it lacks feathers.

[382] That is, among the Chaldeans and Egyptians.

[383] That is, of Aries.

[384] In the Arabic text, these words are "Rabqar rabqar iqam iqam taqfur taqfur."

[385] A cubit is a unit of measurement equal to the length of the forearm and hand from the elbow to the tip of the longest finger.

[386] In the Arabic text these words are "Hirut, hirut, garut, garut,"

[387] that is, three times the width of your own palm; for most people, this will be 8 to 10 inches.

[388] These words are "Andab, Andab" in the Arabic text, and are to be said 50 times rather than 15.

[389] The sling was a common military weapon in ancient times, and ammunition for slings was often cast from lead and other metals.

[390] The first image should be made in the form of the magician.

[391] These words are "sarafiha, sarafiha" in the Arabic text.

[392] In the Arabic text, these words are "harqum, harqum."

[393] In the Arabic text, these words are "hajawam, hajawam, balgar, balgar naqaraw naqaraw.

[394] That is, on the night of the full moon.

[395] In the Arabic text, these words are "hantar asrak hantar asrak."

[396] Impure potassium hydroxide, extracted by soaking wood ashes in water.

[397] In the Arabic text, this angel is named Asbil.

[398] In the Arabic text, Rufija'il.

[399] In the Arabic text, Rubija'il.

[400] In the Arabic text, Ba'il.

[401] In the Arabic text, Bitai.

[402] In the Arabic text, Harqil.

[403] In the Arabic text, Salja'il.

[404] A fascinating tidbit. Capt, Caphtor in Hebrew, Keftiu in ancient Egyptian, was the name of the island of Crete in the days of the Minoan civilization. The Chaldeans, however, were an Aramaic-speaking people of Mesopotamia who seem to have had no connection to Crete.

[405] "The Mountains of the Moon" was the ancient and medieval name for the Ruwenzori range of East Africa, where the White Nile has its headwaters.

[406] In the Arabic text, al-Asmunain.

[407] The months of the Arabs begin on the first night in which the new moon is visible at Mecca.

[408] The Secret of Secrets, or Secretum Secretorum, was one of the more famous medieval handbooks of astrological magic; it was usually attributed to Aristotle, rather than Hermes.

[409] There are only 44 aphorisms; one referring to the properties of the planet Mercury was omitted below by scribal error at some point.

[410] The aphorism about Mercury should appear at this point.

[411] Mercury, Venus, Mars, Jupiter, and Saturn at times appear to move backward in the heavens; unlike the fixed stars, the Sun, and the Moon, which always proceed in the same direction.

[412] The Centiloquium or Liber Fructus are 100 aphorisms traditionally attributed to Ptolemy, the most famous of the astrologers of antiquity.

[413] There are a total of 120 possible conjunctions between two or more of the seven classical planets, and a branch of astrological theory once accounted for everything in existence by means of these conjunctions.

[414] The text has astronomia here, but the modern distinction between astronomy and astrology did not yet exist in medieval times.

[415] In eo quod queritur, periculum generatur. Clearly Johannicius had to contend with the same attitudes in his students that more recent teachers of magic face in theirs.

[416] A great many more than ten arts are listed here, and no straightforward division into ten categories can be found in the text.

[417] The latter two belong to the art of hunting, which medieval authors often, and quite reasonably, considered a kind of warfare.

[418] That is, rhetoric.

[419] That is, logic. The reference to Aristotle in this case is correct; his books on logic formed the standard textbooks on the subject for centuries.

[420] Most of these are books on natural science by Aristotle. "Oyodus" derives from Greek hodos, "way" or "path."

[421] Plato wrote no book by this title; another medieval apocryphal work is meant.

[422] This is the famous electrum magicum, an alloy composed of silver, mercury, copper, gold, iron, tin, and lead

[423] In the Arabic text, this angel is named Antur.

[424] In the Arabic text, these names are Jahartajun, Aqtaraja, A'udajamura.

[425] In the Arabic text, the first of these angels does not appear, and the second is named Saljubarun.

[426] In the Arabic text, this name is Susab.

[427] In the Arabic text, this name appears as Barhawat.

[428] Or oil of acorns; the Latin is ambiguous.

[429] Lime is calcium carbonate, CaCO_3 , and vitriol is copper sulphate, CuSO_4 .

[430] There has been a scribal error here, as seven times nine does not equal 49. In all probability, the ceremony originally involved seven olive pits rather than nine.

[431] Andanica: an old Greek town in Italy, now Andorossa.

[432] The cover of this edition of Picatrix shows a variant of this mirror design.

[433] Oxymel: a mixture of honey and vinegar much used in medieval medicine.

[434] Litharge: lead monoxide, PbO .

[435] Ceruse: lead carbonate, PbCO_3 . Both this and litharge are highly toxic.

[436] It seems almost superfluous to remind the reader that the rest of this paragraph is not good advice to follow!

[437] That is, darnel.

[438] The fruit of a relative of the cucumber.

[439] Sal alkali: impure potassium carbonate, K_2CO_3

[440] That is, its poisonous quality, dangerous to humans as well as other plants, will be dried up.

[441] This is the famous Upas tree. According to some medieval writers, it was so deadly that if the shadow of a flying bird touched it, the bird would drop dead from the air. In medieval European writings, the Upas tree was believed to be somewhere in the mysterious East; it is rather charming to find it claimed here as a tree of the distant and exotic land of France.

[442] High holy days: literally in suis pascalibus diebus, "on their Easter days."

[443] Impeded: in astrological terminology, a planet that is impeded is subject to a negative influence from other planets, or is in debility due to its place in the signs and houses of the astrological chart.

[444] Nowadays, this magical effect is credited to static electricity.

[445] Marcasite: crystallized iron pyrite, FeS_2 . It is golden in color.

[446] Algemest: a scribal error for amethyst, which traditionally had this property. The word "amethyst" comes from a Greek word meaning "not drunk."

[447] The word that belongs here is omitted in all the manuscripts.

[448] A very complex sentence. To quench a metal is to put a hot piece of metal into a liquid; to sophisticate something, in medieval Latin (and English), is to exercise trickery on it. What is being discussed here, without saying so in so many words, is the manufacture of fake gold.

[449] Red azerne: cuprous oxide, Cu_2O .

[450] Jargoons: this word usually means "zircon," but these are not red, and "jargoon" has already been explained in Book II, chapter 5 as a term for the ruby.

[451] That is, a centaur carrying a bow.

[452] That is, with the herb named mercury; a suffumigation of metallic mercury is an unusually unpleasant method of suicide.

PICATRIX

THE GOAL OF THE WISE

HASHEM ATALLAH



ÆTHERFORCE

PICATRIX

﴿GHAYAT AL-HAKIM﴾

The Goal of the Wise

TRANSLATED FROM THE ARABIC
BY

HASHEM ATALLAH

EDITED BY
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VOLUME I

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Special thanks to the Warburg Institute for their Arabic, German and Latin editions.

The combined efforts of these people have brought us the first English translation of the *Ghayat Al-Hakim*. Any mistakes herein are the responsibility of the editor.

W.J.Kiesel



❧Translator's Preface❧

When I was first asked to translate an eleventh century Arabic manuscript, I suspected it would be a daunting task. Arabic is a living language, with many dialects as well as a modern standard form. It has continued to grow (and sometimes shrink) as the necessities of the age required. Translating historic texts has always required a historical knowledge of Arabic as a language. Words change their meaning depending on when they are spoken or written, where they are spoken or written, and sometimes by who speaks the word. The theologian, for example, may use Arabic words with more specific intent, as a lawyer today might, than for example, the average author.

With this in mind, I was nevertheless surprised at the difficulty of translating a medieval work on astrology. Muslims have historically had a very embracing attitude to the pursuit of knowledge and the various scientific disciplines often intersected one another. *Ghayat Al-Hakim* was at once a metaphysical, philosophical, theological and a scientific work whose language borrowed meaning from each of these disciplines.

Translating this work became a many-layered obsession. To translate a work, you must first understand it. Although this may seem obvious, far too many works are translated as a

technical exercise. Each work must be treated as poetry. What is the author truly saying? How is he or she using the words, the grammar and the syntax to convey his or her feelings? To do this, the translator must obviously have an understanding of the subject. There must be some common bond. I found that bond on a number of levels. *Ghayat Al-Hakim* deals with and assumes a knowledge of much Islamic theology and philosophy. However, it also deals with a science of many disciplines, which either originated in the Muslim world or were rediscovered by Muslims examining the works of those great civilizations before them, and which are no longer actively pursued. While Arabic as a language continued to develop, the science it was used to describe in this book became one of primarily historical interest.

This required me to engage in an examination of astrology on a much deeper plane than I had initially expected. Before translating could begin, true understanding had to start. I jumped into this with increasing interest even consulting with modern day astrologers to discuss concepts and terminology.

Ultimately, I feel I have provided a faithful rendition of this complex and fascinating topic. Those readers familiar with Arabic and particularly with historical Arabic texts may be surprised at the relative simplicity of the grammar and syntax used. Arabic is a poetic language and the modern day belief in conciseness and brevity were not a staple of the period. One Arabic sentence in *Ghayat Al-Hakim* could be the equivalent of one paragraph in English. I also endeavored to be faithful to the author by maintaining his approach and style in writing. The *Ghayat Al-Hakim* is a philosophical work as well as one concerning astrology, I have found much wisdom in these pages and my translation was often slowed as I reflected on the author's assumptions and on the different levels of meaning he may have been implying. It is my hope that this translation allows the reader the ability to catch at once the basic intent of

the author as well as providing some context with which to examine the rich depths of the work.

Hashem Atallah





❖{Introduction}❖

This first English translation of *The Picatrix*, or *Ghayat Al-Hakim* as it is titled in classical Arabic, represents a major contribution to the corpus of Hermetic literature. The Warburg Institute, which published excellent scholarly editions in Arabic, German and Latin, decided not to do an English translation with the idea that only Medievalists would be interested in reading it, along with the prohibitive cost of a new translation. However, the continued increase in popularity of Hermetic studies as well as the growing number of English readers desiring to refer to this book, has made the publication of this English edition necessary.

Long regarded as source material the text of this Medieval work consists of four books covering the art and practice of Astrological, Talismanic and Astral Magic. The author has compiled information derived from 224 books by "ancient sages" with the intention of uniting all these diverse arts into a practical system. Although attributed to Pseudo-al-Majriti the question of exact authorship remains unanswered. The style in which the author of the *Picatrix* presents information resembles that of the Ikhwan al-Safa whose encyclopaedia, the *Rasa'il*, influenced Hermetic philosophy during the 10th and 11th centuries. Known as the Brethren of Purity, the Ikhwan al-Safa drew their philosophy from many diverse sources; Aristotle,

Plato, Pythagoras, the Greeks, Persians, Indians and the Arabs [among whom perhaps Jabir Ibn Hayyam was the most famous]. There are even passages within the *Picatrix* taken directly from the *Rasa'il*, implying that the author shared some of the views expounded by the Ikhwan. Clearly, this sort of synthesizing reflects the tendencies of later Hermetic philosophers who were trying to unify all spiritual and philosophic traditions. It is unfortunate if not surprising that there is little information available in English about the Ikhwan al-Safa.

The *Picatrix*, like the writings of Jabir, could be an important connection between Hermetic philosophy in the West and the esoteric traditions of the Middle East. Its importance was first recognized by Alphonso the Wise in the thirteenth century, who had it translated into Spanish. Why Alphonso thought the *Picatrix* was worthy of his attention remains a mystery at least to the present editor. Nonetheless we have him to thank for the transmission of this work to the West and, while the significance of this document as compared to the *Rasa'il* is slight, it remains an important link in the history of Hermeticism. Brought out of the obscurity of the Middle East it passed through the hands of such prominent figures as Marsilio Ficino, Pico della Mirandola, Peter of Abano and Henry Cornileus Agrippa. A Latin translation made its impression on the Bard Rabelais and the Venetian Inquisition cites it as a cause for the arrest of Casanova. With such colorful figures surrounding the *Picatrix*, it is no wonder that scholars such as Lynn Thorndike and Francis Yates would dedicate many pages to it. Citing Henry Corbin, Christopher McIntosh suggests that it may even have influenced Johann Valentin Andrea when he wrote the *Fama Fraternitatis*.¹ Here we read the words of

¹ See his Rosicrucian Legacy in *The Rosicrucian Enlightenment Revisited*, 1999 Lindisfarne Books.

Aristotle, Plato, the Nabateans and among others, Hermes himself. Various ideas are brought together and presented as a whole system utilizing the symbolism of Arabic astrology and alchemy. Consequently we see a complicated astrological scheme united with talismanic magic and imbued with the mysteries of those correspondences to attain mastery of the Royal Art. Finally after 1000 years, the *Picatrix* is available for the eyes of English readers.

-Editor





❧Prologue❧

IN THE NAME OF ALLAH, Most Gracious, Most Merciful. Praise be to Allah Whose guidance broke the darkness of ignorance; through His divine decree, miraculous events are created, and unto Him all shall return. With His decree, day and night became different. He creates things from nothing. He creates all beings and assigns them their allowances. He is the perfect original designer of every being; He neither treats things nor abandons them. Attributes are not sufficient to describe Him, and injustice is incompatible with Him. Words cannot adequately describe Him, and events cannot happen to Him. May Allah grant salvation to the Master of Messengers and the Seal of all Prophets to whom the Book (*the Qur'an*) was revealed in the unequivocal Arabic language. May Allah also grant His last Prophet, who has been recorded in the ancient Psalms, and His pure and righteous family salvation. May peace be upon him until the day of judgment.

For those who are inspired to delve into the science of philosophers in order to look for their secrets and search for their miracles, I would like to say that my motive in writing this book, which I titled *The Goal of The Wise*, is what I came across when I wrote the previous book titled *The Rank of The Wise*. I started writing this book in the year 343 when I finished editing *The Rank of The Wise*, and I completed it in 348. I was

encouraged to write this book by the widespread interest by our generation in the book in which I talked about talismans and the art of different types of magic although they were not aware of what they were looking for or what approach they should follow. They desperately tried to find what has been made off limits for them by the philosophers who prevented them from discovering it and intentionally concealed it, made it vague and veiled it by indecipherable symbols because of the destruction it entails for the world. However, Allah, Who protects His World, forbids that from taking place. For that purpose they erected temples and sculptured pictures on them as signs to knowledge seekers and clues to researchers. They left many books replete with symbols, secrets and an indecipherable scripts that can only be understood by philosophers like themselves.

Accordingly, I sought to make it known and explain to the people the darkened path which leads to this divine conclusion and to point out what philosophers have concealed concerning this magical outcome as I endeavored to do in developing this result. I have divided this work into four books as I did in *The Rank*, and every book is divided into several chapters:

The First Book consists of seven chapters because the fast planets are seven. The first chapter deals with the Virtue of Wisdom. I discuss in the first book the astrological ratios and the pattern of these ratios in making talismans and how planets cast their light on other orbiting planets. Additionally, I present in the first book the vague meanings which have been withheld and concealed by philosophers.

The Second Book deals with the astrological pictures and their functions, and it explains the secrets which philosophers have concealed about these functions. This book also deals with the patterns of borrowing magic in the world of formation and dissolution as called by the philosophers of the elite. Moreover, it explains why Plato calls for finding these pictures.

❧{Ghayat Al-Hakim}❧

The Third Book is about the fortunes of the planets from the three generative origins, and it explains that there is nothing left in the world of formation and dissolution that agrees with such functions; reactions are impossible because of their fluidity and susceptibility to interaction, and consequently, nothing remains. I also mention their tempers in dealing with one another to attain the required magical function through the effect of the original or natural heat or both either by means of emanating incense or by whatever cooked food or drink that can get into the stomach.

The Fourth Book talks about the magic of the Kurds, the Nabateans, and the Abyssinians and examples of the magical tricks which are considered the best type of magic. I complete this purpose without withholding or concealing anything. I beseech Allah's assistance to help me complete this endeavor. He is my supporter, and with His support I hereby begin, Allah willing.





Book I





❧Chapter One❧

I WOULD LIKE TO ADVISE YOU, my brother, may Allah enlighten your mind, that wisdom is one of the most virtuous talents and one of the most preferred gains. Wisdom is the knowledge of sublime reasons for which beings exist, and the obvious reasons for things which have reasons for their existence. You must be certain of their existence and what and how they are. Although they are many, they ascend in order to the One Being, who caused other beings to be, whether they are far away or near by.

That One is first in reality and His Being does not stem from any other being. He is self-sufficient and thus, His Being does not gain from any other being; by no means does His Being benefit from any other being.

Fundamentally, He cannot be a body or in a body. His Being is different from all other beings and, in actuality, there is nothing in common, except the name only, although not in the concept of the name.

He can only be One; He is One in reality, and He is the One Who gave all other beings their identities by which we learn to identify them. He is the original Truth who assigns to others their truth. His truth is self-sufficient and consequently, He does not gain from the truth of others.

It is unimaginable to think that there is more perfection than His: not to mention that it does not exist, a more complete truth than His, or more complete Oneness than His. He is All-knowing of how other beings derived their essence, their realities, and their identities from Him. He is also All-knowing of how cause-and-effect gains its characteristics.

He is all-knowing of the ranks of all beings: some are first, some are middle, and some are last. The last have causes, but they are not causes per se for things below them. Similarly, the middle beings have causes before them, and they are causes for things under them as well. The first are the causes of what are under them, but they do not have causes above them. He is All-knowing of how the last ascend in rank until they reach the first, and how the order is managed at first and accepted by all beings in their ascending order until they reach the last.

This is wisdom in reality, my student; so what do you think of the one whose approach is this? Wisdom, may Allah bless you, is broad and noble, and seeking it is an obligation, as well as a virtue. It enlightens the mind and the soul with an everlasting and splendid light as they seek it and understand it and pay little attention to this mortal world. Wisdom will motivate the mind and soul to ascend from the world from which they were originated to the higher distinguished world where they shall grow and settle so that Allah may advise them of the cause-and-effect of the world and the reason for relating the cause to its effect. Allah is in their midst so that they may certainly know that He is the cause of the world, and the world is His effect, and the reason for this effect is worshipping Him and recognizing His existence. He said, "I have only created djinn and men, so that they may serve Me,"² that is to know Me. He will protect them and provide them with material subsistence so that they may thank Him and praise Him. He can

²Sura 51, verse 56

bring about misery, as well as happiness to whomever He wills, and He can keep whomever He wills in His ever-lasting Grace.

Wisdom has three subjective characteristics: it grows and never vanishes, it chastises and disciplines, and it will not approach anyone who is not interested in it.

You may know that this conclusion, which I am about to disclose, would not have existed without Wisdom. It has been rightly called conclusion by the wise. To people specialized in logic, a conclusion is the fruit of analogy as mentioned in the introductions. The only purpose for presenting these two conclusions is to motivate you to seek knowledge. Knowledge can only be obtained by the wise who are well versed in all arts of wisdom: some of these arts are religious such as the science of revelation, the science of asceticism and the science of *fiqh*³, some are natural such as the celestial, the world, the universe and evil, some are theological such as the knowledge of the self and the Creator, and some are logical and analytical. Accordingly, the rank of these two conclusions on the scale of wisdom is similar to the rank of deduction on the scale of analogy. This is the best of what has been presented in the introductions. I hereby have disclosed to you a miraculous secret. This is to let you know that the outcome is the fruit of the two introductions, which is called the *indicia*. If the outcome is productive, it is called *accumulative*, whereas the Greeks call it 'syllogismus.'⁴

The introduction is composed of a theme and some information related to the theme; the theme is the subject in the philologist's discipline, and the information related to the subject is the predicate. This information may be true or false. It is certain that the introduction or the related information are not defined because what is stated in the predicate is taken or

³Arabic-jurisprudence in Islam

⁴Greek-computation.-Liddell & Scott's Greek-English Lexicon

drawn from the subject, although some of it could be defined and some could be drawn. Thus, the information is neither limited or drawn, although some of it could be limited and some could be drawn. Informational statements are usually used in most cases. Most of the other styles of speech are not used by philosophers such as the imperative, informative, interrogative and vocative styles because they do not bear truthfulness or falsehood. What we have presented needs a long explanation, that is beyond the scope of this book. Whoever likes to get further information about this topic, may consult relevant sources.





❧Chapter Two❧

YOU MAY KNOW that this conclusion is what is termed as magic. Magic is, in fact, everything that absolutely fascinates minds and attract souls by means of words and deeds. This fascination and attraction are demonstrated by exclamation, following, listening and approval. They are difficult for the mind to perceive, and their causes are veiled from the simpleton. That is because it is a divine force associated with advanced reasons for the purpose of understanding it. What I am working on is a vague discipline. Its subject is a spirit within a spirit, that includes analysis and imagination. A talisman is a spirit within a body, while chemistry is a body within a body. In summary, the causes of magic are beyond the understanding of the majority and it is difficult to invent.

The fact about a talisman is that its name is reversed (The letters of the word talisman in Arabic are 'talsam' and when this combination is reversed, it becomes 'maslat' which means domination, control); it is domination because its essence is coercion and control. It functions according to the purpose it was composed for: overpowering and coercing, by using numerical ratios and placing astrological secrets in certain bodies at appropriate times and by using incenses that are powerful and capable of bringing out the spirit of that talisman.

This situation is similar to that of the second result, termed elixir, which transforms a body to itself by coercion. It is an interacting yeast that changes things from their essence; it is like poison that travels in similar bodies and consequently, changes them to its nature in order to transform a person to another by a force placed within itself. You may know, brother, that a talisman, to philosophers, is like yeast, which is an elixir composed of earth, air, water and fire, the composition of which is transformed through interaction to its condition and is reversed to its image. Another example is Alchemy, which does the same thing; it quickly transforms the body to itself and changes it from one state to another of a higher quality; a new form, new characteristics, more solid and clear of corrosion and impurity. That is how the forbearers understood it.

The term elixir means the coercing force of the forces acting on it and compelling it to be transformed into its essence and thus become similar to it. An elixir can only be some sort of a combination of animals, plants and metals. To them this combination makes up the world and with this combination the world is made up and administered; plants can not survive on their own as well as animals which need the plants for their survival. Similarly metals need fire for melting and forming in the presence of mercurial humidity. This is what I have overlooked in *The Rank Book*. I would like to go back to our topic to state that: magic is limited to two branches: theoretical and practical. The science of magic deals with knowing the positions of fixed planets, the location of their pictures, the manner by which they cast their light on orbiting planets and the astrological ratios. These are the elements to be known in order to achieve what you are looking for. Under the science of magic, all options and talismans were dealt with and discussed by our forbearers. You may know that he who chooses to do this, will have delved in magic. This is necessary. The best part of the scientific magic is speech. The Prophet is quoted as

saying, "Verily, some of the speech is charming". Plato also said in his book *Al-Fusul* ⁵, "As a friend may turn into an enemy by unfortunate words, an enemy may become a friend by nice words." Is not that a sort of magic?

The practical science deals with the three generating origins and with what the orbiting planets are emanating in them from the planets' forces. This is termed as the special attributes by their authors although they do not know their causes or realities and they do not see any need to uncover the secrets of the forbearers or their (the three origins) mood in interacting with one another. The element heat is sought before the incense to get the help of the complete forces to overcome the incomplete forces, or a natural heat is sought from food. No other types of heats are sought and no help by animal or human spirits is needed. The magical tricks called *nayranjat* are the best type of this practical magic.

You may also know, my brother, that some of the magic is gained and some are tricks. The gained part is about what the Designer of the paths of the د, ه, and و has done. In this regard, it is noteworthy to quote The Almighty, "Take four birds, tame them to turn to thee"⁶.

The ancient Greeks specialized in the *nayranjat*, flipping the eye 'Tarjih'⁷, and talismans, which they called 'Syllogismus', which means bringing down the high spirits. They call the totality of the above magic. The ancient Greeks were not able to deal with this science without astrology. What is necessary to know about astrology is that the celestial equator, which is known as the crown, consists of planets. It is also necessary to know that these planets are grouped into twelve signs, which

⁵Book of Aphorisms

⁶Sura 2, verse 260

⁷preponderance

have certain implications on all beings in this world and that the seven planets have certain fortunes acquired from the signs according to their particular direction and situation. Furthermore, it is essential to know the relevant characteristics of similar signs, the characteristics of the seven planets, the two nodes and their positions in the celestial band, the characteristics of the planets' implications on all beings in this world, what happens to the seven planets individually and in their inter-relationships, as well as the authentic implications of the principles governing the behavior of stars. Moreover, it is imperative to know how to exploit the most dominant of the seven planets, the order of its dominance and how to pull out its arrows. Additionally, it is crucial to know the position of the seven planets in the celestial band. This knowledge about astrology is necessary. It is available for anyone who would like to have more information in available books. In this regard, the Wise said, "I am the One who is elevated above the seven heavens". He means that He attains them with his intellectual faculty. The Almighty also said in this regard, "And We raised him (Prophet Idris) to a lofty station"⁸.

⁸Sura 19 verse 57



❧Chapter Three❧

YOU MAY KNOW, O seeker of the truth and reality of astrology, that the celestial sphere is a physical ball perfectly circular, and so is everything contained therein at all times and in all states. Some people thought that certain events may change the circular shape of the celestial sphere at certain times. By no means will this ever happen because the shape of the celestial sphere is the cause for its shape, since its essence has this shape. I mean that it is the first to be a perfect shape, and this perfect shape is the circle because this circle is made of one line. This is the primary cause of perfection. However, this cannot be easily proved. Astrology is an essence and dividing it into angles is a man-made technique. If we start with this technique, we will ascend from it to the essential obligation.

The method of learning this subject must follow a reversed procedure. Similarly, learning the technique of angles is the approach of learning the state of the celestial sphere. Nothing of the celestial bodies in the world of formation and dissolution will have a place in the celestial sphere and no part of the celestial sphere will have a place in the world of formation and dissolution at all unless that is achieved by coercion. As we mentioned, the celestial sphere is perfectly rounded from all sides. It is formed by one curved line; there is a point inside it

and all distances from this point to the circumference are equal. This point is the center and the lines refer to the beams of planets cast on the world at the center. This is the influence of talismans. It acts as if it is an edge or a drawing that has been agreed upon. Since the celestial sphere is a comprehensive ball encompassing the entire world, there is no space or living beings beyond it.

Ether is in a static state; it is the medium where other celestial bodies return. The celestial bodies are located in its abdomen in a slanting position from the center, because its center is at the side of the slanting center of the earth. The behavior of all celestial bodies is the same, and follows the motion of the celestial sphere. The heat emanating from it contributed to bringing this world to its being. The number of angles of the celestial sphere are 360, and the number of images is 360. The rules (for the management of the world) are built in because they follow certain ratios.

Some people surmised that the celestial sphere is useful, that the usefulness of ether in the higher world is demonstrated by planets and heat and that the pictures within the angles resemble the positions of the planets when they combine together.

Others believed that the pictures within the sphere's angles are the heart of astrology and the cause of all beings.

As for the angles' functions, when an angle falls within a point, any point, where one of the fixed planets is situated and at the same time one of the orbiting planets gets to that point, then you will know that is the status of that planet's influence on Earth. Examples are: ♄ moves cold and dryness; ♋ moves heat and humidity; ☿ moves heat and dryness; ♎ moves low heat and high humidity; ♊ moves low heat and dryness; and the ♏ moves cold and humidity.

The fixed planets have similar functions. Thus, if an angle has the function of a planet that moves heat and releases low

dryness and humidity to its followers, and the ☉ alone was at that place, then it decides that dryness and humidity must grow and increase. Similarly, if it happens that the planet is functioning by the ☉'s force, the growth will be faster. This was a very difficult and vague subject for ancient philosophers. Vagueness, to them, is to veil the apparent meaning of the text and conceal its intrinsic meaning. This is called vagueness, so be aware of that.





❧{Chapter Four}❧

THEN WHEN THE PEOPLE needed to make talismans, they found that they must know the planets' direct ratios, affecting their spreading functions, which are the essence of making talismans. I am presenting to you some of these ratios to be used as foundations upon which further steps can be built. This, therefore, becomes the astrological subject for making talismans. The maker of a talisman must be knowledgeable of the astrological ratios and formulas, confident of what he is doing and clear of any doubt or uncertainty in what he is doing in order to enforce the function of the speaking soul whereby the will, from the same causes reaches its (the talisman's) maker to obtain the sought result. I would like to introduce you to a certain state in the space close to our world, that is, do not start any work until the ☽ is in the position of the degree that produces this function. There are certain functions for the ☽ that are apparent. I will present a group of these functions later. At this time, I would like to talk about the functions of the ☽ in relationship to its particular position, in accordance with the consensus of the Indians, especially when it is in the 28th position.

❧{1. THE HOUSE OF AL-SHARATAIN}❧

It starts from the beginning of the ☿ position to 12 °, 51 ', 26 " from it. The Indians indicate that when the ☽ is at this

position, they travel and use laxative medicines. Thus, you may use this as a principle in making a talisman for a traveler and his safety. Also, when the ☽ is at this position, a talisman can be made to create discord and animosity between spouses or two friends. Furthermore, at this position, a talisman can be made to arrange for a particular slave to escape or be released, and another to sabotage a partnership agreement between partners because it is a fiery evil. I would like, at this juncture, to advise you of a principle: Let the ☽ always serve good deeds, and be safe and clear of any sinister or burning act. However, if it serves evil and sinister acts, let it burn. I want you to understand that.

❧{2. THE HOUSE OF AL-BOTEIN}❧

It consists of 12°, 51', 26" starting from the ♀ position to 25°, 42', 52" from ♀. Talismans are made at this position for drilling wells and rivers, achieving wishes and digging out buried treasures. Other talismans are made to help the growth of crops or they may be made to sabotage a marriage before it is consummated. Some talismans create excitement and stimulation because of their fiery fortune. Talismans may also be made at this position to release a slave or to worsen the situation for a captive to harm him.

❧{3. THE HOUSE OF AL-THURAYYA}❧

It consists of 25°, 42', 52" starting from ♀ to 8°, 34', 18" from ♀. Talismans at this position are made for the safety of those who travel by sea, for sabotaging a partnership, for releasing a prisoner or torturing him, for the beneficial use of chemistry and fire, for hunting, for promoting friendship and love between spouses, for destroying sheep, goats and cows, and for a slave to disobey his master until he is released. This

⁹The Pleiades Constellation.

type of talisman usually brings good luck. Thus, you may be aware of that.

﴿4. THE HOUSE OF AL-DEBARAN﴾

It consists of $8^{\circ}, 34', 18''$ starting from ♄ to $21^{\circ}, 25', 44''$ from it. Talismans are made at this position to corrupt a city, to build a building which is not expected to last or to stay in good condition, for destroying crops, for maintaining a slave under his master's control, for ruining the relationship between spouses and maintaining estrangement between them, for bringing about bad luck to a person engaged in drilling, as well as causing misfortune for a person digging out buried goods and talismans for attracting scorpions and snakes.

﴿5. THE HOUSE OF AL-HAQ'AH﴾

It consists of $21^{\circ}, 25', 44''$ starting from ♄ to $4^{\circ}, 17', 10''$ from ♂ . Talismans at this position are made to promote the welfare of children, for advancing in their education in Islam, in writing and in trades, a talisman for the safety of a traveler and his well being as well as a speedy voyage. A talisman for the safe structure of buildings, for sabotaging partnerships, for promoting reconciliation between spouses especially if the ♄ and the star of destiny represent a constellation sign of a good human being clear of misfortunes and burning as we mentioned above. The constellations that represent human beings are: ♂ , ♂ , ♂ , and ♂ .

﴿6. THE HOUSE OF AL-HAN'AH﴾

It consists of $4^{\circ}, 17', 10''$ starting from ♂ to $17^{\circ}, 8', 36''$ of it. Talismans at this position are made for corrupting cities and confining them, for retaliating from kings, for inflicting harm and damage on enemies, for ruining crops and trusts, for promoting the welfare of partners and the conditions of hunting, and for causing adverse effects of medications when they are administered.

❧Picatrix❧

❧7. THE HOUSE OF AL-DHIRAH❧

It consists of 17° , $8'$, $36''$ starting from Π to the end of it. Talismans at this position are made for the promotion and blessing of trade and crops, as well as the safety of a voyager, for reconciliation between partners and friends, for preventing flies from entering a place of trade where they may spoil the product and necessitate redoing it. For the fulfillment of a wish from a ruler or a dignitary whom you hope to meet, for promoting the welfare of an escaped slave, for disposing of property, a house or money or similar assets from a person.

❧8. THE HOUSE OF AL-NATHRAH❧

It starts from the beginning of $\odot$ to 12° , $51'$, $26''$ from it. Talismans are made at this position for reconciling love and friendship to an estranged couple, for the welfare of a traveler, for a longer period of imprisonment of captives and prisoners, for the deterioration of kingdoms, and a talisman to repel mice and bedbugs.

❧9. THE HOUSE OF AL-TARF❧

It consists of 12° , $51'$, $26''$ starting from $\odot$ to 25° , $42'$, $52''$ from it. Talismans are made at this position for ruining crops, disgracing travelers on land, causing harm to others, planting discord among partners and for jailing an adversary whose harm is sought.

❧10. THE HOUSE OF AL-JABHAH❧

It consists of 25° , $42'$, $52''$ starting from $\odot$ to 8° , $34'$, $18''$ from δ . Talismans at this position are made for reconciling differences between spouses, for harming the enemy or a traveler, for making the situation worse for a captive, for strengthening the structure of a building, and for bringing partners together for their mutual benefit.

﴿Ghayat Al-Hakim﴾

﴿11. THE HOUSE OF AL-ZUBRAH﴾

It consists of $24^{\circ}, 47'$, starting from δ to $21^{\circ}, 35', 2''$ from it. Talismans at this position are made for gaining the compassion of kings, dignitaries and brothers, for planting discord, animosity, disease, complications and destruction, for an opportunity to meet kings and appeal for their favors, for contacting dignitaries and endeavoring to pay for releasing a slave. Talismans for these purposes are recommended for releasing captives, for besieging cities, for increasing trade as well as for promoting the welfare of a traveler, for a strong and long-lasting building and for reconciliation between two partners.

﴿12. THE HOUSE OF AL-SARFAH﴾

It consists of $21^{\circ}, 25', 44''$ starting from δ to $4^{\circ}, 17', 10''$ from III . Talismans at this position are made for increasing farms and newly planted trees, for inflicting harm on a person by causing him to lose his assets, for breaking ships down, for promoting the welfare of partners as well as for reconciling differences between them for improved work conditions and product, and for improvement of conditions for successful hunting.

﴿13. THE HOUSE OF AL-AWWA﴾

It consists of $4^{\circ}, 17', 10''$ starting from III to $17^{\circ}, 8', 36''$ from it. Talismans at this position are made for promoting trade and farms, for enhancing the welfare of a traveler and the consummation of marriage between spouses, for releasing captives and for contacting kings and dignitaries. So be aware of that.

﴿14. THE HOUSE OF AL-SIMAK﴾

It consists of $17^{\circ}, 8', 36''$ starting from III to a complete 30° from it. Talismans at this position are made for reconciling

❧{Picatrix}❧

differences between spouses, for recovery from illness by treatment, for ruining farms and newly planted trees as well as damaging trusts, for harming a traveler, for the promotion of the welfare of a slave and a voyager and for bringing agreement and harmony among partners.

❧{15. THE HOUSE OF AL-GHAFAR}❧

It starts from Ω to $12^\circ, 51', 26''$ from it. Talismans at this position are made for drilling wells, digging up and retrieving treasures, for obstructing a traveler from making his trip, for creating discord between spouses, for spoiling friendship between friends and ruining partnership relations, for expelling and expatiating enemies and for the destruction of communities and towns.

❧{16. THE HOUSE OF AL-ZUBANA}❧

It consists of $12^\circ, 51', 26''$ starting from Ω to $25^\circ, 42', 52''$ from it. Talismans at this position can be made for damaging merchant shops, newly planted trees and farms, for separating friends and spouses, for the severe punishment of the wife if the husband so desires, for harming a traveling adversary and creating discord between partners, as well as for releasing captives from captivity.

❧{17. THE HOUSE OF AL-IKLIL}❧

It consists of $25^\circ, 42', 52''$ starting from Ω to $8^\circ, 34', 18''$ from $\mathbb{M}$. Talismans at this position can be made for the improvement and increase of livestock, for isolating cities and stabilizing buildings, as well as for the safety of a traveler at sea. There is a consensus that a friendship initiated when the $\mathfrak{D}$ is at this house will not be broken. Accordingly, this house is selected for tailoring talismans to make friends.

❧{18. THE HOUSE OF AL-KALB}❧

It consists of 8°, 34', 18" starting from III to 21°, 25', 44" from it. Talismans at this position can be made for pledging loyalty to kings to help them overcome their enemies, for stabilizing buildings, for marrying a widow, a divorced woman or a deflowered but not married woman when the D is at the House of O and when it is at the Previous House. Also, talismans can be made at this position for releasing slaves, for the growth of newly planted trees and the safety of a voyager, as well as for creating disagreement among partners.

﴿19. THE HOUSE OF AL-SHAULAH﴾

It consists of 21°, 25', 44" starting from III to 4°, 17', 10" from X . Talismans at this position can be made for isolating cities, defeating enemies, fulfilling wishes, making a person lose all his money, for separation and alienation, for the welfare of a traveler and the growth of crops, for releasing a slave or enabling him to escape from his master, for breaking ships down and destroying them, for creating discord among partners and for enabling captives and prisoners to escape.

﴿20. THE HOUSE OF AL-NA'AIM﴾

It consists of 4°, 17', 10" starting from X to 17°, 8', 36" from it. Talismans at this position can be made for the discipline of riding animals which are hard to tame, for a speedy travel and making the distance shorter, for bringing a concerned person home, for promoting friendship, for restricting captives, as well as for worsening the situation for partners.

﴿21. THE HOUSE OF AL-BAL'DAH﴾

It consists of 17°, 8', 36" starting from X to a complete 30° from it. Talismans at this position can be made for stabilizing buildings, increasing crops, for retaining assets and live stock, for ensuring the safety of travelers and for a wife to be divorced from her husband and never to be able to marry again.

❧{22. THE HOUSE OF SA'D AL-DA'BIH}❧

It starts at the beginning of Z to $12^\circ, 51', 26''$ from it. Talismans at this position can be made for the treatment and recovery from diseases, for the separation of spouses and lovers, for causing a certain woman to be raped, for the release and escape of a slave from his location, for creating discord between partners and for the release of captives and prisoners.

❧{23. THE HOUSE OF SA'D BULA}❧

It consists of $12^\circ, 51', 26''$ starting from Z to $25^\circ, 42', 52''$ from it. Talismans at this position can be made for the treatment and recovery from diseases, for damaging assets, for estrangement between spouses as well as for releasing or saving captives.

❧{24. THE HOUSE OF SA'D AL-SU'UD}❧

It consists of $25^\circ, 42', 52''$ starting from Z to $8^\circ, 34', 18''$ from W . Talismans at this position can be made for the improvement of merchant shops and the condition of spouses, for bringing victory to armies and military detachments, for damaging the circumstances of partners and also for releasing captives. Additionally, he who tries to start a trade at this position will not be successful and will never be able to finish what he started. So be aware of that.

❧{25. THE HOUSE OF SA'D AL-ALIBIYA}❧

It consists of $8^\circ, 34', 18''$ starting from W to $21^\circ, 25', 44''$ from W . Talismans at this position can be made for isolating cities, for harming and defeating enemies, for dispatching successful messengers and spies, for damaging crops and rendering a husband impotent, for making the situation worse for a captive and for establishing and stabilizing buildings.

﴿26. THE HOUSE OF AL-FARGH AL-MUKDIM﴾

It consists of $21^{\circ}, 25', 44''$ starting from $\aleph$ to $4^{\circ}, 17', 10''$ from $\aleph$. Talismans at this position can be made for achieving all sorts of good things: for restoring love and friendship, for the fulfillment of the wish of a traveler to be able to make a trip, for stabilizing buildings, for the safety of travelers by ships, for damaging the relationships between partners and for restraining a captive and torturing him.

﴿27. THE HOUSE OF AL-FARGH AL-MU'HIR﴾

It consists of $4^{\circ}, 17', 10''$ starting from $\aleph$ to $17^{\circ}, 8', 36''$ from it. Talismans at this position can be made for a successful trade, productive crops and quick recovery from diseases, for damaging the assets of the person you are concerned with, for damaging the relationship between spouses and for hurting someone riding on a ship, prolonging the captivity of a prisoner and harming slaves.

﴿28. THE HOUSE OF AL-RISHA, OR BATN AL-HUT﴾

It consists of $17^{\circ}, 8', 36''$ starting from $\aleph$ to the end of $\aleph$. Talismans at this position are made for a successful trade, productive crops, treatment of diseases and destroying trusts, for ensuring a traveler's safety, for restoring relationships between spouses, and for restraining, harming and torturing prisoners, as well as for hurting someone riding on a ship. You should be aware of that.

The Indians relied on the above 28 pictures in their choices and attempts. That is what we have found as we reviewed their books in this regard. The important thing, as we mentioned above, is that when you try to do good things, the $\Im$ must be clear of any misfortune or any burning and replete with good luck. Also when you start a good endeavor, let the $\Im$ move from

one good luck star to another and when you start an evil act, you do the opposite. So you should be aware of that.

As we have mentioned before, the talisman maker needs to be certain of what he is doing. He needs to be prepared and ready to accept the outcome of the intended effects. This readiness can only be realized in the human experience. However, preparedness, in fact, is the reaction of the physical realities, such as the preparedness of wax to accept the picture and the reaction of the killed to the killer; it is the preparedness of the killed to accept the killing because his organs are too weak to fight. Preparedness for weakness develops in reaction to strength. This kind of strength must be available in the substances needed to make talismans, since not every substance is good for every action.

There is a consensus on this principle in all available books. Since there should be preparedness and readiness for acceptance, acceptance must already be there and because acceptance must already be there, the sought action will exist and emerge. Existence is the acceptance to reflect the picture so that the primordial acceptance and the picture become one, such as a person's picture sticking to water or to a mirror, as well as the incorporation of the divine deity to a human being, as in Christianity, and the incorporation of the soul to the body. So understand that and be aware of it. This is to let you know that my objective in presenting these details is only to uncover what the people have concealed. Allah, Most High, does not entrust these details except to those whom He pleases. This is His way of doing things, praise be to Him.

Going back to our objective, I would like to say that if you are working during the daytime, let the ☽ be in the ascendant, and let the ascendant be one of the daytime constellations. Similarly, if you are working during the night, let that be one of the night-time constellations. If the ascendant is one of the straight-ascending constellations, work will progress smoothly

to the end, however, if the ascendant is one of a curved-ascending constellations, work becomes difficult.

Nonetheless, what determines whether work is good or bad depends on whether the overlooking planets are bad luck or good luck planets. If the ascendant was in a straight-ascending constellation, but a bad luck planet was looking over it, or there was bad luck in it, that will damage the work and make it very difficult. But if it was in a curved-ascending constellation, and a good luck planet was looking over it, or if there is good luck in it, that will make work easy. Similarly, if the daytime and night time constellations ascend in a different form; that is if the daytime constellations ascend at night and the night time constellations at daytime and the good luck planets are looking over them, work will progress, but if the bad luck constellations are looking over, it will become more evil.

A talisman maker must necessarily be knowledgeable of the straight, curved, fixed, variable, of the physical shape, as well as of the night time and daytime constellations. Moreover, he must necessarily be knowledgeable of the good luck and bad luck planets, the clarity of the ☽ from any symptom of diseases it may be exposed to, and which planet and constellation are used for what type of talismans. He must also be aware of the ☽'s eclipse.

Avoid as much as you can the ☽'s eclipse when making talismans for good deeds. Wait until it is released from this knot; that is when the ☽ advances or stays behind the ☼'s aphelion¹⁰ by 12° from the beginning of the eclipse to the aphelion of the ☼, and 12° after it leaves the aphelion of the ☼. Also beware of the presence of ♀ or ☿ within 12°, or if the ☽ is declining towards the southern latitude or advancing ahead of Al-Ras or Al-Deneb¹¹ or entering or facing the ☼ by less than

¹⁰That point of a planet's or comet's orbit at which it is farthest from the ☼.-OED

¹¹Al-Ras, the Head; Al-Deneb, the Tail.

12°. Then it will be burning because it will be in contact with the ☉. This is the worst misfortune; its motion will be slow and it may not be able to reach the 12° destination. In this case, its motion resembles ♄'s motion. It will be on its way to burning, the climax of which starts from 18° from ♎ to 3° from ♍, or that can be at the end of the constellations because it is within the domain of the stars causing misfortune. Or it could be declining from the midst of the sky to Al-Tasi¹².

When a necessary task that you cannot delay crops up, improve the situation of the ☽ by letting ♀ and ♀ be in the ascendant or in the midst of the sky, and they will protect the ☽ from getting burned.

¹²Literally, "the Ninth", referring to the astrological house of that number and also considered the Mid Heaven. See chart.



❧Chapter Five❧

EXAMPLES OF THE CELESTIAL BODIES' relationships relied on in the making of talismans:



*A talisman for two lovers to get together
and to have a long-lasting relationship*

Talismans of this type are made when the ascendant is in the hour of ♌, and Al-Ras and the ☽ together with ♀ are conjunct to them or facing them and when the sign of Al-Sabi is connected to the sign of the ascendant in a triangular or a hexagonal¹³ form. Combine them side by side and bury them in the location of love. A talisman of this type is also made for a man who leaves his family whom you wish to have return.



*A talisman for the destruction of an enemy that
you want to drive away from his location.*

A talisman for such a purpose is made in the hour of ♂ when the ☽ is in ♍. Bring as much misfortune as you can to the

¹³These are Trine and Sextile respectively.

ascendant as well as to its master. Also bring misfortune to the house of fatefulness and let the ascendant master be connected to the house of destiny. Additionally, bring misfortune to the house of the ascendant and into the house of fatefulness which will be connected to a misfortune in Al-Rabi or in Al-Sabi. Bury the talisman outside the city.



A talisman for the destruction of a city.

Perceive the image of the ascendant of that town and bring misfortune to the house of its livelihood and to its house of fatefulness, to the master of the ascendant, to the ☽ and to the house of the master of the ascendant. Bring misfortune to Al-Ashir and bury it in the middle of the city.



A talisman to improve a city or a location.

It is made with the ascendant of a Sa'ad¹⁴; bring good luck to Al-Ashir, to the master of Al-Thani and to Al-Thamin. It also brings good luck to the ☽ and to the master of the house of the ☽. Bury it in the middle of the city and you will see miracles, Allah willing.



A talisman for the destruction of a city or a location.

It is made in the hour of ♄ when it is a planet of misfortune and through that you may bring misfortune to the city ascendant, to the ascendant's master, and to the house of the ascendant. You may let Al-Su'ud¹⁵ be absent from the ascendant. Additionally, you may drop Al-Su'ud and the poles from the triangle of the ascendant. Bury it in the middle of the city.

¹⁴ A good-luck star.

¹⁵ Stars of good-luck.



A talisman for expanding wealth and trade.

Make a picture, after you bring good luck to the ascendant, to Al-Ashir and to their master, to the master of their house, to the ☽ and its master, as well as to the master of the ascendant. You are also to give good luck to Al-Thani and its master and let the sign of Al-Thani mutually accept connection to the sign of the ascendant either in a triangular or hexagonal form. Furthermore, you may bring good luck to Al-Thani and let a share of fortune be in the ascendant or in Al-Ashir and have them join the share-holder while he is looking at his share. You may also give good luck to Al-Hadi-Ashar and to its master. The holder of this picture will be the wealthiest person on Earth. All his trade transactions will progress smoothly, and he will make good profits from every move he makes.



A talisman for assuming a distinguished position.

Make a talisman after bringing good luck to ascendant and to Al-Ashir and its master. Keep misfortunes away from the ascendant and its master. Make the master of Al-Hadi-Ashar a planet of good luck looking over the ascendant and its master. Let the master of Al-Ashir be affectionately connected to the master of the ascendant. When the person, who has this in mind and insists on meeting whom he seeks to assume leadership from, holds this picture, no one will be able to overrule him or challenge his opinion.



A talisman to have a ruler favor a certain person and improve his status.

Make a picture in his name and bring good luck to the ascendant by a strong Sa'ad. Let not the Sa'ad be retreating, declining, or burning, and let the master of the ascendant be strong, sound and righteous in his fortunes. Let the master of Al-Ashir be connected to the master of the ascendant in a triangular or hexagonal form and the former will give good luck to the latter. The master of Al-Ashir will be willingly connected to the master of the ascendant which is in the commanding constellations, while the master of Al-Ashir is in the obedient constellations. Never will the holder of this picture meet a ruler without getting his favor and having his status improved.



*A talisman for a slave to gain the sympathy
of his master.*

Make two talismans: one in the hour of a high planet whereas the ascendant is high and the ☽ is increasingly bright and let the ascendant of Al-Ras be with the ascendant or in one of the poles; the other in the hour of a lower planet and the ascendant and Al-Ashir of the first ascendant and the tail are either in the above-ascendant or in one of the poles. Combine them and bury them in the location of the person for whom you wish to create sympathy and his master will have total sympathy for him and give him whatever he wants, Allah willing.



*A talisman for a person who wants to get married but was not able
to.*

Make two statues: one in the hour of ♌ when the ascendant is ♈, and when the ☽ is increasingly bright in one of the poles; the second in the hour of ♎ when it is looking over ♌, ♍, and ♎. Remove the bad luck from the ascendant and let Al-Sabi's

ascendant be a part of the first statue and let its sign be connected to the sign of the first ascendant from the home of its triangle. Let them hug each other and bury them in the location of the person who wants to get married.



*A talisman for preventing a man from
marrying a certain woman.*

Make a talisman in the hour of the ascendant of δ and in the hour of 2. Make another one in the hour of 69 and in the hour of the $\mathfrak{D}$ when the $\mathfrak{D}$ is increasingly bright, moving fast, and connected (to the ascendant). Then combine them and bury them in the hour of the $\mathfrak{V}$ and he will never marry her.



A talisman for releasing a captive.

Make it in the hour of the $\mathfrak{D}$ while it is increasingly bright, clear of any misfortune and moving quickly. Bury it in Al-Ashir's ascendant of the town and direct the picture towards the house of the Imam.



A talisman to liquidate your enemy.

Make two pictures: one in the hour of δ and in the hour of $\mathfrak{O}$ while the $\mathfrak{D}$ is declining; make the other in the ascendant of 69 and in the hour of σ which will also be declining like the $\mathfrak{D}$. Make the first picture retaliate from the second in any way you want and bury them in the hour of σ when Υ is at any phase of its ascendant. Then you can request that your enemy be destroyed and he will be destroyed immediately.



A talisman for the people to support a governor of a town whose population turned against him.

Make two talismans: the first in the hour of 2 while the ☽ is connected to the ☉ in a blessed and sound form and clear from any misfortune and let the head of the Dragon be either in the ascendant or looking over it; make the second in the ascendant of Al-Khamis from the first and in the hour of 9. Let the hour of 9 be with the Dragon or looking over it, and let the ☽ be clear of any misfortune. Then bury both talismans in the hour of 5 when the ascendant is fixed and the entire populace will return to him and give him their full support.



A talisman for keeping a person in his hometown.

Make a talisman in the hour of the ascendant of the person when 5 and Al-Ras are in one of the poles of the ascendant. Bury the talisman up-side-down in the middle of the town when the ascendant is fixed and he will never leave the town as long as the talisman is buried.



A talisman for expelling a person from his hometown on the same day.

Make a picture of an up-side-down ascendant while its sign is moving away from the poles and when the ☽ is moving away from the poles. Bury it in the burning part of the way and face the statue towards the location to which you want him to be expelled, and the objective will be achieved.



*Two talismans for bringing two persons together
and promoting friendship between them*

Two talismans are made: make the first one in the hour of the ascendant of the sought objective, bring good luck to the ascendant and to Al-Ashir and move bad luck away from them, and let the ascendant of Al-Hadi-Ashir be a lucky planet connected harmoniously to the master of the ascendant in a triangular or hexagonal form. I would like to remind you here of what you should know; that is the hexagonal and triangular forms are indications of friendship, agreement and resemblance characters because the triangular form is from a fire constellation to a fire constellation, from an earth constellation to an earth constellation, from an air constellation to an air constellation and from a water constellation to a water constellation. Consequently, it becomes a friendship character. However, the hexagonal form is from a fire constellation to an air constellation, from an earth constellation to a water constellation. Thus when the two acting ascendants concur without being acted upon, this becomes a character of friendship without love. The quadrilateral¹⁶ form is from a water constellation to a fire constellation, and from an air constellation to an earth constellation, and when they disagree by nature, the quadrilateral form becomes a character of alienation and hatred.

We go back to our above presentation and say that when the second talisman is made for a certain friend, let it be in the ascendant of Al-Hadi-Ashar. If it is for a spouse, let it be in the ascendant of Al-Sabi and make the ascendant of the person whose sympathy you seek be connected harmoniously to the master of the first person. Bury them together in the location of the sympathy seeker and they will become companions forever.

¹⁶The astrological aspect known as the Square.

❧{Picatrix}❧



A talisman for separation and enmity.

Make a talisman in the ascendant of ♄ and bring a great misfortune to the ascendant and also bring a strong misfortune to Al-Ashir. Moreover, bring great misfortunes to the master of the ascendant and to the master of Al-Ashir while they are situated in either a bilateral¹⁷ or quadrilateral form and there will be no harmony between them. Strip off all good luck from him, from the ascendant, as well as from Al-Ashir and bury them in the residence of one of them and, as a result, they will separate irrevocably because of the intense hatred which has been created between them.



A talisman to empower a sultan to liquidate his servant.

Make the talisman in the same arrangement as mentioned above and let the master of the ascendant turn away from the master of Al-Ashir while he is also affected by his misfortune. At the same time, let the master of the ascendant be connected to the master of the house of destiny and the first will be affected by the last's misfortune as well by either facing each other or collectively. Bury them with a fixed ascendant misfortune, and consequently he will be able to kill his servant in any way and for any reason.



Two talismans for affection and subordination.

Two talismans are made in the first phase of ♄, and while the ♄ is in the first phase of ♄. Let ♀ be in the ascendant and the ♄ in Al-Hadi-Ashar. Make them embrace each other and

¹⁷Opposition.

bury them in one of their locations. This is an ever-lasting love and a very strong affection. This relationship is known as a reciprocal relationship. It was discussed by Ptolemy in his book, *The Fruit*, on page 33. You may review it. I will, nonetheless, explain it for you in Book IV.



A talisman for permanent love.

Make two talismans in an ascendant of good luck when the ☽ and ♀ are in ♋. In the first picture draw 220 numbers of thousands or zeros and draw in the second picture 284 numbers also of thousands and zeros. Then make them embrace one another and bury them in the location of one of them and permanent love and strong affection will ensue. This talisman is known as the talisman of the loving numbers.



A talisman for catching fish.

Draw a picture of any type of fish living in that river in the hour of ♀ and in the ascendant of ♋ when ♀ is in it. The first part to draw is its head, then its body and then its tail respectively, and finally put them together at one time. Make a thin pole of silver and hold the fish from its end. Make a bowl of lead and erect the pole in it perpendicularly with the fish at its tip. Put the talisman in the bowl, fill it with water and close the bowl with the talisman in it tightly so that no water leaks out. Throw the ball in the bottom of the river and the fish will come to the talisman from all directions.



A talisman to repel scorpions.

Make a picture of a Scorpion with gold when the ☽ is in the ascendant or in one of the poles such as ♋, ♏, or ♐. The best of

these is ♂ because of its opposing character to ♀'s character. Also let the ☉ be in ♂ while ♀ is retreating. Draw the tail first, then the legs, then the arms and finally the head. Be sure to follow this reversed order in making a repelling talisman. When you are through, attach the left arm in place of the right leg and the right arm in place of the left leg. Attach the head in its place and the tail in its place. Make a thorn; place the Scorpion on its back; and then stick the thorn in its back whereby it will be biting itself in the head. Bury it in a hole inside a metal piece; then bury the metal piece in the most respectful place in town and then the Scorpions will flee from that talisman for a distance of one mile for forty-five days.



A talisman for the treatment of a scorpion bite.

Carve a picture of a Scorpion on a stone of Bezoar¹⁸ in the hour of the ☿ and while the ☉ is in the first degree of it and the ascendant is ♂ or ♋. Mount the stone on a golden ring and stamp it with resin of Kundur¹⁹ in the designated hour and with the ☿ in ♍. Give the bitten person a dose of it and he will be cured from his ailment.



A talisman for affection between men and women.

A talisman is made to portray the picture of a maid on cold solid metal when the ascendant is ♀ within which ☿ is ascending to its apex having control over its affairs. Start it in

¹⁸A counter poison or antidote. The original sort was the *Lapis Bezoar Orientale*, obtained from the wild goat of Persia and various antelopes, etc.; the *Lapis Bezoar Occidentale*, obtained from the lamas of Peru, was less valued.-OED

¹⁹Incense resin.

the hour of ♀ until it disappears. Make another one in the image of a man, and when ♀ is in in ♀ and the ascendant is ♀. Beware of the difference in the ascendant lest ♀ should be in ♀ and the ascendant is ♀ or in ♀ and the ascendant is ♀. Let the two pictures hug each other and put the hand of each picture on the back of its companion. All of this should take place in the hour of ♀. Beware of the two ascendants, ♀ and ♀, as well as others of the same type. Bury them in the busiest road in town and then men and women will like one another and have affectionate relationships. Do the same thing for a relationship of affection between two persons. Bury it in a place commonly visited by both.



A talisman to catch more fish.

It is presented by Mohammed Ben Bayt Al-Khawarizmi in his thesis in which he claims that he tested it. Make a picture of a fish in the hour of the ☽ and in the ascendant of the first phase of ☿, within which are the ☽ and ♀. The fish will be caught at the time of fishing because this timing will help a great deal.



*A talisman for bringing the physician
to the location of treatment.*

This talisman ought to be made by physicians. Carve on a tin plate a picture of a human being sitting down with physician's equipment in front of him; people are standing around him with water jugs in their hands asking him for advice. The carving should cover the entire plate while the ascendant is on one of the two homes of ♀ within which is ♂. The Dragon should be at the top (at the north pole of the celestial sphere) of the sky. The plate is nailed and placed in the required location and you will see miracles.



A talisman for successful planting and cultivation.

On a silver plate, make a picture of a man sitting down in the middle of plants and trees while the ascendant is ♊ and when the ☽ is in the ascendant connected to ♋ and turning away from the ☉ bury it in the location where you want all plants and trees to grow and quickly bear fruit and be protected from animals, cold, birds and other harmful things.



A talisman for a successful business.

Make a picture of a man with a scale in his hand on a yellow plate when the ascendant is one of the two homes of ♈ and while the ☽ is in it. A person holding the plate will see great success in his business, Allah willing.



A talisman for the relief of the pain of kidney stones.

On a golden plate, carve a picture of a lion with stones between his hands as if he was playing with them in the hour of the ☉ while the ascendant is the first phase of ♈, and the ☉ is in that degree. Then the person suffering from the attack of kidney stones will be relieved from pain. This has been tested.



A talisman to treat a certain person from depression until he recovers completely and to protect him from harmful actions.

It is made in the hour of the ♀ when the ☽ is in one of the poles connected to ♀, and when the master of Al-Sadis is in a triangular or hexagonal form of a Sa'ad or facing a Sa'ad. The master of Al-Thamin is in the quadrilateral form of ♋ and ♋ is not retreating, burning or looking at a misfortune. The talisman is made in the last hour of Sunday while the master of the hour is

the ascendant of Al-Ashir. Let it be made of pure silver and it will protect the person from what we have mentioned above.

Talismans are that which should be made from the celestial bodies - planets and stars - in which case no one can invalidate their effects. One of its principles is that no talismans for love and affection should be made unless the ☽ is with Al-Su`ud and happy days. Likewise, they should not be made if the ☽ is with Al-Nuhus²⁰; make them only when it is clear. For example, if you want to make a talisman for harmony among people, you should make it on the day of the ♀ and in the hour of 4. If you want a talisman for affection between spouses, you should make it on the day of the ☽ in the hour of the ☽. Also, talismans for sympathy, love and meeting kings are made on the day of the ☽ when it is full and in ♌, ♍, ♎ or in ♏. If the Dragon is with the ☽, that will strengthen their effects.

Always watch the ☽ when it is in the lucky house and avoid it when it is in the unlucky house. Make a talisman for love when the ☽ is with ♀ and in the hour of 4 when it is with the ☽ and either in ♏, ♌, or in ♎. For malevolence, it is made when the ☽ is with the tail and in one of the bad-luck houses joining misfortune planets or forming with them a quadrilateral figure or facing them. Talismans made at night are better than the ones made in daytime and with that you will hit the target.

Another condition without which nothing can be achieved is that the talisman maker should be completely absorbed in his endeavor. Also he should clear his intention in order for his mental faculties to join the spiritual powers of the planets. Plato puts it very well when he says in his *Book of Al-Fusul*, "If words reflect the intention of the speaker, he will be able to move the intention of the listener and vice versa." According to the first principle, this is what the combination of supplication and piety

²⁰Bad luck stars.

are based on when pious people pray to have their requests fulfilled.

Another condition is to isolate yourself from human beings, to shelter yourself from the sunrise and the sunlight and not to be visited by anybody except those who have good intentions, trustworthy, not belittling or scorning the ugly, astounding and forceful effects of the astrological spiritual powers. Be aware of that. You may review what Tabit Ibn Qurra²¹ wrote in his *Treatise on Talismans*, "The noblest science of stars is the science of talismans". He claims that there is no life in the body that does not have a spirit. He means that talismans made in the wrong manner and for the wrong purpose will not be compatible with the radiating spirit of the planets. Accordingly, they are similar to dead bodies that have no spirits in them. However, if the spirit of the celestial bodies agree, by virtue of their configuration and make-up, with such arrangements that lead to the sought objective, then they will be similar to living bodies that can do strange things.

In this regard, Aristotle says in his *Treatise* that the most important thing to bear in mind, when making a talisman, is the effect of the seven moving planets. The highest and the longest lasting among these are the ones that coincide with a Sa'ad. This will help in bringing the spirits down from the celestial sphere to the Earth. He adds, "There may be some of God's names, if invoked to bring a spirit down, that will fall down at a tremendous speed to the lowest level, and it may kill the person who is bringing it down if he is not knowledgeable of the spiritual nature of the celestial body he wants to bring down".

Concerning this matter, some of the leading Sufis talk about the Name of the Great Allah who transforms things into other things completely different from the original. They prefer to talk about sublime matters in this world. However, they, I mean the

²¹ See Thorndike I, 661, this person was identified by Ritter in the German ed.

majority of them, believe otherwise. We wrote a piece on this subject in which we cited all of their contentions.

Referring to Aristotle, he adds, "As for the magical transcendence, it does not go beyond the circle of the Earth when a talisman is made to bring down a spirit. However, this transcendence will not be effective unless it is associated with the Greatest God who commands it to revert in its entirety to the halo and directs it to the aphelion of the Earth". This is the text of his statement. I will cover it completely in the fourth book.

The people who specialize in this field agree on the necessity of associating the words used in making talismans for special purposes appealing to have those effects accepted. In this regard, the philosopher in *Timaeus*, indicates that talking to talismans represents the relationship of the soul to the body; it moves the spiritual powers, especially when the speaker talks with a sound intention. This is the noble element with which all talismans can be made. This means that what you say must agree with the meaning of the spoken words inasmuch as the talisman maker gathers of his conscious and mental strength.

An example of what can be said for love and affection is:

I hereby unite so-and-so with so-and-so in harmony and love in the same manner fire and air, and water and earth are united. I also move so-and-so's spirit the same way the ☉ moves the light and power of the world, conjure up so-and-so in the eyes of so-and-so the same way the sky is decorated with high and dominating stars and the way plants are decorated with their flowers. I also make so-and-so's spirit rise and impress so-and-so's spirituality the same way fire rises to air and water to earth. Moreover, so-and-so may not drink or enjoy except in the presence of so-and-so.

If you make a talisman for enmity and separation, you say:

I hereby sever the relationships between them and separate so-and-so from so-and-so with the power of these spiritual souls the same way

light is separated from darkness. I also make enmity between them similar to the enmity between water and fire.

If you make a talisman for rendering a male impotent, you say:

I hereby tie up the spirit of the sexual desire of so-and-so towards so-and-so as well as towards all other women and deprive him from it with the power of these spiritual souls the same way mountains and their rocks are tied up.

To untie the sexual desire of a male, you say:

I hereby release and untie the sexual desire of so-and-so towards so-and-so as well as towards all other women with the help of the powers of all of these spiritual souls the same way fire melts wax, the same way sunlight releases darkness and the spirits of the world as well as its own spirit and the same way snow is melted by the ☉.

To silence people who talk negatively about you as well as about others, you say:

I hereby shield so-and-so to silence backbiters with the shield of light and veil their eyes with a spiritual veil to repel their ugly looks and to silence them and vanquish their harmful designs. You may add similar specific statements with true intentions and strong motivation.

To expose the secrets of a person, you say:

I hereby unveil the secrets of so-and-so with the power of these spiritual souls the same way sunbeams tear up thick clouds, disgrace him and make him a target for the spirit of backbiters the same way arrows tear up bodies by frequent arrow hunters.

When you are in the process of doing your work, do not say anything unrelated to your intended objective. Everything you say must support and enforce your intended objective.

These examples are presented to you to let you understand the intended objective so that you may apply it.

We have presented to you this knowledge although those who seek knowledge nowadays are few. So be one of those few, and you will, Allah willing, acquire wisdom. We have included

miraculous matters in this chapter about the relationships of planets and stars. Think seriously about them, and you may refer to them for analogy when making any talisman that has already been or is being made in this world.

The essence of talismans, which we have mentioned above, is similar to the intended performed action whether good or evil. After this, I will explain to you what share of the three originating sources, metals, animals and plants, as well as their incense and sacrifices. All of these will help you in the same way food and medicine, if accepted by the patient, will help the physician succeed and accomplish what he hopes to achieve. The focal point is the observation of stars. The Greek philosophers used to watch a certain planet when it is with its Dragon and when it approaches within a degree from the middle of the sky, they perfume with its incense and appeal to it to achieve their objectives. They offer sacrifices to it on behalf of their sought objective. Consequently, they get what they hoped to achieve. They also claim that one should do the same thing if the planet is in the Tail of its Dragon, and subsequently, it will not be obstructed especially if the planet makes a good recommendation concerning the birth of the person in question. This will have a stronger effect and better acceptance.

Obtaining this knowledge, my brother, is a great honor although those who are seeking it in our time are only few, and those few have missed the approach for seeking it and learning it. We have mentioned, may Allah bless you, in our book which we entitled *The Rank of the Wise* that having good knowledge of the produced result of a well-made (talisman) is greater and more honorable than it's result. I would like you to know that what we have pointed out is the behavioral art and learning it according to the inherent characteristics of the art of nature without delaying what should be advanced or advancing what should have been delayed. To explain the reality of this subject and its philosophy, we bring two persons: one is knowledgeable

of this result and acts upon it, while the second is knowledgeable of the other result and acts upon that. On the other hand, they may be ignorant of these arts, try to obtain them at least on the traditional level. The person who is completely knowledgeable of the magical result is more capable and more miraculously effective in this world than a person who is fully knowledgeable of the first result. This is an axiom for those who think about them and accept them as such. We would like you to know that our reference to this subject in our book, *The Rank of the Wise*, is very essential for applying these arts according to their principles and using them for what they are capable of achieving.





❧Chapter Six❧

YOU MAY KNOW, Allah bless you, that wisdom is very noble and acquiring it is a great honor and carries with it high prestige. Wisdom has different levels. One level leads to another. A fully knowledgeable person is the one who is well informed of the fruits of wisdom. He obtains them because he loves to obtain them. Philosophers have justly identified this level as the preference of wisdom. He who remains below this level is not considered a human being, although he may be a human being only by planning, because he does not reflect on the essence of his being, which is a microcosm of the larger world. The truth of his being is that he is a complete entity characterized by three elements: speech, animals and plants. This entity is characterized differently from animals by speech. By speech, we mean that it is distinguished because of its capability to make (talismans), recalling the absent through reflection and forming an image and perceiving what cannot be physically seen. Also, this entity can bring other beings and countries into his mind, combine all other beings and powers within itself through which he can see at night what happens to him during the daytime. Accordingly, he is a microcosm confined within the larger world which he represents in form and content. He has all the characteristics of animals, but he is differentiated by knowledge and power.

A human has six movements which run along his back bone through his thighs in a straight line. He is brought to life accidentally and this accidental being will die as a principle of nature. His fingers and palm are distributed and his head is round. He has nails and a particular style of walking; he is capable of learning and writing; he is the inventor of fine arts; he imitates animals but not imitated by them; he laughs and weeps with sadness and he possesses a divine power and the ability of civil management. He is an idol externally and a light internally; his body is the idol and its content is his entity. He is well planned; he knows what is harmful to him and what is useful. He acts with an intention if he plans and he proceeds or abstains spontaneously as well as with a purpose. He invents fine arts as well as miraculous talismans. He comprehends the various aspects of knowledge and excludes whatever is tangible.

Allah made him a treasurer for His wisdom and an expression of Himself as well as all of His creatures. He made him accept His revelation and made him aware of His branches of knowledge as well as what was revealed from Him. He is the guidance for the larger world and its destiny. He is all-knowing of every detail about His creation and its composition. He can gather all scattered creatures, whereas they cannot do the same to Him. He can make them subservient, but they cannot do the same to Him. He is capable of uttering their words, drawing their pictures with His hands, describing them with His tongue, and He is also capable of foretelling their characteristics.

No animal can change itself or move away from its created image, and it cannot imitate the voice of other animals. A rooster cannot change its crowing, a dog its barking or a lion its roaring. However, a man can change his voice and his manners and he can act in any way he wants and he can administer himself as well as others. He is characterized by a dense body and an amiable spirit; one part is amiable and the other is dense;

one part is alive and the other is dead; one half is moving and the other half is idle; one half is formed and the other is formless; one half is night-time and the other is daytime; one half is darkness and the other is light; one half is concealed, and the other is exposed; one half is tangible and the other is reasonable; one half is the sustainer and the other is the sustained. He shies away from shameful deeds and tolerates and does whatever he likes and regrets. His essence is composed of gentle as well as harsh characteristics; he possesses some of the harsh characteristics of earth, the gentle touch of air, the friendliness of fire and the coolness of water. Accordingly, he is moderate in his motion, which is the soul of life. By his motion he recognizes the heat of fire through its fiery power and the coolness of water through the inherent coolness of water and so on with the rest of the Elements.

Nonetheless, his head resembles the celestial sphere by its shape and roundness as well as by the good inlaid lights such as seeing, smelling, tasting and speaking. His eyes are similar to the ☉ and the ☾, his nostrils to the two winds, his ears to the East and West, his front to the day and his back to the night, his walking to the motion of stars and his sitting to their being fixed, his retreat to their decline and his death to their burning.

His abdominal organs are seven equal to the number of the moving planets. He has seven bones in his head equal to the number of days in the week, 24 vertebrae in his back equal to the number of hours of the day and night, and 28 joints equal to the number of the houses of the ☾ and the number of the alphabets. The number of his intestines are equal to the lunar phases, and the number of arteries are 365 with an equal number of veins, and that is equal to the number of days and nights of the year, as well as to the number of the celestial degrees. The number of his different characteristics are equal to the number of changes in the time of the year.

His eyes are his spies with speaking power resembling a king. His ears are his informants; his tongue is his translator; his heart is his divan of knowledge; his stomach is his treasury; his gall bladder is the source of his patience so that his flesh will not rupture. It is the bond and treatment of the body. His lungs are his fan; the hands are his guards and his legs are his vehicle.

His flesh is equivalent to earth; his bones are like mountains; his hair is like plants; his arteries are like medicine, and his abdominal organs are like metals.

His body consists of nine jewels built on nine circles inside one another. The outer circle encompasses the flesh, the bones, the muscles, the nerves, the brain, the skin and the nails. The brain fills the cavity of the bones. Its function is to maintain energy and flexibility of bones. The function of bones is to hold and stabilize the flesh around them. The function of the muscles is to tie up joints and move organs. The function of the flesh is to seal the defects in the body and protect the bones from fracturing and dislocation. The function of arteries is to deliver blood to various parts of the body. The function of the blood is to regulate the temperature of the body, maintain life, adjust temperament and generate motion. The function of the skin is to guide the extremities, hold them and bundle them to protect them from splitting and scattering.

The body has twelve holes equivalent to the number of constellations. Since there are six northern constellations and six southern constellations, there are six holes in the body on the left side and six on the right side similar to the arrangement of the constellations qualitatively and quantitatively. Also, the seven moving planets which control the laws of the celestial bodies affecting and regulating all beings, are similar to the human body which has seven influential forces stemming from the human mind to promote the well-being of the body. Additionally, these planets, which have spirits, bodies and souls acting upon and influencing metals, animals and plants, are

similar to the human body which possesses physical forces to help maintain and promote the well-being of the body through seven other spiritual forces. These seven spiritual forces are: the holder, the puller, the digester, the pusher, the nourisher, the grower and the portrayer. There are seven other spiritual forces similar to the seven planetary spirits. These are the sensory forces by which a human being becomes complete and his actions become adequate, similar to the seven planets which decorate and establish the foundation of the celestial sphere by which they maintain the world and uphold its laws. These are the forces of seeing, hearing, smelling, tasting, feeling, speaking and reasoning. These five forces are like those of the five planets, two of which are similar to the ☉ and the ☿. The ☿ derives its light from the ☉ in its 28 houses. Similarly, the speaking force derives the meaning of beings from the reasoning force and communicates it by the 28 alphabets of the lexicon. Since there are two nodes in the celestial sphere, the head and the tail, both of which have their true entities and their visible actions and effects, likewise there are two elements in the human being that are similar, the good and the bad temper. Moreover, when the human spirit, is inclined towards its world, it will perform well; it will get rid of the annoyance of nature and it will be guided. However, if it is inclined towards nature, it will be disturbed in its action, move beyond its cause and it will be eclipsed in the same manner the ☉ and the ☿ are eclipsed by the node of the tail. Similar to this is the case of the bad temper, which is comparable to tough actions which cause destruction to the human body. Good temper, on the other hand, leads to good speech and when the make-up of the body is sound and functions naturally, the spirit will be clear and it will be enlightened by the mind.

Whereas the ☉ and the ☿ are the lamps of the celestial sphere, the eyes are the lamps of the body by which the speaking spirit can recognize the pictures of beings and their

colors and it can see things by the reflection of the sunlight and moonlight on them, as do the rest of the animals. Additionally, similar to the celestial sphere and its constellations which have parameters, phases and angles, so do the joints of the body, its organs and its various arteries. Also, like the total force of the seven planets and the twelve constellations from which forces are constantly spreading throughout the world every moment, minute, hour and with every movement of time, so does the spirit of man as it induces his body and joints to perform certain actions with every move he makes, with every moment and with every breath of his lifetime. Yet, he exists as a whole, a body and a spirit, until his spirit leaves him. Similarly, the total spirit is connected to partial spirits for an ordained duration and with a wise management.

One of the miracles of man is that he is civilized by nature so that he can administer himself, his household, his servants, his family, as well as his kingdom. A word may please him to the extent of making him step down and a word may enrage him to the extent of fighting and taking risks. He wears expensive garments, gets treatment and takes medications to adjust his temper and improve himself. He shows friendship, conceals enmity and fraternizes with his enemy. He is sinking in air and permanently landing on earth.

This is the characteristic of the partial but tangible human who is perishable in part, but not as a whole because he only became a partial human by external accidental effects, changes and colors which he was exposed to, and as such, he is perishable. However, the human of reason, as a whole, is locked into permanent existence both partially and totally. This is analogous to the Elements which are perishable in part but not as a whole. For instance, if water changes, it becomes fire, then air, and then it spoils and reverts to its natural state. It spoils from external effects, but it survives by nature, and so does the partial human; he is spoiled by dissolution, but he reverts to his

totality. Accordingly, the whole human exists by reason and not by sensory perception. Thus, the essence of the reasonable part does not change or transform to another form. In fact, transformation is adjoining it in order to achieve perfect sensory perception.

I am giving you examples to make this subject easy to understand because it may seem peculiar to the mind. The singular part of the Elements gains its partial Elemental status only by virtue of the arrangement of each in its position and by whatever internal accidental effects, which it may be subjected to, that pertains to its particular characteristics in this state. Water, for example, gains its wet and cool nature by its position and whatever adjoins it in the world order. However, its existence prior to its Element status survives as a whole. These totalities exist by nature whether perceived mentally and discovered by man or not. Existence to it is subjective and so is the whole human; his existence is also subjective. The evidence on the truth of what I have said is that there is fire in water and water in fire and that the Elements are intertwined and transform from one to another. Without this transformation, none of their characteristics could have existed.

Similar to that is the attachment of the human being's willingness and volition to the first willingness and volition which are influenced and affected by other beings, although that may not be recognized by the partial human being. That is because this human whose will and volition may not be enforced in every situation and behavior, will find that they may be enforced in some, although he will not realize their influence on the whole. Only those who attain and experience theoretical arts can realize this.

I would like you to know that if a human is able to find fire stripped of the accidentally acquired characteristics, the variable situations and whatever affects it when it joins its sisters, he would find it incapable of burning. That is because its share of

the partial function is acquired from its accidental characteristics, variable situations and position. Don't you see that if fire is accidentally displaced and departs from the body and wood, it will return to its nature and to its place above air. As for its simple total function, it is too great to be described or realized by words because it is an exceptionally great force which is above simplicity and above qualification and so are the rest of the Elements.

The human being follows the same path. This is the human being who is eternally committed and around whom the complex human being is evolving. His intermingling and mixing with other things which accidentally adjoin him in different situations and positions, and from which he cannot detach himself, changes his image, transforms him and grants him common characteristics with animals, plants and other Elements. Consequently, he becomes similar to them in all aspects and when he recognizes this and follows the path that leads him to the enlightenment of the first principle. This is a system particular to his essence as well as to his own principle, he will be more of a human being than others inasmuch as he becomes detached. He can do that by applying virtues as much as possible and when he accomplishes that, he becomes the partial, sensitively perceptive, physical and robust human being, who is composed of two sub-parts, the mind and the spirit, in addition to the body. This joint perishable image in this lower world is a shell for the whole, mental, spiritual, honorable, kind, simple and primordial human being. It is the pure image which is not engulfed by a body; it is ever-lasting in the higher world.

The image of the whole human is within his partial image and a simple and primordial form of it. The image of the partial human is inside the body and a simple form of it. The image of the body is a complex idol and a complex shell for the partial human. The image of the partial human being is a complex idol

and a complex shell for the whole human. The image of the whole human is an idol and a shell for the whole spirit and the whole spirit is an idol and a shell for the mind. The whole mind is an idol and a shell for the light from which the mind evolved. The light is the primordial source of the whole mind. Similarly, what is below that, which is higher, is simple and primordial to that which is below it and in addition to it and what is below that is always a complex image for what is above it and in addition to it. In fact, the human being is the complex image which uses the other bodies of nature.

He, who wants to gain the truth of this knowledge, ought to be virtuous, pure in his mind and body from all sins and then he will see it and observe it in its reality.

We did not, by presenting this subject, may Allah help you, deviate from our objective. In fact, this is the objective of this book because it is the principle for the science of talismans. If you have any experience in this field, you will realize this and acknowledge that it is obviously magic. Plato, the virtuous and an authority in this science, deals with this subject in his book, *Timaeus*, and elaborates a great deal on images and he explains this sought objective. However, he makes the conclusion vague like other philosophers who act in the same manner to protect their wisdom from uninformed people as did Proclus.

To them vagueness is the ambiguity of meaning so that whoever wants to clear up this ambiguity must do that with reflection, deliberation and thorough examination in order to distinguish it from whatever it has been mixed with from the obvious matters. Of these arts there are two kinds: the obvious and the concealed. The concealed art is that which needs analogy and introductions so that it becomes clear to you or that can be achieved by observation, reasoning, reflection and deliberation.

Reasoning can be attained in many ways, some of which are relating the present to the past or the part to the source by a

common meaning. It can also be attained by analyzing it in view of what was explained by one or more with credentials whereby they can deduce a meaning similar to the sought one. In general, whoever likes to follow this method must direct his full attention and observations towards this method, and with this, he can find the meaning of beings and discover their ranks.





❧Chapter Seven❧

YOU MAY KNOW, ALLAH BLESS YOU, that beings have ranks. The High Being of creation is the noblest, most distinguished and the most perfect rank. Next to that in rank is the mind, the spirit and then the primordial all of which is not moving and cannot be described by a distance motion. Next to the primordial in rank is the orbit of nature which is initially a motion as well as a stillness from which being and corruption in this world evolved. Next to that is the orbit of the ۞. After this rank, there is a common matter which possesses sensory perception. This means that things exist in it by force and not by nature. Next to that are the Elements which interact in that common matter, since the Elements only interact in matter. Then next to the Elements are metals, then plants, then animals and then the speaking ones among them. This rank is different from the first rank because the first rank, the mind, is a noble rank that descends until it reaches the lowest rank, the rank of the orbit of the ۞. After it reaches the lowest level, it begins to ascend to the highest rank, the rank of speaking animals, because they possess wisdom and they act willfully, not by force. Be aware of that, O seeker of wisdom, and you will gain a great fortune and the ultimate

happiness. Do not be one of those addressed by Al-Mutanabbi²² who says, "I have not seen a worse shortcoming like the shortcoming of those who are capable of achieving excellence but fail to do so".

The ranks of being have a certain order which I will explain to you to exercise your mind and enlighten your vision. So be with me, listen, and learn: the principle is first, then the element, then the Elemental, then the primordial, then the image, then the nature, then the body, then al-Nami (the growing), then the animal, then the human being, then the man, then the obscure, and then the known. The principle is more general than the element and its category because it does not conform to the essence or to the accidental characteristics; the element does not conform to the essence; the element is more general than the Elemental because the element is an essence without qualification, but if it accepts qualification, it becomes an Elemental. The Elemental is more general than the primordial because it is a particular essence which accepts qualification.

The primordial is the collection of the Elementals because it accepts to have an image. The primordial is more general than the image because, before the primordial accepts to have an image, it is primitive, but if it accepts to have an image, then this image becomes similar to the image of the primordial copper as related to the image of a kettle, and as the primordial of wood as related to the image of a chair, and if it accepts motion, stillness, and accepts force to be mixed with it, it will be considered a nature. If the characteristics are combined and it accepts color, growth, or spirit, then it becomes a body. A body is either growing or not growing, and the growing is either an animal or not an animal. The animal is either a human being or not a human being, and the human being either a man or not a man.

²²Diwan Al-Mutanabbi, Cairo 1308 II 373

man. The man is either Zayd²³ or not Zayd, and Zayd is either obscure or not obscure. What is not obscure is known.

The primordial, may Allah enlighten your vision, is the joint agreement of the Elements to accept an image. There are two types of primordial: a personal primordial which does not receive, except one image composed of the complex Elements, earth, water, fire, and air and does not transform from one state to another. The other is a whole primordial that accepts all images which are composed of the simple Elements: heat, coolness, dryness and wetness, and it does not transform from one state to another. Aristotle presents it well as he defines the primordial, with respect to its general aspects, as a force acceptable to various images. With respect to its characteristics, he defines it as a body that influences all entities.

We presented these meanings to enrich the mind and sharpen the intellect. These meanings and the like are the spiritual talismans and the words of inspiration that Adam learned from his Lord.²⁴ Only knowledgeable people and those who triumph in getting in touch with the total reality can comprehend them. For the purpose of comprehending their meanings, we have presented this treatise. At this point, I would like to conclude this treatise and move along to what we have promised you in the introduction of this book. I beseech Allah's help in achieving what we hope and intend to accomplish.

²³ Abd-ar Rahman Abu Zayd ibn Muhammad ibn Khaldun who penned the *Muqaddimah* in 1381, used his own name of *Zayd* objectively to illustrate a point in the text. Perhaps Zayd is a common name used for such examples, or the author of *Picatrix* may possess it as his own.

²⁴ Sura 2, 37



Book II



THIS BOOK DEALS WITH THE CELESTIAL IMAGES, THE EXPOSURE OF ITS
SECRETS WHICH HAVE BEEN CONCEALED BY PHILOSOPHERS, AND
SAMPLES OF HOW TO BORROW MAGIC IN THIS SO-CALLED WORLD OF
BEING AND CORRUPTION FROM THE MAGICIAN OF THE ETHER WHO
SPREADS SPIRITUAL FORCES.

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❧Chapter One❧

THE INTELLECTUALS, MAY ALLAH BLESS YOU, are still aspiring to know the secrets of the philosophers and what they mean by using symbols and enigmas in their books through which they achieved their objectives and goals. Is it possible for those with inferior intelligence to achieve their goal, may Allah enlighten our minds?

What motivated me to look for the secrets of talismans when I was in the prime of youth is what I read in a book entitled *The Fruit* by the honorable Ptolemy, in which he says that the images in the world of creation are obedient to the celestial images. There is consensus among philosophers that planets possess forces by virtue of their natural disposition which they accepted willfully. Accordingly, the talisman-makers drew their images at the time when certain planets reach their house. This situation helps them achieve the planned effects of their works. They did very well in designing their secrets to fulfill their wishes. I decided to include in this chapter an excerpt which was written by Ahmad Ben Yusuf al-Katib and published in Egypt in *The Biography of Ahmad Ben Tolone and His Son Khamarawayh* by a Roman philosopher who lived there at that time. I would like to cite an excerpt of the text from what he

wrote because I do not wish to burden the intellectual with the full text. This is what he wrote:

"As I was at his place one day, we heard screaming at the side of the house, and when he was asked about it, he said, 'A boy was bitten by a Scorpion.' So, he brought a piece of cloth with tablets of some substance in it that smelled like kundur²⁵. He took one of those tablets, had it crushed, and made the boy drink it all. Subsequently, the boy stopped screaming and he was quickly cured from his ailment as soon as he drank the powder. I looked at the tablets and saw a picture of a Scorpion. So I asked him who stamped these tablets. He showed me a golden ring with the stone Bezoar in it. Then I asked him about the secret of the ring and how it is made. He indicated that when the ☽ enters ♍, while ♍ is one of the poles of the ascendant, a small amount of kundur is stamped when the ☽ is in its first phase. I made the ring in this manner and I stamp bitten persons with it to cure them. However, I change the substance I use for stamping patients so that kundur does not become the only substance used for this purpose. I saw the miraculous results of what he did. At this point his account ended."

Since I was good at carving in my youth, I entrusted some of the applied philosophers as well as other philosophers to participate with me in observing this arrangement. Accordingly, I carved the picture in the specified time and examined this talisman. I discovered through several trials its miraculous effects. All those who tried it were very amazed.

This was my motive in pursuing the research in this sensory science; I felt it because sensing is the feeling of the mind, and the limits of this feeling cannot be determined unless sensing is understood, which can be achieved by understanding the change of how the senses react when the sensed objects

²⁵Glue extracted from a tree with thorny leaves.

encounter them directly. Sensing is the feeling of those sensitive forces towards the changes in how the senses react. For instance, the medium of the force of seeing is the eye. This force is derived from the fluid medium of the pupil of the eyes and so are the rest of the senses. Sensing is the feeling of these forces and achieving knowledge through them.

Proof is the philosophic criterion which leads to perfection for whoever seeks a real objective. A branch of knowledge can exist by examining the particular characteristics of that objective as well as through examining its subjective fixed introductions. There are two branches of knowledge: knowledge by belief and knowledge by perception. Knowledge can be also be achieved by accepted and convincing statements and in this case, proof is termed as persuasive.

I first read about this proof in the works of Ptolemy and then I discovered by practice the effect of this talisman which I have already described in the First Book. Whenever I researched a certain topic in books written by the wise, I always found what I wanted and I was happy to discover the truth.

Going back to our objective, I would like to say that no one can find out how the higher world affects the lower world without having full knowledge of the different branches of philosophy, I mean the mathematical, physical and metaphysical arts. He who falls short in acquiring these sciences will not be able to fulfill his real goal because the primary perquisites of knowledge are taken from these three branches of philosophy. As for the mathematical art, without numbers, the movements of the higher bodies and the methods by which geometry is obtained cannot be learned. Furthermore, mathematical survey is a prerequisite for learning the geometry of the celestial bodies; without it, star observation or their measurements, which are primarily derived from the proofs of mathematical survey, will be impossible to learn. Moreover, the art of matching, by which similarity and difference can be

recognized, is necessary for learning the similarities between celestial and earthly bodies and which of the high bodies' behavior is similar to which of those on earth. How can anyone match between things that are similar if he does not command that knowledge? Additionally, he who is literate in the knowledge of nature, will be able to recognize the near causes for the world and corruption. He who does not know that, will not know that the high bodies affect the low bodies. Besides, he who has no knowledge of the art of metaphysics will not know which of the low beings are the resulting effect of the high beings and which of these beings are affected and which are not. It is essential for anyone who wants to learn this art well to know its primary prerequisites; however, these prerequisites are not, in fact, available except for philosophers. Deservedly, no one knows them except philosophers.





❧Chapter Two❧

TALKING ABOUT IMAGES, may Allah bless you, is very difficult because the specialized people in this field exerted their utmost efforts to conceal it. However, I am revealing what they have concealed. He who wants to delve in this subject can refer to *The Book of the Great Images*, by Zosimos which deals with the art of astrology as illustrated by the Arabs in the Middle Ages. This book goes into detail in explaining this subject. The images, my brother, that appear in the constellations have two phases: the first are the 48 images that appear in the constellations; they are in the celestial sphere, and these are the imaginary images that are drawn by using the fixed stars as a reference. They find similarity between the convergence and diversion of planets on one hand and the images of the constellations and other images such as Canis, Ursa, Lyra, Cygnus and others, on the other hand.

These images disappear and move from one constellation to another. This quality is not natural in astronomy, especially in the constellations' band, because it takes these images thousands of years to do so when they approach the aphelion; however, the images that are getting close or are already close to the aphelion do not appear to be moving in hundreds of thousands of years because the band gets very narrow. This is

the first phase. As for the second phase, it is that of the imaginary images that was illustrated by the Indians who said, "A big, intrepid, proud man with red eyes wearing a loose white garment belted with a rope, looking grim and standing on guard on one leg appears in the first phase of Υ . A woman with one leg wearing a red dress and rope, who has the body of a horse ready to take off, asking for clothes, jewelry, and children appears in the second phase. A black man with red hair and a grim look, wearing a wooden bracelet and holding a hanger with red garments hanging on it, wants to do good but unable to do that, appears in the third phase."

Similar information can be said about the rest of the constellations.

I would like you to know that these are delusive imaginings about the characteristics of stars, planets and constellations. However, the Indians associated the man in the first phase with red eyes and intrepidity with the house of σ and its face which delineates redness, rescue and intrepidity. As for the white loose garment, it is associated with the honor of the $\odot$ and its light. Concerning his grimness, it is associated with the anger of σ in this house. Regarding his standing on one leg and standing on guard, it is associated with dominant tyrants. They substituted a woman for a man in the second phase in association with ψ because ψ has been associated with the feminine gender most of its life and it is within 2° from the domain of φ . The red garments are a semblance of the characteristics of σ . The fact that a part of the image is of a horse is a representation of the cavalier characteristics of σ , which is a feature of the strength of riding animals by virtue of its proximity to Al-Sadis and to battle-riding animals. Asking for jewelry is an association with the $\odot$, the red dresses with the white sunlight, which is used as a veil for the $\odot$, children with the middle of the sky because it is the house of illumination and an indication on the beginning of the development of the fetus.

They referred to the third phase by a man with a reddish color in association with ♂ and ♀, both of which have masculine gender and a reddish color, which is a mixture of two colors, the redness of ♂ and the lead color of ♀. Red hair is associated with ♂, grimness with a characteristic of ♂ which has as one of its features is holding a sword in his hand because the sword is a characteristic of ♂, wood with ♀, and so is iron, doing good and bad deeds with ♀, preventing them by ♂ at the house and by ♀ with the edge. With these examples, you can understand every thing they symbolized, and what they wanted to lead to in this second phase. I have provided you, O seeker of wisdom, the criteria that you can use as a reference and you may act accordingly.

Abu Bakr Ibn Wahsija deals with this subject in his book which he translated from the Nabateans. He entitled his book *Tiqana*, in which he talks about the triangles and the north and south images in the water triangle. Then he adds, "Whenever you see a male water, a male river, a male well, a male rivulet, or a water spring that can be either a male or a female, you will know that they are affecting water and water substances, as are the rest of the examples concerning the male of fire, earth and air". Be aware of that. This celestial band is the path of 'Tumtum' as well as the path of male images of other star angles.

The ancient philosophers perceived the names of constellations, their shapes and positions, as symbols of their action. For instance, when they talk about a detached head that talks and a paralyzed or amputated hand and other such images, smiling and weeping, and signals from some stars to others, there are speaking of symbols for identifying their actions and the miraculous actions and effects. They built the art of talismans on this basis.

As for sleeping, it is the information of the absent situation veiled by time. However, death is the information of distant

transcendental things that existed in the past and are being brought out. Nonetheless, if these are some of the signs that describe the deceased, which means they are telling what is going to take place forever. Some of these examples are presented by the Sufi, Jabir Ibn Hayyam, in his book entitled *Explaining the Images of Constellations and Their Actions*. In his book, he listed all stars in the straight band and the action of every one of them. By this, he compensated for what Aristotle wrote in his book entitled *Astrologia*. This book as well as his book *The Plants*, were burned and no traces were found.

Hermes states in his book entitled *The Composition of Moving Images in Space* that the useful actions of stars are too many to be specified. He states that every star has a certain action in each degree of its path if it reaches a tangential point of that degree or if it was within it. The total of these actions are 360×7 which is equal to 2,520. These images produce artistic actions and effects, and if you multiply 360×6 the product will resemble the number of times in which every two planets converge in one degree. The reason for multiplying by 6 is because this is the possible number of convergence of each two planets; ♄ and ♀ may meet in one degree, and that is one, ♄ with ☿, and that is two, ♄ and the ☊, and that is three, ♄ and ♁, and that is four, ♄ and ♃, and that is five, ♄ and the ♅, and that is six. When you multiply 6×360 , the total number of degrees of that circle, the product will be 2,160 images. These images produce miraculous actions and effects. Then you multiply 360×5 the product of which will be 1,800 and that indicates the number of times each three planets converge in one degree. These images produce miraculous actions and effects. Afterwards, you multiply 360×4 , which is the number of the times every four planets meet in one degree, the product will be 1,440. These images also have actions and effects. Then multiply 360×3 , which denotes the number of times each five planets meet on one degree and the product will be 1,080. These images produce actions and effects

as well. Then you multiply 360×2 , which is the number of times each six planets meet in one degree, and the product will be 720. These images also produce actions and effects. Then you multiply 360×1 , which is the number of times each seven planets meet in one degree. *The First Wise* explains that the total number of images which depict the controlling principle of degrees is 10,006 images, all of which produce miraculous actions and effects.

Additionally, *The First Wise* states, "You need to do that when you have one planet in one degree and the rest of the other planets in the next degree, and then you divide that among the seven planets and let all planets be positioned within the 2° . You keep doing that in the 360° of the celestial sphere. This is longer than the first and more artistic.

So, what is your opinion, O you who desire to have a thorough knowledge of the essence of the actions of these images and their effects on this world! When you get through all of that, you may go back to the above seven moving planets as they converge in their degrees separately with the fixed planets or in combination with them; by combination I mean the joining of the moving planets to the fixed. I would like you to know that and beware of it; withhold this knowledge and do not reveal its secrets to anyone who is not up to its standards because by doing that you will do injustice to yourself as well as to him.



❧{Chapter Three}❧

A GROUP OF PEOPLE BELIEVED that the action of planets is nothing but an increase or decrease in temperature because they were not informed about these excellent effects and concealed arts. They thought that all actions are produced by the ☉ and the ☿, and the function of the other planets is only to strengthen their actions. They also believed that the movement of the rest of the planets within the entire degrees are determined and controlled by the movement of the ☉ and the situations of the ☉ decide the situations of all born children. Moreover, they agreed that the situations of the ☿ determine the condition of its effects. The first situation is when it moves away and separates from the ☉ and reaches the lunar quarter. At this position, the ☿ will be more effective in moving more moisture and humid hot weather and less hot weather and consequently, it will have an effect on producing better and healthier plants as well as everything else that grows on the ground. In the second situation, when the ☿ is receiving the ☉ and consequently becomes a full ☿ with complete illumination, it moves heat and temperature equally. Therefore, its effect on producing better and healthier plants will be greater. Additionally, moving heat and humidity will have a more remarkable effect on the bodies of animals, various parts of plants, as well as metals. As it

moves from full ☽ to half ☽, it moves a little less humidity and a little more heat. Consequently, it makes the bodies of animals, plants and metals increase in quantity, improve in quality, and it also affects them to become more open, widespread and expanded; however, expansion by heat will be greater than by humidity. From the phase of half ☽, until its completely exposed by the sunlight, its effect on moving heat will be extremely small, smaller than its effect in any of its above three phases. It was stated in this regard that it dries a little and cools a lot because its moves less moisture. That is why we say that it is more likely that it brings a very cold temperature in this quarter and causes little dryness.

When it meets with the ☉ in one degree, which is its fifth phase, the Chaldeans consider it to be its best and most effective situation, whereas the Indians believe that it is its worst and weakest in its effect. As for the Chinese, they believe that in this phase, the ☽'s strength will depend on the constellation in which it meets with the ☉. The Greeks and the Egyptians think that the meeting of the ☽ with the ☉ gives it more strength as we said before, but they disagree with us on considering this phase its best. They believe that its best situation is when it is fully illuminated, and thus when it converges with the ☉, it only becomes stronger; nonetheless, it is its best and most effective situation.

There is a consensus among our ancient generations that the best situation of the ☽, regarding its phases and its distance from the ☉, is that when it meets with the ☉ in one minute. This is the fifth situation which has different characteristics than the previous five. This is the loftiest situation and the most effective in its actions because it rejoices when it meets the ☉ the same way a traveler rejoices when he goes back to his home. At this phase, it produces actions although it might have produced parts of them in the previous situations, but in this situation, it completes what it was missing and adds to it. They also believe

that it is capable of producing actions similar to those produced by the ☉ and that is a great achievement and an honorable status. Furthermore, they believe that the ☽ can, at this situation, produce particular effects in complex bodies. It should not be understood here that this is our version of producing particular effects or otherwise because these actions are produced only by the ☉, and what the ☽ does is expose their effects, bringing them out of their hiding and illuminating them after they had been extinguished. We say with certainty that it does not produce actions; it only brings them out of their concealment. The ☉ is responsible for bringing all things from non-existence to being.

The five above-described situations of the ☽ as determined by its relationship to the ☉ may be similar to the situation of animals, plants and metals. Accordingly, the ☽'s situation as determined by its relationship to the ☉ may be similar to situation of animals in all ages, in their youth as well as in their old age. Similarly, the ☽'s situation may also be similar to the four seasons of the year, to the four directions called the angles of the world: the East, the West, the right and the left. Four winds may blow from these four directions. Moreover, the various four in the human body may be similar to the above groups of four.

Although the origin of these meanings and phases is from the planets including the ☉ and the ☽, they accept from the power of the planet movements, by virtue of their own movements and being at this image, things that emanate to them after acquiring their images, whereby they will have situations which require images different from their initial images. Since this is the case, all complex bodies, which are similar to planets, may be constantly changing in response to the powers of the planetary movements. These partial changes are called the continuous partial changes which we mentioned previously. They are the pillars of things and their origins. They

are called the constant total changes which do not vanish or transform because if they do transform, the images of these things will all be impaired since they are the constant total.

As a result of what we have explained, all situations of things from their beginning to their end are similar to the situations of the ☽ as they are determined by its relationship to the ☉. This accidental cause, which not only belongs to forms but to all planets as well as to all complex bodies, is from the stars and in particular from the ☽ as well as from the planets in general. Those ensuing tragedies are the result of the eclipse of the ☽ and planets.

These things accept from the ☉, the ☽ and planets constant change. Thus, they accept rightness for themselves from right situations and wrongs from wrong situations. The eclipse of the ☉ and the ☽ is an accidental event which is similar to abnormal complex bodies. No one believes that the ☉ and the ☽ have any mischief in themselves, neither accidental nor intrinsic. What we mean by calling these tragedies celestial is that the reason for their occurrence and the occurrence of all other tragedies that affect animals, plants, other complex bodies and other four elements is the eclipse of the ☽ and planets.

Going back to our subject, we say that it is a necessity to look into the position of the ☽ for every action. It is the most useful thing in knowing the outlook and the true information and the best indicator of what is happening in the world of being and corruption. It is the most specialized, among all other things, in its management. Its safety from an-nuhus (the start of misfortune) and its distant position from the burning way should be considered when starting an action desiring a good outcome and complete usefulness. The duration and soundness of this action will depend on the speed of the movement and what its indications are. However, if it was in contact with an-nuhus and declining to the south, or if it is in at the end of the constellations or in their first degree but did not complete it,

then this is bad. Nonetheless, it should not be looked at if it is declining or vacant of the master of its house, or dropping from the pole, or with the Tail of the Dragon because starting an action in this case will not be warranted unless the planet from which the ☿ moves away and the planet with which the ☿ converges are in one pole, or what comes next to the pole, or dropping. Because if the ☿ is dropping, there will be no good in it except when it is in the third position of the ascendant and the master of its house is dropping. If you find the master of the house of the ☿ in the ascending pole or in the middle of the sky, Al-Hadi Ashar, or in Al-Khamis, and if it was moving eastward in a straight line, then this situation will be favorable to the endeavor you undertake. This is similar to the favorable relationship of ♀ to women and happiness, ♄ to sects, religions, and males, ♀ to writing and correspondence, the ☽ to authority and leadership and the ☿ to education and messengers.

Whenever you plan to undertake an action, you ought to look at the ☽ and the ☿ and their honorable companions and at their domain and then look at the middle of the sky. If you find them both clear of al-nuhus in these positions and you find their companions, I mean the companions of honor or the master of the ascendant in a favorable position, then starting action in this case will be recommended, complete and better. This is especially true when al-su'ud²⁶ are in azimuth with the illuminating planets and the ascendant is easterly, because eastward movement of planets indicates overcoming, victory, completion and expedient achievement of wishes, while westerly planets, although they may be in a pole, indicate slowness, languor and prolonging.

If you find the ☿ in a favorable position while its master is dropping, then the commencement of an action will be good although the outcome will be bad, and if you find both the ☿

²⁶Su'ud is the plural of sa'ad.

and its master dropping, then you know that the action beginning and end will be bad. If the ☽ and its master are in favorable positions, then the action will be as good and complete as planned by its doer especially if the master of the ascendant is a sa'ad and it is in the pole. However, if it is a nahs and its position is favorable, then the best thing to do in this situation is to have ♀ and ☿ in the ascendant or looking at the ascendant. This will produce a complete, favorable, expeditious, and blessed result, especially if this is done when the ☽ is converging with the sa'ad and that sa'ad is full and not retreating. This will be suitable for every action except releasing a slave from his master and taking what does not belong to him.

The ☽ is the foremost planet in managing whatever is below it from the world of being and corruption. Therefore, you should look first at its sa'ad or nahs, and then identify the increase in its beginning, since it gets more powerful as it moves away from the ☉, and then it changes as it reaches its sixth, fourth and third phases as well as when it is facing the ☉. Its influence will be equivalent to the influence of the planets which it converges with at that time, while, at the same time, it is in good standing at its fourth, third and sixth phases, as well as when it is facing the ☉. If you detect that the ☽ is getting increasingly bright and more powerful, this will be an indication that this is the best occasion for achieving an increase in whatever you would like to achieve. However, if its brightness is decreasing, then this is the best time to achieve a decrease in whatever you want to accomplish. If the ☽ separates from the ☉ until it reaches the left fourth phase, this is favorable for claiming a right. It will be a favorable position for undertaking selling, purchasing, quarrels, debate and counter argument when the ☽ moves away from the ☉'s left fourth phase and becomes in full view of the ☉. But between facing the ☉ and its right fourth phase will be favorable for the unjustly treated in a conflict as well as for debt and when it converges

with the ☉, it becomes favorable for applying education and claiming a right.

You should know that the best planet's su'ud is when there is a sa'ad in the constellation in which the planet is a part of and, at the same time, there is a sa'ad in the next constellation. You should also know, Allah bless you, that the turned up-side-down constellations are favorable for triumph and coercion. ♀ and ♂ and constellations of dual bodies are especially favorable for making talismans and tricks. As for the fixed constellations, they are favorable for influential people and making talismans for constant actions. Thus, if you intend to produce silver or gold chemically or do anything which connects the spirituality of the ☽ and the ascendant with a fixed constellation and with a dual-body planet, and if you want to start an action that you like to repeat on a daily basis, you need to let the ascendant be a dual-body constellation and to let the ☽ in an up-side-down constellation looking at the ascendant. When you want to have an action with a lasting potential and constancy, let that ascendant be a fixed constellation or with a dual-body constellation, and, at the same time, let the ☽ be in a fixed constellation connected to the master of its house either in the third or sixth phase provided that the master of its house is clear of nuhus, burning and retreat. If this is impossible, let the ☽ be connected to the su'ud while that particular sa'ad is looking at the master of the ascendant in a third or sixth phase. Avoid their facing each other and the fourth phase since the strongest effect takes place when the su'ud are looking from the third or the sixth phase, and the weakest when they are looking from the fourth phase or when they are facing each other. The weakest will be when the nuhus are looking from the third or sixth phase and the strongest when they are looking from the fourth phase or when they are meeting each other. If the ☽ is accidentally connected to the master of its house which was a nahs, then this situation will be favorable in fulfilling needs and

all sought effects; however, if it is a sa`ad and looking at the ascendant, that will be better and more efficient. Avoid all actions when the ☽ is with the Tail and looking at the nuhus from the fourth phase, as well as when they are facing each other, or separating from each another. Additionally, you should avoid all actions when the ☽'s qualities are decreased because this indicates difficult, tiresome and prolonged action. Hardship is proportionate to the decrease in one or more of the attributes of the ☽, especially if this decrease is in one of the three qualities: light, motion and calculation. Its best situation is when its light is brighter and out of sight of ☿ because if ☿ is looking at the ☽ when its light is brighter, this will add a great deal of nahs to the ☽ and the same thing happens when ♃ is looking at the ☽ when its light is less bright. The ☽ is strongest at night when it is above the Earth, while the ascendant is strongest on daytime when the ☽ is below the Earth. You should also know that the best choice is when the ☽ and the ascendant are in a straight-ascendant constellation. This situation indicates expeditious fulfillment of a need and success, especially if they are in fixed or in dual-body constellations.

You may know that ♀ is the fastest constellation in turning up-side down, and ♄ is the most unsteady; ♃ is the fastest in motion, and ♎ is the strongest and the most balanced. You may also know that the poles are faster in completing actions than others and what comes after the poles are slower and then the dropping poles are slow and signals of failure. The fastest completion of an action is accomplished when there is a sa`ad in the ascendant, or when the ☽ is moving in a straight path. Be aware that the outcome of an action can be detected from the master of the third phase of the ☽, from the master of the ascendant, in accordance with their positions and situations, as well as when the planets are looking at them. You may follow these examples in order to predetermine what the outcome will be.

Dorotheus, the pioneer of establishing the rules for starting actions, advises to have the ascendant and its master and the ☿ and the master of its house in good standing and to avoid, as much as you can, having the ☿ in one of the ten bad phases at the start of an action and not to let it disappear from the ascendant, especially when the master of the ascendant or the master of the ☿ are two nahses opposing and competing with the ☿ from a pole. Let the ☿ be in the ascendant pole. Do not drop the arrow of happiness at the beginning of actions or matters related to opposing the ☿ or competing with it. Also, do not pay any attention to the master of the arrow or whether the arrow is dropping into the ascendant if the arrow is looking at the ascendant and the ☿. Be careful to let the master of the ascendant be with the arrow. This is safer and better. Do not at all let the ☿ be in the third, sixth, eighth or twelfth phase of the arrow. This is abhorred. Let the beginning of the master of the ascendant and the ☿ be always in the straight ascending constellations. You may also know that the ascendant and the fourth and its master denote the beginnings in general. However, if you see the ☿ in a bad situation or something comes up that has to be done and you cannot delay, drop the ☿ from the ascendant and do not let the ascendant have any part of the ☿; make the ascendant a sa`ad and strengthen the ascendant and its master. Thus is Dorotheus' statement.

Going back to our subject, we would like to add that improving the ascendant and its master should be in quality form and happiness. By form, we mean that the ascendant should have similar meaning and quality to the meaning and quality of the need. By quality, we relate such matters as things to be completed quickly, fast motion, authority and strength to the fiery constellations. By meaning, we relate such matters as wars to ♂'s constellations and we have the need, the master of the need and the master's master of the need in suitable positions. The position of the need indicates the beginning of

what is in this need; the master of the need refers to the middle of the need, and the master's master of the need points out to the outcome of the need. Moreover, the ascendant indicates the beginning of the situation of the person asking for the need; the master of the ascendant indicates the middle and the master's master of the ascendant indicates the end. You can refer the arrow of the need to the status of the need, to its master and to its master's master. Improve all these with what I have described above: bring to them the su'ud which have been produced for them, looking and by friendly connections; drop the nuhus from these positions and beware of the return of the master of the ascendant or the master of the need, because this indicates the worst, prevention and prolonging. If all positions and situations point to the being, this will be preceded by despair and prevention by preventive measures and actions. The result will be achieved but with difficulty. Avoid having the Tail face or converge with either the ☽ or the ☾ or in any other arrangement; that is they should not be in a converging or facing situation, but in the ascendant, in the position of the need or in the arrow of the need. This will spoil the outcome with disgrace and difficulty. Be sure that the su'ud are placed in the ascendant and the positions of the need or in the poles. As for the major sa'ad, it is powerful in every matter in which you seek Allah's protection. Regarding the minor sa'ad, it is powerful in entertainment, sensual pleasure, women, make-up and so forth. Avoid having the ☽ in the ascendant in any matter because it is opposing it and hostile to it. However, the ☾ does not oppose the ascendant, but it uncovers matters, propagates them and divides the society.

Be certain that there are no nuhus in the ascendant and the poles especially if they were the masters of the bad positions. If the nahs is the master of al-Thamin, it indicates death, opposition and imprisonment. If it is the master of al-Sadis, it indicates enemies, slaves, illnesses, theft, small prisons and

four-legged animals. If it is the master of al-Thani-ashar, it denotes a disaster caused by money, assistants, food and water. The benefit of what I am telling you is very important in the science of talismans. Beware and take extreme caution not to let the ascendant be a daytime ascendant in a daytime constellation or a night-time ascendant in a night-time constellation. Additionally, it should be ascending in a straight line. The same applies to the ☉ and the ☽ if you can arrange that. The masters should be strong to obtain a combined force. Know the planets and what they indicate and this will help you achieve the purpose in this regard. Whenever you like to acquire friendship, companionship, or association, let the ☽ be accepted by ♀ in the third phase, or better yet in the house of honor.

You should know that the third phase is a figure of three equal sides. Each side consists of 120 parts circumscribed by the celestial body bands. The hexagonal form is composed of six equal sides. Each side is made of 60 parts surrounded by the celestial body orbits. The quadrangular form is a four-sided figure and each side comprises 90 parts bordered by the celestial body bands. Facing is equivalent to the second quadrangular phase.²⁷

Going back to our topic, we would like to say that if ♀ is not accepting, let it be in the third phase of the ☽ while the ☽ is being accepted by ♀ or by the master of its house regardless of whether it is in the third or sixth phase or converging with them. If that was not possible, let the ☽ have some of ♀'s good luck, the su'ud of ♀ and clear of nuhus, and if that is only for friendship and companionship, let the ascendant be in the good fortune of ♀. However, if friendship is for an interest in real estate, the ascendant should be in al-Rabi. If you desire to benefit from credit, let it be in Al-Tasi. If you hope to fulfill a

²⁷ An obvious description of astrological aspects known as Trine, Sextile and Square.

wish, let it be in al-Hadi-Ashar and simultaneously make the arrow of happiness and its master derive their good fortune willingly from a strong position. If friendship and companionship are desired for war-related matters, let ♂ accept and assist the master of the ascendant or the ♃ as a gesture of friendship. If you want to obtain a loan, let the acceptance be from ♃ instead of ♂. If it is for writers, accountants or scholars, let acceptance be from ♃. If it is for the great king, let acceptance be from the ☉. If for judges and religious and noble people, let acceptance be from ♄.

Likewise, if it is from a seeker of a meaning of something, let acceptance be from its master - I mean the acceptance of the ♃ of the ascendant, the arrow of happiness and from the arrow of wealth. Additionally, let the master of the ♃ be restored, as we mentioned above, and let the master of the ascendant and the master of al-Rabi` be clear from nuhus. Power is an indicator of the outcome.

If you want to fulfill a need, let the master of the ascendant and the ♃ be accepted by the master of the need or the one which is controlling it. Also let the ♃ or the master of the ascendant be in the position of the need. If the need is from a sheikh or a landlord, let the master of the need be ♃. If it is from a judge, a religious and generous person or honorable person or from a minister, let the master of the need be ♄. If it is from an army or from a person who deals with fire and iron, let the master of the need be ♂. If it is from a king or a sultan, let its master be the ☉. If from a woman, an entertainment operator, a make-up professional or from the makers of perfume, make-up products, tattoos and silk brocades, let the master of the need be ♃. If the need is from an accountant, a writer, a person of wisdom and tricks, a merchant or from a vocational person with good public relations, let the master of the need be ♃. If the need is from a courier, a messenger, the king's servants, a sly person or a spy, let the master of the need be the ♃. Bring sa'ad the

master of the ascendant and the ☽ with every need and let them be in an upside down position. If the need is for money, improve the arrow of happiness by meeting with its master and the master of the need. Also, let it be in sight of the ☽. Moreover, ameliorate the master of al-Rabi` with su`ud and acceptance. Be very cautious of the existence of a strong nahs separating the master of the ascendant and the ☽ on the one hand, and the master of the need, on the other. Furthermore, beware of the attachment of a nahs to the master of the need, to the ☽ or to the master of the ascendant as it does not have anything to do with the need. Let the acceptance from the third or sixth phases, which I have described, whether in su`ud or nuhus, be collectively in su`ud. Additionally, avoid dropping the master of the need, the ☾ and the ☽, and the master of the poles. If this difficult situation takes place, let the coercer of the five eclipses join the coercer of the meanings of the need. Let both be in su`ud and in an upside down position. Moreover, watch out for a nahs being attached to the master of the ☽, the master of al-Rabi and the ascendant, because this will spoil it and bring nahs to the outcome of the need.

Whenever you want to plan or deal with an action to produce a certain result or a result which is perpetual, let that and the ☽ be in a dual-body constellation and clear of nuhus. Also, let the ascendant be in a sound condition. If the plan is for gold, strengthen the ☾ and let it be in a good situation when you start your endeavor. Maintain this situation for the ☽ every time you start an action.

We have advised you, may Allah bless you, of good things which will be with you in many of your actions. Be scrupulous and use analogy with their partial matters. These are some of the pillars of making talismans and the key to them. Allah prohibits dealing with the art of stars because it leads to the art of talismans. My purpose for revealing this science is to

promote reflection by those concerned. This is what Aristotle means when he says to Alexander,

"If you can make a move similar to and in agreement with a celestial movement and with a choice of stars, you will achieve your desire and fulfill your wish."

How true is Aristotle's advice! This is the difference between the philosophers endeavors and attempts of the uninformed.

Allah says,

"They know but the outer in the life of this world, but of the end of things they are heedless."

This is an indication to the profound nature and secrets of science.





❧Chapter Four❧

YOU MAY KNOW, THAT THE ANCIENT talisman-makers believed that in each quarter of the celestial sphere, eight parts move inwardly and eight move outwardly. Many of those who dealt with ephemeris had overlooked this fact in their calculations although it is very useful in the profession of talisman-making. In order to study this, you need to review the history of King Augustus. Go back 128 years from the date of King Augustus; that marks the end of the incoming eight parts in that era. After that, the beginning of the incoming parts will start. Then you add to these years 313 years from the beginning of Augustus' rule to the beginning of Diocletianus' rule and add to that the number of years he served as king. Take $\frac{1}{80}$ of that; in each 80 years of these, one part will start moving. The even number of eighties is eight. The remainder is added to the calculations of the ☉ and the five planets rotating around their axis. By this, you can determine what you want from this art. Thus, do not neglect the incoming-and-outgoing movement of planets because this is the backbone in making talismans for the purpose of producing images. You may know that this is their greatest concealed secret. These eight parts complete their incoming-and-outgoing movements once in every 360 years.

I explained to you that when they complete their outgoing movement, you can determine their incoming and outgoing. This knowledge is essential for producing the desired effects. The incoming-and-outgoing is a consequence of the constellations' movement from East to West or from West to East. No other phase is useful. When the incoming phase starts, this will be an indication of what events take place in the world. Similarly, if the ongoing phase starts, it will be an indication of other events caused by the incoming and outgoing phases. You may bear in mind that the incoming-and-outgoing phases are characteristics of the constellations' band, not of the straight path.

King Augustus became a king 200 years after King Alexander which means that the former rule ended 260 years after King Alexander's rule. As for his reference to the 310 year period between Augustus rule and Diocletianus, this was when King Augustus removed another King from power; that is 12 years before Christ. Accordingly, this adds up to 4,988 years of the history of the world. In order for the total number of years to agree with the total number of Alexander's years, you subtract these 12 years. Accordingly, the increase in Diocletianus' years will be 301 years in addition to the above-mentioned 128 years. Consequently, the increase in Diocletianus' years will be 429 years.



❧Chapter Five❧

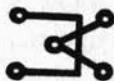
I READ IN HERMES' WORKS something concerning this art of miracles, which I would like to cite. He divided this art into three types: the art of talismans, which has been mostly treated and dealt with by the Sabians and the Nabatean's slaves. Part of this field is the art of planets and offering them sacrifices, incense and drawings. The second type was the specialty of the Greeks who were the pioneers in the art of stars. This is an advanced and excellent art. The third type is the art of the qalaftirijat (potentials?), promoting inspirations, seriousness, and knowing spirits among which similar words are distributed. This art was the specialty of the Indians, the Sakasiks of Yemen, and the Copts of Egypt. Each of these sciences has its own philosophic origin, as well as introductions.

It is known about the Indians that they are advanced in the science of poisons which cannot be treated by medicine. By using certain words or making certain movements, they can kill or have the hearer change his mind. They developed a musical instrument called al-kankala with one string on one body. They can produce any tune and notes with this instrument. Additionally, they have strange secrets such as impregnating a woman without sexual relationships by directing certain movements at her. They also have a drink which prevents old age, gray hair, curved back and natural body degeneration. This

drink is especially made and used by them only. They have the most capable people in making magic and illusions; they perceive that there is a building behind the equator in the South and they are the ones referred to as djinn and demons. They are in the kind of world which cannot be seen by the naked eye; they intermarry and die by natural law and believe that their guides in the celestial sphere are ♄ and the Tail. According to their history, one of their leaders called Adam was the beginning of their march due to his uniqueness. Their leader in this art claims that every image in the world of being and corruption is developed by the fixed planets thereby creating several types of configurations in the sky. He also claims that there are images in the sky that are not available on earth. These images are used by magicians in ceremonies or talismans to draw certain arrangements which they term as rings such as this figure:



The lines between these rings are the beams of these planets to earth as well as between the fixed planets. This arrangement as shown in the following figure:



-denotes their own image and is known to people devoted to observation and ceremonies. This is what is being reported and arranged by practitioners of legerdemain and incantation and not what the fixed planets develop in the sky.

Hermes also claims that some of the images of planets are illusionary, not real and, as a group, they only indicate that degree. This marvelous insight could not have been attained by this man without reviewing the books of the Indians who deal with this science. Nonetheless, they use these images in accordance with the established planets' arrangements at certain times and known ascendant. They also use optimism, castigating, forewarning, and expressions to strengthen their confidence in questions, perceptions and retrieving buried valuables.

Additionally, they make use of halos, the halos of the ☉ and the ☽, rainbows, shooting stars, comets and blackness in the ☉ to identify the high effects. All of these support and strengthen the sought outcome. Moreover, they believe that there are beautiful and ugly images created by the fixed planets in the celestial sphere. Thus, if someone is born while the ascendant is a beautiful image and the ☉ and the ☽ are in beautiful images, this will be an indication that the born will be happy; however, if born while the ascendant is an ugly image, and the ☉ and the ☽ are in an ugly image, he will be unfortunate. Artful actions, questions and talismans have similar effects. Furthermore, they believe that the shares of stars are like the night mixed dreams that do not indicate anything because they are mixed, and therefore, they should be avoided, and others should be looked at. These are frequently considered in birth, requests and artful acts. Besides, they think that dreams are the result of mental strength and its connection with the celestial world. Accordingly, what you see there, are images of things on earth. This true vision and its science is close to the science of stars. Therefore, by relying on this closeness, they use the strength of ♃ as an indication of the status of the born if ♃ is strong. Nonetheless, dreams may be the result of a personal conjecture or confusion.

You may know that the truth of dreams is an objective representation of personal matters, neutralizing the five senses and employing reflection. The force of imagination composes what it perceives from tangible images and separates them from one another. It also has a third function and that is likeness; if the speaking mind, as perfect as it may be, helps the dreamer see something which will be seen as it is. But if the force of imagination is more perfect, the perception will be in meaning. For instance, if the perfect mind sees a dog or a lion about to attack him, it will come out as perceived. However, if the force of imagination was more perfect, it will be perceived as a lawman or a thief, and perception is by meaning. If the natural desire is strong, and the mind is preoccupied with it as well as with clothes and other daily activities, these concentrations and activities will be envisioned as involvement in sensual pleasures, swimming and similar actual daily activities. For example, if one is preoccupied with having sexual relations because of abundant stored energy, he will experience puberty acts. If full of fluid, he will see in his dream rivers; if he has a cold and apathetic temper, he will see nightmares; if he has a hot temper, he will see fires and furnaces, and so forth. Likewise, the essence of prediction is the intuitive knowledge of human nature by reflecting on what is being looked at for making a prediction, whether it is a statute that can be seen, or something that can be heard in the case of reflection. The force of imagination is sent to look into the sought knowledge. If his force of imagination is strong enough, he can visualize the knowledge like looking at a mirror, and then he can use what he saw and heard to reach some sort of knowledge. This is similar to the function of the force of imagination force when the senses are dormant. It acts upon the tangibles, which he can see when he is awake, and then adds them to what is being mentally perceived to develop a dream. If the tangibles and the perceived images are proportionate and the body and its conditions are in

harmony, the dreams will be true; otherwise, they will be confused dreams.

Be aware that fortune telling is derived from the fifth essence called revelation. It is one of the imagining forces of the mind which goes through the particulars until it becomes fully aware of them, and then it can advise him of these particulars either when he is asleep or awake. If the imagining force is ideal, the particulars will be available to him similar to the mirror, as we mentioned before, which reflects and reports these particulars as they are. However, this information pertains only to the particulars; it does not deal with mental perception. If he only becomes ideally aware of these perceptions, he becomes wise. But if he becomes ideally aware of both, he becomes a prophet, and this is limited to the persons who receive perfect revelation from the First Creator. In this case, what the Creator transmits through his revelation to the active mind, will be transmitted from the active mind to his acted upon mind. However, when this revelation is transmitted from the active mind to his imagining force, his acted-upon mind becomes wise, but if it is transmitted to his imagining faculty, he becomes a prophet. This person will be in the highest rank of mankind and the happiest. This is the source, as well as the end of every good. We seek virtues to be happy, and we get there by improving our manners, taking care of our households, and reforming and uniting the Ummah²⁸ by which it can attain happiness. The knowledge of beings, how, why and what these beings are, is the theoretical part of it. Beginning with tangibles we ascend from this point to theological levels according to the individual potential. This is the real happy and ideal person. Happiness is the righteousness which is sought for the sake of righteousness; it is not sought at any time for achieving other things because

²⁸The Islamic community, founded by Muhammad at Medina, comprising individuals bound to one another by religious ties on a tribal model.-OED

there is nothing beyond happiness that is more ideal. Abu Nasr al-Farabi²⁹ refers to this subject in his introduction on the results of actions by saying: "Trivial matters may lead to great accomplishments, and these are the actions by which happiness can be attained, such as benign actions and intentions which lead to good deeds. He who achieves that will enjoy an everlasting life, a pleasure unblemished by any sorrow, a knowledge clear of any misinformation and a wealth pure of any poverty. The Prophet, may Allah grant him salvation, says in this regard, "O Allah, there is no life as good as life in the hereafter. May Allah admit us in it and help us to follow the path which leads to it".

Going back to our topic, I would like to add that the Indians claim that a spirit may appear to the magician as a person which communicates with him and teaches him whatever it likes. It may endear him to kings and sultans or solve or complicate things for him. Spirits were portrayed by the ancient generations as pictures of different things on their temples, which they believed would fulfill any request or wish. They also claim that talismans are more influential than choices because they are made by the nature of the whole. It is analogous to a miracle because it uses natural characteristics, since natural characteristics can produce individual strange results. Some of the examples of these wonderful actions are protecting a person who wears a red ruby necklace from plagues and other diseases. By combining the particular and the whole, a talisman may act to repel mosquitoes, lice and flies. It does this by incorporating in it a celestial arrangement and physical materials which are made from it, for them in accordance with the principle that the being of a thing is its matter, which is a natural characteristic. Nonetheless, the purpose of mentioning the characteristic here is to let you know the true essence of

²⁹Alpharabius, a tenth century Islamic philosopher of Turkish origin.-*Legacy of Islam*.

talismans, and that whatever is made in this world to achieve a certain result is accomplished through a special purpose talisman. You will realize that afterwards.





❖Chapter Six❖

THE OBJECTIVE, MAY ALLAH BLESS YOU, of mentioning the characteristics is to let you know that anything that acts naturally, may increase or decrease its action. However, if this action was specialized for a certain function, it will be more complete and stronger, and its manifestation will be clearer and more obvious. This is similar to the case of scammonia³⁰ attraction to jaundice. The cause for that is that scammonia is hot and dry, which are similar to the characteristics of jaundice. You may also know that if the naturally acting medicine is specialized for a certain disease, its effect will be stronger. A talisman is more fascinating; that can be manifested by the various types of contribution of planets, on one hand, and accepting these contributions, on the other. Contributing is more complete, may Allah bless you. When you make a talisman, you should deliberately start with a symbol and an image of acceptance, so that contribution from planets can be given with full consent. By doing this, a talisman will produce the sought objective with a lasting effect and an expanding spirit. The purpose of this example is to clarify the

³⁰ A gum-resin obtained from the tuberous roots of *convolvulus scammonia* used in medicine as a strong purgative; also, the dried tuberous root from which the drug is prepared. The plant *Convolvulus Scammonia*, native in Syria and Asia Minor, having a fleshy root which furnishes the scammony of commerce. - OED

contribution of planets in achieving the sought objective and the picture of acceptance of this contribution. Many people, who make talismans all the time, do not know that.

Accordingly, if you want to make something out of animals, compose a product out of plants or fabricate something out of rocks. Collect parts of these things first, and then pound them, crush them, mix them or use any other method until you finish. Nature and planets will continue to manage and complete this process until the above things produce the final planned results, such as making dyes, reproduction of animals, as well as bees', snakes', and scorpions' functions, etc. The same thing can be said about natures and characters as well as about producing medicine. This is also similar to developing sperm in the womb until they reach the stage where nature and planets start performing their function gradually to produce the planned outcome. Another example is the production of rocks from water and metal. Initially they are in a liquid form like semen and then winds beat it until it becomes foam. Subsequently, metal and other surrounding substances keep whipping it until it reaches its final solid form. The same is true for plants and their production. Parallel to that is the first stage of mold formation; it initially goes back to a similar moist substance, which is the essence of being, and to other similar accepted models and images, and when it gets to that state, it begins forming the model. This is achieved by the resumed acceptance, not by the initial acceptance. This acceptance is accomplished by dew and moisture which it acquires at this stage. All other things that are produced by profession must coincide with these models of formation and being. Without a being, the sought image will never be accepted because, in order to make a thing by means of generating and composing, first you must prepare the components which make up that thing so they are ready to accept a different form. For example starch is made from food,

while the ingredients that make up vermicelli³¹ and sweets are made from starch. By the same token, sauce, cheese and butter are made from milk, and yarn from cotton and so forth. The reason for this is whenever a substance with a certain image accepts another image, the first substance will vanish and the new image acquires a new acceptance by which it accepts a second image. Accordingly, if the new image is accepted, it becomes ordinary for the remainder of other images. This is also true for the fluid substance in this world. As for the higher world, it is either an actual substance and an eternal image or a unique image that does not have substance.

Whereas our objective from the above examples has been clarified, I would like you to know that talismans are similar. The objective of a talisman-maker is to let one matter be willing to accept an image, such as the apparent effect of bay seeds against snakes' venom, saffron against anoles³², sour and bitter substances against hornets, and hornets' attraction to roses and licorice roots. Another example is the increase of semen with an increase in the acidity of the flowing fluid. The body of a talisman is composed of more than one ingredient and when these ingredients are combined, they accept the sought result of the new compound.

This is similar to medicines which physicians prescribe in the treatment of illness and pain. If these medicines can be taken or used individually, then you should do that. That is what experienced physicians do. Jahja Ibn Masawaih advises, in this regard, that as long as you can treat a patient with a single-ingredient medicine, do not use a compound medicine. However, if you need to use a compound medicine, which has different ingredients, let the sought effect of this compound be

³¹ A kind of pasta made in the form of long, slender, hard threads, and used as an article of diet.- *OED*

³² A genus of lizards of the Iguana family.-*OED*

similar to the total effects of each ingredient. The same thing can be said about baked goods, theriaca³³, meals of individual pieces such as fruits and compounds such as sweets.

You may also know that an individual planet may have different functions like fire. Fire can be used to heat honey. If it is used adequately, it gives honey a delicious taste; however, if the heat increases, honey will boil over and burn, and it becomes distasteful and bitter. Similar to this is the function of planets depending on whether they are in a bright or in a dark degree.

Planets have two types of functions: subjective motion and accidental heat which follows their motion. Heat is the essence of motion and motion is the essence of the function of planets. This statement particularly applies to the sensory faculties. What applies to the mental faculty is that motion is the ethereal essence of fixed planets. This essence comes to fixed planets through longing for virtue and the general good. Thus, by necessity, heat follows motion and motion follows the first perfection which cannot be surpassed by any other perfection at all. Analogous to the above are the collective orbits of the celestial bodies, their individual orbits and the total heat emanating from them. The effects of the celestial body orbits influence the effects of planets, not the other way around. The function of planets is stagnant and motionless; however, planets produce magnificent effects and wonderful contributions which do not exist in celestial orbits at all. Ether is the first true acting nature, and the contribution of planets is but its dye and garment like dyes and garments we use although the former are prettier and better. The celestial orbital degrees are not real at all; this term is being used for convenience and calculation purposes, because there are no parts of the celestial orbits which are active and others which are acted upon. In motion and

³³ An antidote to poison, esp. to the bite of a venomous serpent. -*OED*

nature, all are one; there is no difference at all between the part and the whole.

Angles are not void of fixed planets or their fixed arrangements because the fixed planet orbits are full of fixed planets. What is meant by an angle being void of fixed planets is that besides the fixed planets that we are able to observe, there are other distant planets whose detection is absolutely beyond our resources. Accordingly, it has been envisaged that a planet in a fixed position does not do anything since it is not in its angle, elevation, apogee, nadir, return or straight motion. However, it will be on its way to every one of these situations, but it will not have an arrangement similar to those of either different or similar planets. Despite the fact that these positions are active, they appear to be inactive since they are acquired by fixed planets which do not settle in the sky, and accordingly, they appear to be inactive. This position is abstract and ambiguous. Think about it. Although planets are active by nature, they have two functions, general and specific. The general function is the action which has no direction and the specific function is the action which has a direction. For example, food in the stomach is absorbed by the liver and transformed into a substance similar to blood which flows in the veins. But when the liver transfers blood to various organs, it transforms into blood what seems to be blood and into bones and limbs what seems to be bones and limbs.

This situation is analogous to the composed arrangements of the planets' orbits. There are reasons for the virtuous action of planets; if a planet is in its summit or in what is called its apogee, it joins and becomes associated with the planet above it and performs its action, and consequently, it does elegant things. However, if it is in its lowest point (nadir), it does the function of the planet underneath it. In the same manner, the orbits of fixed planets accomplish the same function of the ethereal orbit. The ♅'s orbit does the function of at least two of

the four fundamental elements of nature, especially fire and air due to their kindness. Likewise, 5 always does the function of fixed planets when it is with them and at its farthest point, but it does the function of 2 if it is at its nearest, lowest point. This is similar to the relationship between every individual planet and what is above or under it. This is an important element in the science of talismans which has been concealed by the philosophers of this profession. Had we kept it hidden from the seekers of this approach, we would have acted niggardly and avariciously.

You ought to know that the slower the planets are, the stronger their effect and the more elegant they will be. The faster they are, the weaker their effects will be. Moreover, the effect of planets at medium speed are medium. This is not an absolute relationship; it is relative because this situation may be reversed; the slower may become less effective and the slower may become faster and consequently become more effective. These relationships exist between the ethereal orbit and the movement of beings on earth. As for the relationship of the ethereal orbit to beings on earth, the heavier the being is the stronger the effect will be and the lighter, the weaker. The relationship of beings on earth to orbits of fixed planets is similar; the lighter, the more effective and the heavier, the less effective.

However, there was a substantial disagreement on this subject. Some of the ancient philosophers believed that the relationships were the opposite; they thought that the ethereal orbit and the orbit of planets are directly related. The orbit of a slow-moving planet is necessarily very similar to the ethereal orbit in stillness and heaviness. Simple beings are similar in these basic qualities; the slow is similar to the slow and the fast is similar to the fast. Many difficult symbols and Treatises were written on this subject.

Let me mention to you one of the secrets of the ancient professionals about making talismans. You should know that when the ☽ is with ♄, the effect of ♄ will prevail because ♄'s influence is much greater than the ☽'s. This situation applies to every other planet when it is with ♄ since ♄'s effect is greater than all the effects of other fixed planets. This is either because of its height, its closeness to the ethereal orbit and to the orbit of fixed planets or because of its lethargic motion and its striking similarity to the ethereal orbit. Nonetheless, if the ☉, ♀ or ♁ are associated with the actions of ♄, they affect in a remarkable manner these actions and improve them slightly. The same situation emerges if fixed planets are added to ♄. These arrangements and relationships apply to the ☽ without any deviation whatsoever; its effects influence fire and air, and with this influence, fire and air affect water and earth, and, subsequently, the effect of the above four have bearing on the second generated being.

It is possible that whenever two planets join, they develop three different situations: a plus, a minus and a median. The ☽'s effect will be governed by ♄'s power when the ☽ joins ♄ and as long as the latter is in its zenith, noble or apogee. The same situation prevails only if the ☽ and ♄ join in one path at these positions. This condition will also take place when ♄ and other planets join in these positions. However, the effect of the ☽ may be a lot stronger than ♄'s if the ☽ was in the above graceful positions and ♄ was in the opposite positions. If the ☽ and ♄ are together in positions opposite to the above graceful positions, the ☽'s effect will be subordinate to ♄'s as in the first situation. If ♄ is in its graceful positions and the ☽ in its own normal positions, the effect of the ☽ will be very weak. When ♄ is in a straight and return path as well as in other perfectly straight paths, both effects will be even, especially if it happens that the ☽ is in its summit. This is because this high and straight position of the ☽ is not equal to the descending position of ♄. However,

the situation with ♄ and ♀ is different from that with ♄ and the ☿ although they may be similar to a great extent. Thus, if ♄ is high and so is ♀, ♀'s effect will be stronger. Nonetheless, if ♀ is high and ♄ is in its first path and in a graceful and straight position, then the dominance of ♀ is not certain. However, if the arrangement is different, ♄ will dominate and ♀'s effect will completely diminish. The same situation applies to ♄ and ☿. When they are together, ☿'s effect will be stronger except if any of the above conditions take place. As for ♀ and ♄, each one has its own arrangement and similarity to other planets. However, the ☿ is different because it does not have either the arrangement or the similarity to the high planets. This is the basis to be relied on in dealing with these accidental occasions and the need for it is very essential in the science of talismans.

You should also know that the action of planets is a function of their being and since their being is simple, it is immune to corruption. Corruption only occurs in compounds made of different components. The action of the orbits of the whole eastern sphere is the absolute general action because it moves all orbits and planets. The reason for this is that the sphere orbits are the cause of the planet orbits and motion. In fact, it is absolutely still because it is the moving force of all orbits and planets. It has been said that it moves the whole, but it, itself, is not moving because that is impossible. Although the fixed-planet orbits are common, they are relative to the movement of the orbit of the whole and this is the case with the rest of the orbits. It should be understood that the motion of each sphere is common to all orbits and planets in it as well as to their own motion. Another cause for the action of the planets is their orbits, since planets by themselves do not move; they only move by accident. Accordingly, planet orbits have two actions: by being and by accidental heat, because, as we said before, heat follows the movement of planets only if it develops immediately after the movement. As we mentioned above, the entire effect

and contribution sought from talismans is moving whatever is movable and transforming it from force into action. This is because an image reflects a similar resemblance of anything and matter is susceptible to accept everything. Every matter has an image of a particular compound and for every compound there is an image of the matter composed of that particular compound. For example, a small fire grows bigger because it brings out the primordial substance of fire by force until it develops it via its own being, and thus, it grows bigger by (natural) action.

Additionally, you ought to know that the opposite does not ruin what is being developed by action; however, it can do that to what is being developed by force. What is being developed according to natural laws will be sound and what is being developed by an unnatural action will not be sound. Accordingly, what is heated by action can move what is heated by force because heating takes place by principle and the cause for this heat makes it hotter. As a being heated by action can move the heated being by force, the heated being by force moves, by nature, the heated being by action. The principle of acting by being is the same as being acted upon by its own being.





❧Chapter Seven❧

WHAT WE HAVE EXPLAINED applies to the image of the contribution and acceptance of the effect of talismans and their actions as well as to the images of similar and different beings. Similitude and difference are of important significance in making talismans. There is a similar functional relationship between the action of planets relative to the action of stone from which the effect of a talisman is derived, on the one hand, and the time and place of making the talisman, on the other. Therefore, relativity is one of the important fundamentals in making talismans.

Quantity is also similar because quantity, as stated in related instructions, is divided into two basic divisions: the connected and the separate. The connected is divided into five subdivisions: the line, the plane, the body, the time, and the place. The separate part is divided into two subdivisions: the statement and the number. The knowledge of these parts are essential in making talismans. As for the line, it is the azimuth that exists between the planets and the talisman and the azimuth between the talisman and the planned expected effect from the talisman. Both are similar and congruent. These two azimuth subdivisions of the line are what have been stated in the instructions about the straight line. They define the straight line as the line that faces all of the points placed on one another.

This is the most qualified statement about the talisman, the straight line is the object upon which the carried thing makes one pass beginning from the initial point until it reaches the end point, which is tangential to what the thing ends up to. In this regard, we say so-and-so is facing so-and-so and in his view. Similar descriptions can be made as long as there is no obstruction of what takes place on the straight line. Another example of this is the beams of planets shining on a body placed at the point on which the beams are shining. Be aware and cognizant of this. Another reason for considering this as the most qualified statement in making a talisman is that for the contribution of planets to produce the required action of a talisman, the same action of that stone or thing must be at a spotlight suitable for producing a similar effect. It is a must that the line between the planet and the talisman must be straight in order for the contribution to be complete. If it is not, the contribution will not be complete.

The plane is essentially the form of contribution since it is the diffusion of the effect of a talisman in that place. If the effect spreads, then it is by necessity a plane. For the same reason, air is transformed by this action as it is transformed by heat and so are cold temperature, smell, light, colors and so forth. Similarly, the thing upon which the line passes from the planets to the talisman and from the talisman to the place passes is a plane. These secrets and the causes for these phenomena were not disclosed.

Time is associated with the motion of a body which explains the essence of the talisman itself. Regarding the function of talismans, time is divided into several parts . One of these is the time of observing planets as to when their contribution is complete and when it is not. This is a function of the inclination of planets. Another part is the duration of time needed to observe the degree which, in reality, is more effective than planets. One of these is the time of observing planets when there

is a need to locate a planet which is linked to another planet either in one degree, facing each other, in a triangular or in a quadruple³⁴ configuration. Other similar times are needed to identify the location of planets at which they render their actions, whether complete or not, such as integrity, decline and honor or give contributions such as su'ud and nuhus in dark or bright degrees, in producing effects, such as breaking off, and the like of what has been written in this regard. This is the great secret of the essence of talismans. Similar to this relationship is the relationship between the brought in and the brought out as well between similitude and contrariety. Other examples are observing the time of the end of the contribution and the time for making a talisman, as well as other time-related situations.

This art treats place as an aspect of quantity. It is the place of observing and facilitating it so that it can be observed at the required time. Some of these is the place of the talisman, the location of setting it up relative to air and earth, exposing it, hiding it and so forth.

One of these is the place in which a talisman is made. Another is the place in which the substance of a talisman is derived. This is needed for the action of talismans whose effect and contribution are disbelieved when heard because they are miraculous. Some of these are the action of talismans and their effect in things that are not animal, such as the effect of removing sand, moving rocks, preventing plagues, rain and clouds, changing the direction of wind and so on. There is no need at this juncture to give more examples of these actions since this part of the art must not be used at all.

Statements and numbers, as an aspect of the separate quantity, are needed in literature, signs, prediction and in pursuing tracks and so forth. Numbers are especially needed in these actions because they pertain to time, and because time

³⁴trine and square.

specifies the number of the rotation of the planet in its orbit. When we say from this time to that, we only indicate a number, and when it gets to that (number), the rotation ends. Thus, if we say that an event takes place from a certain hour through a period of forty-two days, we are only giving a number.

You may also know that a signpost is a part of this type of art because it determines the shape of the talisman. It is also a part of this art, which is believed to affect most of the functions of talismans as well as their images in the place where they are placed. Moreover, this situation is an integral part of the signpost. How similar this relationship is to these phenomena!

Quality is the real cause of talismans because the location of the talisman action, which is similar to the location of the quality action, may possess a complete force, and by this force, it is capable of diffusing its action. This is, in fact, connecting higher bodies with lower bodies. In other words, this location must be similar to the location of contributing planets and must accept their effects in order for the sought results to be produced.

As we have mentioned repeatedly, certain planets are characterized by certain functions. Some planets are specialized in cities, animals, plants, rocks and so on. Thus, if a rock in a certain location accepts the action of a planet, or if it is similar to other things that accept the action of that planet, then its nature, that is its quality, will be similar to the accepted action of the planet in question. The same situation applies to the rock because the nature of the rock from which a talisman is made needs to be strengthened. When the body of the rock develops the predominant characteristic, its effect will spread and prevail. Those who deal with this branch of knowledge cannot find any other approach than adding acquired qualities to the rock, which are similar to it, until they become the prevailing quality of the rock. The same thing is done with pastes such as theriaca whose dominant strength is acquired through the

individual strengths of many of the component medicines. These medicines interact with one another to produce wonderful effects in several important fields such as medicine, art and other natural disciplines and talismans, as well as in curing infectious disease and in the interacting of rocks with one another. My advice regarding the second issue is: in every action seek similitude and avoid contrariness. I have summarized what I have mentioned above in this sentence hoping that you will understand it.





❧Chapter Eight❧

THE IDEA OF COMBINING different ranks of natural bodies was developed by ancient philosophers through this approach. They learned the strength of ranks of medicine, food and others, and then combined them together until they discovered the benefits of medicines and their various effects. It is necessary to mention here an important fact; the ancient philosophers disagreed about what the simple bodies are and how many they are. Some researchers say that the basic and primordial natural elements are heat, coldness, moisture and dryness. They agreed, however, that they are qualities and basic simple elements. Then they called them compounds as we say hot, cold, moist and dry. When we say hot, we mean that a matter has acquired heat and the same can be said about the other elements. This is different from saying heat, coldness, etc. After this combination, there is another combination as in saying hot and dry, hot and moist, cold and dry, and cold and moist. This combination is secondary because it is not one; heat is neither dryness nor moisture and the same applies to coldness with relation to other elements. There is a third combination as in saying fire, air, water and earth. This combination is in addition to the first basic elements and the second and third combinations. Following that is a fourth combination which pertains to

persons. This is also divided into various divisions. As for climate, the seasons are four: spring, autumn, winter and summer. As for people and animals, there are the gall, the blood, the bile and the phlegm. Be aware that the basic elements of mankind are much more kinder than the basic elements of animals because the latter are much more dense. The basic elements of plants are fats, dyes, seeds and roots. Similar to that are the elements of rocks. The relationship between the characteristics of the elements of mankind and animals are similar to the relationship between plants and rocks. The kindness of mankind elements is similar to those of plants, and the characteristics of the elements of rocks are comparable to those of animals. Following these combinations are the pre-composed things, which are called the combination of the seven-degree compounds. This is the final stage of combining, such as medicines, buildings and other similar things - the simple elements of which have been attributed to them. The combined elements are seven parts and the sub-parts of these are 28. The following table depicts the summary of what we have explained in detail:

Simple basic elements	heat	coldness	moisture	dryness
1st compound elements	hot	cold	moist	dry
2nd compound elements	hot & dry	cold & moist	hot & humid	cold & dry
3rd compound elements	fire	water	air	earth
4th compound elements	summer	winter	spring	autumn
5th compound elements	gall	phlegm	blood	bile
6th compound elements	dyes	seeds	fats	roots

Heat, coldness, humidity and dryness come, by sensory detection and analogy, before fire, air, water and earth in many aspects; fire is described as hot and dry because of its association with heat. Fire is neither described as heat nor as a

compound because a compound is either composed of its fundamental elements by which it is described or a constant compound. Accordingly, heat is before fire, humidity before air, coldness before water and dryness before earth. This is only an analytic approach. The same situation applies to the liver, the spleen, the gall bladder, the heart, the lungs, the head, the legs, the hands, as well as the rest of the organs of the human body. As mentioned above, heat is the product of the constant motion of the celestial bodies in their orbits. However, coldness is the product of the center, the Earth, which is called the center of all orbits. Thus, it possesses the good for the entire world. Coldness is contrary to heat in all aspects, including characteristics, motion and stillness. Heat is the qualitative combining of similar things and dispersing opposite things. On the contrary, coldness combines opposite things and disperses similar things. This is how difference and contradiction become the equal inherent qualities of opposite things. Otherwise, the part will be disrupted.

Thus, in order for you to reach your goal, you need to research these arts and study them. I did not intend to confuse you; on the contrary, I am giving you interesting excerpts from various arts to let you have a clear mind and obtain what the ancient wise obtained and reach their level of prestige.





❧Chapter Nine❧

THERE IS A CONSENSUS REGARDING THE IMAGES of the fixed planet groupings and their substantiated effects. Some of these are:



A talisman for repelling a mouse.

Draw this symbol on a plate of red tin plate at the rise of the first phase of $\delta\iota$. This symbol comprises the planets in the $\delta\iota$ constellation. Place the plate in the location of the mouse, and consequently, it will run away from its location. This symbol is:



A talisman for repelling mosquitoes.

Draw this symbol on a Sulphur stone at the rise of the second phase of $\gamma\iota$. Mosquitoes will not get near where you place the stone. This is the symbol of the group of planets in the

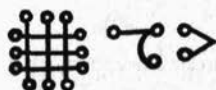
✠{Picatrix}✠

✧ constellation that are capable of repelling mosquitoes. This symbol is:



A talisman for repelling flies.

Draw this symbol on a tin plate at the rise of the third phase of ♀. Place it in the location to be off limits for flies. This symbol is:



A peculiar talisman.

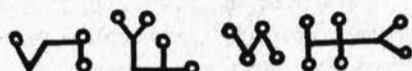
If you want to have a person whom you love to come to you in a hurry, draw the following symbol on a new piece of cloth on the day of ♀ and in its hour, and while the ascendant is the second phase of ✧ with ♀ in it. Burn the piece of cloth from one end and mention the name of the person in question. As a result, he will come quickly to the place of the talisman. This symbol emerges when ♀ is at its peak strength and in this phase. This symbol is:





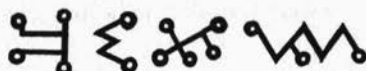
A talisman for enmity.

If you plan to promote enmity and separation between two persons, you draw this picture on a black tin plate with a black tusk of a dog on the day of ٥ and in its hour, and while the ascendant is in the third phase of ٢ and with ٥ in it. Place this plate in the location of one of them or in their meeting location, and, as a result, they will separate on the worst possible terms. This symbol appears when ٥ is at its peak strength in this phase. This symbol is:



A talisman for vacating a location and preventing its development.

Draw the following symbol with a tusk of a pig on a tin plate on the day of ٥ and in its hour, and while the ascendant is the second phase of ٢ with ٥ in it. Place this plate in the desired location, and, as a result, this location will be afflicted with ٥'s catastrophic influence and will never be developed as long as this symbol is in it. This symbol is:



I have not seen any more symbols in the Persian works regarding this art. In the following chapter, I will explain the solid elements of which planets are composed, as well as their symbols and wonderful effects.





❧Chapter Ten❧

ROCKS AND STONES OF PLANETS: ♄: consists of the following rocks: iron, diamond, antimony, pure-black onyx, jet, turquoise, magnet, magnesium, gold, ruby, golden *marqashitha* and *shadhanj*.

♅: lead, diamond, sapphire, ruby, gold, crystal and various polished shiny stones.

♆: red brass, gray stone, various types of Sulphur, *marqashina*, blood stone, magnet, glass, carbuncle and onyx. All rocks of ♆ are dark red.

♇: gold, arsenic, sand-color rocks, diamond, Pharaoh's glass, nacre, polished shiny rocks, *shadhanj*, emery and ruby.

♈: red brass, lapis azure, pearl, nacre, *dahnaj*, corals, sand-colored rocks, glass, and pearl.

♉: *idramus*, emery, emerald, mercury, chrysolite, tin, glass and marble.

♊: silver, silver-colored *marqashina*, small pearls, marble, lapis azure, onyx and sand-colored rocks.

The symbols of planets as designated by ancient philosophers are as follows:

SATURN



JUPITER



MARS



SUN



VENUS



MERCURY



MOON



I took the above symbols of planets from *The Benefits of the Rocks of Mercury*, which is also known as *al-Katib*, from a book written by Apollonius and from *The Interpretation of Spiritual Talismans*, translated by Picatrix.

THE SUN

In the book written by Apollonius, the ☉ is symbolized by a woman standing in a carriage pulled by four horses. She holds a mirror in her right hand and a club in her left hand held close to her chest. Her head is shining. In *The Benefits of the Rocks of Mercury*, the ☉ is symbolized by a standing man stretching his hand as if he wants to shake the hand of a person next to him. He holds a shield in his left hand. Also there is a picture of a dragon under his feet. In *The Interpretation of Spiritual Talismans*,

by Quraytun, translated by Picatrix, the ☉ is symbolized by a king sitting on a chair with a crown on his head, a picture of a crow between his hands and a dragon under his feet. Others portray the ☉ in the celestial orbits as a crowned man standing on a carriage pulled by four horses. He holds a mirror in his right hand and a shield in his left hand. His clothes are all yellow.

Every one of these pictures has certain effects and actions in talismans. Afterwards, we will explain them adequately for you.

VENUS

Apollonius symbolizes ♀ by a woman standing with an apple in her right hand and holding a comb that looks like a board with various pictures on it, in her left hand. In *The Benefits of the Rocks of Mercury*, ♀ is symbolized by a human body with the head of a bird and legs of an eagle. It was portrayed by others³⁵ as a naked woman followed by a child with a necklace around his neck. ♂ is in front of her. Others delineate it as a woman with long hair riding on a stag, holding an apple in her right hand and a bouquet in her left hand. Her dress is pure white.

MERCURY, ALSO KNOWN AS AL-KATIB

Apollonius depicts ☿ as a young man with a beard holding a rod in his right hand and a cat in his abdomen. *Interpretation of Spiritual Talismans* delineates it as a man with a rooster on his head. He sits on a chair, has legs of an eagle, in his left hand a torch, and under his legs are some pictures which I will mention later. In *The Benefits of the Rocks of Mercury*, it is symbolized as a standing man with two stretched wings on his right sides. At his left side is a small rooster, in his right hand a rod, in his left hand a round clay pot, and in his middle is a picture similar to

³⁵The German edition of *Picatrix* cites these 'others' as Ptolemy.

the crown of a rooster. Also, two of these pictures are on the top of his feet. Others portray it in its orbit as a crowned man riding on a peacock, holds a rod in his right hand and a plate in his left hand. His clothes are colorful.

THE MOON

The ☾ is symbolized in *The Benefits of the Rocks of Mercury* as a beautiful woman with a dragon belt around her waist, two snakes on her head, has two horns in the form of snakes, has snake bracelets around her wrists and two dragons each with seven heads, on her head. Apollonius, the philosopher, portrays the ☾ as a woman standing on two oxen, the head of one of them is facing the tail of the other. In *The Interpretation of Spiritual Talismans*, the ☾ is depicted as a man with a head of a bird leaning on a cane and holding a tree between his hands. Others symbolize the ☾ as a crowned man standing on a carriage pulled by four oxen, holding a scepter in his right hand and a mirror in his left hand. His clothes are white and green.

SATURN

The Interpretation of Spiritual Talismans explains that ♄ has the image of a man whose face is a face of a crow and his legs are similar to the legs of a camel. He is sitting on a chair holding a cane in his right hand and a lance in his left hand. Apollonius says in his book that ♄ is a man standing on a mimbar. *The Benefits of the Rocks of Mercury* states that it has the image of a standing man, holding a whale in his hands over his head and standing on a statue of a lizard. Others mention that ♄ is depicted in its orbit as a man standing on a snake, holding a sickle in his right hand and a cane in his left hand. The color of his attire is gray and black.

JUPITER

Apollonius states that ♀ has the image of a man wearing a rope wrapped around him. He is sitting on an eagle, putting his legs on its shoulders and holding the rest of the rope in his right hand. In *The Interpretation of Spiritual Talismans*, ♀ is portrayed as a man with the face of a lion, the legs of a bird and a dragon with faces under his feet. He is holding an arrow in his right hand stabbing the head of the dragon. In *The Benefits of Rocks*, it is delineated as a man wearing a garment, riding on a dragon and holding either a rod or a spear in his hand. Others symbolize ♀, in its orbit, as a man riding on an eagle. He holds a scroll in his right hand and a nut in his left hand. His apparel is pure yellow.

MARS

Apollonius states that it has an image of a man wearing a helmet and a shield, and fastening a sword to his belt. In *The Interpretation of Spiritual Talismans*, it is symbolized as a crowned man holding a sword with carved figures on it. *The Benefits of the Rocks of Mercury* states that it has the image of a standing naked man and a statue of a virgin woman representing ♀ standing at his right-hand side with her hair braided behind her. ♂ is putting his right hand around her neck and his left hand on her chest and at the same time looking at her face. He claims in his book that this image has many effects. Others state that ♂ has the image of a man riding on a lion with a sword in his right hand and a human head in his left hand. His attire is made of iron and *ifrind*.

These are the images that have been presented by the ancient philosophers. For every one of these images, there are special actions and effects. I will cite in the following treatises some of the texts of what they wrote in this field.

Images on Stones

The images of the ☉ carved on a pure red segment of onyx portray the ☉ as a king sitting on a chair with a crown on his head, holding the figure of a crow in his hands and under his feet are the following letters:

o i o

The holder of this segment will triumph over all kings. This was presented in *The Interpretation of Spiritual Talismans* by Picatrix. He claims that the ☉ will be at its highest rank.

Some of these figures are presented in Aristotle's advice to Alexander. He says that whoever carves an image of a lion, with this figure:



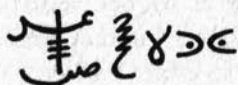
on a segment of onyx, while the ascendant is ♈ and the ☉, cleared of all nuhus, is in it, will never be defeated. Moreover, he will fulfill all his wishes and will never have frightening dreams. Additionally, if you carve a picture of a woman sitting on a carriage pulled by four horses with a mirror in her right hand, a whip in her left hand, seven candles on her head and a pool inside the onyx stone, if you carve these images when the ☉ is at its highest rank, you will gain the respect and fear of everyone you come across or meet.

Moreover, when you carve on a *shathina* stone this figure of the ☉:

Moreover, if you carve on a stone of lapis azure, in the hour and at the peak prestige of ♀, a picture of a standing woman holding an apple in her hand and inside the stone a female sheep, you will have a successful and growing herd.

In Quraytun's book on talismans, he states that when you carve on a stone of quartz a picture of a snake with a scorpion on its back in the early morning of Monday and in the hour and honor of ♀, you will not be bitten by a snake and you will be cured from its bite if it is placed in moisture and swallowed.

Furthermore, when the following symbols:



are carved on a stone of quartz in the hour of ♀, the holder of this stone will be loved by children, close to their hearts and cannot tolerate staying away from him once they become associated with him.

He who carves on a stone of quartz an image of a standing woman with her hair braided in two braids behind her back and with two children with wings in her lab in the hour and honor of ♀, his trips, whether distant or close, will be facilitated and will proceed without any trouble as long as he holds onto it.

On a stone of crystal, carve a picture of three persons holding a meeting. The holder of this stone will experience more success in his trade than what he expects.

A picture of a mouse between two cats is carved in the hour of ♀ and, in its ascendant, is carved on a piece of coral. In this picture ♀ functions to repel mice from the place of the coral. Also, when a picture of an upside down fly is carved on a

granite stone in the hour of ♀'s ascendant, the holder of the stone will be off limits to flies.

Carve the picture of a leech on a stone of *dahnaj* and a picture of two leeches with the head of one facing the tail of the other. This picture will remove leeches from the place of the stone. This picture is to be drawn and carved when ♀ is in its hour and ascendant. Be aware of that.

Additionally, a love talisman is made by carving a picture of a well-preserved woman with a standing semi-idol in front of her on a white stone. This is to be done in the hour when ♀ is ascendant.

Moreover, carve a picture of a woman with a wrapped rope in her hand. Her body is striped with fuzz-like stripes. She holds in the other hand a fruit that looks like an apple with which she stamps wax to cure children from their disease and all other ailments. This is to be done in the hour when ♀ is ascendant.

Furthermore, carve a picture of the head of a zebra with the head of a fly on it on a granite stone. The head should be a little oversized. This ought be done in the hour and ♀ is ascendant. The stone is used to stamp wax for increased production. This has been successfully experimented in labyrinths.

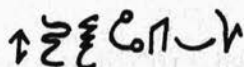
MERCURY

The Interpretation of Spiritual Talismans states that for releasing prisoners and the like, carve on a stone of crystallite the picture of a man sitting on a chair with a rooster on his head. His legs are those of an eagle, a torch in his hand and the following symbols are under his feet:



This is to be done in the hour and honor of ♃.

Also, carve on a stone of emerald the following symbols:



-in its hour and ascendant. The holder of this stone will have full command of authors, accountants and laborers.

On a stone known as *mantis*, carve the image of a man sitting on a distaffed chair with a lead in his right hand writing on a scroll in his left hand. This is to be done in the hour of ♃ and in its honor. If the holder of this stone is a writer and hopes to achieve a favor from a ruler, he will be employed by that ruler, entrusted with his affairs and favored in every aspect.

It is stated in the book *The Interpretation Spiritual of Talismans*, that if you carve a picture of a frog on an emerald stone in the hour when ♃ is ascendant and hold onto it, no one can harm you or talk badly about you. On the contrary, your actions will always be commended.

Additionally, when the picture of a mouse or a jerboa is carved on an emerald stone of emerald in the hour when ♃ is ascendant, no one will steal anything from the person who will make profits in his trade.

It is stated in the same book that the person who carves on an emerald stone a picture of a lion and the head of a lion and writes underneath it a thousand and above it the letter "d" in the hour when ♃ is ascendant, will be loved by all people and saved from the atrocities of kings.

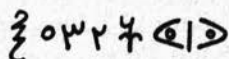
Other sources state that when a picture of a scorpion is carved on a crystallite stone in the when it is ascendant and is worn by a pregnant woman, her child will be saved from all diseases.

Also, if the figure of a hand holding a scale is carved on a glass stone in the hour when it is ascendant, this stone will cure all types of fever. It has been tested and proven to be effective.

THE SUN

An image of a scorpion is carved on a stone of bezoar when the ☽ is in ♍ and in its hour, and while ♍ is in one of the poles of the ascendant. Mount the stone on a golden ring and stamp it on a chewed glue of kundur while the ☽ is in ♍. If a person is bitten by a scorpion, he will be immediately cured when he drinks a dose of kundur. This has been tested as we mentioned before.

Besides, if the following symbols:

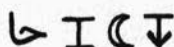


-are carved on a stone of lapis azure in the hour when the ☽ is ascendant and the stone is subsequently submerged in a type of beverage which is consumed by two persons, they will become friends although they may have been adversary.

Picatrix states in his book, *The Interpretation of Spiritual Talismans*, that if you carve the picture of the head of a bird leaning on a cane with a picture of a daisy tree between its hands on a *maha* (pearl?) stone in the hour when the ☽ is ascendant and in its honor, you will not get weary during your trip no matter how long the distance may be as long as you wear it.

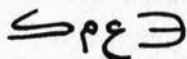
Carve on a crystal stone the picture of a woman with an upright strand in her hair, two oxen under her, one of her legs on the head of one ox and the second leg on the head of the other. Also carve inside the stone the picture of a standing

woman with a crown on her head, a club in her right hand as well as the following symbols:

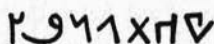


Stamp this stone in wax and place it in a place familiar to pigeons and as a result they will multiply in great numbers. Carving is done when it is ascendant and the hour as mentioned above.

Moreover, carve on a stone of malachite the picture of a fly in the hour of the D when it is 21° from Ω , 2° from γ and when h is in the first $^\circ$ from Z . Also carve the following symbols on the body of the fly:



-and around it:



Mount the stone on a ring in the hour when the D is ascendant. Place under the stone a piece of the skin of a snake. No flies whatsoever will enter the location or house where this stone is placed.

Additionally, when the picture of a lion with a human face and this symbol:



on its head is carved on a stone of lapis azure in its hour while ascendant, the stone will prove to be helpful for children in whatever circumstance they may be.

Furthermore, if you carve this symbol:



on a stone of bezoar in its hour and in the first phase of ♄, it will be particularly useful in repelling scorpions.

Additionally, if the picture of a flea surrounded by these letters:



-is drawn on a stone that has the color of an ambergris, being an extremely strong repellent of fleas, in the hour and ascendant of the ♃, no flies will appear at all in the location of the stone. This effect will also be achieved in the hour of drawing and its ascendant.

Also, to repel snakes, carve the picture of a snake with this symbol:



-on its head on a stone of lapis azure or green *dahnaj* in its hour and ascendant. This drawing is specialized to drive away snakes and strengthen the picture and the relationship.

Besides, carve this figure:



-on an emerald stone and stamp it in kundur in its hour and ascendant. Swallow whatever is chewed from it and this will promote memorization and intelligence and diminish forgetfulness.

SATURN

Carve on a stone of bezoar in its hour and ascendant, and when it is 21° from Ω , the picture of a man with a wide forehead, long face, frowning, riding on a plow, two oxen in front, wearing a necklace around his neck with the head of a man and the head of a fox. The man is yearning for mercy. This picture is very effective in maintaining and promoting farms, cows, green crops and nursery plants. It is also effective in wells, rivers, stabilizing buildings, resisting aggressors, forgoing rancor, driving worries away and saves whoever wears it from fearing other people.

To plant animosity and discord between lovers, carve this drawing:

❧{Picatrix}❧

><+<><<

-on a stone of diamond and stamp it in sediment in the hour and ascendant of ♄. It is to be placed in a location frequented by them and it should be secured and not be touched or approached by its maker except at the time of stamping.

Also, if you carve the picture of a standing man on a chair that looks like a mimbar with a semi-twisted turban on his head and a sickle in his hand and if you carve this picture on a stone of turquoise in its hour and ascendant, the holder of the stone will live long and have a healthy life, Allah willing.

Carve a picture of a wolf in an amber stone in its hour and when ♄ is the ascendant at 23° from ♄. ♄ is to be at 2° from ♄ and ♄ at 29° from ♄. Draw these symbols:

<?▽△ε++>εεεX8

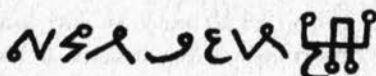
-around it and mount it on a silver ring. Flies will fly away from the location of the person wearing it and they will not approach him or the people around him. They will never appear in his location or enter his area at all.

To drive away locusts, carve on a jet stone the picture of a locust in its hour and ascendant while it is at 2° from ♄, ♄ is 5° from ♄, and the ♄ is 3° from ♄. The talisman is effective at these degrees. Draw these symbols:

⚡⚡⚡

-around the locust. Place the skin of a rabbit under the talisman and no locust will enter where the talisman or its holder is located.

You may also carve in any of its stones the picture of a rabbit in the ascendant of Ω and while ψ is 13° from II and the $\odot$ 5° from $\odot$. Draw around it these symbols:



-then mount the stone on a ring and wear it. The woman with whom you have a sexual relationship will not get pregnant from you.

JUPITER

Carve the picture of a man sitting on a chair with four legs and was a crown on his head. Each one of the chair's legs is lying on the neck of a standing man. All of these men have wings. The man on the chair is raising his hand praying to Allah. Carve this picture on a white onyx stone in its hour, when it is ascendant and in its honor. The person who wears this ring will become increasingly rich and prestigious. He will accumulate wealth, bring family members together, have many children and take good care of them, make the best possible decisions and every legal task he initiates will be well done and will have a good conclusions. It also wards off the plots of others, brings success in communication and saves the person wearing it from assassination.

On a stone of hyacinth draw the picture of a man with the face of a lion and the legs of a bird. A dragon with a head is under his feet. He holds in his right hand a spear stabbing the head of the dragon. This is to be done in its hour and in the first phase of the house of its honor. All the enemies of the person wearing this stone will be removed and fear and awe will be implanted in their hearts.

Also, carve the picture of a handsome man with a ringlet riding on an eagle on a stone of crystal. This is to be done in the hour of ♀ and in its honor. This stone makes you favored by judges and people specialized in religious laws.

Additionally, carve the picture of an eagle on the stone known to make giving birth easy in its hour and when the ascendant is the first phase of Sagittarius. If the person wearing this picture goes to where the birds are located for the purpose of catching them, they will fly down and surround him and will not leave him. He will also be accepted and loved by people. This stone is somewhat red, and there is a stone inside it which is loose and moves when it is moved. It secretes white liquid if it is rubbed. The characteristic of this stone is that if a woman wears it, she will never get pregnant.

Hermes mentions that this stone is one of the blessed stones. If you draw the picture of a fox on the day of ♀ and in its hour while the ☽ is looking at it and ♀ is in ♋, mankind and jinn will be afraid of you, as long as you hold onto it.

Moreover, if the picture of a nightingale is carved on this stone in its hour and at the home of its honor, and if this stone is washed and you drink from this water, you will be able to see the spirits and use them in any way you like. This information was also presented by Hermes.

MARS

On a magnet carve the picture of a man riding on a lion and raising a sword in his right hand and the head of a man in his

left hand. This is to be done in its hour and in the ascendant of its home and while it is in the second phase of Υ . Its benevolent effects are miraculous, but its cruel effects are moreso.

Carve the picture of a lion with a man standing between his hands on one of the stones of σ . The man is wearing a shield and girded with a sword, holding a sword in his right hand and the head of a man in his left hand. This is to be done in its hour and house. Whoever wears this picture will dominate and be feared by anyone who sees him or become associated with him. I saw this picture carved on a garnet stone by one of those who deals in this art.

Additionally, if a picture of a lion with this symbol:



-between his hands is carved on a stone of garnet its ascendant and hour, it will stop the bleeding from any organ of the person holding this stone. Be aware of that.

Other planet talismans with miraculous effects of varying limitations can be made. One of these is when a talisman is made in the hour of the $\odot$ and in the first phase of δ . This talisman removes the evil inclinations, and calms down the pain of liver, stomach and other diseases that are difficult to treat.

Also, when a talisman is made in the hour of the $\odot$ and in the first phase of $\odot$, it will promote the growth of seed plants and various types of trees.

Furthermore, if a talisman is made in the hour of ψ and in the third phase of ψ , it will help a person to recover from incontinence of urine and stop women's bleeding.

As for ♂, when a talisman is made in its hour and in the third phase of ♀, it will instill courage in a coward, breaks off the anger of a ruler, alleviates the damage caused by thieves, predatory animals, wolves and every other harmful creature.

Moreover, a talisman made in the hour of ♀ and when it is in the first phase of ♀ helps women recover from uterus ailments, soothes the evil spirit suffering from melancholy, brings joy to the heart and promotes sexuality. A talisman made in the first phase of ♀ brings love and promotes distinguished deeds.

Make a talisman in the hour of ♀ when it is in the first phase of ♀ to elevate intelligence, improve thinking, motivate seeking knowledge, promote prestige among people and so forth.





❧Chapter Eleven❧

HAD WE INCLUDED ALL OF WHAT THE ANCIENT philosophers, who specialized in this art, wrote on this subject, the book would have been very long. The purpose is to limit the text to what is essential for the seeker of knowledge and researcher in this field. This is to let you think for yourself and when the vision of this art becomes clear to you, do not disclose it to others. You should also know that only he who does not make a living out of this art, enjoys dealing with this art. Accordingly, such a person only deals with and reflects on this art to become distinguished. Many people do not appreciate the time it takes the astrologer to study and research this science. Since we know that this time is beyond the limits of the celestial sphere itself, how can we expect it to be within the capabilities of the astrologer? If he reaches the right conclusion, he will not be commended, but, if he fails, he will be insulted. Therefore, you should not reveal this secret to the public. The wise achieved these spiritual arts only through hard work, long tiring effort and sharp intellect. It is through sharp intellect that the wise may come across the right conclusion among the various and contradicting views and through the strong potential to correct it. This is an efficient process of analysis of which the right view is a type of reflection. In conclusion, this is the speaking of the

clear mind which gives the imagination skill, clarity of approach and swift acceptance of what it conceives and promotes quick interaction with the sought result. Thus, the principle is that the strong acting intellect will have a weak acted upon result. For example, the strong interacts with difficulty and the weak interacts easily.

By the same token, intelligence is the result of the efficiency of the intellect's expeditious perception of things without time or in a non-waiting time; it is the ability of the mind to make swift and thorough examination as well as its efficient perceptibility to accept the sought object without time. This is derived from the intelligence of fire which acts quickly and the intelligence of the ☉ which penetrates air swiftly and spreads through it due to its clarity and fineness. This is similar to the intelligent who becomes intelligent due to the clarity and fineness of his mind. Consequently, he can imagine the sought objective and sense it and realize it quickly by comprehending, through revelation, the sought objective that the wise can sense and realize. Be aware of that.

Going back to our subject, I would like to add that each constellation has three phases. Each phase has images, statues, and similarities. Additionally, they are divided among planets according to their height in their orbits. Thus, if the location happens to be at the lowest planet, it reverts to the higher and more distinguished planet. Moreover, they have characteristics and configurations comparable to the characteristics and configurations of their masters. As a result, constellations concur with their masters on the same actions as exhibited by their essence whether this concurrence is on agreement or disagreement.

According to the leader of this science, the image of a large and distinguished black mad man with red eyes and an ax in his hand, a white rope wrapped around

his waist, emerges in the first phase of Υ . This is the phase of σ ; it is a phase of cruelty, aggression, haughtiness and insolence. This phase is complete in its essence, character and instinct. The image of a woman wearing a red rope and a dress with one leg, probing diligently for dresses, jewelry and children appears in the third phase of Υ . It is the phase of φ which denotes femininity, delicateness, cleanliness, kindness, entertainment and beauty. Furthermore, the image of an angry reddish man with red hair, unyielding look, holding a sword and a wooden bracelet in his hand, wearing red clothes, skillful in iron fabrication and wants to do good but cannot, is the phase for φ .

Υ The image of a woman with curly hair and wearing fiery clothes with a son whose clothes look like smothering embers appears in the first phase of Υ . This is the phase of $\forall$. It is complete by nature and it is a phase of planting and cultivation, building and development, ethics and wisdom, as well as dividing land and engineering.

In the second phase of Υ , we find the image of a man whose body and face look like those of a camel, his nails similar to the hoof of a cow, wearing an old garment, interested in developing land and buildings, and using cows for planting and cultivation. This is the phase of the $\mathfrak{D}$; it is a phase of ability, honor, vice-regency, destruction and oppression of constituency.

The image of a red man with extremely white teeth appearing between his lips, with the body of an elephant and with long legs emerges in the third phase of Υ . Also, the image of a horse, a dog and a resting calf appears in the same phase. This is the phase of $\mathfrak{H}$ and a phase of humiliation, servitude, torture, cruelty and disgrace.

II The image of a beautiful woman, experienced in dressmaking, with two calf and two horses emerges in the first phase of **II**. This phase is also for $\mathfrak{Z}$ and it is

complete in nature. It indicates recording and accountability, giving and taking, knowledge itself and seeking knowledge.

Then there is the image of a man with the face of a griffin tied with a turban, wearing a shield made of lead and armed with a helmet of iron on his head. On the top of the helmet is a crown made of brocade. He is holding a bow and an arrow in his hand. This image appears in the second phase of II . This is the phase of O and it indicates trudging, motivation, speed, violence and unprofitable haste.

The image of a man wearing a shield and carrying a bow and an arrow in its case emerges in its third phase. This is the phase of the O , and it indicates overlooking and missing what should be noticed, fun and entertainment and unemployment.

69 Consider the image of a man with curved face and fingers that looks like a horse. He has white feet and tree leaves are attached to his body. This image appears in the first phase of **69**. It is the phase of V , and it indicates wittiness, mindfulness, friendliness, delicacy and cleanliness.

There is also the image of a beautiful woman longing for pleasure and singing, wearing a wreath made of green basil on her head and holding a rod of nenuphar³⁶ in her hand is longing for pleasure and singing. This image appears in its second phase. This is the phase of V , and it denotes entertainment and enjoyment of music as well as grace, honor and wealth.

The image of a man holding a snake in his hand, having a foot similar to the foot of a turtle, and possessing golden jewelry appears in the third phase of **69**. This phase is for the V ; it is a phase of tricks and driving away by force, achieving objectives by fighting, struggle and repulsion.

³⁶ A water-lily.-OED

 The image of a man wearing dirty clothes along with the image of a cavalryman who looks like a wolf and a dog is looking to the north, appear in the first phase of δ. This image is for 5, and it is complete in form and nature. This is a phase of strength, rescue, stamina, action, attack and triumph.

The image of a man wearing a wreath made of white basil on his head and holding an arrow in his hand appears in its second phase. This is the phase of 4, and it indicates heresy, ignorance, perplexity, idleness of idiots, pulling out swords and fighting.

The image of an ugly man who looks like a Negro with a fruit and a piece of meat in his mouth and a kettle in his hand appears in its third phase. This is the phase of σ, and it indicates friendliness, rewards, affection, participation and harmony.

 The image of a virgin maid wearing an old dress and holding a pomegranate in her hand appears in the first phase of μ. This is the phase of the Θ, and it denotes plowing and planting, grass and plants, buildings and wealth, and righteousness.

The image of a man with a nice color wearing clothes made of animal skins and another made of iron appears in its second phase. This phase is also for 9. It is a phase depicting working, making a living, saving, stinginess, niggardliness and depriving others of their rights.

The image of a large white man wrapped in a rope and a woman holding in her hand a black fawn, which is offered by the Magus for sacrifice, appears in its third phase. This is also the phase of 8; it is a phase of old age, weakness, immobility, chronic illness, uprooting trees and destruction of buildings.

 The image of a man holding an arrow in his right hand and the picture of an upside down bird in the left hand appears in the first phase of Ω. This is the phase of the 3;

it is a phase of legitimacy, justice, fairness, protection of the weak and the needy from tyrants and people in powerful positions. This phase is complete in form and nature.

The image of a black man leading a wedding emerges in its second phase. This is the phase of ♄. It is a phase of relaxation, wealth, good living, security, peacefulness and easy living.

The image of a man riding on a donkey and a predatory animal in front of him appears in its third phase. This is the phase of ♀ and it indicates sinfulness, impudence, sodomy, singing, entertainment and enjoyment.

m The image of a man with an arrow in his right hand and an arrow in his left hand appears in the first phase of ♀. This is also the phase of ♂ which is complete in form and nature. It indicates honor and glory, cunning and triumph.

The image of a man riding on a camel and holding a Scorpion in his hand appears in its second phase. This is the phase of the ☿, and it indicates disgrace, scandal, tragedy and anger.

The image of a horse and a snake appears in its third phase, and this is the phase of ♀. It indicates sinfulness, impudence and disdainful forced marital sex achieved by subduing and anger.

 Consider the picture of three bodies; the first is red, the second is white, and the third is red. This image appears in the first phase of Sagittarius. It is also the phase of ♄, and it indicates valor, activity, pleasure, patience and chivalry.

The image of a man driving cows, a monkey and a wolf in front of him appears in its second phase. This is the phase of the ☿, and it indicate fright, loss, weeping, fear, sadness and violence.

The image of a man wearing a cap of gold on his head killing another man appears in its third phase. This phase is for ♄, and

it indicates taking risks, unwarranted involvement, exerting efforts in disgraceful, shameful and harmful actions.

The image of a man holding a cane in his right hand and a hoop in his left hand appears in the first phase of 𐎶. This is also the phase of 𐎶, and it indicates pleasure, activity, going back and forth, incapability, weakness and humility.

The image of a man with a monkey in front of him appears in its second phase and this is the phase of 𐎶. This phase delineates seeking what is known but unobtainable.

The image of a man opening and closing a *Qur'an*, with the tail of a fish before him, appears in its third phase. This is also the phase of 𐎶 and it indicates intensity, desire, monopoly, accumulation and greed.

𐎶 The image of a beheaded man holding a peacock appears in the first phase of 𐎶, and this is the phase of 𐎶. It is the phase of hard and tiring work, poverty, need, few means of subsistence or lack of it.

The image of a tenacious man who looks like a powerful king emerges in its second phase, and this is the phase of 𐎶. It portrays beauty, nobility, goodness, complete form, complete religion and manhood.

The figure of a beheaded man with an old woman in front of him appears in its third phase, which is the phase of the 𐎶. This phase denotes ugliness, bad reputation and a scandal.

𐎶 The picture of a man with two bodies pointing with his fingers appears in the first phase of 𐎶, and this is the phase of 𐎶. It demonstrates little attacking with violence, weakness, extensive traveling, suffering, tiring, looking for wealth and earning a living.

The image of an upside down man holding food in his hand appears in its second phase, and this is also the phase of 𐎶. It

indicates dignity, inspiration and the capability of dealing with matters of great importance.

The image of an evil man with a woman in front of him who has a donkey above her and a bird in her hand appears in the its third phase. This phase is for ♂. It indicates marital sexual relations, hugging, lust, intimacy, sensuous desire and a tendency to have leisure and relaxation time.

As a researcher, you ought to know that these images are not known except to an experienced artist who has the vision of extracting vague matters. In other words, a planet breaks a planet, a boundary breaks a phase and characteristics intermingle such as water putting out fire, fire removing the coldness from water, water moisturizing dry earth and earth drying the moisture of water. When many characteristics exist and interact, the stronger will prevail over the bigger and when they are in equilibrium and balanced, their actions are equal and even. You may also know that the ☉ becomes stronger by the characteristics of ♂, and ♂ gets stronger by the characteristics of the ☉. Be aware that excessive characteristics are damaging and harmful to their effects and actions. Sickness occur after perfect health and reaping occurs after crops become ripe. A large essence opposes the weak by its weight and strength and the small affects the large by it's delicacy and kindness. For instance, a snake kills large animals and in the same manner small and tiny ants in large numbers can kill strong snakes. You ought to reflect on these signs.

Regarding these phases, you need to know what actions resemble a planet and what actions resemble the phase of a constellation. Accordingly, draw the above-mentioned images of bodies that resemble the particular planet when it is in that phase and it will subsequently produce the aforementioned effects and actions and expose them to the world of being and corruption. If it is possible to have the ☉ rise in the hour of that planet or intermingle with it, its effect will be greater. As we

mentioned above, avoid having the ☉ in the hour of or intermingle with a coercive planet in order to maintain that effect.





❧Chapter Twelve❧

THE BASIC WORKS OF TALISMANS by Indian philosophers relied on *durayjanat*.³⁷ Every ascendant is divided into three equal parts, and each part is equal to 10° and every one of those is called a *durayjan*. A *durayjan* is related to one of the seven planets. Accordingly, we say that a particular planet is the master of the *durayjan*, which means to relate the first section of the ascendant constellation to the master of the ascendant and the second part to the master of al-Khamis, the third section to the master of al-Tasi, the ascendant, al-Khamis and al-Tasi. These three sections are always in groups of threes.

War talismans are made in the first *durayjan* of ♀ for ♂. The possessor of this talisman will be triumphant, sheep milk will be clotted and its butter will be spoiled.

Talismans for rulers and sultans are made in the second *durayjan* of ♀ for the ☉. These talismans protect against their harm.

Talismans for dealing with judges and jurisprudence, reconciling differences between them, and uniting them are made in the third *durayjan* of ♀ for ♃.

Talismans for reconciling differences between men and women

³⁷Plural form of *durayjan*; diminutive expression of degrees.

are made in the first durayjan of ♀.

Talismans for animosity, impotence and for inflicting conflict, especially between women are made in the second durayjan for ♀.

Talismans to induce women lose their sexual interest in men and the same for men in women, or to make them ill and to separate them, are made in the third durayjan.

Talismans tailored to promote someone losing his mind and becoming deranged are made in the first durayjan of ♀ for ♀.

In the second durayjan, a talisman can be made for ♀ to return the absentee and runaway.

A talisman can be made in the third durayjan for ♀ to spread negative commendations and disclose private secrets of others.

A talisman can be made in the first durayjan of ♂ for the ♂ to bring rain, and to bring travelers by sea and land home safely.

In its second durayjan, a talisman is made for ♂ to prevent rain, snow and clouds that come from the sea and to protect against all harmful sea animals.

In its third durayjan, a talisman is made for ♀ to ensure the safety of travelers by sea.

In the first durayjan of ♂, a talisman is made for the ♂ to have a ruler to raise one's rank, as well as to bring predatory animals to any intended location.

A talisman is made in the second durayjan for ♀ to keep wild and predatory animals away from cattle and herds.

A talisman is made in the third durayjan for ♂ to make wild and predatory animals attack any intended town.

In the first durayjan of ♀, a talisman is made for ♀ for the welfare of writers and to promote what they have on hand.

In the second durayjan, a talisman is made for ♀ to harm writers.

A talisman is made in the third durayjan for ♀ to reconcile differences between spouses and promote love between them.

In the first durayjan of ♀, a talisman is made for ♀ to promote excitement, love and attraction.

A talisman is made in the second durayjan for ♀ to create attraction as well.

A talisman is made in the third durayjan for ♀ to return a runaway from wherever he may be.

In the first durayjan of ♂, a talisman is made for ♂ to cause scorpions, insects, birds and the like to attack.

A talisman is made in the second durayjan for ♂ to prevent rain, scorpions and other insects, birds and the like.

A talisman is made in the third durayjan for the ♂ to prevent rain and the harmful effects of the sea.

A talisman is made in the first durayjan of ♀ for ♀ to bring about love and harmony.

A talisman is made in the second durayjan for ♂ create excitement and bring shame and disgrace.

A talisman is made in the third durayjan for the ♂ to gain the sympathy of kings against judges, jurisprudence and prominent people.

A talisman is made in the first durayjan of ♂ for ♂ for hunting and for providing a superior quality of goat milk.

A talisman is made in its second durayjan for ♀ to obtain a good quality of all milk, and for accumulating and multiplying bees and birds.

A talisman is made in the third durayjan for ♀ to destroy what has been mended by the durayjan planet.

A talisman in the first durayjan of ♀ is made for ♀ to gain the love of sheikhs, slaves and agents. Also, a talisman can be made in the same durayjan to bring out and manage treasures.

A talisman is made in the second durayjan for ♀ to promote love

between children and youngsters.

A talisman is made in the third durayjan for ♀ to promote love and attraction to women especially to each other.

A talisman is made in the first durayjan of ☿ for ♀ to ensure safety in traveling by sea as well as for fishing in the sea.

A talisman is made in the second durayjan for the ☽ to produce healthy crops, induce rain and attract whales.

A talisman is made in third durayjan for ♂ to promote favorable conditions for traveling by land. Other talismans are made to attract hunting animals.

These are the durayjanat which are the backbone of their works. They claim that these actions will not be complete except by truthful thinking and sound intention. Moreover, their leader suggests that attracting the force of planets can only be achieved by truthful thinking, since the high forces are but images of the low forces. The relationship of the low forces to them are like a substance, which is connected to them and thus they attract each other because their body essence is the same and their spiritual essence is also the same. Some of their Brahmans believe that forces are a kind creation of Allah. They are created to become a lesson and a source of mercy for them.

In this regard, they developed a highly sophisticated encyclopedia which represented the peak of their thinking and the ultimate truth it reflected. In order to live up to the status of great law makers, become leaders and saints, and achieve honor, they refined and cleansed themselves from all sins. They started this purification in the first hour of Sunday which is the hour of the ☉ and its day, and then they fast for forty days during which they abstained from eating meat because they do not see any wrong-doing committed by animals. They only ate what grows on land such as plants, vegetation and grains. Additionally, they washed themselves everyday in the hours of the ☉ and the ☽. Some of them washed seven times a day in the

hour of planets. They observed the hours and washed at the beginning of each hour when the planets are in su'ud state. Moreover, their cleansing in the hours of the ☉ and the ☾ will add to their purification in the hours of the planets and that will, in turn, enhance their sanctification. At the same time, they start to reduce the amount of food they eat until the last day, it becomes one fourth of one tenth of the amount they ate on the first day. In the meantime and during their leisure times, they take the medicines they made for themselves as a substitute for food and water. As they do that, they develop talents, good memory and comprehension, astuteness and sharp intellect. Moreover, they will be attached less to earthly matters and become more inclined to transcend to the world of enlightenment thereby shying away from lust and sinful pleasures. At this point, they will be able to attract heavenly powers, make miracles and achieve their wishes. Additionally, they will recognize the predestined roles and the reality of their being in these roles, what has been pre-ordained for them and what is left for them to affect. This is their origin of enlightenment, and their guidance to this enlightenment is derived from their first holy text, *Buddha's Book*, which is considered the essence of their secrets and which no one is allowed to review. At the beginning of *Buddha's Book*, you see the images of the orbits of the celestial sphere, which consist of the enlightened souls. These souls are constantly engaged in worshipping the Ultimate Light. They are represented by drawings from the four individual elements which will be complete as long as the orbits of the celestial sphere are connected to knowledge. For this reason, *Buddha's Book* is viewed as the messenger that provides the light beams which connect the low forces to the Ultimate Light. At this juncture, they become cognizant of the nature of the mind, select the image that they like best, make all the laws and subsequently, the spirits of planets will obey them. With some of their secrets

in this book, they define the realities of things. Furthermore, they identify the Creator as the cause of all beings and they believe that the things they do will provide them with a means to reach Him and unite with His Light. We have mentioned this as a reference to their basic beliefs and actions and what their law-makers adhere to. This is the text of what this man says:

"If we cover all the strange things they have, this book will be too long. One of these is 'the head' which a generation of their clergy believe in. They set it next to the dragon's head. Then they pick a hairy, bluish, black-eyed man with connected eyebrows. They lure him with things he likes until they get him into the house of temples, and then he is undressed and placed in a basin full of sesame oil that covers him up to his neck. They close the basin leaving his head sticking out of the lid of the basin. They nail the cover and seal it with lead leaving the head out while the rest of the body is submerged in the sesame oil. They feed him with a certain amount of dry figs soaked in sesame oil and burn incense next to his nose and face. They do this for forty days without giving him any water. This process will render his bones flexible, his joints loose and his veins will flow abundantly; he becomes as flexible as a candle. At the conclusion of the forty days, they get together and discuss things among themselves. Then they burn incense, grab his head and pull it from the first vertebra. Pulling the head out of the body, his veins will be stretched until they all separate from the first vertebra, thereby leaving the body in the oil. Subsequently, they place it on an arch on a layer of screened ashes of olive and surround him with fluffy cotton. They perfume it with a special incense of theirs, and consequently, it tells them about fluctuation of prices, the overthrow of governments and what takes place in the world. His eyes will remain open and it will remind them if they miss any of their worshipping sacraments to the planets, prevents them from doing certain things and tells them what will happen to

everyone personally. If they ask it about knowledge and art, it will be able to answer their questions. Afterwards, they bring out the rest of the body from the basin, extract the liver and slice it, and they will see the signs which they are looking for. The bones of his shoulders and his joints will tell them about what they want, as well. Also, they do not cut their hair, eat or drink except in his name. They became public at the time of al-Muqtadir who ordered their temple to be opened and evacuated. The head was found and buried."

One of their factions assigned colors to orbits of planets by using the colors of substances that accept actions. They say that the color of the orbit of ♄ is dusty red similar to the color of ruby; the color of the orbit of ♀ is dusty white; the color of the orbit of ☿ is yellowish green similar to the color of red gold; the color of the orbit of the ☊ is dusty gold; the color of the orbit of ♁ is reddish yellow; the color of the orbit of ☿ is a mixture of all colors; and the color of the orbit of the ♄ is spotted white.

Furthermore, they assigned phases to planets which indicate the sought actions. They also assigned talismans to these phases by which they can influence actions. Subsequently, they apportioned for every planet three phases with two talismans assigned for every phase. Additionally, they allocated certain colors for the phases. They believe that the red phase is good for serious and incontestable matters and every talisman made in this phase is good for helping someone asking for help. The black phase is for diseases, torture, killing and similar tragedies. The white phase indicate brightness, happiness and light, and talismans made in this phase are good for friendliness, love and so forth. The yellow phase is for controlling speechless animals, as well as for evil actions.

They claim that the first phase of ♄ is black, the second is white and the third phase has the color of smoke and lead. The first phase of ♀ is yellow, the second is white, and the third has the color of smoke and lead. The first phase of ☿ is red, the

second is yellow and the third is rosy. The first phase of the ☉ is yellow, the second is pink and the third is golden. The first phase of ♀ is red, the second is gray and the third is rosy. The first phase of the ☽ is white, the second is red and the third is dusty.

The first talisman is made in the first phase of ♄ to black out the sight of the intended person so that he will not see anything.

The second talisman is made in the first phase of ♄ to black out the sight of the people so that they will not see you when you walk among them; the only thing they will be able to see is pitch darkness. The first talisman is made in the second phase of ♄ to reconcile the differences between two persons and bring harmony and friendship back to them, and it is also made in this phase to introduce a person to a future friend whom he has not yet met. The second talisman is made in the second phase of ♄ to bring back the intended person from a distant location. The first talisman is made in the third phase of ♄ to drive away harmful animals. The second talisman is made in the third phase of ♄ to repel flies and fleas from any house or town, so that none of these insects will ever appear in any of these locations.

The first talisman is made in the first phase of ♀ to gather bees from any place you want. The second is made in this phase by drawing a picture of a mosquito on lead to repel bees in particular. The first talisman in the second phase of ♀ is made for fishing in seas and rivers, and the second talisman is made in this phase to make fishing impossible in seas and rivers. The first talisman in the third phase of ♀ is made to expel a person from his home and drive him away from his children, and the second talisman in this phase is made to repel mice from where the person may be staying.

The first talisman is made in the first phase of ♂ to triumph in wars and fencing, and the second talisman in this phase is made to kill any enemy of yours as quickly as possible. The first

talisman is made in the second phase of ♂ to bring sickness to any of your enemies, and the second is made to bring fever and derangement to whomever you like. The first talisman is made in the third phase of ♂ to render men impotent whereby they will not be able to have any intimate relations with women as well as to inhibit the relationship of women with men. The second talisman is made in this phase to create a schism between two lovers so that they will separate forever.

The first talisman is made in the first phase of the ☉ to gain the favorable treatment and sympathy of emirs and rulers, and to have close relations with them. The second talisman in this phase is made to repel the assault of kings, despots and rulers, and to tie their tongues up. The first talisman is made in the second phase of the ☉ to ward off severe and harmful cold from any designated location. The second talisman is made to drive away birds from any location you like. The first talisman of the third phase of the ☉ is made to bleed a woman and a man until the one you choose is doomed in a short period of time. The second talisman in this phase is made to make a quern³⁸ fail to grind.

The first talisman is made in the first phase of ♀ for bringing any desired woman to you, and the second is made for marrying any desired daughter of prominent people. The first talisman is made in the second phase of ♀ to gain the favorable treatment of despots and rulers and acquire their sympathy so that they will not tolerate estrangement from you. The second talisman is made in this phase to tie up the tongues of whomsoever you choose from kings and rulers so that they will not be able to talk badly about any person who they intend to harm as long as the talisman is secured. The first talisman is made in the third phase of ♀ in order for a woman to become

³⁸A block of ice.-*OED*

subordinate to a man, and the second talisman is made in this phase in order to become subordinate to a woman.

The first talisman is made in the first phase of ♃ for learning wisdom and philosophy and every fine art such as poetry and singing. The second talisman is made in this phase to learn the science of stars in particular. The first talisman is made in the second phase of ♃ to bring children to any selected location. The second talisman of the second phase is made for a man to regain the affection and friendliness of children who dislike him. The first talisman is made in the third phase of ♃ so that the targeted male will never be able to grow a beard, and the second talisman of this phase is made to divert rivers to any place you like.

The first talisman is made in the first phase of the ♄ for bringing over any desired emirs and kings. The second talisman is made in this phase to make a king love whomever you want so much that he can not tolerate being away from him. The first talisman is made in the second phase of the ♄ to render the man you designate impotent so that he will not be able to have an intimate relationship with a woman. The second talisman is made in this phase to unlock the impotence of a man towards women. The first talisman is made in the third phase of the ♄ to disperse and expel people from their homeland. The second talisman is made in the third phase of the ♄ so that no harmful lion will stay in any place you do not want the lion to be in. These are the planets' talismans as they made them.

I have come across a treatise, which deals with making talismans, written by Abu Bakr Ibn Muhammad Ibn Zakariyya Al-Razi, a well-known and distinguished Arab philosopher. I included this valuable treatise in my book which I entitled *The History of Arab Philosophers*. I referred to some of his miraculous themes he presented in this treatise. He included in this treatise some relationships which he claims he tested. Some of what he says in this regard is that talismans for sympathy, love and

harmony can be made either when the ☽ is in ♊ and connected to ♀ in the ♋ constellation, or when the ☽ is in the ♋ constellation connected to ♀ in the ♊ constellation, or, finally when the ☽ is in ♎ and connected to ♀ in the ♊ constellation. These talismans will achieve wonderful results. However, talismans for the worst possible malevolence can be made when the ☽ is either in ♎ or ♏ and connected to or in conjunction with ♂ in a rising or setting constellation. Talismans for bloodshed can be made when the ☽ is in the aerial constellation. Talismans made in this situation produce stronger effects. Moreover, talismans for animosity can be made when the ☽ is either in the ♎ or ♎ constellation, and also when it is in ♎'s quarter phase or in conjunction with it. For rendering a person speechless, talismans can be made when the ☽ is under the beams of the ☉. These talismans ought to be made at night. Moreover, talismans for prominent personalities, kings and heads of state can be made when the ☽ is connected to the ☉ while it is elevated in the ☉'s domain. They can also be made when the ☽ is in the middle of the sky connected to ♏. You will be able to achieve your wishes by relying on these relationships when making the above talismans. As for talismans tailored for judges and jurisprudence, they can be made when the ☽ is connected to ♏ in the ♏ or ♏ constellations while ♏ is in the middle of the sky. Additionally, talismans for the favors of writers, ministers and laborers are made when the ☽ is full and connected to ♀ while the latter is either in the ♏ or ♏ constellations.

You may know that the lunar quarter can lead to more exclusive results for every planet in producing su'ud effects provided that the planet is in one of the poles, the strongest of which is Al-Ashir. It is not recommended for nuhus effects. If you intend to ruin something by bringing nuhus to it, ♎ and ♂ will certainly do that. By virtue of their relationship, they are the most effective instruments for this sort of action.

You may also know that the ☽'s connection to planets, when it is in view of the ☉, is similar to its connection to them when it is behind the ☉. The ☽'s connection to the ☉ in its third or sixth phase is used for achieving distinguished aims, such as becoming a king or a head of state or achieving prevalence and prominence. It will be better and more effective when it is in Al-Ashir than when it is in Al-Rabi or Al-Sabi. No good can be attained when it is waning or burning. Its connection to ♀ in its Al-Thalith, Al-Sadis or Al-Rabi phase, as well as when it is facing ♀, is good, but not so good as its connection to ♀, since ♀ is more effective in this respect. These relationships are naturally more instrumental in fostering the love of women, achieving sympathy and promoting permanent affection. This is especially true if the ☽ in its Al-Thalith phase is in an earth or water constellation, in which case you may do whatever you want in an earth or water ascendant. But if Al-Thalith phase was in a fire or air constellation, you may do whatever you want in a fire or air ascendant.

Al-Razi is a good reference for knowledge and philosophy due to his elaborate research in ancient arts. However, the absolute authority in this art is the late Abu Musa Ibn Hayyan Al-Sufi, may Allah bless him and benefit us from his knowledge. He is the author of *The Book of Research on Making Talismans* and *The Major Book of Talismans*, which consists of fifty treatises. He also wrote *The Key Book on the Images of Degrees and Their Effects on Principles* and *The Comprehensive Book on the Astrolabe in Theory and Practice*. Al-Sufi's book on the astrolabe covers more than a thousand chapters. Al-Sufi is a pioneer in his miraculous works which he presents in this book. His *Major Book on Talismans* in which he covers a great deal of knowledge, has been used and referred to by people looking for information about talismans, images, characteristics, the effects of planets and their natural functions and influences. Furthermore, Al-Sufi revived the art of equilibrium after it had fallen into oblivion.

Inasmuch as I became a student of this scholar and inasmuch as I learned from him, I pray to Allah to bestow rest and mercy on his soul.

I have read two books written by Al-Muqaddim, Plato. The first is titled *The Book of Major Laws*, and the second is *The Book of Minor Laws*. He presents in the first book some of the ugly functions of images such as walking on water, the appearance of snakes in invented images that do not exist in the real world, causing rain to fall in a non-rainy season and preventing it from falling in a rainy season, emergence of flames and luminous meteors, thunder and lightning in the sky, occurrence of out-of-season thunderbolts, setting ablaze the ships of the enemy and burning whomever you wish from a far distance, walking in air, planets rising in the wrong time and observing them when they are falling from their position in the sky down to the center of Earth, talking to the deceased, breaking up of the ☉ and the ☾ into several pieces, transforming sticks and ropes into snakes that devour anyone thrown to them and covering long distances in no time. All of the above actions are the functions of images and utilizing their spiritual forces and transfusing them in their static primordial matters. Subsequently, these primordial matters become live and effective spirits that produce unprecedented miraculous effects and results. His philosophy books are replete with images which he urges everyone to know and pursue. He cites Pythagoras in proving that these images are similar to these, there are eternal spiritual essences which do exist, but they are beyond the mind's perception. Plato's book on minor laws does not match his book on major laws except one chapter in which he talks about the function of rational as well as irrational beings. He does deal with this topic in his major book on laws. Gabir wrote a book called *The Compilation*, in which he discusses the function of the rational being. However, he discusses these functions on the natural level whereby he seeks to compare them with the functions of nature.

As for Plato, he refers to these functions by the planet functions, images and spirits whose essences are natural matters. Whoever likes to reflect on what I have mentioned, he may do so. We will include in this book if we get to the appropriate point, what we can on this topic. We hereby conclude this treatise.





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GHAYAT AL-HAKIM

PICATRIX

The Goal of the Wise



Volume Two



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PICATRIX

WOMAN AT THE MIRROR





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TRANSLATED FROM THE ARABIC

BY

HASHEM ATALLAH

AND

GEYLAN HOLMQUEST

EDITED BY

WILLIAM KIESEL



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➤ Introduction ➤

This is not as much an introduction to the *Picatrix* as it is a recognition of the transmission of its knowledge to English speakers of the West. The *Ghayat Al-Hakim* has been well known in the history of western esotericism, yet it had evaded being translated into English for many centuries. The four books of the *Picatrix*, of which volume two embodies books III and IV, was a large compilation of magical, cultural and hermetic knowledge boasting of over 200 sources. A variety of practices are evident in the author's descriptions of various cultures such as the Sabians, Kurds and Nabataeans. Many of these references are quoted from older sources, some recognized by scholars, others obscure and unconfirmed as yet. Thus one can read the words of Ibn Wahshija as he describes the regional practices derived from the *Nabataean Agriculture* as well as the esoteric doctrines of the *Ikhwan al-Safa* among others.

There is a decidedly practical aspect to the anonymous author's presentation of the material. Whereas admonitions to the reader warn against the practice of magic as unorthodox we yet find the most detailed descriptions of magical rites and alchemical operations. One of the significant aspects of the text can be seen in that it employs the doctrine of correspondences, which were to become the trademark of a steady stream of esoteric works by the likes of Agrippa, Ficino, Mirandola and Bruno.



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The correspondences are attributed to the planetary bodies, plants, scents, stones, metals, animals and symbols. Magical inks and their ingredients as well as special incenses for the planetary spirits are described. Animal sacrifices along with astrological times for their performance are also included here. These materials were thought to have a relationship with the divine world, each being a link in the chain of manifestation. When the *Picatrix* speaks of spirits [*pneumata*], it is referring to a stellar substance, which acts as a medium through which the soul may commune with the body. Thus in order to bring *mercurial* forces to bear in the practitioners sphere, one would invoke the spirit of mercury thereby aligning that influence between the microcosm and the macrocosm. The process is the same with the construction of talismans whereby the corresponding materials are imbued with a particular stellar force when the planetary body is appropriately aspected. Several Magical Images are described in detail each with its designated planet. These correspondences play a significant role and are a defining part of the western esoteric tradition as it has come down to us through the centuries.

William J. Kiesel
Autumnal Equinox
2008, Seattle



Book III



In this book, I describe the planets' fortunes from the three originators, as no one in the world of being and corruption would like to work with them. They also can't stop exploring these fortunes and express their huge excitement with these searches. Let us not also forget that the nature of some of these fortunes do not match with the others which makes our seeking for the wanted magical spells with an ethnic heat or natural heat, with all it is kinds, the smoked, swallowed or the imbibed, a different kind of exploring. All these relevant issues and others will be mentioned in this book.



Chapter One

WE HAVE TALKED to you reader, before in the earlier books, and mentioned the influences of talismans, images and their effects, beside the origins and their linking pairs and we successfully thrilled you with it. We also tried as much as possible to mention that everything is formed inside the earth and in the air above it or even a little higher than that, in the celestial firmament. These talismans and images have similar shapes and matching equivalent effects, just as the sun every time it reaches to a certain points in the orbit, it causes a certain affect and with its continuous rotating, it changes the places of the stable and unstable planets.

So whenever we need to move something or make something come true, we determine first the time and the place in the orbit of which we naturally want to know the disposition of something, it depends on the earthy or airy factors and as a result of that, a great spiritual movement occurs. You see, the way the spells work, both of these ways are necessary, the earthy and the heavenly and that is what is presented in this book from the *verity of magic* all the way to the *knowledge of spells*.

Everyone who tries to use the magical spells must know that the planets have their own special powers; powers that do not match with any other planets.

☞ Picatrix ☞

SATURN for example is the planet whose source holds great strength and has the knowledge of mysterious orbit and the power to obtain the reason behind things and the ability to find their intentions, the spell of wonders and knowledge of secret and mysterious issues.

It also rules the Hebrew and Coptic languages and for external body parts it rules the right ear the outside parts and the spleen as an internal organ, which also is considered the source of the black power mixture of the body and the joints and that which holds the whole parts together.

Its fabrics: all kinds of rough fabrics, its professions: leather tanning, farming and building and mine digging and it rules the repulsive tastes like the wild pear, as for locations it rules black mountains, dark valleys, basements, wells, graveyards and the wilderness.

Its jewels: onyx, black stones, and loadstone. Its metals: lead, iron, and everything else that has turned black, putrefied and stinky smelling. Its plants: oak, safflower, carob, palm tree, caraway, boxthorn, cumin, onion and all hard leaved plants and thorny harmful trees. Its drugs: aloe, myrrh, their equivalent, wild castor oil plant and wild colocynth. Its scents: wisteria and licorice.

Its animals: every dark, black and ugly animal like black camels, sheep, pigs, wolves, monkeys, dogs, cats and all birds with a long neck and gruff voice like ostriches, buzzards, owls, vermin, crows, bats, cranes and all stinky, dirty animals living underground. Its colors: black, dark colors and gray and finally its symbol:



JUPITER is the source of growing power and it has its own theory of religions and the science of religious laws. It also has the ability of obtaining wishes easily and keeping away dreadful sicknesses and diseases. It is also known for wisdom, philosophy and interpretation of dreams.

Jupiter holds rulership over the Greek language and among the external body parts; the left ear and also the internal organs the liver, which is known for rightness of the moods and fixer of mixed issues and that which runs the blood in the body and with it the body grows. As for its religions it has all united religions. For its cloth it rules shiny white cloth like cotton and similar.

For its actions: good deeds and prevention from bad effects and also all the religious ceremonies. For its trades: all fair trades away from cheatings, its tastes: all sweet, soft and smooth tastes, for its locations: all places of worship, clean and purified places.

For its jewels: the Aquamarine, yellow, white and brown corundum and all white shiny and bright stones that can be used. Its metals; tin and zinc, for plants; walnuts, almonds, pistachios, hazelnuts, pine nuts and all peel-able plants with edible fruit. It also rules the spices and myrtle beside everything useful and mild.

Its drugs; everything useful with a pleasant smell, for scents, saffron, yellow sandalwood, musk, camphor, rose oil and amber. Its animals; all good pretty looking animals that are sacrificed as gifts and all charities and almsgiving and every clean riding animal which do little harm like camels, sheep and all beautiful looking birds like peacocks, roosters, wild pigeons and black partridges also every useful insect, like silk

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worm and those similar with greenish and also white colors as well. Here is the symbol:



MARS is the source of *engaging and attracting power* and it rules the theories of *natural science, veterinary and surgical medicine, teeth pulling; drawing blood from patients and circumcisions*. As for its languages the *Farsi language* and for external body parts the *right side of the nose* and for internal organs the *appendix* as it is the source of actions in the body that causes *heat and excitement*; that which causes *anger, grudges, zeal and enthusiasm*.

For religions, all kinds of *fast moving and faith changing religions*, for cloth, *silk, rabbit, leopard and dog furs*. As for crafts; those worked with *metal, fire; war and spying*. For tastes; *bitter, hard and spicy tastes*. As for locations, all *strongholds, castles, towers, fortresses and war locations* also *fire burners, animal slathers and wolf sanctuaries* as well as *conflict gatherings*.

As for its jewels it rules the *garnet* and every *red stone* that has a little *darkness* in it. For its metals it rules the *golden metals, sulfur, oil, glass and red copper* and it also rules over plants that are *hot and spicy* in nature like *pepper, maziryon¹, phirbiyon, sequoia, grains, cumin, watercress, legume, rice tree* and all trees that have *thorns* like *Christ's-thorn, lotus, loquat and safflower* and all plants that can be

¹ A poisoned plant that is also called *earth olive*.

used for fuel and fire. As for its drugs: all drugs that have a bad quality that would kill with their sharpness and heat.

Its scents; red sandalwood and the like. For its animals: the red ones among the camels and all animals with canine teeth and harmful clawed animals like wolves as well as all harmful red insects, snakes and scorpions and its colors are all dark deep red ones and here is its symbol:



THE SUN is the light of the world and it is the source of feeding power. It rules over the theory of philosophy, fortune telling and extortion of obligations. As for its languages it rules the European languages and it shares the Greek language with Mercury. As for the external body parts that it rules, the right eye in the day and the left eye in the night time for both men and women as for the internal organ it rules the heart the main part of all that is responsible for driving that most decent instinct in the whole body.

As for religions it rules the Magi and Abrahamic religions and that is to present the glory of the divine spirits. As for fabric it rules over tall and thin cloth and it rules such professions as government, hunting and arrow throwing. For tastes it rules fatty greasy sweets, and its locations are the great strongholds and governmental buildings with lots of lights and glory.

Its jewels are red rubies, the gold stones that appears on the surface, gold that is mined for, golden red stones with shading also called the bloodstone or the mountain stone it is

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a stone shaped like a lentil with many different colors could be found in India and sometimes in the Iranian mountains, used in the old time as a drug to cure some eye diseases and all bright and glorious red stones of top quality.

As for metals it rules the pure gold and its plants are all tall and glamorous looking plants like palm trees and grapevines, also saffron, narcissus, and roses. The Sun also shares rulership with Saturn over wheat, kermes and olives. Its drugs are aloe wood, sandalwood, silicon and glue beside everything else requiring handcrafting talent and contains in its nature a great heat.

Its scent, a high quality aloe wood, for its animals every supportive strong, helpful and courageous animals like fugitive kinds of camels, noble horses, mountain rams and all birds which kings prefer like gyrfalcon and vultures, it also rules over great snakes, peacocks, cows and sheep. It also shares with Mars rulership over tigers and it has for colors; medium redness and golden yellowness and thus is its symbol:



VENUS is the source of the power of desire; it rules over the theories of poetry, grammar and literary science as well as writing compositions. It rules the Arabic language as well as the external body part the left side of the nose and its interior organ is the sperm tube and the stomach which is considered the source of all desire, restorative for the rest of the body that which we enjoy with delicious food and drink and makes everything taste better.

⇒ Ghayat Al-Hakim ⇐

For religion it rules the *Islamic* religion and all other religions that have lots of *eating, drinking and marriages*. Its fabrics are *embroidered*. As for professions, only the most delicate of them like *drawing, selling scents, playing an instrument* and every other profession that is delicate in its nature. As for tastes, everything that tastes *pleasant, sweet and greasy*.

Its locations are always pleasant like *fruit gardens* and anywhere there are *entertainments and beautiful women* such as places of *social celebration*. Its jewels are *pearls, metals* it rules are *lapis, tin and mordant* and all metals that can be used as *jewelry* for women to wear.

As for plants it rules over *basil, henna, saffron, roses, all blossoming flowers* and all other plants that smell good and look pleasant, its drugs are *elderberry, seeds of ban, seed of mahaleb*, and every other plant that has a pleasant smell, its scents are *musk and amber*.

Its animals: *camels* and all other animals that look good and stand straight like *bucks, deer, sheep and rabbits* also all pretty birds that sing beautifully and look pleasant, also among these animals there are *partridges, stock doves, chicken* and all similar birds and all insects that have beauty and color on them, its colors: *bluish golden colors* that also have a hint of green and the symbol is:



MERCURY is the source of *intellectual power* and it rules over the *theory of deductive knowledge, debates, philosophy*,

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mathematics, area and shape surveying, justice, appeals, restraints, fortune, writing, rhetoric and an overview of the hidden secrets. Its languages are Turkish and all silk road languages and it rules over the exterior body part; the tongue and interior body part, the brain, which is the source of all the illusionary power and what follows that of thoughts, imagination and intelligence to separate, recognize, as well as ruling over inspiration and feeling.

Mercury also rules all *atheist beliefs* and the continued search for all other religions and *mind swinging beliefs*, as for fabric it rules *linen* and for professions it rules *poetry, rhetoric, trade, appreciation, and the knowledge of writing songs, drawing, painting, and all strange delicate professions* that are done as a result of *physical effort*.

For tastes it rules all *sour tastes* and for locations it rules all *speech gatherings, scientist's debates* and their equivalents on *water springs, river sources and water fountains*.

Its jewels are *engraved stones and aquamarines* and for metals it rules all metals that can be engraved upon plus *mercury* and all *rising spirits* as well as provides people who work with these professions *wisdom and labor* and it rules over plants such as *sugarcane, cotton, linen, pepper, carnation* and all *trees that have bark on the outside* and every *edible basil plant*.

For drugs it rules all kinds of *gums*, its scents those which can be used as a *medicine* and can be used also for eating like *ginger, spikenard* and equivalents that have a *sour taste* and also makes a mood like *hashish and sorghum cane*.

⇒ Ghayat Al-Hakim ⇐

Its animals are *baby camels, wild asses, monkeys, jerboas, wolves* and everything else that is *swift in walking, fast in going* and every animal that is *swift in jumping* and all birds *swift in flying* with pretty singing and pleasant looking and also all insects which are *swift in moving* like *ants, cockroaches* and its colors: all colors that are *mixed with green and white* and also *veined colors* and thus for its symbol:



THE MOON has the role of *lighting all the planets* in this world and it is the source of *natural power*. It rules over the *theories of the land, water, mathematics, fractions, supreme sciences, magic* and also *knowledge with patient affairs* with their treatments and the *knowledge of news and conversational science*. It rules the *bearded and faultless peoples' languages* and it rules over the *exterior body parts* the *left eye in the day* and the *right eye in the night* for both men and women.

As for interior organs it rules the *lungs* that we use to inhale the *outside air* by saving the *inner heat* and by exhaling the air out. As for its religions it rules over the *exclusive inspirational religions*. Its fabric: *furry cloths and handkerchiefs*. For professions it rules *farming, planting, sharecropping, and navigation*. Its ruling tastes are all *tasteless tastes*, for its locations all *flowing spring water, lakes* and *snowy lands* and for its jewels it rules over *small pearls* and its metals are *silver and white metals*.

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The plants it rules: *sugarcane, papyrus, daisy*, and all plants with a *pleasant smell, white in color* and all trees without stalks plus grasslands and legumes. For its drugs; everything that is *edible* and can be used as a *medicine* like *cinnamon, pepper, ginger, Chinese cinnamon* and all other plants that are *cold and moist* in nature and have *no flavor* in its taste and have either *green or white color*.

Its animals: *mules, donkeys, cows, rabbits, birds with light and swift movements* in the air and every other animal which *rides in the air* and is *nourished* thereby and also all *white and water birds, white snakes, and white worms*. As for the planet's colors, all mixed colors between *yellow and blonde* are among the planet's colors with its symbol being:



You also need to know reader that *Caput Draconis** in its nature favors increase in *good luck* when it is *favorably aspected* and increases *bad luck* when *threatened*. Meanwhile *Cauda Draconis** in its nature does the *opposite* thus it *decreases happiness* when it is around happiness and *decreases sadness* when it is around sadness so be aware of that.

* These are the lunar nodes known as the *Head and Tail of the Dragon*.



Chapter Two

ZODIACAL SIGNS HAVE THEIR OWN POWERS ALSO:

ARIES qualities; for the parts of the body it rules the *head, face, pupil of the eye and the ears*, as for the colors it rules the *medium red and yellowish colors*, for tastes it rules *bitter taste* and it rules over locations like *deserts, fire places and thieves lairs*. For metals, all *metals that require fire* and for animals every animal with *four legs and cloven hoofs*.

TAURUS qualities; for the parts of the body it rules the *neck, Adam's apple and the throat*, as for colors it has *mixed green and white*, for tastes it rules *sour tastes* and it has for its locations all *inhabitable plowed lands and gardens*. Of its plants it rules over *tall trees that do not require much water with edible fruits and every tree with a pleasant taste and smell*, as for animals it rules every animal with *four legs and cloven hoofs*.

GEMINI qualities; for the parts of the body it rules the *shoulders, upper arms and hands*, as for the colors it has the *green mixed with some yellow*, for taste it rules *sweet tastes* and it has for locations the *mountains and hunting spots and any plow-able ground*. Its plants are *tall trees* and its animals are *monkeys, water birds and every pleasant looking bird with beautiful singing*.

CANCER qualities; for the parts of the body it rules the *chest, breasts, stomach, spleen, lungs, ribs and all the*

other *hidden parts* in the *chest*, as for its colors it rules *white and smoky dust colors*, for tastes it rules *salty tastes* and it has for locations the *cultivated lands, fields, beaches, wooded locations and river sides*. As for its jewels, *water jewelry*, for its plants the *trees of medium height and water plants* and for animals all *water animals, baby fish, snakes, scorpions, pests and ground insects*.

♌ LEO qualities; for the parts of the body it rules the *upper stomach, chest, heart, the right side, gums, the back, the ribs and the spine*, its colors are *red and yellow colors*, for taste, all *bitter tastes* and it has for locations *divided and hard rough roads, the impregnable castles of kings and strongholds and diseased places*. Its jewels are *diamonds, corundum, the gold stone that appears on the surface and quality stones*. Its metal; *gold*, its plants; *tall trees*, its animals; every animal with *canine teeth and nails like wolves and birds with talons and sharp beaks*.

♍ VIRGO qualities; for the parts of the body it rules the *stomach* and every other *hidden part* like the *intestines, diaphragm, and guts* and below it the *genitals and the left side*, as for colors it has *white, purple and dust colors*. Its tastes are of *bitterness and acidity*. As for locations it rules every *place of entertainment with women and singers among night gatherings*. Its plants include all *plants with seeds* and for its animals; *monkeys and birds especially the water birds*.

♎ LIBRA qualities; for the parts of the body it rules the *backbone, hips, buttocks, waistline, bellybutton, genitals and the bottom of the stomach*. As for colors it rules *green, dusty colors, and purple*, it rules all *sweet tasting things*. As for locations it rules over the *desert, wilderness, hunting locations also grass lands and every high overlooking*

place. Its plants; *tall trees*, its animals are *monkeys* and all *big-headed birds*.

♏ SCORPIO qualities; for the parts of the body it rules the *male parts* and *eunuchs*, *rear-end*, *bladder*, *female parts*, the *hair on women* and *menopause*, as for colors it rules the *red* and *dust colored*, for tastes it rules *salty tastes*. Its locations include *vineyards*, and every *dirty place*, *prisons* and *scorpion holes*, its jewels are *coral* and *water jewels*, its plants; *trees of medium height*, its animals are *scorpions*, *snakes*, *pests*, *ground insects* and *water animals*.

♐ SAGITTARIUS qualities; for the parts of the body the *thighs*, *legs*, all *marks* and *outgrows in the body* like *fingers* and *extra organs*, as for colors it rules every color *close to red*, *dust colored* and *spotted colors* and it includes all *bitter tastes*. Its locations are *fruit gardens*, *fire* and *animal riding grounds*, its stones include *emerald*, and stones which resemble them. Its metal; *basic lead*, among its animals it rules; *monkeys*, *horses*, *birds*, *snakes* and *ground insects*.

♑ CAPRICORN qualities; for the parts of the body it rules both *knees* and their *nerves*, the *lower part of the thighs* and the *heels*, as for colors it rules all the *peacock colors*, *dark blue* and every other color that leans toward *black* and *dusty colors*, as for taste it rules the *galling* and *bitter tastes*. As for locations it rules *castles*, *fruit gardens*, *deep cisterns*, *riversides*, *grasslands*, *strangers* and *slaves houses* and the location of *burned out fire sites*. Its plants include every *nourishing tree* like *olives*, *walnut*, *oak* and every other similar tree that is *compelled* and is in the water like *papyrus* and *sugarcane*, and every other *water tree* that has *thorns*, its animals are all *four foot animals* that have *cloven hoofs* and some *water animals*, *ground insects* and its *pests*.


AQUARIUS qualities; for the parts of the body the  legs all the way to the heels and their nerves, as for its colors it rules the greenish, cool yellow and dust colors, as for taste it rules all sweet tastes, its locations include running water, seas, and everywhere alcohol is sold. As for jewels it rules over glass and similar materials, its plants are tall trees; its animals are monkeys and every other ugly, repulsive, dull looking animal as it is described also for the djinn and devils by the spirits.

PISCES qualities; for the parts of the body the feet with its limbs and nerves, as for colors it rules the greens, whites and every multicolor in one, its taste: all sour tastes. Its locations include worship sites, riversides, lakesides, beaches and seacoasts. Among its jewels are pearls, white corundum, conch shell, crystal and all water jewels, its plants are trees of medium height and water trees, its animals include water animals and birds.

Thus are all the qualities related to the planets and the zodiacal signs and there is always a great need of them.





≡Chapter Three≡

EACH PLANET has its own supportive materials that help in achieving different functions:

Saturn needs *burned wool*, Jupiter's material is made of *verdigris*, Mars' made of *ginger*, the Sun's made of *yellow golden metals*, Venus' made of *saffron*, Mercury's material is made with a *mixture of glue, golden metals and verdigris*, as for the Moon its material is made of *tin*.

Aristotle has drawn the images of the planets in his book with the title *The Book of Lamps and Banners* he wrote jokes in the book for Alexander the Great about this knowledge, thus he drew SATURN in the shape of *black person wrapped in green robe, bald headed and holding an apiary*.

Also he drew JUPITER in the image of a *human, dressed and sitting on a chair*, for MARS the shape of a *man riding a lion and holding a long spear*, for the SUN he drew the shape of a *good looking beardless human with a crown on his head, holding a javelin* and right beside him a picture of a *female her head and arms are human and her two hands and arms lifted up but her body is a horses body with four feet*.

As for VENUS he drew it in the image of a *maid holding a brush in her right hand and an apple in the other hand and she has a long straight hair*.

He also drew MERCURY in the image of a *naked man riding an eagle as he is writing* and he drew the MOON in the image of a *knight riding a rabbit*.

Here is some more information about the planets that was mentioned in Aristotle's book right after the part related to jewelry and stones:

He starts with talking to Alexander the Great telling him "*Oh Great Alexander, when ever you do something for the planets, use materials matching the planet you work for as for the robe make it match the fortune you come out with from the planet then bless and please the god of that fortune as possible and jinx the seventh because the good fortune is for the demander and the seventh for those in demand.*" So the colors for Saturn are all the blacks and if it was wool it would be better, Jupiter's color is green and if it was silk it would be better, Mars' color is fiery red and if it was thin or embroidered silk it would be better.

The Sun's colors are bright golden yellow and if it is gold or yellow silk it would be better. As for Venus' colors cool rosy red and similar colors are used and if it is silk it would be better, for Mercury's color is the mixture of all colors and if it was see through it would be better, for Moon's colors the shiny white and if it was linen or white silk it would be better.

When it comes to the *planets incenses*, Saturn rules every stinky incense like lynx, army barracks weight lifters and similar; Jupiter rules every good smelling incense like ambergris and aloes wood; Mars rules all incenses mild, spicy and hot like pepper, any other mild pepper flavored spice and ginger; the Sun rules all good smelling incense like musk and ambergris; Venus rules all mild pleasant

smelling incense like roses, violet and green myrtle; as for Mercury every pleasant smelling incense mixed like narcissus, violet, myrtle and mallow and the Moon has every pleasant cold smelling incense like camphor, roses and fresh smelling scents.

As we are done mentioning that, we come back and attach what we mentioned earlier about the supportive materials of the planets and how each planet had different material that helped in its functioning we now relate that to the zodiacal signs with the help of each sign's analogy which is mentioned in chapter two of this book:

So first we start with ARIES the first part of the material is *yellow* and the way it is made is by grinding the *green gall* very fine so as the gum and *copperas* each gets grinded individually. Combine one portion of each the gall and the gum with half portion of the copperas with one *egg white* and *hazelnut* and gets put in a jar and sealed so when ever it is needed give it a little beat and use it. The second part of the material is *golden yellow* and the way its made with equal portion of *talc* (which is a kind of metal stone) and *limestone* and grind them then mix them with *honey* and *water* then drain it in a *gourd alembic* and put in a drop of *glue* and draw with it, and for the third part of the material is *white* made of *talc* and *egg white*, with TAURUS the first part of the material is *smoky dust colored oleander* and the way it is made is by gathering all the *smoke* and hang in a high place and put with it *glue* and *gum* in a thickness of one Dirham (it is a silver coin used in different weights through ancient time for measuring which equals six seeds of wheat for each carat) for each ounce with some *salt peter* then draw with it, the material for the second parts is *golden yellow* and for that take the *gall* and shake it

till the *blackness* within comes out then cover it with *water* then beat that *water* with *red water* taken out of *gum* and add some *glue* to that then draw with it, as for the third part of the material it is *yellow* and that you use as we explained earlier.

GEMINI: The first part of the material is *golden* and we have mentioned how it is done, as for the second part the material is *red* and that is made of *red dripped copperas* and *gum* with adding a little *glue*, the third part of the material is *yellow* and that was already mentioned.

CANCER: The first part of the material is *white* and as already mentioned, the second part of the material is *golden yellow* and it is already mentioned, as for the third part of the material is *black* and it is done like the *white* part of the material but you mix equal amount of the *copperas* with the *gall*.

LEO: The first part of the material is *dust colored oleander*, the second part of the material is *golden yellow* and the third part is *pomegranate red* and this is made by washing the *pomegranate glue* several times to refine it then mix with *green gall water* and leave it sit for an hour time then add some *glue* and some *gum* beat all the mixture together then draw with it.

VIRGO: The first part of the material is *golden red* and its made by grinding the *saffron* till it is very fine then mix with *green gall water* and make sure it is covered all the way to the top with the *water* and leave it sit for an hours time, add some *glue* and then draw with it, the second part of the material is *dust colored oleander*, the third part is *yellow inclined toward red* made by grinding the *golden metal*

≡ Ghayat Al-Hakim ≡

and mixing it with *saffron water* and little glue then you can write with it.

LIBRA: The first part of the material is *dust colored*, the second part of the material is *black* and the third is *white*.

SCORPIO: The first part of the material is *black*, the second is *yellow* and the third is *dust colored*.

SAGITTARIUS: The first part of the material is *red*, the second is *yellow from yellow golden material* and the way it is made is that it gets left on the fire for one night till it is all coagulated the next day then mix *egg white* and some glue to it then draw with it, the third part of the material is *dust colored*.

CAPRICORN: The first part of the material is *green* and is made of *verdigris* and some glue, the second part of the material is *red* and it is made of *ginger* with some glue and gum and the third part is *black*.

AQUARIUS: The first part of the material is *copper red* made of *snake blood* and (it is the blood of the two brothers), with some glue, the second part of the material is *black* and it is made by taking a good quality *Persian ink* with equal portion of glue and *gall* with some *burned papers*, beat the mixture then sieve it and knead it with *egg white*. Then let it dry and as it is needed get it solvable then draw with it. The third part of the material is *green* and it is made of *animal bile* with some glue and then you may write with it.

PISCES: The first part of the material is *gray* and it is made of *smashed zircon* with *egg white* and a little glue, as for the second part of the material is *dust colored* and its

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made of *burned thistle plant sides* with some glue then draw with it, as for the third part of the material is *red*.

All these materials are needed in magic and spell work beside all the other knowledge that we have mentioned earlier about the planets. That is why Mercury the knowledgeable says that to acquire a certain planet's character, obtain its power and use its special spirit you have to know the food, drink, fabric, incense, time, profession, materials, demands, what kind of sacrificial animal, engraved stones or charms, enigmas, astronomical proportions and revealing spirits and everything related to these planets to be able to succeed in connecting the sky's power with the earth's power and when they connect you will be able to get what you need otherwise any little negligence in some of the requirements would cause an opposite reaction and the wanted thing would be voided.

There is also an urgent need for the knowledge of the regions, territories and countries because the planets have each their own features that work in certain regions and countries and not in others this is also why when it comes to elements like metals, plants and stones there are certain countries which have a larger number of these elements than others.

For the special materials of some of the planets it was also written, that it could make with no doubt anyone laugh and happy and it could be taken out or go away as the planet turns, the *west sea* is famous for the *silk, hyrax, licorice mastic and bearded slaves*, as Yemen is famous with very good smelling glue, mules and bridles and in Yemen there is also a mountain that has a water way on both of its sides where the water flows but right before it reaches the

ground it freezes and this is what makes the white Yemeni alum stones.

The *Indian aloe wood* is found on an island in India at a distance of five days from *Kumar* its called *Kubriya* and in *Kumar* they have the *Kumara aloe wood* at a distance of three days from *Sanf* where there is the *Sanf aloe wood* which its also known to be better than the *Kumara aloe wood* in quality and weight because it sinks in water and there is no aloe wood anywhere other than these three locations.

People say that in Mecca and Medina no one gets sick with plague or leprosy yet Khyber is known with fever, Bahrain known with spleen diseases, Buhayra is known for freckles and ulcers. As for Syria, it is known for plagues.

Onyx is a stone that is brought from two places: *Yemen* and *China*. The best stone between them is the Yemeni stone and to be more sufficient the stones characteristics are derived from its name, the Chinese people hate to even get close to these stones for what it has of pessimism yet they still take the stones out but the people that do that are recluses and they do this for money and living. The kings of Himyar from Yemen never wore any of the stones on their clothes or put it in their vaults and they don't even try to hold any of the stones or seal them and who ever held or sealed it his troubles arose, had scary nightmares all the time and troubled talking between him and people arose. If a stone was hung on a child, that child's saliva increased. Yet it is still used in the engravings and charms for the performance it has on the planet's spirit.

Zinc is formed on the coast of the *Indian Sea*. It is fine delicate and colorless and there is that which is formed in

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China in the coast of the Chinese waters and it is a green harsh stone with holes and there are some that are formed in *Andalusia* and that stone is shiny white in color covered in lead and heavy in weight and it colors paints red copper to yellow.

The majority of the stone *Lapis* is in *Andalusia*, where there is a big dispute over it and paper. As for *Iron*, it is found in areas toward *Ash Buna* and the red *Ruby* stone is found in *Fahs*, which is one of the regions of *Malka*. *Fahs* is actually known more for its *Sunbird*.

Loadstone is found in some *Tadmor* areas as for the shading (is also called the *bloodstone* or the mountain stone it is a stone shaped like a lentil with many different colors could be found in *India* and some in the *Iranian mountains*, used in the old time as a drug to cure some eye diseases) that is found in *Kortuba mountains* in quantity. So is the special stone for gravel that is called the *Yahudi* can be found on these mountains too.

Golden red stones, which are like no other stones like it, are found in the *Anda mountains*. The jewels are found mainly in *Barcelona* and the gold is usually found in *Ghirnatah*. High quality *mercury* is found on a mountain called the *Baronies* mountain also *Tin* is mixed with *beer* made out of cows is called *Butrina* which is one of the most fine quality tins in coloring the copper as we have mentioned earlier.

As for *Kohl Metals*, they are found in the *Kortuba* region. *Copperas* is found in *Bilibla* along with so many other wonders that each regions and lands are specialized with.

It is also known that *Ahwaz's* little towns change the health of whoever lives in it to the be like the health of its own people even if they were kings and noble masters. It has been told that there is not one person with healthy red cheeks in that little town because the fever is always there and the people are always sick with it. That is probably because the mountains surrounding *Ahwaz* are swarming with a huge amount of snakes, scorpions and killer locusts.

There is also a town in a valley of *Khrasan* that is so deep under, that the eye can't see. They are known for bad manners and that valley is attached to Indian towns. This valley is known especially for its wealth of *diamonds*. As for *Heet* lands, they are specialized with oil and, what the Roman calls, *stone oil*. It also specializes in *petroleum salt* which is *black hard salt*. There is also the *Andorran salt*, which is *fine crystal white salt* that has a powerful bright white color, which a little village in *Syria* is specialized with. They call it *Andra*. The *Sathuran tree* is only found in *Africa* and not in the east. In *Tripoli*, there is a rotten kind that grows in the tree holes of *oak tree* where the rainwater gathers and thickens. The color of it is light black and it is bitter in taste. It also grows in the holes of *ebony trees* as for *walnut tree grove* it is a soil white turned to yellow more like hummus and that is brought also from *Burka*. So is *Anda*, which is a brick made of clay mixed with straw could be found in *Telmasan* area that is mostly known for the honey wine. It is a wine that is very quickly made. They prepare it at noon and by dinnertime it would be ready to drink. That is all besides another number of things that cannot be counted that indicates all this is nothing but astronomical charms with spiritual reasons.

Galen has mentioned in his book that if we look around us we will be able to see that people's faces, their looks, characters, shapes and nature looks so much like the nature of the region they live in. Also, Bukrat has mentioned in so many places in his book under the name of *In Valleys and Regions* that people's faces and manners match, without a doubt, the regions they grow up in.

That is why there is a great need in knowing the nature of each region and territory to be able to understand the specialty of each individual planet and the planet's specialties together. The planets also individually have their own high power like the Moon has the power of growing plants and curing them. It is a superior power that helps in ripening the fruits and any produce and the power for life in the eggs also its superior power on ebb and flow and all that causes the flow of the power in the world. Yet it does also have a negative affect on some like on figs and whatever the Moon spoils the Sun is known to fix so as the Moon has an effect on the growth of the plants and cures the water animals it also corrupts the land animals at night and that is only if they happen to be exposed to the Moons eclipse on its seventh great luminous when it is in the middle or the tail of the earth. As for Jupiter, it has the power of performing life and providing it with wisdom. It also plans the levels of politics from the religious side like establishing the religious laws. Venus on the other hand has the power of performing in areas of entertainment and the luxurious life. It also outflows the follower with only desire and takes away any diplomacy or organizing ability. Mercury gives the follower the power of speech and intelligence and sharp sight. Saturn has the power of evaluating benefits and affects the cultivation and gives the sight of

depth and planning in politics and provides protection from high buildings.

Mars causes bloodshed, conflicts and compulsion. As for the Sun it gives light to all the planets, fixes the world and everything else on earth and overcomes the darkness. It also helps in achieving interests, it spreads understanding and it brings happiness and delight. The Sun is also set right between the other planets in its orbit and the greatest in its functions because of its location it has the power to move the orbit around itself from inside and out from west to east 56 minutes and 8 seconds with the average movement everyday and that is the movement that dries the food and ripens the fruit and grows the grass, so simply the Sun is the light of the world. See how wonderful this archaeological knowledge is and how spiritual these wonders are that are created by Allah the First and the Last.





Chapter Four

I WOULD LIKE YOU TO KNOW reader that I have seen an amazing book written by Ja'far Al-Basri, he called the book *The Stored Book*. He was hiding this book at one of his friends and never showed it to any one for the fear of some might see the secrets that are written therein but I got the chance to see and read the book and I found that he had divided the verses of the *Holy Quran* by the seven planets and he claimed that someone else had done that dividing and that once you understand this knowledge you will be able to reach a lot of secrets. He also claimed that this dividing brings out the stored names that Allah placed in the hearts of the men of understanding, the wise men and the adepts. Here is a sample from this dividing which also shows the duration of countries and the astronomical circulation. After establishing the dots on the first verses of the *Holy Quran* it is used as a key for Venus's circulation number divided on those dots then you take the total number and you can know with that the beginning and end time of the next duration of the government. He claimed too that by knowing this information you can reach everything which appears in each planet's circulations of wonders and impacts and that I call a real wonder.

The symbols had two meanings, if the symbols represented words, then it carried one revealed meaning and another hidden meaning. So the sentence carried a

word with two meanings one clear and one hidden and it has been said that is the reason behind why it has some wisdom and benefit to it. Just like the *Holy Quran* has a revealed meaning and another hidden one. The revealed and hidden meaning does not necessarily mean it had to be revealed or hidden from one side of the same meaning it actually meant that the revealed meaning had a totally different meaning from the hidden one which is why Allah Almighty made us use our knowledge and sense of imagination to reach the hidden meanings and asked us to use our mind power to reach the revealed meanings.

Yet a lot of people said that if we can reach what is hidden in meaning with our knowledge sense then it is a no longer hidden meaning it is actually revealed meaning and what they try to reach by using the mind makes it mysterious and confusing that is why what appears to some but not to others caused the confusion and conflict between people.

What we need to acknowledge is simply that what was hidden in meaning was hidden just because it was actually too revealed so it had to be hidden. We also need to know that everything that exceeds its limit is turned against it.

Although as an example, there is a great amount of evidence in the universe, no one knows it all but Allah for reasons only he knows. All of these proofs blind the eye like looking directly into the light, the eyes cannot continue to face the light. That is why the power of existence is the reason for hiding it. That is why it has been hidden because revealing it was more powerful. He is the revealed that has no comparison and he is the hidden, nothing has more essence then him. He is Allah that is

hidden to appearances but he is revealed in his verses of the *Holy Quran*.

We also need to acknowledge that the meaning behind the twenty-eight letters in the Arabic language is specifically numbered because it represents a full person from body and soul. The first fourteen letters is the rising of the soul and if the soul is hidden then these letters secrets are hidden too. As for the other fourteen letters they are the rising of the body and the rising of the descending spirits that appeared and had a reason for being revealed and do not think, reader, that this is a coincidence, it is planned by the supreme power and it has great meaning in it.

To point out and reveal these guarded secrets and restored knowledge is very important because it is the secret of the *Holy Quran* itself the first letter in the word *Quran* is one then the total numbers of letters comes to five and five is the only number that is a round number, which if you divide it by itself it keeps its nature and the first letter means the beginning which means the beginning of the creation and the letter *N* at the end means the end which means the end of the creation.

We need to acknowledge that the wise men tried to keep these secrets from being revealed for too long yet that did not prevent it from falling in the wrong hands. That is why it has been said, never give wisdom to the unworthy because it is unfair to the knowledgeable. And do not stop wise people from having the knowledge because that would be unfair to them. They also say do not dangle pearls before swine and they say talk to people the way they can understand and do not talk to them in a way that they can not understand. If I happen to talk to people

about what I know they would cut my throat. That is why the law-maker does not prevent asking but he does prohibit the continuous demanding of answers, he also says that people before us got wiped out for their continued demand for answers from their prophets. They even say that a nobleman has been wiped out from the list of holy men because his insistence in asking questions. That is why readers you need to acknowledge as much as you can from this information and keep it to yourself. Now I will tell you what I have seen in Ja'far's book of knowledge as the need for this knowledge is great. Ja'far has also claimed that this dividing of the *Quran* required a lot of organizing.

☞ DIVIDING THE QURAN BY THE SEVEN STARS ☞

The first chapter of the *Holy Quran* is the *Fatiha* chapter and the letter symbol for it is Z, he said the first part of the chapter goes to the Sun and the end goes to Mars.

He also related the first part of the *Baqara* chapter and the letter symbol for it is RFZ to the Sun and the end to Mars.

The *Al-i-Imran* chapter's first part is related to the Sun and the end part of it to the Moon and the letter symbol for it is R.

The *Nisaa* chapter's first part goes to Saturn and the end of it to the Moon and the letter symbol for it is CAH.

The *Maida* chapter's first part goes to Saturn and the end of it to the Sun and its letter symbol for it is CKG.

The *An'am* chapter's first part goes to Venus and the end of it to Jupiter and the letter symbol for it is CSW.

The *Ar'af* chapter's first part goes to Mars and the end of it to the Sun and the letter symbol for it is RH.

The *Anfal* chapter's first part goes to Venus and the end of it to Mars and the letter symbol for it is *AW*.

The *Baraat* chapter's first part goes to the Sun and the end of it to the Moon and the letter symbol for it is *CL*.

The *Yunus* chapter's first part goes to Saturn and the end of it to the Sun and the letter symbol for it is *CT*.

The *Hud* chapter's first part goes to Venus and the end of it to Mercury and the letter symbol for it is *CK*.

The *Yusuf* chapter's first part goes to the Moon and the end of it to Venus and the letter symbol for it is *CYA*.

The *Ra'd* chapter's first part goes to Mercury and the end of it to Saturn and the letter symbol of it is *MH*.

The *Ibrahim* chapter's first part goes to Jupiter and the end of it to Mars and the letter symbol of it is *NA*.

The *Al-Hijr* chapter's first part of it goes to the Sun and the end of it to Sun and the letter symbol of it is *ST*.

The *Nahl* chapter's first part of it goes to Venus and the end of it to Mercury and the letter symbol of it is *CKH*.

The *Bani-Ista-il* chapter's first part of it goes to the Moon and the end of it to the Sun and the letter symbol of it is *CY*.

The *Kahf* chapter's first part of it goes to Venus and the end of it to Mars and the letter symbol of it is *CYA*.

The *Maryam* chapter's first part of it goes to the Sun and the end of it to Mars and the letter symbol of it is *SH*.

The *Ta-Ha* chapter's first part of it goes to the Sun and the end of it to Jupiter and the letter symbol of it is *CLB*.

The *Anbiyaa* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is *CYA*.

The *Hajj* chapter's first part of it goes to Jupiter and the end of it to Mercury and the letter symbol of it is *AH*.

The *Mu-minun* chapter's first part of it goes to the Moon and the end of it to Mercury and the letter symbol of it is *CYT*.

The *Nur* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *SD*.

The *Furqan* chapter's first part of it goes to Saturn and the end of it to the Moon and the letter symbol of it is *IZ*.

The *Shu'araa* chapter's first part of it goes to Saturn and the end of it to the Jupiter and the letter symbol of it is *RKW*.

The *Naml* chapter's first part of it goes to Mars and the end of it to Venus and the letter symbol of it is *SD*.

The *Qasas* chapter's first part of it goes to Mercury and the end of it to Jupiter and the letter symbol of it is *FH*.

The *'Ankabut* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is *ST*.

The *Rum* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *S*.

The *Loqman* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is *LD*.

The *Sajda* chapter's first part of it goes to Venus and the end of it to Venus and the letter symbol of it is *KT*.

The *Alzab* chapter's first part of it goes to Mercury and the end of it to Saturn and the letter symbol of it is *AG*.

The *Saba* chapter's first part of it goes to Jupiter and the end of it to Mercury and the letter symbol of it is *ND*.

The *Al-malikhah*² chapter's first part of it goes to the Moon and the end of it to Jupiter and the letter symbol of it is *MH*.

The *Ya-Sin* chapter's first part of it goes to Mars and the end of it to the Moon and the letter symbol of it is *FB*.

The *Safat* chapter's first part of it goes to Saturn and the end of it to Mercury and the letter symbol of it is *CFA*.

The *Sad* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *FH*.

The *Zumar* chapter's first part of it goes to Saturn and the end of it to Jupiter and the letter symbol of it is *OB*.

The *Mu-min* chapter's first part of it goes to Mars and the end of it to the Moon and the letter symbol of it is *FB*.

The *Al-Sajdah*³ chapter's first part of it goes to Saturn and the end of it to Mars and the letter symbol of it is *NB*.

The *Ham-Asac*⁴ chapter's first part of it goes to the Sun and the end of it to Saturn and the letter symbol of it is *MT*.

The *Zukhruf* chapter's first part of it goes to the Sun and the end of it to Saturn and the letter symbol of it is *FT*.

The *Dukhan* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is *NZ*.

² The correct Sura, Number XXXV, is *Furqan*.

³ The correct Sura, Number XII, is *Ha-Mim*.

⁴ The correct Sura, Number XLII, is *Shura*.

The *Jathiya* chapter's first part of it goes to Mars and the end of it to Mars and the letter symbol of it is *LW*.

The *Alhqaq* chapter's first part of it goes to the Sun and the end of it to Jupiter and the letter symbol of it is *LD*.

The *Al-kitaaf*¹ chapter's first part of it goes to Mars and the end of it to the Moon and the letter symbol of it is *M*.

The *Fath* chapter's first part of it goes to Saturn and the end of it to Saturn and the letter symbol of it is *KT*.

The *Hujurat* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *YH*.

The *Qaf* chapter's first part of it goes to Mercury and the end of it to Saturn and the letter symbol of it is *MH*.

The *Zariyat* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *S*.

The *Tur* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is *MH*.

The *Najm* chapter's first part of it goes to Venus and the end of it to Jupiter and the letter symbol of it is *SA*.

The *Qamar* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is *NH*.

The *Rahman* chapter's first part of it goes to Jupiter and the end of it to the Moon and the letter symbol of it is *AW*.

The *Wagi'a* chapter's first part of it goes to Saturn and the end of it to Mercury and the letter symbol of it is *SZ*.

¹ The correct Sara, Number XLVII, is *Muhammad*.

⇒ Ghayat Al-Hakim ⇐

The *Hadid* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *KT*.

The *Mujadila* chapter's first part of it goes to Saturn and the end of it to Saturn and the letter symbol of it is *KB*.

The *Hashr* chapter's first part of it goes to Jupiter and the end of it to the Sun and the letter symbol of it is *KD*.

The *Mumtahana* chapter's first part of it goes to Venus and the end of it to Mars and the letter symbol of it is *YG*.

The *Saff* chapter's first part of it goes to the Sun and the end of it to Mars and the letter symbol of it is *YD*.

The *Jumu'a* chapter's first part of it goes to the Sun and the end of it to the Moon and the letter symbol of it is *YA*.

The *Munafiqun* chapter's first part of it goes to Saturn and the end of it to the Sun and the letter symbol of it is *YA*.

The *Taghabun* chapter's first part of it goes to Venus and the end of it to Saturn and the letter symbol of it is *YH*.

The *Talaq* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *YA*.

The *Tahrim* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is *YB*.

The *Mulk* chapter's first part of it goes to the Sun and the end of it to Venus and the letter symbol of it is *L*.

The *Qalam* chapter's first part of it goes to Mercury and the end of it to Saturn and the letter symbol of it is *NB*.

The *Haqqa* chapter's first part of it goes to Jupiter and the end of it to Mars and the letter symbol of it is *NA*.

The *Saal Saail*⁶ chapter's first part of it goes to the Sun and the end of it to Venus and the letter symbol of it is MD.

The *Nuh* chapter's first part of it goes to Mercury and the end of it to Mercury and the letter symbol of it is KT.

The *Jinn* chapter's first part of it goes to the Moon and the end of it to Mercury and the letter symbol of it is KH.

The *Muzzamil* chapter's first part of it goes to the Moon and the end of it to the Sun and the letter symbol of it is YT.

The *Muddaththir* chapter's first part of it goes to Venus and the end of it to the Sun and the letter symbol of it is NW.

The *Qiyamat* chapter's first part of it goes to Venus and the end of it to Saturn and the letter symbol of it is LT.

The *Al-Insan*⁷ chapter's first part of it goes to Jupiter and the end of it to the Sun and the letter symbol of it is LA.

The *Mursalat* chapter's first part of it goes to Venus and the end of it to Venus and the letter symbol of it is N.

The *Nabaa* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is MA.

The *Nazi'at* chapter's first part of it goes to Venus and the end of it to the Moon and the letter symbol of it is MH.

The *'Abasa* chapter's first part of it goes to Saturn and the end of it to Mercury and the letter symbol of it is MA.

The *Takwir* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is KT.

⁶ The correct Sura, Number LXX, is *Mu'arrij*.

⁷ The correct Sura, Number LXXVI, is *Dahr*.

⇒ Ghayat Al-Hakim ⇨

The *Infitar* chapter's first part of it goes to Saturn and the end of it to Venus and the letter symbol of it is YT.

The *Tafif* chapter's first part of it goes to Mercury and the end of it to Mercury and the letter symbol of it is LW.

The *Inshiqaaq* chapter's first part of it goes to the Moon and the end of it to Saturn and the letter symbol of it is KG.

The *BuruJ* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is KB.

The *Tariq* chapter's first part of it goes to Mars and the end of it to Venus and the letter symbol of it is YZ.

The *'Ala* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is YT.

The *Ghashiya* chapter's first part of it goes to the Sun and the end of it to Saturn and the letter symbol of it is KW.

The *Fajr* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is KT.

The *Balaal* chapter's first part of it goes to Mars and the end of it to Saturn and the letter symbol of it is K.

The *Shams* chapter's first part of it goes to Jupiter and the end of it to Jupiter and the letter symbol of it is YH.

The *Lail* chapter's first part of it goes to Mars and the end of it to Jupiter and the letter symbol of it is KA.

The *Dluha* chapter's first part of it goes to Mars and the end of it to Mercury and the letter symbol of it is YA.

The *Inshirah* chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is H.

The *Tin* chapter's first part of it goes to Saturn and the end of it to Saturn and the letter symbol of it is *H*.

The *Iqraa* chapter's first part of it goes to Jupiter and the end of it to Mercury and the letter symbol of it is *YT*.

The *Qadr* chapter's first part of it goes to the Moon and the end of it to the Sun and the letter symbol of it is *H*.

The *Baiyina* chapter's first part of it goes to Venus and the end of it to Mercury and the letter symbol of it is *T*.

The *Zilzal* chapter's first part of it goes to the Moon and the end of it to Saturn and the letter symbol of it is *T*.

The '*Adiyat* chapter's first part of it goes to Jupiter and the end of it to Venus and the letter symbol of it is *YA*.

The *Al-Qari'a* chapter's first part of it goes to Mercury and the end of it to Mercury and the letter symbol of it is *H*.

The *Al-Haakim** chapter's first part of it goes to the Moon and the end of it to the Moon and the letter symbol of it is *H*.

The '*Asr* chapter's first part of it goes to Saturn and the end of it to Mars and the letter symbol of it is *G*.

The *Humaza* chapter's first part of it goes to the Sun and the end of it to Venus and the letter symbol of it is *T*.

The *Fil* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is *H*.

The *Quraish* chapter's first part of it goes to the Sun and the end of it to the Moon and the letter symbol of it is *D*.

* The correct Sura, Number CII, is *Takathur*.

⇒ Ghayat Al-Hakim ⇐

The *Ar-Ra'iyat*⁹ chapter's first part of it goes to Saturn and the end of it to the Moon and the letter symbol of it is Z.

The *Kauthar* chapter's first part of it goes to Saturn and the end of it to Mars and the letter symbol of it is G.

The *Kafirun* chapter's first part of it goes to the Sun and the end of it to Jupiter and the letter symbol of it is W.

The *Nasr* chapter's first part of it goes to Mars and the end of it to Venus and the letter symbol of it is G.

The *Lahab* chapter's first part of it goes to Mercury and the end of it to Mars and the letter symbol of it is H.

The *Ikhlas* chapter's first part of it goes to the Sun and the end of it to the Moon and the letter symbol of it is D.

The *Falaq* chapter's first part of it goes to Saturn and the end of it to Venus and the letter symbol of it is H.

The *Nas* chapter's first part of it goes to Mercury and the end of it to the Sun and the letter symbol of it is W.

Now as we had the chance to look at this dividing and organizing of the planets with the chapters of the *Holy Quran* we can see clearly how brilliant and wonderful this dividing of the creation and duration from the beginning of the creation of the sun and we return at the end to the sun and that is some of what I found in Ja'far Al-Bastri's book of wonders.

I have also seen something similar to this layout of the planets in Abu Yusuf Jacob Bin Isaac Al-Kandi's book under the name of *The Lasting Duration of Arab Countries* he

⁹ The correct Sura, Number CVII, is *Ma'un*.

also was named the Philosopher of the Arab world for his expertise and skills in this knowledge.

He Mentioned in his book, under the name *My Book of History*, that Jewish tribes went to the Prophet Muhammad (Allah's blessing and peace be upon him), some of these tribes were Hayaa bin Akhtab, Abu Yaser bin Darrar and Kaab bin Asaad and they told the prophet "we heard that you have received the chapter Alam" so he answered "Yes, I did" so they told him "Then you will be ruling for Seventy one years". Al-Kindi also claimed that gathering the first undotted numbers from the first verses of the Holy Quran and the unrepeated ones would let you know the duration of each country in the world.

He also claims that the most repeated numbers are the most valuable and stronger in ruling. That is all that he mentioned in his book about this type of dividing and I have never seen anyone else that had the same system. Al-Kindi does not go in-depth to explain this system but he does tell how to do it. Which is by taking the total letters of the first verses of the Holy Quran and the total number of letters of Venus's first and last part of the chapters and like so *HGFA* then you drop the repeated letters and the result is the number of ruling Venus and the duration. With this you will understand the secret of each country's ruling duration.

As we already advised you reader, you have to keep this knowledge to yourself and do not share it with anyone else, because this kind of knowledge should be kept in the hands of who can protect it, this is also why the lawmakers never revealed the secrets of the spirits to people even if they ask them about it. The spirits essential nature is revealed to whom desires to see in the shape of a gentle

figure released in the body from the heart and veins and gives the body the heat, breathing and pulse to the brain and nerves so it controls the feelings and movements because the body's main element is the soul and the soul's main element is the body and both the body and soul are united in one. The soul runs through the body with air and the mind is the source of body actions. The location of the soul in the body is in the left side of the heart, the heart that mounts the soul and spirit power and carries it to the rest of the body parts. As for the body parts they are on the other hand created from a soft, gentle fiery nature. The body simply is a fiery jewel born from the mixture of elements and the pleasant smell feeds the soul and heart. Beauty also feeds the body and liver. So when the body is this delicate and this knowledge is this important and holy, how can we trust anyone or let anyone reveal its wonderful secrets?





Chapter Five

LET US GET BACK TO WHAT WE PROMISED to mention about dividing the planets into the three main living and found elements. As the whole world is either *Animal*, *Plant* or *Mineral* and the world does not depart from this pattern yet there are levels, like the animals have levels and their highest is the human being then second comes the rest of the animals. The animals are divided according to their senses, some have one sense like the oysters and some have two and three and four and some has five and finally the humans have ten; five are noticeable externally and five hidden on the inside just as we have mentioned them earlier. The animals have different characteristics like some have two right sided so they are double right sided with no left side and some instead of a lip it has a beak, some of them their night is day and some have hair like thorns, some have claws for nails and some are headless and some have their eyes in their chest. There are also some slaughtered like locust and fish and some are thin in the middle like ants and some of them have crowns and some have rings. Some also have engravings and some have scales and some have shells and some are swimmers and some are weavers and some are builders, some have many legs and some have none, some have hooves and some have toes then there are some that fly and some live on the land and some almost can talk.

Just as the human being is the link between animals and angels the fish links between birds and the rest of the animals and the oyster is the link between animals and solid objects as the oyster does not have more than one sense because it is close to the ground and it is so similar to plants. The human being took from each object an equal element and it is considered to be the fairest animal of all and the human being has the most straight body frame and setup. He is also the most moderate in temper.

You also need to know reader that every element has an animal with which it is specialized and belongs with like birds belong with air; whales belong with water, fire belongs with Djinn and the *Almurda* which is the full and the partial fire and it belongs with the *salamander*. Also the earth-like elements are specialized with metals and plants.

So as we can see everything unites and works together although every element has its own characteristics like the bird's life and will is in flying in the air. Whales also their life and will is in the water and the hidden, disobeying animal's life and will is in the fire, so the whole weight is in the earth that is under its other sister planets. Maybe some of you would ask how is it possible for Djinn to remain in the element of fire? Well there is an example of that in the human body and that is anger, evil desire and revenge that are nothing but an extreme fiery reaction in the body and if you over exceed in these feelings you became nothing but a devil. This is like the devil that we cannot see with our eyes.

But if you manage to control this feeling then you become an angel like the angels we cannot see with our eyes yet they do exist inside of us and exist in the upper assembly that is above this created world. The Djinn also

do exist and they relate to fire. The human being is a microcosm, everything exists in the divine world and something similar or just like it is reflected in the human being. The human being on the whole is copy of the macrocosm.

Let us go back now to where we stopped talking earlier about acknowledging and preparing to reach to our desires:

We have to know before anything that acknowledging is part of preparing and preparing is part of desiring so we need to know that by dividing the three elements on the rotating planets will be useful for the reason we desire to achieve. That is why all the *Chaldeans* from among the *Nabataeans*, the *Christians* from *Egypt*, the *Assyrians* from *Nabataea* that live in *Syria* and *Habasha* that live close to the *Christians* of *Egypt*, the *Kurds*, *Indians*, *Iranians* that live close to *Nabataeans* in *India* and the *Chinese*, although they have their differences yet they all have one similar thing and that is working in Magic and mixing elements together and using these elements some by putrefying it, burning it, eating it, dangling it or in charms and in so many other strange ways that they have mentioned in their books.

I would like now to mention some matters from *Abu Bakr bin Wahshiyah's* book that was written in principle about cultivation and farming some matters that he had referred to about the *Nabataean* people. He said that they had some strange mixtures that they made that have great effects with the planets functions and on the air after mixing them with fiery power. This results in pushing the spiritual air or *pneumata* through that spiritual mixture to the chosen person. You see, the air is a very important

element, no soul can live without air so air is the intermediary of the acceptance and giving. The air also has more power in carrying out the force and energy of the desired person. That is why you cannot dismiss these actions once you have done them because they are divine spiritual actions attached together. He also mentions in his book that the Nabataeans have matters and actions in elevation mixture with the human body parts from plants and other elements that they can move with the human's spirits whenever they wanted. They also have the words that move the spirits with an original dividing and talismans with clear reactions.

I have also seen and heard about the Indians' knowledge in some of these matters from Abi Ghalib Ahmad bin Abdel-Wahid Al-Ruzbady's book that he named *The Book of Dividing the Knowledge and Revealing the Concealed* one of the interesting matters that he has written is as follows, "I have been told a story from a trader from Kharasan that I know and trust, that on one of his trips he had met a man from India. The man was selling merchandise from Binsiyar. He talked with him about this magical knowledge and he happened to be aware of that knowledge too. Then they argued over a couple of points that he had suspicions about. So the Indian man called the trader for a demonstration and there was a rich good looking boy from the Balkh tribe, he claimed that he will bring that boy for obedience and make him leave his wealth and remain in the trader's house till he releases him at the trader's choice and desire. So the trader agreed for the demonstration for two reasons one for learning such knowledge and one for fun. So the Indian man made the figure of the planets with the ascendant and then he drew a small picture. Then he said the rising sign is Aries and it

is accompanied by Mars and the seventh is Libra and it is accompanied by Venus then he said *Bakh Bakh* and the trader asked him what is that? And he said that means that the rising sign and the seventh had agreed to the matter that you want because Mars and Venus are planets of matrimony and pleasure. Then he made Mars the traders sign and symbol and Venus the boys sign and symbol. Then he looked at their location astronomically for when they connect in a trine and there was forty days till that connection at the time. So the Indian man said in forty days time the boy will come to you and stay with you. Then he took a piece of lodestone and crushed it real fine like tiny dust particles and kneaded it with *Quassia* (it is a bitter Medical plant used to cure patients with intestines problems) till it became one well mixed dough then he made a little figure shaped like the trader and then he took hard garlic and mashed it with wax and made of that the boys figure and then he dressed the figures with clothes similar to their own.

Then he took a jug made of pottery and lined seven sticks made of *Myrtle*, *Aleppo Pine*, *Pomegranate*, *Quince*, *Mulberry*, *Daphne* and *Buttonwood* then he put four under and three on top in the shape of a cross. Then he installed the trader's figure in the jug first then the boy's figure with his back to the trader's figure. He did this as Venus was facing Mars and he kept coming back every day at the same time he mounted the figures in the jug and the boys figure leans toward the trader's figure slowly everyday till the day of the trine then the boy's figure was facing the figure of the trader and they stuck face to face. Then he folded the boy's figure away from the trader's figure and covered the jug and ordered the trader to bury the jug under a furnace with some coal and then he incensed the

jug with frankincense. Then he said some words that the trader memorized from him in Indian language. Once he was done with his words he told the trader to dig the jug out and open it, so he did and he saw that the boys figure was all turned toward the trader like it was made that way. Once he put the figures back under the furnace the boy suddenly walked into the place and stayed at the trader's place for ten days and when his family started asking for him and the Indian saw that he said now we release the boy and he said I did what I promised you to do. Then he took the *seeds of Arabian Jasmine* and he kneaded it with wax and made a wick and lighted it up under the furnace after he took the figures out from under the furnace and separated them as to show the trader also how many more wonders he knows. Then he said some more words and the boy became like a drunk and got out of his drunkenness he opened his eyes and said can I have the permission to leave so they gave him the permission and he left. People ended up talking about this spiritual experience because the boy was away from his home for too long and that caused the trader to move away. This was one of the most interesting stories in Al-Ruzbady's book that I thought would be of some benefit in mentioning as to see how some of the fortunes work and how some of the people with this knowledge operate these fortunes.

Now I get back to what I promised you reader, to talk about how to bring the spirits and mix the originators to construct talismans and the use of elements like smoke and food to make talismans for your personal benefit. Yet first I have to advise you about something:

You have to know reader that this book with the knowledge I gathered by working long nights, searching and reading other writers' books about this knowledge, I took the useful knowledge and disregarded others. I made this book the most accurate with the most approved methods of all in creating these talismans which means it requires from you absolute secrecy and protection for this knowledge. I had gathered all this information from two hundred and twenty four books from other writer's books that contained similar knowledge and I was able to put the book together in six years then I was able to achieve what I was hoping for and it is my final work.

Getting back to our subject about bringing the spirits and using them for your benefit. Before you bring a spirit it is necessary to know the nature of the planet and you need to invoke its spirit to reveal its power. You also need to know what we have mentioned earlier about each planets color, taste and smell so you prepare the inside core of your body with its nature and taste and that becomes your alimentary food to keep the health of your body and you start leaning slowly to a different nature of food that matches that planet and your body starts to accept only that certain nature of food and nothing else, then you observe the location of the desired planet according to the other straight astrological signs lines. The desired planet should not be on the same line with another planet that has a different nature than your desired planet. The desired planet should be on a straight line with the earth without interruption.

Then you learn about what metals that planet is specified with and you make with those metals an empty cross in the proportion that you have ascertained from

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your desired planet and the cross should be empty bottomed and its top penetrating to the atmosphere and the bottom of the cross divided on two sections. Then you mount the picture of what you desire to see from the spirits on that cross, for example, you put a picture of Lion or Snake if you desire to be prepared for fighting or prepared for your enemies plans.

Or you could put a picture of a bird if you wanted to be saved from dangers or you could also put your own picture sitting on a chair if you desire to be promoted or get into a high ranking place and similar to that and also the opposite if you wanted to work on some one else you need to humiliate or punish and make whom ever you like an obeying slave to you.

When you do this on humans you need to learn the planet of the persons orbit and the time of his birth which planet it was and then you make a figure to that person from one of that planet's stones and the times for the planet. Then make sure that planet will not be interrupted by another planet or be in the same sign he is from, so it does not jinx it. Then you put that figure with the picture of what you desire to see that person in or on.

If it happens that you want to affect more than one person or you happen not to know the planets they are from then you gather seven stones corresponding to the seven planets like *Cement* for Saturn, *Aquamarine* for Jupiter, *Golden metals* for Mars, *Gold stones* that appear on the surface for the Sun, *Bloodstone or mountain stone* for Venus, *Talc* for Mercury, *crystal* for the Moon or similar other stones that each planet are specialized with. We make a figure of these stones at the hour of each related stone to each planet and these seven stones would carry

the cross that we had mentioned earlier. The reason it is a cross shape is because we also mentioned before that everything has to be connected to its shape and that if it was not a matching shape it will not connect and we are trying to reach the higher spirits with a figure of its shape and we do not know what the shapes of the spirits are and we do not have any proof if they are shaped like humans or not and because we do not know that is why we use the cross and add our pictures to it. The cross is a just one of their symbols because this knowledge is built toward them with pictures. So many have searched for this before they determine to use the cross because it was confusing to find a shape for the spirits especially since there were so many different shapes and figures of every plant, animal and metal so they have chosen the cross. It is a shape that has height, width and weight and an outside feeling to it and the shape of the cross is more appealing to the spirits than any other and that is one of the spirit's secrets. This brings us to the fact that all people and all creatures are under the influence of the mentioned seven planets. So if the spirit connected with this figure reached its target, then that target becomes more powerful and more glorious. So whatever the desired picture is, it reaches its target so if it was a human it changes that human, if it was an object then it changes that object to what you desired it to be.

After we are done with that part, we take a brazier made from the same material of the cross and you make the brazier with an open top and an open bottom but the open top should not be bigger than a little hole so it is the only way out from the top for the frankincense that you will be using. Then to bring the spirits down you need to be in a clean place that has no covered ceiling so it is open to the sky and you cover the place with plants from the

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same planet's nature that you are bringing its force down. You lay the plants completely flat and not too close or too far to each other then you use the incense that has the same nature of the desired planet on yourself too then you put the rest in the brazier and the cross is on the top of the brazier facing the smoke of the frankincense that is getting in from the bottom hole and coming out from the top hole. You make all this in the one hour you have of the planet. So if you do all this the smoke of the frankincense that is made of the planet's nature will connect with its effect in the astronomical signs straight to earth without interrupting another planet with a different nature. So if the connection of the above happens with the below and vice versa then the acceptance happens and the desired wishes come true.

The seeker for this knowledge should be aware that every planet has its own privacy, rules, jurisdiction and authority those transcripts in between each planet has the complete authority in ruling and other partial authorities. That is something you need to keep in mind when you are trying to bring a certain planet's spirit because some have either more or less in that power of authorization that others especially when you decide your reasons for using that power. I also found that this is the same way to connect the spiritual soul with the physical soul. This is one of the greatest secrets of all and whom ever works with it reaches his desires. It has also been said that if any human knew his birth time he knows his partial time that connected his body with his soul and thus mixed make him the way he is, then he could figure out the planet that has influence on him and that mixes his soul power with that planets power. So if the planet that the person is connected to is known to be a planet with bad luck then

➤ Ghayat Al-Hakim ➤

that person will be born with bad luck but if the planet is a good luck planet then the person connected to it will be born with a good luck.

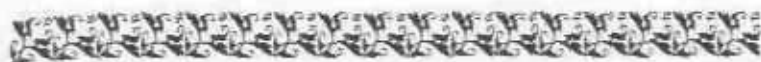


17

(1875)

(1875)

The first of the series of papers
presented to the Society at the
annual meeting in 1875 was
a paper on the "History of the
Society" by the Secretary, Mr.
J. H. [Name], who gave a
very interesting and complete
account of the Society's
history from its first
organization in 1845 to the
present time. He also
presented a paper on the
"History of the Society's
Publications," which was
also very interesting and
complete. The Society's
publications have been
very successful in
promoting the study of
the history of the
Society, and the
Secretary's paper was
very well received by the
Society.



Chapter Six

YOU WILL BE WONDERING and searching for this knowledge that Allah gave, only if it is in your nature. Just like Aristotle pointed out in his book *Kitab al-Istamatis* that the desire to search and learn about this knowledge has to be inside you and that the philosopher that has this power, will be wiser and more knowledgeable about the spirits. The philosophers kept this secret between them and they did not share it with others or with their students. These wise men called the hidden secret of the complete inborn spiritual nature; *Tamaghees Baghdiswad Waghidas Nufanaghdees* and these four names are the names of these spirits and they used to call them when they needed them and it is also a sign for the perfect nature.

As for Hermes, he mentioned in his book that when he decided to get to the secret of creation he found a very dark basement wherein he could not see anything. Yet it had a strong wind going through it. It was so windy that he could not keep a light lit. That night he was visited in his dreams by a good looking spirit, that spirit told him to take a light and put it in a glass lamp to protect it from the wind and that will light the way for you.

Then he told him to enter the basement and dig in the middle of it and take out a statue of a talisman that was made and buried there and he said if you take that statue out the wind will stop in that basement and it will also

light up the rest of the place. Then he told him to dig in the four corners of the place and he will find the creations secret, nature's secrets and the wonders of things and their nature. So Hermes asked the spirit, who are you? And he answered him; *I'm your perfect nature. If you desire to see me you have to call me by my name.* So he asked him and what is that name that I should be calling you with? And he said *Tamaghees Baghdiswad Waghidas Nufanaghdees.* Then he asked him in what form I should be calling you and what should I do in my calling to you? And he answered, when the moon comes down to the level of the Head of Aries at any time in either day or night. Enter a clean house and put a table at the eastern corner of the house on a step higher than the ground. Then take four cups; each cup has to be able to hold a whole pound. Then fill these cups with four different oils. Fill the first cup with *Almond oil*, the second with *butter*, the third with *walnut oil* and the last with *vinegar oil*. Then take another four cups the same size of the first ones and fill them with *alcohol*, then make a *candy made of walnut oil, butter and lots of sugar*, it needs to be very sweet and heavy on oil. Then take these eight cups and the candy and a glass vessel. First put the glass vessel in the middle of the table and put the candies on top of it, then put the four cups of alcohol around it facing the cardinal points starting with east, west, north and south. Then you start with the oils first the Almond oil to the east on the same pattern of the alcohol cup, then the walnut oil next to the west, the butter to the north and last the vinegar oil to the south. I found this portion in *Kitab al-Istamatis* too. Then take a candle and light it and put it in the middle of the vessel. Then take two braziers full of coal, then burn in one of them *Kandar* a good smelling glue and in the other one burn *aloe wood*. Then stand and face

the east and repeat seven times *Tamaghees Baghidiswad Waghudas Nufanaghdees* then say after that:

I call you, you High and Powerful Spirit of Spirits, the Wisest of all Wise, Intelligent of all Intelligence, Knowledgeable with the World's Knowledge, answer me and come to me and get me close to your knowledge, make me as wise and powerful as you are, let me understand what I do not understand, let me see what I cannot see and protect me from ignorance, forgetfulness and cruelty and make me like the Forefathers of Wisdom the ones that had intelligence, wisdom, attentive awareness and understanding in their hearts, let all that live in my heart and never depart from it.

Then the spirit said if you do that then you will see me. Hermes also mentioned in his book that the philosophers used to do that once or twice a year, to connect to their perfect spirit's nature, the way they learned from Hermes.

Aristotle said that every philosopher has a power from the spirits that gives him inspiration and strength and opens the closed doors of wisdom that are connected to this power and that it is the philosopher's high star that affects him. This power grows with him and nourishes him. Even the Kings and leaders used to call these spirits by using these names, to ask for help, support and accommodate themselves with their knowledge for the good of their kingdoms and also to keep evil and their enemies away. So these spirits provided them with all the help to run their kingdoms and it gathered their words of obeying. These spirits, as Aristotle wrote to Alexander the Great and said:

O great wise king, here I tell you their names and I reveal their hidden secret to you and if it was not for your position and greatness I would have never revealed these secrets to you. So make a promise to yourself and commit to it not to share this with anyone. Yet make sure to use these spiritual names to help you succeed and support you in your position and ease your troubles and defeat your enemies. If you do that do not disregard the force of the stars and do not do anything without them because the stars are the main organizers of the world and with it, the microcosm and macrocosm were founded. So use and rely on your four stars that are your perfect spiritual nature, with the four names I gave you, and you will reach to the secrets. The reason there are four is because the human nature is fourfold. So call the spirits at anytime and tell them about your needs and whatever you have trouble with. Although I have seen for you my lord from your high star that you will defeat the Persians and kill their king and that the first time you will depart from your country to the Persians land you will have great difficulties in there. So if you have these difficulties and you start to lose hope in winning, connect your perfect spiritual nature with your star and call those names and tell them about whatever is troubling you, so they connect you to your star of power and that will send a ray of power on the Persian kings, ministers, army and all his supporters to lean and obey your power and will gesture for them to kill their king and obey you and when they gather at their meetings their word would braze you and it leans their heart to you and they agree on bringing their king's head to you. I see you my lord with this claim to victory towards all the kings that will all fear you and obey you and they all will ask to reconcile with you. I also see you make your wishes come true with a land of iron and a sky of gold after you kill all the kings and possess all their treasures and that is what I see from your powerful star and your perfect spiritual nature.

After Aristotle's writing to Alexander the Great, the king went to fight the Persian king and he had countless soldiers with him. As he got closer, the Persian king asked about Alexander's location and preparations and what information they had about his army and his assistants told him that their current situation is so weak and advised that, if it is possible, to consider peace with him. So the Persian king said "I see this man is approaching with the help of the upper powers to his side and no doubt who fights the upper power is defeated and has no chance to win" and that was exactly what Aristotle has told Alexander from his stars.

Aristotle mentioned in his book also that the first philosopher that worked with these talismans and had the spirits appear to him and led him to the wonders of talismans and made him connect with his perfect nature and opened his eyes to the mysterious secrets of creation. Also those spirits that told him will never appear to anyone else but you and unless they call our name and present a gift of sacrifice in our name. That philosophers name was Kirfisayis.

This man used to look with a spiritual eye and know with a spiritual heart and there were two thousand two hundred and sixty years between this philosopher and Adam. Some of this wise man's words are; "Any philosopher that works with talismans should concentrate only on this knowledge with all his senses and his mind and heart should only be for this because this knowledge requires all the philosopher's thoughts and effort to be able to unite these spiritual spirits together and any philosopher who occupies himself with more than this knowledge he would lose his intelligence and strength for

this knowledge and any other". Similar to this advice, Tamtam, the Indian philosopher, in the beginning of his book mentions that the reason they are called talismans is because they are a spiritual power gathered and pulled together with intention and determination. *There are four spiritual powers. The first power is spreading intentional power in the world. The second is the spiritual instrument power that pulls the spirits. The third power is the right spiritual power and the fourth is the handmade spiritual power. The three spirituals power, the Instrument, Intentions and the Handmade receive and obtains the spreading intentions power and pulls it rays and ties the parts that desired to be tied in like a man holding a mirror and tries to get the ray of the Sun and then when he does he reflects it to the shaded areas and so it lights it up and that is without any decrease in the lights power. That is how these three spiritual powers work with the power of spreading intentions to the world. It is also the moving and standing power so it pulls to it the meaning of talismans.*

Tamtam also mentions in the beginning of his book saying that "when you first start to look inside of yourself, to your managing spirit that connects you with your star and that is the *perfect nature* that Hermes the Wise mentioned in his book saying that the microcosm, in which he meant the human, if he was perfected in his nature, his soul would be in the position of the stationary Sun in the sky that shines with its light on the whole world so as the perfect nature it spreads in the soul so its rays connects with the power of wisdom and pulls it till it is centered in the soul that is originally its place like exactly the Sun pulls the ray of the world and lifts it up in the sky".

Socrates had also his own opinion about this matter when he said that the perfect nature is called the *Sun of the Wise*. Some asked Hermes what he thinks about how to supply wisdom? He answered "by perfect nature". Then he was asked "what is the source of wisdom?" he answered "It is the perfect nature". Then they asked "well what is the key of wisdom?" he answered "It is the perfect nature". Then they asked "what is the perfect nature?" So he answered saying "it is the philosophers spirit that is connected to his star and manages and opens for him all the locks of wisdom and teaches him and answers that which is troubling him and instructs him in his sleep and while he is awake with keys to the closed door. The perfect nature for the philosopher is like the good teacher that teaches the boy word for word and every time he gets done with one door of knowledge he enters with him to another door and that boy will never fear missing any knowledge as long as he has such a teacher that lasts with him forever. Because the teacher always reveals to the boy everything that troubles him and teaches him what is hard this is the philosopher's perfect nature". So keep that in mind. That is why we say who learns this knowledge and works with it has to have it in nature first that is why I felt the need to bring the words of Aristotle the Wise so you can understand.





Chapter Seven

I WOULD LIKE ALSO TO TALK ABOUT some of what the *faultless people* had to say about some related matters to the powers. Al-Tabari the astrologer spoke about calling the planets powers. "I have what I originally gathered from the leaders of the *faultless people* and serving in the temple which shows what to do if you want to whisper a secret or ask the planet for something you need. You have to first feel fearful of Allah and clear your heart from all evil beliefs and your clothes from any impurity and be faithful to yourself and clear it out and look at what you desire and which planet of the seven planets you need to get it from and what is the nature of this upper planet. Then head to that upper planet that you need and wear its appropriate robe and use its incense and call it with its name after that planet is in the limits that I will be providing you with drawing from its astrological location and if you do all that your wish comes true and you get what you ask for".

SATURN is used to ask for needs that you desire from chieftains, nobles, presidents, kings, old people and dead people, criminals, recipients, the people benefiting of inheritance, heroes, deputies, peasants, builders, slaves, thieves, parents, grandparents and prominent people and if you are sad or sick with a deadly disease and every other similar request of the same nature ask for it from Saturn with the help of a drawing that I make for you and

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the use of Jupiter because Jupiter fixes every thing Saturn damages. The planets get to connect with each other to get your request that is why you need to ask the right planet for what is in its nature to do.

JUPITER is used to ask for needs that you desire from high ranking people, former high ranking people, scientists, judges, jurisprudents, leaders, justice rulers, leaders of guidance, dream interpreters, virtuous people, the denouncers of worldly pleasures, rulers, kings, successors, nobles, majesties, ministers, children, little brothers or sisters, asking for forgiveness, or asking for business you will be asking Jupiter for it.

MARS is used to ask for needs that you desire from bound criminals, pimps, outlaws, deputies, sultans companion-ships, heroes, soldiers, dispute gatherings, messengers of evil that try to ruin homes, rips peoples privacy and cause spilling of blood. All fires, people that work in iron industries, war creators, politicians, sheep herders, robbers, road robberies, enemies, opposites, middle brothers or sisters. You could ask Mars also for all that you need of Mars' nature like diseases of the lower parts, phlebotomy and cupping and make sure to use the help of Venus because Venus fixes what Mars damages.

SUN is used to ask for needs that you desire from kings, successors, presidents, nobles with crowns, high ranking people, sultans, nobles, princes, people with courage, heroes, justice defenders, standers for injustice, good praise achievers, judges, jurisprudents, rulers, philosophers, majesties, masters, respectable scientists, quiet honorable people, high ranking people, parents, big brothers or sisters. You can ask for things also like money, governmental or royal position or similar issues.

VENUS is used to ask about things like women, people with no manners, odalisques, male slaves, the people that carry on slavery, children and children lovers, lovers and fancy lovers, adultery making, hetrosexuals and transvestites, prostitutes, gamblers and nightclub lovers, instrument players and singers, female and male homosexuals, eunuchs, slaves, maids, hypocrites, all painters, cripples, husbands, mothers, aunts, little brothers or sisters and make sure to use Mars because Venus admires and leans to Mars.

MERCURY is used to ask for matters like book knowledge, mathematics, engineers, astrologers, public speakers, eloquent, well speakers, scientists, philosophers, wise men, debate speakers, authors, poetry writers, king's children, ministers, poetical leaders, workers, money keepers, merchants, workers in science and practical fields, opponents, controverters, slaves, heterosexuals, boys, butlers, housemaids, little brothers or sisters, handcraft makers, engravers, painters, drawers and goldsmiths and any similar professions.

MOON is used to ask for matters like kings, deputies, treaty administrators, tax administrators, promise keepers, workers, message carriers, travelers, deceivers, peasants, builders and engineers, land owners, deputies, villagers, sailors, workers in water, public audiences or gatherings, magicians, rich women, pregnant women, kings servants, mothers, aunts, big brothers or sisters. The main thing you need to keep in mind is never to ask a planet something that is not in its nature.

I would like also to present some more guidance about the nature and characteristics of the planets from the

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existing elements. Like the highest and closest in location from the astrological signs.

SATURN'S power is cold, hard and its core is made of misfortune, corruption, stinky, vicious, betrayal and is scary. Saturn also if he gets hold of any matter it betrays, separates and scares. It has the pursuance of gardens, rivers, plowings, farming, provides with a lot of money, cheapness, poverty, disputes, traveling to far bad places. It also has the signs of depression, grudge, cunning, circumcision, refuge, no socialization and every other matter which has to do with evil, forcefulness, jail, change, fatigue, hard work, weakness, corruption, truthful words, friendliness, determination and old age, advocacy, building, after depressions, after fear, too much thinking, worries, experiences, anger, insistent, doing less goodness, concerns, sadness, difficulties, grumpiness, death, cheating, in-heritance, accusations, old things, brooding, too much talking, the knowledge of secrets, the mysterious side of things and if Saturn is retrograde it holds the signs of disgrace, weakness. It also has the signs of bonding, insistence on certain matters and if Saturn as it is retrograde happens to face another planet it weakens that planet too and if as it was returning you happen to ask for something that has difficulties and grumpiness and the possibility becomes hard to get and at that point Saturn has plenty of evil in its fortunate and good mood in its rising fortune then Saturn becomes mild.

JUPITER'S power is medium heat and humidity. Its core is happy and it is different than Saturn in the rank and height and it is a sign of life and animal shapes, growth and creation, bounty, growth, development, justice, moderation in things, respect, purity, honesty, good doing,

faithfulness, devoutness, obedient, God-fearing-ness, commendation, praise, patience, bearing, understanding, wisdom, possibilities, enthusiasm, superiority, peace making, generosity, farming, victory, presidency, desire in collecting money, inheritances, good manners, charities, freehanded, donations, helping people with things, the love of building and inhabited places, the love of mercy toward people, keeping promises and consignments, the love to joke and laugh, the love of decoration and good looks, happiness, laughter, talking too much, experience, joy with others, marrying several times, the love of good and hate of badness, command to do favors and prohibiting abominable doings.

MARS' power is heat and burning dryness. The core of it is misfortune and corruption. All the sign shows corruption, destruction, dryness, drought, fires, blazes, disputes, blood and every other matter that happens all of a sudden, injustice, forcefulness, sadness, murders, wars, riots, separations, waste, ruin, forcefulness, torture, beatings, jailing, difficulties, continuousness, fighting, foolishness, insistent, rushing things, scurrilous, obscenity, less happiness, lying, tattling, lack of manners, traveling, going around, desolation, loneliness, hate, roughness, anger, raping privacies, fear, no God-fearlessness and faithfulness, dissolute, maliciousness, swearing by using the name of religions, doing bad and less good, thinking too much about things, ugliness in marriages, messing with animals, adultery, abortion, killing infants, betrayal, spying, deception, swindling, bad neighboring, tiredness, harming, roughness, scum, road robberies, theft, conspiracies, knocking walls and opening doors, and unveiling privacies, dishonoring and every other badness and lack of goodness.

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SUN'S power is heat and dryness. The core of it is mixed. It fixes and it damages. It is harmful and useful. Brings good luck and bad luck, it also shows signs of intelligence, understanding, knowledge, courage, help, exploration, strength, roughness, victory, forcefulness, punishment, unjust to the unjust and just to the just, to be harmful to every thing too close and be useful to everything that stands away, plenty of advantage, plenty of damage, keeping promises, doing good to people, happiness, reaching goals, too much talking, quick answers, passion to save money, good praising, pride in front of people, socializing, and every characteristic kings and governors need in running their politics and kingdoms. Also arranging the holy stones and making wreaths and making kings, valuable instruments and golden nuggets.

VENUS' power is cold and humidity. The core of it is happiness. Those thing which shows signs of cleanliness, wonder, glow, vainglory, pleasantry, the passion to sing, play, laugh, decorate, happiness, fun, dancing, playing any instrument, and all instruments, songs, weddings, perfumes, scents, composing, playing games like chess, dice, assassination, laziness, adultery, complementariness, flirting with women and finding comfort with them, beautification, generosity, openhanded, freedom of soul, forgiveness, good mannered, beauty, magnificence, plenty of desire for everything, swearing by using the name of religions, the passion to drink alcoholic drinks, plenty of marriages, destruction, passion for children, leaning for justice and fairness, passion of shopping for everything, loving, friendliness, acceptance, arranging wreaths, jewels and crowns, well speaking, mocking, negligence, weakness, happiness with everything good leads to the

fulfillment of desires, making of paints, goldsmiths, trading and selling perfumes. Venus also has binding in places of worship and commitment to religions and praying, it also prevents desires from completing wisdom.

MERCURY is a quick-changer. It leans with its strength and nature to the power, strength and nature of all the other planets and Mercury shows the signs of understanding, speech and talking, after depressions, intelligence, insight, fine education, debates, literature, philosophy, granting knowledge, mathematics, surveying, engineering, astrology, fortune telling, healing, curing, good omens, writing, eloquence, purity of language, nice talker, swiftness, knowledge of other sciences, praise of Allah's name and his prophet Muhammad, poetic composition, the knowledge of books and poetical works and taxes, oversees all hidden secrets, the revelations to the prophets, sympathy, mercy, kindness, peace of mind, respect, happiness, corruption of money, merchants, buying and selling, taking and giving, companionships, disputes, thoughts, cunning, deception, craftiness, cleverness, grudge, lying, after depression, the use of the fake books, hostility, fear of enemies, quick acting in business, change in moods, palm reading, working in different industries, being smart in everything, the desire for pleasant work, money collecting and money corruption, helping and standing far from evil.

MOON power is cold and with humidity. The core of it is happiness, which shows signs of the beginning of works and too much thinking about things. It also has inner conversations, quality opinions, eloquence, awareness and happiness in life, the ability to get all desired either made or found things. Good merits, companionship, jocoseness,

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acting quickly, heart safety, eating a lot, few marriages, safety of body parts, staying away from evil, the desire to praise and compliment, happiness, beauty, the knowledge of the higher sciences, news, secret telling, marrying women, raising others kids, kindness to their own families, prefer what others prefer, very little desire for filthiness, fixing every matter, forgetting, dullness, straying away from wisdom, the passion to lie, tale bearing, grudges, deceiving, envy, cowardice, adulteress, fed up, failure, laziness, disgrace, rushing, spending too much and wasting.

☿ INVOCATION OF SATURN ☿

So if you wanted to invoke any of these planets, you need to do what I am about to tell you to. Let us start with Saturn. If you wanted to invoke it and bring down its spirit to raise its power you have to time the planet correctly where it is facing Libra then Aquarius because Aquarius is Saturn's home and he finds exaltation in it. Then time it with Capricorn because it is Saturn's second home. If it was not at any of these locations then you need to locate it when it has in its fortunes an equal extent of the same natured planet or at least at the same level with it or both are facing east when it is on the same pattern with another planet or on the next pattern and the best pattern is the one in the middle of the sky or on a straight line away of bad fortunes, bright in the middle of the sky. Also be aware of Saturn's bad luck when it is square Mars or when its house is in a descent. The purpose of that is that the planet would be at its best and away from all the bad luck just like the good person that never asks about anything and always does good deeds but if it was burned

or unfortunate or retrograde or it was in a house away from the rising fortune then Saturn becomes like the grumpy person that is busy with himself and away from others. Thus if Saturn was in any of these locations, and you wanted to invoke it, you need to wear a black outfit or black hooded cloak which is the wise man's outfit and if it was concealing black fabric it would be all the better.

Then approach the location where you would like to invoke it with reverence and submissiveness as if you are almost sad and grievous with your head all bent down walking slowly and quietly. Also come to Saturn in Jewish dress because Saturn is familiar with their rotation and have with you an iron seal ring and brazier of iron and incense in it should be frankincense. Take equal amount of each of opium, myrtle, saffron, plantain, walnut, layers of bush grass, soiled wool, colocynth grease, pure black cat hair and grind what needs to be grinded then mix them all together and make it like a dough with a bundle of black goat wool then separate the threads and lift them then incense one of these threads when you are ready to invoke and face the planet and the incense smoke is rising and say:

O Spirits of the Great Master, Ruler of the Great Name and great importance. You Master Saturn the hard, the cold, the dark, the beneficent, the honest, the friendliness, the faithful, the only matchless ruler that keeps his agreements, the far, the one that keeps his promises, the exhausted, the hard worker, the only one with sadness and grumpiness, the one that strays away from happiness and joys, the old and experienced, the double crosser, the deceiver, the wise, the understanding, the fixer, the destroyer, you make seekers miserable when you give them bad fortune, and you make them happy

when you give them good fortune. I ask you the First Father in the name of your gods and your generous manners to do to me this and this.

Then you quietly bow to him with reverence and submissiveness. As you are bowing keep repeating what you asked him to do for you and make sure that the time you speak to him is his time and the day is his day because then you have better chances of succeeding.

There is also another soliloquy and incense that some use. The incense they use is a little different. They use an equal amount of *Armenian incense*, juniper and the seed of tar tree, dates and asparagus. They grind them all together and knead them and cook them with basil. Then it gets put up and when you need it do what I told you earlier to do and face Saturn and say:

In the name of Allah, In the Name of ASHBEEL the mandatory king of Saturn in all the cold and ice, the Owner of the Seventh Orbit, I call you with all your names: in Arabic ZUHAL in Persian KIWAN in Roman CORONIS in Greek ACRONIS and in Indian SHANSHAR. In the name of the God of the Upper Structure, accept my request and accept my call and obey the God of the Dominion and make my request so and so come true.

You make sure your incense is in an iron brazier. Once you are done with your speech and incense you do like I said earlier where you bow and repeat you request over and over. Then you praise Allah and consecrate him and you present a sacrifice. The sacrifice should be a black billy-goat without any white spot. When you sacrifice it you burn the body with a fire that you put out till the smoke rises in the air then keep the blood at your place and you

can use it for your business and eat the liver then your request comes true.

≡ INVOCATION OF JUPITER ≡

When you want to invoke Jupiter, you need to dress in white and yellow colors and you need to be submissive like priests and Christians because Jupiter is familiar with their rotation. So you need to do everything they do and also how they get dressed in a honey colored outfit, the region they live in, the cross. You also need a crystal ring and a white hooded cloak. Prepare the brazier for incense with liquefied oak and licorices, alkanet, fawina sandalwood. This kind of sandalwood however you break it, you find a cross inside of it. Then you also add cane powder, pine seed and juniper seed. You knead an equal amount of each and mix with alcohol. Make wicks of it and use it when you need it and you stand and do as I have mentioned in Saturn's invocation. Then you face Jupiter and say:

Peace be upon you Holy Happy Master. Hot with mild humidity, the Beautiful, the Knowledgeable, the Honest, the Rightful, the Just, the Fair, the Devout, the Wise in religion, the Apathetic, the Powerful, the Great Determiner, the Fixer, the Generous, the Great Booster, the Utilized, the Kind, the Promise Keeper, the Faithful, the Friendly, the Generous in manners. I ask you Father in the name of all your beautiful generous manners and your valuable deeds to do to me so and so, you the Core of all the Good and the one that makes all requests successful.

Jupiter's second invocation and incense, which is used by some, is done by taking three and a half pieces of chestnut, twisted ebony, bush-grass, roman spikenard and nine

pieces of myrrh tree. Then take two pieces of seedless raisin, grind what needs to be grinded and knead it with cooked basil and you use this as incense when you invoke the planet. You need to put on clothes of the dutiful and people of justice and hold the book of the true religion and show an absolute submissive and peace on your face. While you are doing this use the incense that we have described and face the planet while saying:

O RAFAEL the King. The Authorizer of Jupiter, the happy, the complete, the whole, the good, with the good taste, the respectable, the smart, the far away from contamination and bad sayings, I call you with all your names, in Arabic MUSHTARY, in Persian BARGEES, in Barbarian HURMUZ, in Greek ZAWISH, and in Indian WAHSAFT. In the Name of the Upper Creators and Gods and Blessings, I ask you to do for me so and so.

When you are done with your soliloquy, you bow down to him and present a burned *white sheep* as a sacrifice and eat the liver as we described before and then your request comes true.

There is another way to invoke Jupiter that some do, which does not require incense. It has such great power, that some specifically use it, to provide safety in sea journeys. Beside a group of people that had this knowledge, Al-Razi has mentioned it in his book under the name of *The Book of the Holy Knowledge* by saying that when you face Jupiter in the sky and say:

May peace be upon you. You Noble Planet, the most Honorable and Great, the Merciful, the Handler of others matters, the Knocker on the Pure Spirits Doors, the Saver of the drowning and Beginning for help in the Depth of the

Sea, the one that shines his light, his soul and his spirits on us. Fix our situation and secure our exit and wash the filth of nature away from us. Amen.

The sign of acceptance for your request is that a burning flame appears for the requester. The flame is Jupiter's spirit.

Yet the greatest in action and most powerful invocation of all is said facing Jupiter:

Peace be upon you Happiest of Planets, the most Honorable in Nature, the Magnificent, the Valuable, the Great, the Hazarders, the Fortunate Master, the hot, humid and moderate in air, the Beautiful, the Knowledgeable, the Honest, the friendly, the Legist in religion, the Divine, the Certain, of Good Fortune, the Distinct, the Faithful, the religious, the just, the fair, the devotee, the judicious, the bright and radiant, the pious, the compassionate, the great in determination, the fixer, the elite, the generous, the exploit, the superior, the promise keeper, the loyal to his words, the complete perfect, the kind virtuous, the God-fearing righteous, the immaculate, the well regarded, the far from soil and immoral words, the possessor of thoughts and religion, the calm and solemnest, the intelligent, the understanding, the wise, the dream explainer, the truthful, the worshiper, the loyal to Allah, the just between people with fairness, the obedience and religious, the good praise and prospector, the enthusiastic, the righteous, the domain, the respectable, the successful, the winner, the presidential, the sultan, the king, the noblest, the majesty, the desirer in collecting charities and saving money, the openhanded, the donator, the one that helps people to do good, who love to build and populate, the merciful with people, the promise

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keeper, the returner of trusts, the funny, the humorous, the one cares for style and shape, the happy, the laughter, the talker, the tongue trainer, the marriage lover, the lover of all good and hater for all evil, the commander of good and bane of evil.

Peace be upon you Planet the Supporter of Mercy, Kindness, who are in charge of peoples matters, the squander of pure souls, the savor of horribleness and the terribleness of the seas, the savor of drowning people from the depth of the sea, you are the one that shines his light, soul, comfort and your kind spirit that is attached to the upper power on our children and families. A power that guards our matters, provides us with money, keeps us from the daily worries of our life, so our living becomes more productive, easier, more pleasant, more useful and more blessed. You fix our bodies and extend our lives with your spiritual power. You provide us with health from all illnesses and pains and you keep away some and all suffering. You shed on us with your honorable, magnificent, righteous spiritual power, tribute, respect and greatness. You give us with that power acceptance between all creatures and defend us against all harms from others, from talkers and non-talkers. You provide us with love and beautiful immunity and shelter. You make sure no one talks about us. You cover people's eyes with a spiritual veil so it covers their evil eyes and make sure their harmful tongues do not hurt us. You stop these people's violent hands and walking legs. You restrain these people's evil intentions till they get pulled to your honorable righteous spiritual power that you hold us all with to our own spiritual souls. These spiritual souls that tie these people's eyes with a fear, respect, glorification and greatness in their hearts toward us, like the ray of sun

up in the sky shines on the world. You grant us with your honorable, righteous and magnificent spiritual power knowledge in understanding religion and Allah's obedience. Make one of your honorable, righteous and magnificent spiritual powers surround us to support, protect, guide and tribute us and to mediate for us at our Creator (be he blessed) so he protects us from nature's superiority, falling for our desires and make us fortified with intelligence and the lights of theology. Provide us with pure souls and clear minds. Direct us with a divine superiority and spiritual power so our soul becomes motivated and our minds fascinated with the core of the universe. Make that power turn us away from our interests in mortal desires and make it easier to get our requests, forgive us and disregard our biggest sins, so we become one soul with no comparison and no one against. Look at our limits. Do not give us more than we can take. Do not change our names and shapes till we die with your honorable, righteous and magnificent spiritual power, that power that holds us and washes off the nature's dirt and gathers the goodness of the beginning and the end of life, Amen.

Here I call you with all your names, in Arabic MUSHTARI, in Persian BARGEES, in Roman HORMUZ, in Greek ZAWISH. Answer my call and make all my requests come true in the name of RAFAEL the authorizer king of your matters and in the name of DRYAS, HATEES, MUGHEES, DREES, TAHEES, FROOS, DAHIDAS, AFRIDOOS, DAMAHOOS in the Name of the Upper Gods and their Blessings, the Beginning of the Beginning, the Eternal of the Eternity, relieve me and make all my requests come true, as I have turned to you, with little that we can provide and with the hard life we live

and weaknesses. We hand you our fates with loyalty. We bow and kneel to you to your godliness, worship your light as I submit to you and obey you and follow your honorable nature. Respond to my call, obey my order, make my request come true and everything I desire from you, keep misfortune away from us and give us a share in your importance, beauty, your honorable, righteous and magnificent spiritual power that holds us and fixes our matters, provides us with lots of money that carries a piece of this world's desire to us and gives us the love of the world.

Make our work, our decisions in people and our line of conduct acceptable. Make us close to kings, give us the obedience of people, make us known for honesty, give us the thoughts of all people, and utilize them with your light and soul and the honorable, righteous and magnificent spiritual power that holds us together. The power of mercy for a little child and the power of giving for an adult person. I ask you Merciful in the Name of your Honorable Beautiful Manners and Valuable Deeds. In the Name of the Light that flows on you from Allah the Magnificent, the Exalted, for you to hear my call and make my request come true, reveal what I have been hiding in my soul and asked you to give it to me. Give me some of your love and compassion that I can know your answer to me, give us mercy, relieve us from troubles, and give us an ultimate happiness that does not change by any misery. I ask you in the Name of your Rightness and beg you with your kindness, that you mediate for me to Allah the Merciful the Favored to make my request come true and my desire complete. Make it easy for me to reach my request and to master all the kings of earth and all earth creatures the talkers and non-talkers in the name of Allah. O God of the

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Past Era and the Eternal Era Forever and Ever, I asked you in the Name of your Rightness and approach you in the name of your kindness, complete peace be upon you from Allah of all creators, his blessings, his mercy, his prosperity to all eternity and to all the ages of ages, be upon you, Amen, Amen and upon all your faithful keepers of your name, to Allah, to you, Amen, Amen.

They say that who ever invokes in this way and uses the incense correctly and invokes thus, Jupiter's spirit will surround the requester and make his requests and desires in the world come true and also cure him from illnesses for a year, utilize the world, overcome all difficulties, preserve him from fear of all the people in the world. You have to also understand that the bowing, the submissive, rolling your forehead in the dust will only help to make your request happen faster.

≡ INVOCATION OF MARS ≡

When you need to invoke Mars you have to be dressed in red with a red head band, carrying a sword and all you can of all kinds of weapons, or dressed like soldiers, fighters or villains and as pagans because Mars is familiar with their rotation. Do not forget to wear a copper ring and have frankincense in a brazier made of copper and the incenses are a combination of equal amounts of whortleberry, bush-grass, and aloe, the root of herbaceous plant, Phirbiyon and pepper. You grind and kneed after adding some human blood and make wicks, you put the wicks up and use them for incense when you need to invoke the planet.

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You have to approach Mars with strength and courage and facing him straight in the sky like you do to the other planets and say as you are using the incense:

O Virtuous Master, the Hot, the Hard, the Brave in Heart, the Blood Spiller, the Arouser of the Intelligent, the One with the Powerful Name, the Victorious, the Dominator, the sharp rational, responsible for evil and torture, beating, jailing, lying, tale-bearing, obscenity, carelessness, the killer, the stranger, the carrier for lots of weapon, the passionate for lots of marriages, the strong in thoughts, the mighty, the winner, the war causer, the defender of the weak, the strong stander for evil, the revenge taker from evil. I ask you with your course in the orbit, with your victory, I request from you in the name of who preferred you and made you revengeful, bolder and greater in value and more dominion. Grant me and obey my requests and hear my prayers. I wish you to do me so and so, peace be upon you who protects and keeps harm away.

Remember everything you need to request. Then you repeat the speech several times as your bowing and divining to him and you will get your requests.

The planet Mars' second invocation and incense is done by taking an equal amounts of broad bean, mallow, nutmeg, bush-grass. You grind and kneed the mixture with cooked basil and you use it as incense as we have mentioned before. Then you say:

O RUBAEEL the Mandatory King of Mars the Hard, the Firm, the Fiery, the Reached, the Righteous Master, the hot, the cruel, the brave in heart, the blood spiller, the riser of disturbance and cunnings, the one with a powerful

name, the victorious, the vanquisher, the rational, the strong, the responsible for all evil, torture, beating, jailing, lying, tale-bearing, obscenity, the careless about others, the fighter, the only, the stranger, the weapon carrier, the passionate for lots of marriages. I ask you in all your names in Arabic MAREEKH, in Persian BUHRAM, in Roman REES, in Greek AARS, in Indian ANGARA. I ask you in the Name of the Upper Gods to respond obey and grant me my requests. Hear my prayers I want you to make so and so for me. In the name of RUBAEEL the Mandatory King of your matters.

Then you use the incense and then repeat the invocation as you are bowing and kneeling to him. When you are done, sacrifice a tiger or wildcat and burn him as we have mentioned before and eat its liver then all your requests will come true.

Mars has another call that you do if you had an enemy that harmed you and you want to get back at him with harm, torture, sickness or damage. You need to be dressed in the clothes we have mentioned before. You prepare the brazier with incense and face Mars and say as your incense rises:

O My Burning Fire, O Saver from Disasters, Remover of kings from their thrones, Burning Wild Dogs, Disgracer of the tough, the Spiller of Sultans Blood and humiliation unto their women, the causer of bloodshed, O refuge who values your victories, your approach who cherishes you and you bring victory to who asks you and for strong Aries. Aries the tough, the hot, the one that grants all requests, I ask you in all your names, characteristics, courses in orbit, your light, your proof of sultanate to approach me so I can complain to you about this person

who is setting me up to deliberately hurt me and about his conspiracies against me seeking to harm me. I ask you the last source of hope for people in trouble; you're the last shelter for refugees. I ask you with the power whom Allah of All, has provided you with, that you send on this person a domination of your dominations to be a fence between me and him so it keeps him away from me and makes him too busy to think about me, disgrace him and reveal his privacy, haggle him with torture, get the strongest and worst revenge of him, cut his hands and legs, curse him in his soul with ruin, bring to him all ruin, set the aroused and forceful spirits, the thieves, the road blockers, the greatest tumors and irritations on him. Make him go blind, make him go deaf, make all his senses go num, make him blind, deaf, mute, totally ineffective, make him tied up, let him suffer and be tortured for a long time, prevent him from eating, drinking, enjoyment and living. Set him up with all kinds of curses, set his soul up with grudge and spite in his money, in his family, in his children. Curse him with the sultan's injustice and the hostility of the neighbors, and the hate of the relatives. Set him up with the crimes of thieves and robbers, in his own hometown and wherever he travels on land or sea. Make all this as fast as possible and curse him forcefully strongly, you the mighty, the tough in spite, in the name of your powerful force that moves the universe to immorality, you make those passionate with harming and hatred to be busy only with themselves. Listen to my prayer, have mercy for my tears, in the name of ROBAEEL the Mandatory King of your matters, in the name of the spirits that you use against who disobeys you, in the name of the light you send to the heart of the people of anger and evil till they commit the biggest sins. Answer me, pursue my requests,

and give me of your love, which I know you will answer with, a complete peace be upon you and on whom ever protected women from harm and pushed away evil influence and directed unfairness. Amen, Amen, and in the Name of these Names upon you. DEGHIDIOUS, HAGHIMDEES, GHIDYOOS, MIRAAS, ARDIGHOS, HIDGHIDYS, MAHIDAS, DAHIDMAS, I ask you to make my requests come true, support me with my needs, have mercy for my tears, lessen my slips, take my hand in the name of the upper gods, the magnificent competent, the biggest divine, the ultimate desire and the names of Allah, in the name of gods, the graceful, the creator of death, life, existence and eternity, help me and grant me my wishes right now, at this moment, Amen, Amen.

Then you bow and prostrate and repeat your request as you are prostrating and then your wishes come true and if you sacrifice any of the animals it is specialized with would be so much better.

There is also a rite that gets carried out to *Al-Na'sh's Daughters*¹⁰ and that is if you had an enemy that had harmed you and you wanted to set up an absolute harm or torture for them, then you need to face *Al-Na'sh's Daughters* and use their incense and say:

Peace be upon you Al-Na'sh's Oldest Daughter, the Highest and the Beautiful, I ask you in the Name of the Power of the Creator of All given unto you, to send on this person's spirit an air that blows him up and all his body gets ulcers and sores that numbs his organs, lives in his

¹⁰ *Al-Na'sh* (the hint) and *Al-hanat* (the daughters) constitute the seven stars of Ursa Major. Thus the daughters, sometimes called 'the mourners' are the three 'tail' stars of the asterism.

senses, so he does not see, hear, feel, walk, talk, eat, drink, or enjoy life at all, let these spirits put him in all danger and haggie him with all kinds of torture, with all kinds of beating, set the tyranny of sultans against him, defeatists of enemies and neighbors, make all curse him with quick and urgent curses connected to all the people in the world, so they cause his house to collapse on him and drop him from high places, pluck his eyes, untie his hands and legs and make him busy with himself. Make them be most harmful to him and remove Allah's protection away from him and do not have mercy for his tears, also make them not to lessen his slips but actually make it quicker. Here I am turned to you for what troubled me and harmed me. This person had assaulted me and harmed me. You are the last source of hope to all requesters, the ultimate desire to its supporters. I ask you to send a group of your spirits against him to set him up with their greatest power so they act quickly on what I asked you to do to him, of spite, torture, curse, shame, disgrace, force, harm, illnesses, sicknesses, harmful epidemics and circle him with the evil circle. In the Name of your Powerful Grasp, grant me my wish and have mercy for my tears and give me some of your love, which I know is your answer to me. In the Name of the Upper Gods, the greatest power, with great divine, help me and make my request come true at this moment, in the Name of the God of Gods, the God of the Upper Supremacy, answer my call, make my wish come true.

Then you bow and prostrate and repeat the words over and over and your incense that burns is made of an ounce of each of hard licorice, gum, buttonwood, Indian sandalwood and a Dirham (it is a silver coin used in different rites through ancient time for measuring which equals six seeds

≡ Ghayat Al-Hakim ≡

of wheat for each carat) of each of *spikenard*, *musk*, grind what needs to be grinded then you make the dough in the size of hazelnut and you use that as an incense when you stand for Al-Na'sh's Daughters for your request and then that request will come true.

≡ INVOCATION OF THE SUN ≡

If a person needs to connect to a king to ask him for something one should invoke the Sun, also if that person desires to get the sympathy and the acceptance from that king's heart or for anyone that is looking to make agreements with governments and states then they should seek the Sun. At the time of its rise, the Sun's own day and hour while putting the right hand on top of the left hand as he is facing the sun from a hidden spot acting like a fearful person and dressed in kingly and majestic outfits like *yellow silk robes* and a *golden crown*. He also wears a *golden ring* and dressed so well like the kings of Persia, as the Sun is familiar with their rotation and holding a *golden brazier*. The seeker of the Sun needs to get a *rooster* with a good crest and light up a little candle and put in the candle a stick of *aloe* on the side and light up the side of the stick as the sun is rising. Then let go of the rooster facing the Sun as you light your incense and say:

O Causer of all Causes that is still in Holy Jerusalem, In the Name of the Eternal Gods I ask you to grant me my wish and give me Radiance, Acceptance and the Love of this king or all the kings of earth.

Then you say:

Greetings O Life of the Universe and the Light of the World, answer my call and give me Radiance and

Acceptance. O Sun I Call Thee by your Names; in Arabic SHAMS, in Persian MUHR, in Roman IYLYOOS, in Indian AARS and BRAA. You are the Light and Glory of the World, the middle of all, whom greets the universe and all evil, the fixer and connector, the highest in levels, the highest in places. I ask you to assist me with this king or all the kings of earth or support with this state or rank or presidency and make me Radiant and Accepted as you are the Master and King of the Planets. With you the world lights up and shines, I ask you the Controller of All to have mercy on me and my begging and submissiveness.

You say that as you are using the incense and that incense is known as *orthodox solar incense*. This incense's reaction is strange, being orthodox, and it is made of thirty one ingredients and this is how it is made. You take seven ounces of *mastic, mace, myrrh, rockrose, elecampane, celluloid*. Then three ounce each of *roman spikenard, bloodstone or mountain stone, pine seed* and five ounce of *wisteria, root iris, asparagus, walnut, nutmeg sticks, bush-grass, rose oil*. Then four ounces of *dried red flower, saffron, Indian spikenard, henna root, henna leaves*. Then nine ounces of *nutmeg, elderberry seeds, mellow*. Then one ounce of the root of *herbaceous plant, fifty small pumpkin seeds, wood ruff, gum bulb* and two pounds of *seedless dates, seedless raisin* and five pounds of *foamless honey*. You kneed them all after grinding what needs to be grinded and shape the dough into hazelnut-sized pieces. Then you use it for incense at the time of the invocation and then you sacrifice the *rooster* and eat the liver like we have explained before and then burn the body.

There is a lesser invocation for the sun that you can do with different incense and the way that it is done is by

≡ Ghayat Al-Hakim ≡

wearing the clothes I have mentioned earlier. As for the incense, this one is made of equal amounts saffron, licorice, brush-grass, damask rose, mordant, pomegranate flower, Indian sandalwood and seeds of yellow iris. Grind then kneed with cow milk and shape the dough in the size of hazelnut then use it for incense as you say:

Peace be upon you O Sun the Lady, the Happy, the hot, the hard, the shiny, the bright, the rising, the magnificent, the understanding, the high, the honorable, the master of all beauty, the clean, the wise, the collector of money, the controller of the other six planets that follow you and you are their master, they are disgraced without you, that is why they come back to you, if they get closer they get burned with your ray and destroyed with your light and your power yet they rise from your light so you have the superiority on these planets, you're the queen and they are your servants, you bring happiness to whom looks at you and you jinx whom you gather, so no one will be surrounded with your knowledge and no one will be aware with your core honesty.

Then you bow and repeat the speech a couple of times then you present the Sun's specialized animal and sacrifice it and what you ask her for will come true.

There is another invocation for the Sun for those who have lost hope and fear a king yet there is a important factor they need to keep in mind and that is who ever wants to use this has to make sure to do it when the Sun rises in the sign of Scorpio and the Sun is conjunct with Mars. Then take a gold brazier and put in it oak coal with a piece of amber that looks like a chickpea and you put the coal one after the other and as your facing the Sun in the middle of the sky you say:

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O Source of the Proud, the Purity of the Power, the Joy of Life, the Pillar of the Highest Levels, the Source of Good, I turn to you with my needs, with the numbness of my wealth and my hands stretched out to you. In the name of your quiet motion and support with superiority, in the name of the compact you have on you of obeying who ever are faithful to you and call you for help. In the name of the power you hold the planets all together with, do not hide from me anything and reveal to me my suffering, release my wealth, move a piece of the this worlds desire to me, give me some of your glory and beauty, some of the happiness in my fate, some of your hidden kindness, make me the example everyone uses as a guide, make everyone move with my mode of life and with your meditating the world and mercy on the little child and the adults, with your guidance to preserve and to get higher in their rank, in the name of all that and all your holy books that have nothing like on earth. Hear my prayer, answer my call and may all peace be upon you and on all those loyal to you and all the ones that elevate your name, the faithful to Allah and to you.

You will get your requests and wishes after you dress properly and do all what I have mentioned earlier.

☞ INVOCATION OF VENUS ☞

Venus on the other hand has different arrangements when you need to invoke it, you need to be facing it's west side and while it is totally away of all bad fortunes on a straight line, then you need to be dressed in robes of the Arabic majesties of white color and a white turban. This is the Arabic outfit and Venus is familiar with their rotation or get dressed in elegant fancy clothes and put on your head

a wreath made of pearls and do not forget to wear a golden ring with valuable jewels in it and on both your hands gold bracelets, hold in your right hand a mirror and in your left hand hold an apple or a comb and put in front of you a glass of wine also use some fragrant and feminine perfume and have with you a silver or gold brazier to burn incense as you say:

Peace be upon you Venus, O Happy Bosomed Lady, the Cold, the moderate in humidity, the clean, the beautiful, the aromatic, the generous in joy, the owner of jewels, gold, happiness, dancing, singing, decoration, having fun, listening to music, who plays an instrument, move strings of lute to make music, playing, joking, socializing, full of leisure and entertainment, the just, the passion for drinking alcohol, the passion for relaxation and happiness, the passion for marriages, I also call you with all your names in Arabic Aye ZAHRA, in Persian ANAHEED, in Roman APHRODITE, in Greek TYANA, in Indian SURFAH, in the name of all the upper gods, answer me and obey Allah and his sultanate and grant me so and so, in the name of BITAAEL the kingly authorizer with your matters.

Then you bow and repeat your invocation then you lift your head and repeat your invocation and the sacrifice being that of a colored pigeon or a dove and eat its liver and burn the body in the brazier in front of you. As for the incenses recipe you use a small amount of cane and wood sticks with fine edges, chestnut, saffron, honey Amber (it is a yellow resin with a beautiful scent), mastic, skin of poppies, willow leaves, root iris, grind then kneed with rose water and then shape them in the size of a hazelnut and then use them for incense.

The reason to invoke Venus is to grant love, affection and intimacy, that is why you get dressed in an outfit that matches the planets nature and use this combination of incense, which is five ounces of *wood sticks* with fine edges, *myrtle*, two and a half ounce of *raisin*, *gum*, *mastic* and one ounce of *Indian cedar*, *mahaleb seed*, *wood ruff*, *root iris*, kneed all these ingredients and mix them with *spring water* then shape them in the size of a hazelnut and use it when you invoke by saying:

O Spirit of Love, Harmonious Organizer, who increases spiritual desire, who increases the power of enjoyment, the fixer of manners, the former of the denier of spiritual passion, the encourager of marriages, former of families, you valuable with your power to bring affection to souls which continues toward other passionate souls, you provide love to whom approaches you with love. O Beautiful and Kind Venus, the close, you pull to you all that approach you and no one rejects you, I ask you in the Name of your Names and the Names of your Creator and operating you in the orbit and provide you with a light of the supremacy of his light. To approach me as I complain to you the hurt I have seen from this person and what I have to go through from this person's abandonment, separation, bad companionship and hurrying to get away from me and disobeying me deliberately. You are the last hope that I attach to and you are the extreme desire of refugees. I ask you to send a soul from your spirits and a power of your powers to pull his quiet spirit in his heart to me, that heart that is mad in nature and crosses through all his organs. Bring him with affectionate, kindness and move him towards me with a powerful move and a great excitement like that of fire and the excitement of fire and like the wind and the power of its whiff. You who are

honest in her intimacy, the good in harmony, in the name of your intimate spirits and your compassionate power that rises desires in souls and puts love in hearts and makes the reluctant of desires to be all interested in and busy with it. Answer my prayer; accept my implement, in the name of BITAEEL the mediatory with your matters and in the name of the spirits that you use to bring back the deviators of your way and in the name of the light that you sent in the hearts of the desires so they become more passionate, I want you to answer me and approach what I ask from you and give me from your love what I can know with your answer to me. A complete peace be upon all whom are able to get two hearts together and connect the ties of intimacy and affection and make the happiness of desires his way in life, Amen.

Then you sacrifice a white pigeon and eat the liver and burn the body and hold the ash towards you because that sends the passionate spirit in the heart of whom you fed it to in your name.

≡ INVOCATION OF MERCURY ≡

The need of calling Mercury and invoking it, is done if you have any request that has to do with writers or owners of poetical gatherings and what you need to do when you approach it is to be dressed in *scribal attire* at all times and the moon has to be substantiated with the Moon, you also wear a ring made with a metal that Mercury is specialized with and if it is made of *knotted Mercury* that would be the best. Hermes always wore that ring. When you approach Mercury face him and make the invocation in a hurry, with delicacy and eloquently as if you are sitting on the chair of the ruling classes because

Mercury is familiar with their rotation. You also hold a book in your hand and pretend to be writing in the book and the incense is between your hands and also a brazier made of one of the metals of which Mercury is specialized. Then as you burn incense you say:

Peace be upon you Mercury the Master, the Virtuous, the Honest, the Smart, the Articulate, the Understanding, the Debater, knowledgeable with all arts, the cautious, the writer with good manners, knowledgeable with all matters Above and Below, the honorable master, the one with so little happiness, the useful for money, the useful for trade, the cunning, the oath keeper, the intelligent, the helper, the patient, the skillful, the kind, the preventor, the Proprietor of the Revelations to the Prophets, you are the proof of divinity, believing, intellect, conversation, news, fine education, different sciences, intelligence, smartness, literature, philosophy, advanced knowledge, engineering of the divine and terrestrial things, surveying, the Knowledge of Stars, restraining and fortune telling, the rhetorician, able to poetize book writers and the poetry gatherings with eloquence, the fast, gentile and nice talking, after depressions, working fast, the moodiness, the lying, the humoring, the enduring, the supporting, being obedient, being patient, being merciful and companionate, kindness, quietness, respect, preventing evil, good Allah follower, protecting rights, good low voice, there is not one description that does not fit you of kindness, you bring more happiness to the happy, you bring boys to boys and girls to girls, you bring Light to Day and Darkness to the Night, you blend easily in peoples nature and shapes and in all their moods. I also call you with all your Names in Arabic UTARID, in Persian TEER, in Roman HAROOS, in Greek HORMUS, in Indian BEDDAH. I ask you in the

name of the divine power and the powerful sultanate to answer me and obey me in my request, send a power of your spirits to me to make me stronger and guide me and make the asking for all the knowledge easy on me so I become as like a king high in value and rank with a special spot beside them heard when needed in all knowledge, in all matters, in all services, movements, philosophies, serving poetry gatherings, in troubles, in managing and by providing me with all this grant me plenty of money that is associated with it and the high level, the wealth, the high place by all kings and all creatures. In the name of Hercules the ruling king of your matters, answer my prayer, hear my call, make my request come true by making me stronger, get me closer to the kings, with your handling me, with your supporting of me with wisdom, with your providing with strength and knowledge, with what you taught me of what I did not know, make me see the unseen, keep away all badness from me, the badness that comes from ignorance, forgetfulness, cruelties, weakness, till you make me reach the high levels of first rulers, the ones that had wisdom, intelligence, awareness, sighting, understanding in their hearts make all this in my heart and of your spiritual and honorable power a force that remains inside of me as a light to guide me in all my matters. Grant me the service of the kings, ministers, sultans and great money benefits regarding that and grant it to me swiftly. In the Name of the Divine Gods and the Powerful Sultanate, answer me and obey me in all I ask you to do.

Then you bow and repeat your request as you are bowing. Then lift your head after you are done and sacrifice a rooster and burn it as we described earlier and eat its liver. As for the incense potion ingredients; you take

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an equal amount of *buttonwood*, *cumin* (this is a different kind the color of it is white to yellow just like the color of chickpeas and its called Kurmani), *dried Artemisia*, *truffle basil*, *base of the rose*, *skin of bitter almonds*, *ebony tree seed*, *cinnamon*, *the root of herbaceous plant*, *myrrh*. Grind then kneed with cooked basil and then shape them in the size of hazelnuts and use them when you need incense.

☾ INVOCATION OF THE MOON ☾

Who ever needs to invoke the Moon needs to be dressed in a little boy's and miners outfit, make sure it is a white outfit and use perfumes and nice incenses and wear a silver ring. Make your moves fast, talk nice, ask nice questions and hold a silver brazier. You invoke the Moon on the fourteenth night of the month as he's fully round and bright and attached to good fortune, you approach the Moon with your face as your saying:

Peace be upon you O Moon the joyful Master, the Holy, the Cold, the moderate in humidity, the beautiful, Key of the Stars, and the master of them all, the light in movement, the one with shiny light, the bright, the happy, the commendation, full of praise, the happy king, the knowledgeable in religion, the thoughtful of things, the expert, the kind ruler, the passionate for fun, the passionate for joking and playing, the proprietor of prophets, the possessor of news, the hard in keeping secrets, the generous, the openhanded, the merciful, the great, you are the closest to us in the orbit, you are the greatest in harming and in benefiting us, you are the establisher between planets, the carrier of the light, you are the fixer of all misfortune befalling us and without your existence everything gets damaged, you are the first

of everything and you are the last of every thing, you have the honor and dignity on all the other planets. I also ask you in the name of SILYAEEL the ruling king of your matters, to have mercy on my submission and my humbleness to you in the name of Allah that you obey and in his sultanate to grant my requests from you, here I call you in all your Names in Arabic KAMAR, in Persian MAAH, in Greek SAMAEEL, in Roman SALEENY, in Indian SOUM, answer me.

Then mention your request. Then repeat the invocation as you are bowing while adding the incense throughout. This incense is the incense of the little orthodox and it is made of *twenty eight* ingredients starting with five ounces of each of *walnut, asparagus, licorices, mastic, myrtle*, then two ounce of *elecampane, myrrh, herbaceous plant, jufube, spikenard, chestnut, bush-grass, saffron*, then fifty *pumpkin seeds*, four ounces of *henna root*, three ounces of *iris root, roman spikenard, Indian cedar, peeled pine*, then six ounces of *Persian rockrose, dried apple skin, rose blossoms*, two pounds of *thickened fruit juice*, two pound of *seedless raisins*, five pounds *dates*, five pounds *honey* and you add *cooked basil* when you mix them all and grind and kneed then you shape them in the size of the hazelnut and you use it when you need for incense. You need also to sacrifice a *small calf*. You light a fire till the smoke rises all the way to the sky as we mentioned before then you burn the calf. If it is a female sheep first sacrifice it then burn it the same way and eat its liver, when you are done your wish will come true.

This is the ideology for invoking the planets and their sacrifices, which was done by the Sabian's whenever they needed something from each planet. According to them

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each planet gives whatever is in its nature to give. For instance if it is happy it gives happiness and also the opposite, they also say to be cautious of invoking the planets when they are facing east and in the praiseworthy quarter of the circled orbit. You may ask the planet when it is rising, at night because then the invocation is more likely to succeed because the connecting power is easier and stronger and never ask a planet that is not ready to be approached because then the consequences cannot be prevented.

The Sabians use these invocations to this day and they have their own horrible opinions about the planets religion like slaughtering children. Every time the orbit rose with the world eight ranks or dropped down eight they slaughter a child and they claim that Hermes has ordered them so and that is what they call the Trismegestus which means the Thrice-wise, because he was a king, a prophet and a wiseman.

They also never sacrifice during their prayers at their temples any white or black rams, or any that have a broken bone or with damaged horns or one eyed and if they do sacrifice it they look at the liver if it was touched or hit with a knife they say that the owner of the sacrifice will have a catastrophe. Then they boil the liver and cut it into pieces and give a piece to everyone that is present and attending the prayer at the temple. They call Mars; *Mara Simya*, which means the Blind God and according to them he became blind from the extreme violence and every time he intends to do evil he cannot see. They gave it the figure of a man with a sword in his right hand and in his left hand a torch of fire. So he wipes out the world with the sword and with the other he burns it all. That is why it is valuable to

≡ Ghayat Al-Hakim ≡

the Sabbaticals and they sacrifice for him because they fear his violence. They sacrifice to him when the Sun enters Aries because it his sign and also if it entered Scorpio they sacrifice to him.

They also have what they call the *youth test* and that is every boy that is born among them without freedom then becomes free they take him and put him in a house they like. They put a piece of *ebony wood* in a brazier; they speak some words over it. Then they put it under the boy's shirt. If it bites him in his back they know that he is diseased, so they do not allow him in the temple to pray. If the fire bites him from the front he was not allowed to the temple to pray either and that is because of the fear of that he might have committed a sin from behind or front, but if he passes the test he is freed of all faults. Then he enters another *dark temple* where he is *blindfolded* and the priest of the temple puts a *red headband* on his head and some clothes made of the sacrifices that were made for him. Then he puts close to his right foot a *bowl with fire* in it and by his left foot a *bowl that has water* in it. The boy's mother on the other hand brings a *rooster* and sits at the entrance of the temple. Then the priest takes a *copper, drinking cup*, with fire in it and starts threatening the boy to swear and say their secret prayer and it is a private prayer for the Sun that protects them all. Then he releases the boy from his bonds and his mother sacrifices the rooster for him. Then they untie and open his eyes and the boy looks like a bird that lost his sight. So he falls and starts shivering and his mother takes him and puts some clothes on him.

That is why no one who leaves their belief and goes to another belief ever speaks of their secret because the priests instructs them, that whom ever reveals the secret of

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the Sabines or hints at it dies at that moment. The boy gets sealed on his way out of the temple between his index finger and thumb with a seal that has a figure of a monkey and hoopoe on it.

They also say that the best sacrifice for Saturn is the *bull* because it is from the good creatures. They glorify the crown on his head of horns and they say that the bulls are the best cattle and the best sacrifices. They sacrifice the bulls especially after feeding it grass that virgins collect at sunrise and they come back from different places to complete the secret that they have been told. The bull has to be without white hairs at all on his body and they put a golden chain on his eyes that wraps around his horns. They say that this is also done according to Hermes' words. When they decide to sacrifice the bull they say that the bull does not resist and there is no need to tie him up. Then they start in front of him to pray with incense and the prayer is a Greek prayer. Then they approach the place of sacrifice so he puts his horn on the side of a round small hole and the slaughterer cuts off the head in one motion he does not go over the same spot with the knife again. Then they put the head up high and they try to translate the movements of the tongue, ears, lips and eyes then they look at the blood that is in the hole, how yellow it is and foamy and what starts to form of buttery foamy shapes, so they can tell from that what goes on in their country because the country for them is Saturn and what Saturn started of rotation gets back to it and this sacrificing happens when the Sun moves into Taurus. This bull has been mentioned in the *Torah* in the story of the bull that ran away from being sacrificed from *Beni Anoon's* farm.

☞ Ghayat Al-Hakim ☞

The Sabian's use the exudation with alcohol and dust salt in the faces of their sacrifices, to alert and shudder them so it spreads the blood in their bodies with moving and clarify it.

They also have what they call the *Heavenly Treasury*. It is a temple that is forbidden to the public and nobody can see that there is a well within it. When the Sun enters the sign Leo they bring a boy from the cypress region. They get him dressed as we described earlier, he comes to the temple and they take him into places with trees, flowers and basil so he can feel happy. Then they make him drink till he is drunk and they carry him to the temple at night to the well and they soak him in sesame oil and dried red roses that they have collected for that purpose and they feed him in a bottle seven different mixtures of mustard, lentil, chickpeas, rice, legume that looks like lentil called Maash, lupine and wheat. On the twenty eighth day of the crescent of the month May, they snuff and sneeze him after he passes out. They go out at night to a deserted road and they separate the head from the body. They bury the body and they carry the head to Kady monastery and put it on the back of an image of stone, according to them the head starts to howl a harsh howl, then they figure out from it if the number of the Sabian's will grow or not and if the country will approach them or not. They say that the one that taught them this is a wise man his name was *Buburtheem Al-Burhomy* that died in India that is why they call the people from India *Al-Barahimah*. They have so many similar and other issues that are very hard to include in this book and it would be off our subject.





Chapter Eight

THE NABATAEAN PEOPLE CLAIM that the Sun has sole influence on the world. But then they learned that the Moon has its own influences too, without the need of the Sun's influence or any of the other seven planets. They say that all planets follow the Sun in action and they completely obey it, bow to it and praise it day and night. The Sun is the *eternal era* and they all continue praising it, in actions and influence because all influences belong to the Sun. The seven planets share in some actions of the Sun. So as the other fixed stars which are considered slaves of it. They all praise and bow to it. Beside their own individual influences, the Nabataeans have their prayer to the Sun and that prayer goes like this:

All prayers, praises, commendation and glorification to our bright, great, magnificent Sun God. Granter of life to all that lives on the face of the earth. Most luminous of all with its light, the one that shines on the world and holds us all with your divine strength, you are high in places you are great in your sultanate, you are full of light, wisdom, understanding, power, mightiness, greatness, and goodness. The creator of all creators, the extender of all that extends, the existence of all that exists, the strength of all that is strong, generous in actions, openhanded in giving, the solvent in his skies. Peace be upon you the glorious, the greatest, the commandant, your

worshipfulness, the open-handed, we are all bound for you in our prayers, we all are faithful in our worship unto you, we all mean to get close to you because you are the shelter, the instrument for us, you are happiness, you are the preserver, you are our worship, you are our creator, you are our founder, you give us life, you are our last hope, we lean our backs to you and to your name we surrender, so your name becomes like unto heaven, you became a shelter for us from our enemies and our protector of all who means harm for our desires and to your servant the Moon the obeying king unto you, the glorifying of your power, the bower, the eternal obeisance, you provide the Moon with the light and give it strength, it always follows you in the universe to obey your glory, to rush for you worshipfulness, the monk always to you, without languishing or twinkling or any one moment of negligence. Peace, prayer and thankfulness are upon all of you from us, you the eternal of all eternity and age of all ages. Amen, Amen.

In the book of Abu Bakr Bin Wahshiyah under the name *Nabataean Agriculture* he mentions a prayer for *Saturn* and he says "Be aware of the evilness of this god if it is descending or rising or when it is east of the Sun or hidden with the Sun's rays or when it is in the middle of its retrogradation. Then you need to pray this prayer that I am about to inform you of, yet before that you need to cense its image with *old leather, grease, dirt and dead bats*. Also burn to it *fourteen dead bats and mice*, take the *ashes* bow with them before its image. Then bow to it on a *black rock or black sand*. With this you can avoid its evilness because he is the reason for all damages and misfortune and the reason behind all cries when he is mad, he is the god of all poor and troubled people, all jailed, misery.

poverty and sadness. But when he is in a good mood he gives lasting and long life, great name, wealth, money and makes the next generations of kids and grandkids inherit that too till all eternity and his good mood is when its on the east or in the middle of a straight line or when he is at his fastest speed and rising to his glories phase".

He also claimed that Daghreeth prayed this prayer to Saturn's image and he asked the image for something and the image has guided him to what he wants, and the prayer is to say:

All praises, all glory, all prayer, all devotion from us to you as we stand on our feet straight to our old, live god that was and still is the unity in goodness to all things that he is everlasting in the sky, effective in his power, the mighty in solitude, pride and greatness whom surrounds all, things forceful, who sees the unseen and every thing on earth belongs to you, you are the one that gave life to earth from its own life and it exists as long as you exist, you are the one who provided earth with water and with your power, the water stayed and lasted, you made the water run, the water became alive and cold like unto your sultanate over the plants. You made the land heavy with your weight and movement and if you desire you can make everything different but you are wise and function with the strength of wisdom, you the knowledgeable, you the mover of all with power. Bless you the god of heavens and all others, may all your generous names be glorified and purified, we worship and pray for you, we ask you in the name of all your names, that your gratitude and generosity will remain in our minds as long as we are alive and accompany our bodies and when we are dead so you will keep harm away and the worms off our flesh

because you are a merciful old god, no mercy for your toughness, there is no regret for your injustice, your so patient, slow in actions, you are the god that when you give no one can stop you if you forbid to give. You are the only god within your powerful sultanate, you are the god of the planets and the stars that rotate in their own orbits, they all fear the sound of your movement and we ask you to protect us from your anger and keep your violence away from us, have mercy on us from your greatest evil. We ask you to keep your forces away from us in the name of your attributed names that whoso ever begs you for mercy you grant mercy, be merciful on us and be pleased with us in the name of your attributed names your highest name the valuable the great, we ask you to be merciful with us.

This is the prayer according to the book of Ibn Wahshiyah about the Nabataeans. We have mentioned this about the past generations that talked about the planets and their nature to show you how the worshipping of these planets were allowed and encouraged by these groups but in our religion and culture using this information is disbelief in Allah that is why we were ordered to kill the magicians in our culture because they use and work in a field that disbelieves in Allah, yet we have mentioned all this as an example but without getting off the main subject and in a way to reveal the ideologies of the other groups and their beliefs. I advise who reads my book not to fall in these beliefs because there are a lot of people with no belief in this world and in revealing such secrets I do not want it to encourage people to disbelieve in their main belief in Allah.



Chapter Nine

THE PHILOSOPHER ARISTOTLE MENTIONED in the book that he wrote for Alexander the Great called *Al-Istamatis*, how to bring the strength of the planets and the names of each of the planet's spirits. The spirit of Saturn is called BRIMAS and he is divided into six parts, each part is in a different direction and each part has a different name, so Saturn's spirit always calls his parts and gathers them from the six different directions. He starts with the top part and he calls it TOS, the bottom part and is called KHROOS, the right part is called CIYOOS, the left is called DIRIYOOS, the front is called TAMUS and finally the back part is called DOROOS and there is one spirit who gathers all the parts for the Spiritual rotations, movements and their talismanic position in the orbit and that one is called TAHITOOS then all that was original and the kind of spirits gets gathered in one and that one is the one that is called BRIMAS.

The Spirit of Jupiter is called DAMAHOS, the upper spirit is DARMAS, the bottom is MATEES, the right is MAGHEES, the left is DAREES, the front is TAMEES and the back is FAROOS. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called DAHIDAS and the responsible spirit for all the organizing and the original is the one that is called DAMAHOS.

The spirit of Mars is called DAGHDIYOS, the upper spirit is HAGHEDES, the bottom is GHIDYOS, the right is MAGHRAS, the left is ARDAGHOS, the front is HANDIGHYOS and the back is MAHANDAS. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called DAHIDMAS and the responsible spirit for all the organizing and the original is the one that is called DAGHIDYOS.

The Spirit of the Sun is called BANDALOS, the upper spirit is DAHIMAS, the bottom is ABDULAS, the right is DAHIFAS, the left is ATIYEFAS, the front is MAGHNAMEOS and the back is GHADEES. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called TAHIMAREES and the responsible spirit for all the organizing and the original is the one that is called BANDALOS.

The Spirit of Venus is called DIDAS, the upper spirit is GHIYLOS, the bottom is HIYLOS, the right is DAMAYIS, the left is ABLIMAS, the front is BASLAMOS and the back is ARHOS. The spiritual that is responsible for their rotational movements and their talismanic position in the orbit is called DAHTAREES and the responsible spirit for all the organizing and the original is the one that is called DIDAS.

The Spirit of Mercury is called BARHOYAS, the upper spirit is AMIRAS, the bottom is HIYTES, the right is SAHEES, the left is DAREES, the front is HELEES and the back is DAHDEES. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called MAHODEES and the responsible spirit for all the organizing and the original is the one that is called BARHOYAS.

The Spirit of the Moon is called GHARNOS, the upper spirit is HADEES, the bottom is MARANOS, the right is MULTAS, the left is TIYMAS, the front is RABEES and the back is MINALOS. The spirit that is responsible for their rotational movements and their talismanic position in the orbit is called DAGHAYOS and the responsible spirit for all the organizing and the original is the one that is called GHARNOS.

That is what Aristotle mentioned in his book about the spirits names and claimed that they are divided to the earth's six directions so they have a complete coverage of the earth's different regions. I want you to know reader that these are the names of the planets that the people actually use when they invoke the planets and no other names. So when Aristotle said that some of these spirits flow each in every direction of every region to specific people is absolutely correct. To have different talismans and fortunes each require a different call, approach, talismans and unusual influences because some can provide with money and some takes away wealth; some give, some take and there are some that prevents and some that motivate.

Some of the spirits have certain bodies that they incarnate in. They have in certain regions their men that they get hold of and overflow their spirits using their bodies where they guide them to their knowledge and influence however and wherever they need when it meets their core and nature.

Aristotle said "If you like to bring from these spirits what you need of their regions, you need to call each planet what they have only in their region and on certain

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days so you need to rely on the knowledge I am about to share with you."

"To ask a specific need of Jupiter you need to approach it on Thursdays when the Sun enters Sagittarius or Pisces or when it drops down to the Moon at faces the Head of Aries or when it faces the Sun. Then you need to build a clean house, furnished with the best you can afford. You stay in that house alone and that becomes your temple.

Then make as much as you can of sweet kind of food that is made with honey, butter, nut oil, sugar. Make some hard candies and some soft that is also made of butter, milk, sugar and saffron. Then put a big table in a corner of the house on top of another solid stable table, then put in front of you a brazier made of one of the metals that is specialized with the planet. Then put on the first table musk, camphor, sandalwood, a triangle of all scents and expensive perfumes, rose of Jericho and mastic. Then arrange the items as they are and put on the other table the hard and soft desserts and you put in the middle of that a braided candle and beside that four open baskets full of bread and cold meat grilled and cooked made of lambs meat, chicken, hen and all kind of beans.

Beside each basket put a full bottle of wine and a clean glass and good smelling basil between each basket. Then cense on one side with the sandalwood and on the other hand with the Mastic, on the other side of the table. Then you invoke, while alone, these words *Damahos, Armas, Helees, Maghas, Adrees, Tamees, Furoos, Dahidas, Afraus, Kayikeers*.

These are Jupiter's spirits in the six directions of its orbit and Afraus the Wise said that the meaning of these

words are *Come along all spirits united and in harmony, smell all these beautiful smells and eat from this food and use these incenses.*

You repeat these words seven times; you leave the house for one hour on the sixth time and call them again for the seventh time they come to you looking and dressed in their best. Then you ask them for what you want and wish of wisdom and knowledge and they grant you the wishes and you will be covered with their spiritual power. Then you gather your friends to eat that food, drink the wine and use the pleasant incense and smoke.

This is the Roman rulers invocation for the spirits and it is one of their important secrets and of their holy days and prayers that they celebrate each year.

To ask a specific need of Mars you need to approach it on Tuesdays when the Sun descends to Aries which is Mars's home or when the Moon is well aspected and is facing Mars. Then you go out to a desert that has plenty of fruitful trees. You bring with you a sacrifice, make it a sheep or a cow; also bring a brazier with plenty of coal and incense that is made of myrrh, carob and black mulberry and a basket that has food, the best kind of desserts and a pitcher of wine.

Then sit under one of the trees and release the sacrifice from your hand, burn the incense and say *Daghidos, Haghydees, Ghidyos, Mighdas, Ardghos, Hidghidees, Mihindas, Dahidmas.*

Then you say: *This sacrifice and the food is for all of you. Accept it and put it where you desire.* Then you take the sacrifice under the tree and cense it with the incense and then you slaughter it, clean it and grill the liver. If you

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grilled the whole sacrifice and prepared it then take it out and lay it on the sacrifice's skin like a table cloth then you call and say *This is your sacrifice and your food, come and smell it and eat from it.*

Then a red spirit will come that looks like a torch of fire and it passes by the food and smells it and burns some of it.

Once you see that ask the spirit for what you want and ask for help and support in things. If the spirit disappears, then go to the food and use of it as much as you wish and ask for things you desire. Maybe you would get it and maybe not because this spirit is a star in its core but because it is known for being moody where it always agrees and disagrees on things almost instantly so you never know with it in what mood it might be that is this spirit's special nature. So if you had to eat of the food then you might be better off to just go back home at that point.

To ask a specific need of the Sun you need to approach it when it descends to Leo's sign or when the Moon descends fifteen degrees of Aries or nineteen degrees of it and that is on Sunday. When that happens, prepare a clean house furnished with the best furniture that you can afford. Then get seven gold statues. If you cannot afford gold statues then make them of wood. If they are made of gold decorate them with red rubies and jewels. If it was from wood then dress them in expensive red silk and decorate them with red rubies and gold and put them in the middle of the house in one line and between each of the statues' hands a tray that has loaves of flaky bread, soft and hard candies that are made of ripe dates. Put in the middle of each tray a cup and bottle of wine, a plate of condiments and a plate that has spices and scents like

Musk, camphor and Amber. Cense the house with basil. Then light a big candle and sit in front of the statues on a high bed and say *Bandilos, Dahimas, Abdulas, Dahifas, Atefas, Maghmoos, Ghadees, Tahimarees*.

Wish for what you want and eat with your friends the food and drink the wine then leave the house and your wishes will come true.

To ask a specific need of Venus you need to approach it when the Sun descends to the head of Pisces sign or the Moon is in Cancer and that is on Friday. Then you wash up, perfume yourself, and your clothes, then enter a bathroom or go under a palm tree or any other tree and bring with you a ram and a razor and say *Didas, Gheloos, Hamiloos, Damarees, Teymas, Samloos, Arhos, Hatarees*.

Ask for what you need and wish for anything because you could be granted everything even magic, tricks and cunning privileges if you wish for it because Venus is known to grant such wishes when you approach her. As you only need to wish what is in each planets nature to be able to get that wish.

To ask a specific need of Mercury you need to approach it when the Sun drops down to the Capricorn which is the beginning of the Persian year. Then you need to get a golden chair with a golden brazier on top of it in an empty clean house and cense with sandalwood, myrrh, bush-grass, carob and elecampane. Put the golden tray in front of you and get seven goats and prepare a wooden stick in a way that when you hit each goat you can kill it in one strike. Then you need to do that once for each goat in a row then you burn the incense and say *Barhoyas, Ameras, Hatees, Sahees, Derayis, Hatees, Dahrees, Maghodees*. Separate the skin of the meat then put all the goat's fat

around the tray after cleaning it. You repeat the words but this time as you are veiled all the way to your eyes and censing in the same time. Then take the skinned off meats and cook it in one big pan with vinegar and you prepare of the food what you need and you put it in baskets and you exceed the greetings to the spirits and ask for what you need and they will give you what they are specialized with only.

To ask a specific need of the Moon you need to approach it when the Sun is on the top of Cancer or when the Moon is facing the Sun and that is Aries sign and upon Sunday at the sunset. You should be all washed up, having perfumed yourself and your clothes with pleasant incense. You go to the desert and you can have people with you and each one of you should bring with them a ram and a sharp knife and incense that is made of bush-grass, almond, carob, elecampane, myrrh and lean sandalwoods.

You need to be prepared with lots of food in baskets. Light up a great fire of wood. Put the food baskets opened from the top by the fire and sit around that. Then the one that will bring the spirits needs to take the ram and go to a water spring with trees around. Then he cuts the ram with the knife and throws some incense in the fire and says *Ghandoos, Hadees, Maranos, Maltas, Tymas, Rabees, Menalos, Daghayos, Gharnos*. Then he sacrifices the ram as do each one of the others then they let go of their rams till the spirits lead tells them so. Then the one bringing the spirits leaves the sacrifice and goes back to where the fire is and throws some more incense and calls the spirits. Then he stops talking for an hour. Then he goes back to his friends and starts skinning off the sacrifices and censes all

the parts, like the leather, heads, feet and leave them in a clean place and don't eat any of those.

Then they grill the meat with the guts in it. Once it is cooked, put it with the baskets around the tree and hang on the tree colored fabric with all different colors. Then the bringer of the spirits by himself alone burns the incenses and calls the spirits three times and asks for what he wants from them and for his friends.

To ask a specific need of Saturn you need to approach it when the Sun descends to Capricorn's sign or the Moon is in *Sagittarius*. You make a statue with feet made of iron and put on it colored clothes, green, black and red. Then take that and go to the desert under a fruitless tree and you have your sacrifice with which is a cow or calf and an incense made of a black cats brain, its guts, carob, myrrh, juniper and you say *Brimas, Tos, Khroos, Kiyos, Ghardiyos, Tamoos, Riyoos, Taheed, Seyrah, Mandool* and it means "come spirituals this is your sacrifice" then ask for what you desire and would come true and all this is what was mentioned about the planets invocations in this book that is called *Al-Istamatis*.





Chapter Ten

ARISTOTLE MENTIONED IN HIS BOOK which he called *Al-Istamatis* and wrote to the Alexander four descriptions of beads that helps in forming talismans and what the spirits knowledge requires. He called the first one the *Bead of Damatees*. You use this bead as a stone for your ring and whoever sees or looks at this ring must submit, obey and disgrace for you and accept your orders and if you used it as a seal for a letter and sent it to a king or anyone else. They shiver and tremble as they look at it and they obey your wishes and orders. If you pointed at a disobedient giant, he would immediately obey and surrender to you. This is the specialty of the bead and the color of it is red.

The way to make this bead is by taking a small amount of red rubies. Grind it and add to it one carat of diamond that got grinded with lead, two carat magnesia, two carat sulfur and one carat gold. Put all this in a melting pot and heat it up slowly till they all melt and become runny. The diamond melts the ruby, the magnesia melts the diamond, the sulfur melts the magnesium and the gold melts all those up.

When it is all melted and runny like water, take the melting pot off the heat and let it cool. When you take the mixture out you will find it a jewel that is mixed in colors but mostly cloudy muddy colored. Put that aside, then take an equal amount of lion brain, fat of a tiger and a

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blood of hyena. Melt the fat and mix the brain in it, then pour the blood on them till the color becomes dusty and be very careful not to touch this mixture with your hands or let any get on you clothes and be careful not to breathe it because it is poisonous. It is the same poison that *Hetrutees* drank and it tore him apart and made his skin fall off.

When the mixture settles down put it aside, then take an equal amount of yellow golden metals, yellow sulfur and ginger about the weight of five carats each, grind them and boil them. Then add that to all the mixtures you have done, this will melt all together and will balance it. After mixing it very fine, put it in a little cup made of clay then heat that up slowly as it starts to melt like wax. When it does look like wax, take it off the heat till it cools and that is the mixture that helps in every charm and talisman and grants you all your needs.

The second bead is called the *Head of Al-Istamatis* and it works for amulets for stopping rain, cold and snow from falling on troops going to fight. It keeps nature and other obstacles away from harming any requester, his friends and his rides. This bead is dust colored and the way it is done is by taking two carats of iron. Melt it with white bush-grass. Once it is melted add one carat of silver, one carat of lead. After all is mixed well together remove it from the heat and mix it with the spirits spirit. The way to do that, is by taking bones of the hand and feet of a pig, clear them of any meat and nerves and cook it with water and salt then dry them and grind them and melt an equal amount of the bones with mandrake and fry them and put it in a pot of clay.

Keep doing this till you fill the pot with the mixture. Then put it on a faded fire that burned for a long time for

one full night and that will make it melt all the way through then take it and cool it and grind it some more and add it to pure red golden metal and grind it and mix it with human blood for one full day.

Then melt the first mixture with this by pouring it slowly till it all mixes in and the spirits are harmonized then take it out and cool it. You will find the color of it is dusty. Lathe it round gently and charm it with words of what you need for three days and put it up and any time you need to stop the rain, cold or snow some where, you say the words and lift your right hand with your beads to the sky and all that stops, and you will have a complete amulet that is made of the strength of the spirits spirit.

Aristotle called the third bead the *Bead of Al-Istamatis* and it is a special amulet that you can carry with you in battles, wars with enemies to make the enemies swords, weapons and spears freeze and miss their targets and the color of this bead is black and the way it is done is you take five carats of iron that is melted with sulfur and you add white sulfur, magnesia, tin powder and that will make the mixture becomes white like silver, it will eat up the dirt in it and purify the core of it. Then you take an equal amount of pig's fat and brain, melt and mix them together with the blood of a black raven. When it cools off it thickens and looks like yogurt. Then take two carats magnesia, one carat of grinded diamonds, one carat pure yellow golden metals, one carat of yellow sulfur. Grind all that and add it to the first thickened mixture and heat it up in a clay pot. They will melt and look like wax. Take it off the heat and leave it cool it will become like a stone put that aside. Then take from the same iron you melted five carat and half carat of each of silver, gold and copper. Melt

them all together and add the other mixture in slowly till it mixes in well with the heat and the fire eats the dirt up and clears it. That is how the spirits harmonize together and becomes runny like water. Then remove it from the heat. You will find once it is cooled, to be plain little soft in the core then lathe it round and invoke it for three days with your request then carry it with you because as long as it is with you, no metal, swords, spears nor arrows will ever hurt you or any of the people around you.

The fourth bead he called the *Bead of Ghidamatees* he used that to bind the soldier's desires of marriages and adultery because adultery and getting close to women in the military is a huge misfortune and it causes the enemy to win with great victory. This bead is white in color and the way it is made is by taking five Dirham of lead, one dirham of copper and iron that is melted with white sulfur, half dirham of silver. Then you melt them and add the lead to it, once it is melted all down to a smooth texture, take half a carat of magnesia and diamonds and half dirham of yellow sulfur and four carats of red golden metals grind them all and add it to the first mixture slowly till all is well mixed and you leave it to cool. Then you make a spirit for it and that is by taking an equal amount of deer fat and horse brain. You melt the fat with the brain and add bird blood to it till it thickens, then you add to that one dirham melted pig feet grinded very fine with little tin, half dirham magnesia, one dirham yellow sulfur, one and half dirham red golden metals, grind them all and add it to the brain and the fat that you mixed first with the blood. Put it on the fire till it melts then take it off the heat to cool. Once it is cooled you add your first mixture to this slowly till it is runny like water then you get it off the heat and let it cool then you lathe it round then you invoke it

with your words for three days. Then make two statues of copper of a man and a woman then you put the bead on the male figure statue and you make them with their backs to each other then you take a iron needle and you say the words of your request on it three times then you hammer it in both of the figures chests till it goes all the way through. Then you put these statues in a small iron coffin you say your words on it first day and night then you take that with you and that will bind the soldier's desires and adultery feeling as long as you have it with.

The book of Aristotle also explains that **mixing these amulets is very dangerous and the person that is doing it should be extremely careful because they are poisonous.** Do not try to touch them with your hands or smell them. There is also an amulet that will protect you from the poison and this is the way it is done; take one carat of each of the Indian sandalwood with the myrtle seeds, mandrake seed, musk mellow seeds, one carat of musk and half a carat of betel nut, seedless raisin and white sandalwood. Grind them all together and kneed with pounded myrtle water and make wicks and dry it. When you're working with these potions then you use that on your nose, ears, lips and mouth and veil your face with this when you grind and mix ingredients. As for your hands there is a different amulet to protect your hands from these poisons and that is done by taking an equal amount of laurel seed, mahaleb seed and gentian and four pieces of elderberry oil and rabbit blood, you grind what needs to be grinded and you kneed it with elderberry oil and rabbit blood and you put that in a bottle to use when you want to touch any of these potions then you wipe your hands thoroughly with the oil and then touch the materials and poisons because then it won't harm you.

Aristotle described in his book that is called *Asnotas* that the spirits of the amulets could exceed and violate the maker by harming him or making him ill and that because the close connection between these spirits and the nature of certain illnesses and if that happens the sick person needs to drink this potion that is made of half ounce of human blood melted with two small amounts of almond oil and two small amounts of rabbit brain and mix them well with one ounce donkey urine. You drink an amount of two dirham of that mixture for seven days in a row, first thing in the morning on an empty stomach and that will clear every thing that the spirits amulet influenced the person and all his bad moods and any other kind of influence the other seven planets may have. This drink will settle the person's spirit and fix any harm.

Alexander has asked Aristotle in his book that he called *Malatees* about Kinas the wise Indian man that had the knowledge of talismans and if that man actually had a book where he mentions the way to make these talismans so Aristotle wrote this book that he called *Malatees* to answer Alexander's question and he based it on Kinas's knowledge of the talismans and some of the ways to do them. He started by saying that Kinas was known to be with the spirit and he lived to be five hundred and forty years old and he lived in the times of Adriyanos the tyrant, fighter king. So Kinas made talismans that bring the divine world with the material worlds with spirits that are spread in the world and with these talismans he was trying to gain this king and the other king's sympathy. He also made other different talismans, from these other talismans there is this one that he called the *Daghetoos* and he made it to connect men with women and the way it is done, you

take half a carat of deer brain, half carat of melted fat tail of an ewe, one carat of camphor, half carat of rabbit brain, you gather the brains in a melting pot on a coal till it all melts. Then you add the fat tail of the ewe to that till it melts too, then you add the powdered camphor then you remove it from the heat and you make a statue of wax that's empty in the middle that has previously never been used for anything. You wish for the woman whose love you want. Then you make a hole all the way through and you start pouring the mixture into the statue as you are saying: *Dahiyayees, Ghanmuwades, Nakaghayes, Dirolayes*. Then you take a one small amount of round white sugar and add that to the statue. Then you get a fine silver nail and you stick it in the chest area not all the way through and you say *Hadoraas, Tymaroos, Hanitoos, Amiraas*. Then you wrap that statue in a cloth of white material and white silk and you tie the cloth with a silk thread under the chest area then you bring the two sides of the thread together and tie in seven knots and say after each knot *Arghonas, Hadmiyos, Finoras, Armithas*. When you are done put the statue in a new small container made of clay then dig a hole in the house of the requester of this talisman and bury the statue straight up where the head is up and the feet are down. Then cover it with dirt, then take a small amount of bush-grass and grass, put them on fire and say as you burn them; *Bahimras, Omarlees, Kadamedoonis, Finores*. You excite the spirit heart of that woman with love to that man and you bring her heart's spirit with the power of these spirits of spirits and their names are BAHATORES MILYORAS, OLIYOS, MATINOS. Once you do this the women that this talisman was made for will get excited with the love spirit and won't settle, sleep, awaken, sit, think or do anything till

she's driven to that man quietly and obediently and with no control over herself, pulled with the power of the talisman to that place that has the talisman buried in, whether she knows about the talisman or not she be pulled into the place and that man.

Another talisman gets made to be put in food or drinks and the way that is done is by taking two grains weight of rabbit noses, two grain weight of hyena brain, three grain weight of melted fat tail of ewe, two grain weight of amber, two grain weight of musk, three grain weight grounded camphor and one small amount of the requester of this charms blood. Put the blood in a melting pan and heat it up. Once it is hot add the noses, the brain and the fat tail to it and mix them, then add the musk, camphor and amber and mix all that, then remove it from the heat. Then you mix that with wine or in sweets or bread dough or with the meat of birds or any other boiled meat or any food or drink you desire. Then put some on your hand and wish for what and whom you made it for and take with some small amounts of bush-grass and grass and burn that and as you are burning it say *Diyloos, Ahidaas, Batrodlees, Bandolees, Baghyllas*. With this you will have that certain woman's spirit get so excited with these mixtures and she will be pulled with these spirit's powers that she can not hold still and it will keep her sleepless restless and thoughtless till she comes obeying to the power of these spirits and their names are *BIHYNOLSASER, HIYADEES, KIDMOOS, ANDALEES*. When you're done with that and you invoked and censed it add just a little of that mixture in the food or drink so that the person who eats or drinks it leaves nothing behind. Make sure to feed it to the person you love. Once the food goes through the person's body he/she will get so

excited that they won't be able to get hold of themselves till the one this talisman is made for comes obeying and submissive. If it was very hard for you to feed this to the person then all you need to do is to change your intentions in your request and point out as you make your wish that the person you made this for is unable to eat it or drink it. You do keep the potion as it is and you also take it put it on your hand with some bush-grass and grass and as you are burning it you say *Adiroos, Batiroos, Briyodees, Fardaroos I have excited the heart of this person to this, and moved his/her heart spirit with love, and kept her from sleeping, making decisions, standing or sitting till she comes to this person submitting and obeying thus the spirit's heart of theirs shall be brought to that person with the power of the spirits spirit and there names are MADEES, AWDORAS, MANURAYIS, HANDAROOS*. Try then to feed this to the person, if they eat it and it settled in their stomach, then take a small amount of bush-grass and grass and throw it in the fire and let that person say *Hamorees, Tidorhes, Ayinmes, Harmas*. If he says these words then he/she will come with love obeying and submissive with no control on their souls. Kinas said also that if it was hard to get some blood from the requester to mix in the potion then take two small amounts of hyena blood and one small amount of a ewe blood. Put it in a melting pot and add to it two grain weight of rabbit brain, three grain weights of hyena brain, four grain weights of melted fat tail of an ewe, two grain weights of musk, two grain weight of camphor and two grain weight of rabbit noses. Mix them all and melt them. Once it melts take it off the heat and mix it with food or drink then burn some bush-grass and grass and say on the potion these words *Anoraas, Habwaloos, Fancees, Badrolaas excite the heart*

of this person to this, and move them spirit, keep them from sleeping, awaken them, standing or sitting. Pull and bring them with the power of these spirits and their names are BATIROLEES, BRIYANOS, OBOHEES, WANDOLAS. Then feed it to the requester if it settles in them stomach take one small amount of bush-grass, grass and a hair of the hyena's tail and let the person burn it if they burn it teach them to say *Hanodees, Mahreyas, Tidoras, Omiroos* then that person's heart gets all exited with love and desire to the other and can't settle till they go to their lovers obeying and submissive.

There is another third amulet that gets burned and the way that is done is by taking a small piece of the hyena's ear, a piece of male rabbit ear, half weight of white cat's pupil of the eye, half weight of white dogs fat, one small weight of bush-grass and grass and like all of them add melted fat tail of ewe. You melt the fat tail of the ewe in a melting pan and add to it all the other ingredients then mix well and add half carat grinded camphor, two carats of white sandalwood and Indian sandalwood that's not leaned, one carat of amber, half carat of musk to the first mixture. Once it is well mixed divide it to seven pieces, then take seven braziers and put coal in them and light them up. Then line the braziers up in front of you and put one of the mixtures on each brazier. When you are done start burning and say *Aiyoris, Yatandas, Ahiyoles, Heriyolas* excite the heart of this person to this, and move their hearts spirit with love avoid sleep, making decisions, awakening, standing or sitting till they come obeying and submissive, pull and bring them with this spirit's spirit and their names are *ALBOWAREES, HIYAKOS, BODYEES, TAWADOS*. Then leave and your confident that your talisman will work and that person you used the

talisman on will get all excited with love and will not settle till they go to that man or woman.

The fourth of Kinas' amulets is an oil, basil, scent or done on an apple or any other similar items. Here is how it is done, you take two grain weight of rabbit noses, take a goat liver and mix it with bush-grass and put it on fire till it gets inflated and lets go of its water. Then you slice it and squeeze it till all the water comes out in a cup and put it aside in a bottle till you need to use it for this charm. Then you take two grains weight of that liquid with four grains weight of amber, three grains weight of musk add them all in a melting pot on a coal till it all melts. Once it is melted remove it from the heat and put it in a bottle. Then when you need to do your amulet you take one small weight of old pure oil and put it in a melting pot and add to it one grain weight of that liquid mixture till it melts in it. When its all melted take one small weight of bush-grass and grass and burn it under that mixture and say *Tiyyroos, Fiyharees, Vitolees, Andraws excite this person for the other, move their heart's spirit to the other with love avoid sleeping, awakening, standing or sitting, pull and bring them to the other with the power of these spirit's spirits and their names are BIKITAROOS, ADILAS, MANHOREES, MANCORAAS*. Then take from the oil and if you can spread it on the requester or make them use it as a scent. Every time you use the oil or the scent their spirits will be excited with love and they will not be able to sleep or awaken till they go to their lovers. If you were unable to spread it on the person then make a statue that looks like the person from wax and order them to hold it in hand and to burn with bush-grass and grass for three days at sun rise and to say these words and continue on burning and

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using the scent because that will move the spirits love and excitement feelings for the other.

If you want you can take basil or an apple and smear of the mixture on it worth of two grains weight of the oil. Then cense with bush-grass and grass on it and say as you're doing this *Norous, Andolees, Armolas, Fimarees, excite the heart of he/she and move his/her spirit with love to the other and avoid sleeping, awakening, standing or sitting, pull and bring him/her with the power of these spirit's spirit and their names are BAROLAS, MANTORIS, FEMALOS, BROHOYAS.* Then let the person smell the basil. When they do their hearts will overflow with excitement of the spiritual of love and they will not be able to control them selves till they go to the other person. If the person cannot smell the basil, then make the requester to take the statue of the desired person in one hand and small amounts of bush-grass and grass and let him with his other hand throw it into the fire and teach him to say *Edidas, Bidorees, Afiyoos, Diryanos* and tell the person they need to smell it first because that will move the spirit of the beloved one and excite then with love in their heart and will not settle till they get to their lovers obeying and submissive.

And these are the talismans of the spirits that are called *Daitoos* that Kinas made to unite men and women.

There is another talisman called *Baghees* and these talismans are used to sympathy the hearts of kings on their people and make them lean with love and mercies towards them. The way it is done is by taking a wax that was not used for anything before and make a hallow statue in the name of the king you desire. Then you take one carat of a deer brain, two carat of rabbit brain and a small amount of

human blood. You mix them all together in a melting pot and add to the mixture half amount of powdered camphor, two carat amber and half carat musk, melt them then mix them well till they are all melted. Then make a hole in the head of the statue, pour your mixture in and leave it to cool. When it is cool, cover that hole with the wax. Then you take four small amounts of human blood, two small amounts of white rooster blood, two small amounts of horse brain, one carat of musk and camphor, one small amount of melted fat tail of a ewe. Put all that in a melting pot. Melt and mix them well, make another hole and pour the mixture in then seal it back after it cools off. Then you take a fine, delicate silver nail that was not used for anything before and poke it in the chest but not all the way through and say *Akriyor, Ghidayoos, Yahiylas, Yahidoos*. Then you put the statue in a new bowl made of clay; take half of a small amount of powdered bush-grass and grass and a small amount of white rooster's pupil eye. Mix all that together then take the statue and a brazier with coal and go to a hill that has a view of the city, dig a hole as big as the statue and bury it straight where the head of it is up and the feet down straight then put a stone on the top to cover it well. Then put the incense on the fire and say as your censuring *Akraros, Manduras, Vilahoos, Ramalees have the mercy of this persons heart in the name of love, friendliness and mercy on this person with the power of this spirit's spirits and there names are BANDORAS, AYINMOOS, KAFINAS, MADLOOS*. When you do all this be assured that you will get the mercy and acceptance of this king for all your actions.

There is an opposite charm used to set a king against someone for revenge. Here is how it is done, you make a hollow statue of a wax that has not been used before and

then you take one small amount of black cat's gallbladder, half of a small amount of black dog's gallbladder, one small amount of black donkey brain, two carat of aloe, one carat black pepper and one carat myrrh. Grind the black pepper and aloe and you put the brain and the gallbladder in a melting pot you add the grinded pepper and aloe to it and leave it till it melts. Once it is all mixed and melted, make a hole in the statue's head pour the mixture then seal when it cools off. Then take a half of a small amount of black kite's gallbladder, half a small amount of black raven's gallbladder, one small amount of black bat brain, one carat aloe, one carat myrrh, four carat myrtle seed. You mix all this together with the brain and gallbladder in a melting pan on coal till it melts. Once it melts make a hole in the statue and pour the mixture in it then seal it back with the wax once it cools off. Then take a iron nail poke it all the way through in the chest of the statue and as your doing this say *Kardilas, Dikayos, Baholees, Baronaas* then put it in a new bowl and make a smoke of one small amount of each of black cat's gallbladder and black raven's gizzard and two small amounts of black goat's hoof and black horse hoof. You mix it all together and put it on a coal fire till it smokes and you say as it smokes *Matyraas, Ghydorees, Mamulaas, Farhinoos, invest the power of the spirits on the heart of certain king on this person*. Don't forget to mention what ever you desire, large or small, so the spirits influences that person with all kinds of torture, discontent, anger and all kinds of revenge and get the spirit's spirit excited with revenge on this person with their power. Those spirits names are *BARMOLEES, BASRAS, VIDORAAS, BAHIMOOS*. When you do this be assured that your wish will come true.

There is another charm that is called *Biraas* and make it to get the kings sympathy for women with eternal love. The way it is done is by taking wax that was not used before and make a hallow statue with the name of the king and a second statue also hallow with the woman's name that you want his sympathy for. Then you take the kings statue and you hold it in your hand and make a hole in the head and take one small amount of melted fat from a tail of ewe and one small amount of camphor, one carat of musk, add them all up in a melting pot and melt them with a medium fire. Once it melts you pour the mixture and leave it cool, when it is cool seal it back with the wax. Then you take two small amounts of human blood, two small amounts of deer blood and melted fat of the tail of ewe, one small amount of amber, half a small amount of musk, one small amount of round sugar and two small amounts of white donkey brain. You grind what needs to be grinded then you add all up in one melting pot and melt them on a fire with coal till it is completely melted. Then you open a little hole in the chest of the statue and pour the mixture in and leave it till it cools off, then seal it back with the wax. Then take the other statue and make a hole in the head, then take one small amount of melted fat of the tail of ewe, half small amount of camphor, half a small amount of grounded round sugar. Melt all these ingredients in a melting pot then pour it in the head and leave it till it cools then seal it back with the wax. Then take one small amount of human blood, one small amount of deer blood, half small amount of grinded camphor, half small amount of round sugar, two carat amber, two carat musk, one small amount of local white donkey brain. Gather all this in a melting pot and put it on a fire on coal till it melts. Make a hole in the chest of the second statue

and pour it in and seal it back once it cools. Then take two carat camphor, two carat sugar, two carat amber, two carat white rooster brain, one small amount of melted fat of the tail of ewe, grind all and put in a melting pot on a medium fire till it melts. Then leave it to cool and thicken, then take it in hand and make threads like wicks. Then take the statue of the king and the other statue of the woman and make them hug and make the kings hand on the woman's body then tie them with those threads on the top, middle and bottom. Then take a silver nail, poke it from the kings back all the way through the other statues back and say *Bihayos, Baliyas, Odriyas, Armolees*. Then you wrap both of them in a white cotton cloth and put them in a new white silk cloth and tie it with white silk thread. Then take both sides of the thread and tie it seven ties and you say when you tie *Badilahoos, Bahdayis, Obaloos, Manatees, Toranos, Yahygas, Butoraas*. Then you put that in a new bowl made with new clay, you carry it to a hill, dig a hole for it and you bury it straight up where the head is up and the feet are down. Then put a stone on the head and seal it with dirt. As you are doing this you cense with an incense that is made of small amounts of each of grass, bush-grass, Indian sandalwood in a brazier with coal fire, you put the incense on the brazier and say *Alghidoos, Maltayas, Holees, Minoraas, excite the heart of this king to this woman with love, luck, compassion and high in levels. Move his heart's spirit to her, that cannot stop with the power of this spirit's spirit and their names are BADALIMAAS, ARHAWTHAAS, MANHOREES, BATIYDYAS* when you do this be assure that this charm will bring that king to that woman with love so that he will be impatient while away from her and she will have an absolute control of him.

There is another charm that is called *Baghiyos* and it is made for separation, hostility between men and women. The way it is done is by making two hallow statues of wax that was not used in anything before in the names of the man and woman you want to separate and you do say this statue is for this man and the other is for this woman. Then you start with the man's statue and take one carat of black cat's gallbladder, two carats of pig's gallbladder, one carat black dog's fat, two small amounts of black cat's blood, put all in melting pot on low heat till all melts and mix. Then pour that in the man's statue in a hole you make in the face as a mouth. Then take half a small amount of black dog's fat, half a small amount black dog's gallbladder, mix them together, then pour in the statue. Then take a fine iron nail and poke it in the chest as you say *Hodees, Amyalous, Halwanees, Bihyowaras*. Then put that statue aside and take the woman's statue and take half a small amount of pinecone, green shell of a walnut, half carat of each of bitter gum and aloe, half a carat of black cat's gallbladder, two carat of pig's gallbladder and one small amount of black dog's gallbladder. Gather all this in one melting pot on a low heat till all melts. Once it is melted do like you did with the first statue and pour the mixture in the opening you made in the face like a mouth. Then take one carat pinecone, two carat of water chestnut, half a small amount of green shell of a walnut, one small amount of black dog's fat, mix all and melt then pour in the hole you made in the statue, then take an iron nail and get it through the chest and say *Adnalees, Bliyoraas, Mandorees, Baailiolees*. Then put both of the statues in front of you and take a nail and put aside of the man statues chest and the other side to the woman and turn the head of each to the side and take two carats of pinecone

and green shell of walnut, half a small amounts of black cat's gallbladder and black dog's fat. Mix and melt all that then cense with it and say as your smoking *Mimoraas, Handanos, Bahwalos, you cut and separated the spirit of this man and this woman and raised between them the spirits of hostility and hate, you separate them as these statues separate apart from each other* and as you are saying this separate the statues. Then say *separate them with the power of the spirits spirit and their names are DIWAS, SWATLEES, BAYALOS.* When you are done bury the statues under a fruitless tree and that will cause the separation of these two and hate and anger and hostility in the hearts of both of them.

Kinas has claimed that there were other talismans for the same purposes with a little difference in the ingredients that he had gathered from others that actually tried these charms but because of the difficulties in mentioning all of these talismans in this book would require much repetition and work. I will only mention the most important differences of each of the ingredients.

The talisman of food is a mixture of one carat of black cat's gallbladder, one carat pig's brain, one small amount of black dog's fat, two seeds of green shell of a walnut.

The talisman of incense is a mixture of one small amount of black cat's brain, half a small amount of pig's gallbladder and one carat of its brain, one carat of male black dog, one carat pinecone and one carat green shell of a walnut.

The talisman of incense is a mixture of two seeds weight of pig's brain, three seeds weight of black dog's gallbladder, two seeds weight of pig's fat, two seeds

weight of sulfur, two seeds weight of golden metals, one seed weight of green shell of a walnut, a small weight of mercury oil, one small amount of black cat's pupil of an eye, two small amounts of black dog's brain and half a small amount of black dog's tail hair.

This is the sum of the differences and I thought it would be important to mention these talismans because these are spiritual talismans.

Kinas has mentioned a different talisman which is made as a picture on wax that he used to tie to peoples desires and the way he did was by pouring the mixture from a hole in the brain of the statue that is made of wax and by screwing an iron nail in the statue where the desire area is. Then he mixes his spirits from one carat pig's brain, one carat black cat brain and one carat of mandrake seeds.

Kinas also mentioned the way to undo the bound talismans and that is by taking an ounce of brain of an ewe, one ounce deer blood, half ounce human blood, four ounce of a running water that has at least seven different water springs running in different directions, one small amount of horse urine, half a small amount of rabbit canine tooth, one small amount of mandrake seeds. Grind the seeds and the canine tooth, then mix them all and spill it on the corners of four road behind the man that you want to stop his desires and he should not touch any of it, then cense in those locations with one small weight of mandrake, bush-grass and grass and this would unbind the first spirit talisman of binding the desires of someone.

Then Kinas has mentioned another way of unbinding talismans that is done on food and the way it is done is by

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taking four ounces of deer blood, one small amount of rabbit noses, one small amount of martin brain, one pound of ewe milk, one pound of squeezed myrtle water, mix them all together like we have mentioned before and you make the person that you want to unbind the talisman from drinking it. Then he burns with one small amount of bush-grass and grass and that's how you untie the charm as Kinas used to do it.





Chapter Eleven

NOW I WILL MENTION TO YOU some of the charms that I have gathered from others beside Kinas. There is a charm that you make to tie peoples tongue from any harmful words and turn them to kind words that force others to like and the way that is done is by taking tongue of raven, tongue of frog, tongue of eagle, tongue of viper, tongue of white pigeon, tongue of white rooster and tongue of hoopoe. Grind them all till they are dust. Then take a gem, one carat silver, one carat gold, one carat camphor, one carat tin and one carat aloe. Grind what needs to be grinded and mix it with the first dust of tongues. Then kneed them with honey and lay it on white silk cloth. Then take two hairs between the eyes of a peacock, two hairs between the eyes of a falcon, liver of a hoopoe, a rooster liver, two bones of pigeon wing, two bones of hoopoe wing. Grind them and mix them with yogurt, then lay it on the same cloth. Then make a statue from white wax in your own shape and name it by drawing on the head your name with the shape of the Sun and on the chest draw your name with the Moon then rap it with white silk cloth and put it in the middle of the mixture and tie it with silk threads and take hold of it because you will see wonders.

I have also seen from one of the most brilliant of these talisman makers, mixing spirits and concord and discord

between the planets and its called charm of food in love, the way its done you take two small amounts of deer's brain, half small weight of cheetah's blood, one small amount of rabbit noses. Gather and mix them all by melting it with a low heat and this gets fed in small amounts in food or drinks.

There is also a talisman of the incense of love and the way that is made is by taking one small amount of white dog's blood and brain, two small amounts of deer's brain, two small amounts of human blood, gather them with mixing and melting then burn them and that is enough to excite your heart with the spirit of love.

A talisman for pleasant food, the way it is done is by taking two small amounts of chicken blood and one small amount of its brain, one small amount of rabbit blood, one small amount of falcon blood melt all together and feed in food or put in drinks.

A talisman for pleasant incense, the way its done is by taking one small amount of white dog's brain, one small amount of eagle brain, half a small amount of cheetah blood, two small amounts of deer brain and human blood, melt all together with one small amount of mandrake seeds and cense with it.

Another talisman for pleasant food, the way its done is by taking one small amount of white pigeon brain and also of its blood, half a small amount of eagle blood, half a small amount of rabbit noses, one carat of falcon brain, melt all together and add to food or drinks.

Another talisman for pleasant incense, the way it is made is by taking half a small amounts from each of rooster blood, cheetah blood, rabbit noses, one small

amount of human blood, melt all together and add Phirbiyon and cense with it. This charm has the power of harmonizing and spreading the spiritual of love.

A talisman for disgusting food, the way it is made is by taking two small amounts of black dog's blood, one small amount of pig's blood and one small amount of its brain, half a small amount of donkey brain, melt them all and add to the food.

A talisman for disgusting incense, the way it is made is by taking two small amounts of cat's blood, one small amounts of kite brain and its blood and a fox blood, two small amounts of nut seeds, add and mix all together till it melts then add the nut seeds grinded because that has the power of separating the spirituals of lovers.

A talisman for disgusting food, the way it is made is by taking one small amount of fox blood and monkey blood, half a small amount of black cat blood and prey blood, two carats of monkey brain and pig's brain, add all up and melt then add to the food.

A talisman for disgusting separating incense, the way it is made is by taking one small amount of owl brain and bat brain, two small amounts of red dog blood and black cat blood, half a small amount of pig fat, red dog brain, melt all together then add two small amounts of colocynth seeds and then cense with it.

A talisman for separating food, the way it is made is by taking one small amount of human blood and donkey blood, two small amounts of pig's brain, black cat's blood, half a small amount of tiger blood, mix and melt all and add to food.

A talisman for a separating incense, the way it is made is by taking one small amount of black dog's blood and eagle blood, half a small amount of donkey brain, after melting it add a nut seed and smoke with it.

A talisman for a pleasant food, the way it is made is by taking one small amount of bird brain and blood, half a small amount of hawk brain and blood, two small amounts of human blood and one sixth of a small amount of a phirbiyon.

A talisman for food that rises desires, the way it is made is by taking an equal amount of a cat's brain that is striped like a tiger and a human urine, mix them and put it in food and that will rise the spirit of excitement.

A talisman for incense that rises desires, the it is made is by taking two small amounts of red dog's blood and its brain, one small amount of rabbit noses and rooster blood and half a small amount of phirbiyon, mix and melt all then cense with it.

Another talisman done with the spiritual power which rises desires with incense, the way its made is by taking four small amounts of donkey blood, half a small amounts of fox blood, hedgehog blood, add one small amount of phirbiyon and cense with it.

There are mixed incenses made to spread the spirit of separation and hostility and there are four of them;

The first is made by mixing the same amounts of black cat blood, red dog's brain and a fox blood. Then add colocynth and animal charcoal and cense with it.

The second is made with two small amounts of pig's noses and its fats, hawk blood, half a small amount of Egyptian vulture's brain, add nettle seed to the mix with grinded animal charcoal and colocynth seeds, then cense with it.

The third is made with four small amounts of bat brain and kite blood, half a small amount of rabbit noses and fat, add nettle and nut seeds to the mixture then cense with it.

The fourth is composed of one ounce of raven blood and tiger blood, two small amounts of donkey fat and its blood, melt all and add grinded nettle and nut seeds then cense with it.

There is a talisman made with food for hostility, the way it is made is by taking one small amount of grinded wild black cat canine tooth, add a small amount of dry, hard trash then add to food.

The wise man Aristotle said that who knew the dividing of the spirits of mandatory and the assembling of the material and divine world; nothing is hidden for him any more of all the kinds of spiritual powers, the ones that unite and the ones that does not unite, the hostile ones and the peaceful ones, the friendly and the poisonous and all the powers that are harmonized in their core and the harmful in nature beside the neutralization of their effects and knowing the spirits that causes all this.

There are talismans that tie desires that are done with the use of food and by capturing and carrying the spirit of desire away and the number of these potions is seven;

The first is made by taking one small amount of horse brain, pig's fat and the blood of a black cat, half a small

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amount of colocynth oil, add all and melt after grinding the colocynths oil and mix it in food and feed with it.

The second is made by taking an equal amount of horse brain, pig's fat, the blood of a female hyena, add one carat of it in food after mixing it.

The third is made by taking an equal amount of monkey blood and its brain, stag hoofs and pupil of its eyes, add all and melt, then feed an amount of one carat in food.

The fourth is made by taking two small amounts of donkey brain, half a small amount of pig's fat, half a small amount of horse blood, mix and melt all then add one carat to food.

The fifth is made by taking two small amounts of powdered pig bones, one small amount of peach leaf water, half a small amount of burned female hyena skin, black cat's pupil of the eye, donkey blood, mix and melt and add one carat in food.

The sixth is made by taking an equal amount of a female hyena blood, black cat's blood and buffalo brain, melt all and add in food.

The seventh is made by taking an equal amount of red dog's fat, a raven's blood, mix all and add to food.

There are also talismans that kill with its spirit powers that are made with the use of food and the number of those are seven as well.

The first one is made by taking an equal amount of pig's brain, vermin brain and an equal amount of

mandrake seeds. Then you add one carat of it in the food or drinks.

The second one is made with two small amounts of wild black poppy seed, half a small amount of fox blood, half a small amount of human brain, two carat pig's gallbladder, gather all and melt then add the grinded poppy seed then add about one and half carat to food.

The third one is made with equal amounts of human tooth and black cat blood, add mandrake seeds and melt all then put one carat of the mixture in food.

The fourth one is made with equal amounts of pig's brain and black cat blood, melt all then put one carat in food.

The fifth one is made with equal amounts of vermin brain, pig's blood and snake fat, melt all together and add one carat of the mixture to food.

The sixth one is made with two small amounts of cat's urine, two small amounts of camel sweat, half a small amount of colocynth grease, gather all and mix it then put one and half carat of the mixture in food.

The seventh one is made with equal amounts of wild rue water, iris water, human tooth and pig's brain, add all together, melt them, then add one carat in food. And these are the seven killer talismans in their spirits.

In the book that is called *The Hadytoos* there are ten potions that cause fatal sicknesses:

The first one is made with one ounce of a black cat's urine and one and half a small amount of the salt of that urine, one small amount of mouse brain, one small amount

of vermin brain, add all together and put one carat of the mixture in food.

The second one is made with equal amounts of pig's brain, camels sweat and human salt of urine, gather all and add one carat to food.

The third one is made with one small amount of monkey fat, half a small amount of vermin brain, jerboa blood, gather and melt then put one carat in food.

The fourth is made with equal amounts of donkey brain, human tooth, gather and grind then put one carat in food.

The fifth is made with equal amounts of human semen and deer brain, add and melt then put one carat in food.

The sixth is made with equal amounts of donkey brain, rabbit blood and camels sweat, add all up and put one carat in food.

The seventh is made with equal amounts of black cat's brain, bat's brain and hyena fat, add and melt together then put one carat in food.

The eighth is made with equal amounts of a mouse brain; black raven blood and quarter of the total weight of the first items add colocynth grease then put one carat of the mixture in food.

The ninth is made with one small amount of wolf's gallbladder and its brain, half a small amount of mouse blood and black cat's fat gather all and add one carat to food.

The tenth is made with equal amount of monkey brain and human brain, gather and melt then put one carat to food.

These are the ten mixed talismans of the planets that are proven with the spirits power that was mentioned in the *Hadytoos* book for Hermes, he also had another talisman and he called it the *talisman to prevent the harm and evil of the world from people*. The way it is done is by taking a heart of a frog and put it in the frogs head till it dries then he adds one carat each of silk threads with farina, kidney bean, gum and dried donkey brain. Hermes claims that this talisman was made by Galen for a king in the old times.

Hermes claimed in that book that the human being has many strange and different kinds of magic that the workers in this field should be careful of what they do and undo with this knowledge. There is a talisman that is called the *imagination talisman* and the way it done is by taking a whole human body that is fresh and put it in a big pot with eight dirham of fresh opium and you also add human blood and vinegar oil enough to fill the pot and you cover the pot with clay lid and put it on low heat for a one day and one night then you take it off the heat till it cools. You will find when you open it that it became more as fat. Take that fat and use it when you need. It has been said that when you make threads with this fat or put it on something it makes the look of things completely different than what it really is and interferes with people's imagination and makes them see the thing totally different and you need to feed some of it to whom you want them to see things differently.

Then he also claimed that whom ever took a head of any animal he desires and from his fat and some dried nuts and covers that with oil then he put that in a pot and leaves it for a whole day and night on a low heat till it all becomes fatty and uses that on things it is guaranteed that the user will see the picture of things completely different. Also if the head of the animal is different that will change the picture of the outcome of shapes. When you use the animal heads for this potion don't feed from the mixture.

Hermes also said that if you take a fresh human head and put it in a pot with the human's liver, heart, gallbladder then you put with that also the heads of cat, fox, monkey, rooster, hoopoe, raven, kite, bat, goose, martin, turtle and awl. Then you take these twelve heads and cover them with oil in a pot that can hold all this then close it with a clay lid.

On a low heat for three days then take it out after that and drain the liquid in a separate container and seal it. Take the bones and burn them in a separate pot. Mix that ash with dried nuts, black stone and keep it till you need it. You will see that when you use that on any human it will cause the ruining of that humans thoughts, to the extend that he won't know where he is, whom he is with, or even which country he's in. He will imagine many weird things, he will see and hear things. To do that you need to either feed it to him or put it in a drink. You can also use the oil as threads too however you need it. If you wanted to smear it on someone's face, that has a whole different effect on people, that could drive them into weird magical effects.

Hermes also claimed that if you take an equal small amount of dog's brain, mouse brain, and cat's brain and half dirham of sulfur and tar. Gather them and rot them

together. Then you took one carat of that mixture and one carat of crane dung and burn it in any location. One who smells that incense will have a craze, fade out, loose his mind and will not know where he is and how he is.

There is another talisman that is made by gathering an equal amount of blood of different animals like dogs, donkeys, cats, bulls and goats. Then you gather and melt them on low heat and add to it small amounts of grinded gold metals and mercury, let the mixture rot with dung in a suitable pot for that. Save the mixture sealed so you don't smell it and who ever burns with one carat of this mixture and the smoke gets in his eyes he will be blind as long as you want him to be and the only way to cure it is by dropping the juice of green coriander with rose oil.

Another talisman to prevent people from talking is made by taking two dirham of rooster's gallbladder, two dirham of wolf gallbladder, four dirham of bat blood, half a dirham of lettuce seed, black poppy and the root of mandrake. Knead all after melting the blood on low heat so it mixes well, dry and grind the rest with aged wine and shape it into tablet sizes that each weighs around one carat and add them into food or drinks. One who eats these, his tongue will be tied where he can't talk at all and the only way to untie it is to chew grease in his mouth.

Another talisman to prevent people from hearing made with food. The way is made is by taking a good amount of mandrake and the same amount of bull gallbladder and goat gallbladder. Mix and grind then putrefy. Take it out after rotting and add one carat in food. This mixture will spread the spirit of deafness where who ever eats it won't be able to hear anything and the only way to untie this charm is by pouring rue juice in his ear.

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Another talisman to spread hostility and hatred between groups of people, the way it is done is by taking an equal amount of lizard head, viper head, black dog's fur, black cat's fur, burn all the ingredients in a bowl and when ever any of this powder spreads on a group of people it spreads the spirit of hostility and hate. To untie this charm you need to put one carat of incense in a brazier that is made of two small amounts of hollyhock seeds, one small amount of white pigeon blood and its gallbladder and one small amount of dove's blood and gallbladder. Grind the seed and add it to the blood on a low heat fire. Then make little tablets that each weighs around one carat and that will spread the spirits of friendliness and love and take away any hostility feelings of hate.

A sleeping talisman, the way this talisman is made is by taking an equal amount of half dirham of opium, a strip of mandrake and black anesthetic seeds, one sixth dirham of pleasant smelling nuts, small wood branches and pure sandalwood. Grind and kneed with green coriander juice. Then you get putrefy it so it mixes and unites together and the spirits harmonize in it for the wanted action. Then you feed one carat of the mixture and that is enough to put anyone into a deep sleep.

Another sleeping talisman with that has a more powerful effect; the way this is done is by taking two small amounts of each of hard bent nuts, red anesthetic seeds, mandrake or its bark, black poppy seeds, three small amounts of saffron and one small amount of basswood. Add all and putrefy it for three days. Then use one carat of the mixture in drinks to get the effect of sleeping.

Another talisman for sleeping like the first two, this one is made with equal amounts of opium, mandrake bark, lettuce seed, hard bent nut seeds, rose of Jericho juice, black hellebore and the seed of black poppy. Grind the ingredients very fine and mix with two times of the amounts of each with aged wine and put in a container to putrefy for a couple of days. Then use one carat of the mixture in drinks.

Another talisman for the extreme deep sleeping, the way this is done is by taking an equal small amount of anesthetic seed juice, vaccine juice, green coriander juice, lettuce juice, hard bent nuts juice, black poppy seed juice and wine or any alcoholic juice. Add to this one tenth the total weight of the first ingredients worth opium. Melt the opium, then add fermented fig juice that was distilled at least four times and putrefy the mixture and use about one carat of this because it is very powerful mixture and the spirits power in it is very effective.

A fatal killer talisman added to food, the way to do this charm you need equal amounts of dried gecko, hard bent nuts, black poppy and colocynth grease. Grind and mix all then putrefy the mixture and keep until you need it and the amount you use is one carat of it in food and that is the poison that Galen used to kill the king with.

Another talisman, a sharp fatal killer, is made by decomposing the hearts blood, taking equal amounts of fresh horsetail, phirbiyon and a poisons plant that is called the ground olives. Putrefy all with snake gallbladder then use for revenge because it does make you get revenge fast but without killing.

Another fatal talisman for decomposing body parts and ruining them, is made is by taking as much as you find of the spotted frogs that are sick with malaria and poke through their mouths rusted metal sticks that goes all the way through to the bottom. Then put it where the heads are down and put under them towards the mouth trays of lead and that's to gather the fat that comes out the frog's mouths. Once it stops dripping, you need to know that the last drops is the most effective of them all and the first one to use this talisman was Rufus and he saw what it can do of great evil effects.

There is the Indian talisman that I feel I need to mention to show you some examples of the Indians knowledge with these charms and this one the Indian kings use it has a weird effect and what it does is that it keeps the poisons and any evil effect away from them. The way it is done is by taking equal amounts of ten stag pupils from their eyes, ten snake pupils from their eyes or ten vicious snakes and you get as the total weight of any of their pupils of the eyes, a piece of a whales forehead. Grind everything separately then after drying it sieve it and grind the pieces again till its real fine. Put it in a glass bottle with tight neck and then take some of citron acid, and about eight dirham of radish juice, one dirham white clean spider web and one dirham grass. Cut the web and put it in the acid and the juice with some mastic and leave it for two days and nights. Drain well and slowly pour on the pupils of the eyes, then seal the bottle very well and bury it in fiery hay till the pupils melt and become oily and is mixed with the acid and the juice. Then you leave it in this fire till nothing is left of the two juices and nothing is left other than the weight of the pupils then you kneed it round and you put it inside of a egg shell and round it like

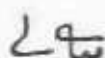
a ball then put another egg shell and put it back to the fire till it thickens a little. Then you make a tiny hole in it and wrap it with a silk cloth and put that inside bread dough and cook it in brick oven or put it inside a bird's craw and cook it. You cock it till it is hard like a rock then they put a thread through it and they hang it on the upper arm and the Indian kings hanged it there because they believed that the purpose of this bead is when a poisoned food, dessert or drink is brought to them or any other way of harm, the bead would quiver, move, tremble and sweat. So that is one of their wonders.

The first inventor of this bead was Kanka the Indian; he was a one of the Indian kings and wise men, he is also the one that built the city of Manaf and built palaces for his daughters that had yellow statues that were charmed, he is the one that made statues for the planets on the right side of the city and so many other wonders that are mentioned in the books about India. Kanka is also the creator of famous love talisman with weird mixtures and weird effects. These talismans when mixed in food or drinks that two people take into themselves, will create an immediate love connection between them. This talisman is an image so if it was drawn on a wooden stick and stamped in bread dough it will create an immediate love between any two that eat of that bread. If it was drawn on clothes then you always be attached wearing the same clothes, also if it was done on baggage, that baggage will stay attached to you. Kanka pointed out that there are two kinds of these images that he called the first the small image and it is symbolized

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and there is a big image and it is symbolized as



The way it is used is by drawing the big symbol and the small symbol with dust or you draw on food then you give the small food to whom you wish and you keep the food with the big drawing to your self and eat that, as the concept is that the little obeys the big so you give the little to whom you want and you be the big and get to be obeyed and you can use for that food like raisins or pomegranate seeds and similar fruits to conduct the talisman. I have personally tested it and it absolutely works.

Kanka is also the man that is responsible for creating the twelve days of celebration for each month for the people in Egypt. One of his talismans that he granted the people of Egypt was building this house that had four statues around and the purpose of these statues was to cure people from sicknesses. He drew on the head of each of these statues a drawing that showed which illnesses each statue cures and that made people come there from all over the regions seeking cure from these statues and they did find cure for what ailed them.

He also made another statue of a smiling woman, which any sad or upset person would look at and all their sadness and troubles went away. The people used to come to her also from all over to look at her and circumambulate around her that after a period of time they started to worship her.

He made another statue in this town from copper that had two big open wings and he painted the wings in gold and he put the statue in a location in the town that every body in that town passes by and the reason for building it was that this statue had the power to make any committer of adultery to point out to himself and to his willingness to sin and commit the crimes. So in a way to prevent the people of this town of committing adultery he built this weird and amazing statue. The people used it to test the others in that town for adultery and that made all the people of the town stop sinning for the fear of this statues power.

This Indian king and wise man had also made a cup that great soldiers drank from yet the liquid in this magical cup never decreased. At the time of Alexander the Great, Kanka had given this cup with so many other wonders to Alexander as a gift and he told him that this cup is a magical cup that is made with a variety of special, natural and spiritual powers.

Azeem the Indian was another famous wise man that had made this pond on the entrance of Nubah city with black marble that had water that never decreases or changes and it stayed the same level. Some think that was possible because of the humidity in the air. But the people of this town they knew that the water stayed in the same level because of the spiritual powers and the charm that Azeem made for them and no matter how much they drank of it the water never decreased. This Indian wise man had made this pond for the people because they were too far away from the Nile and too close to the salty water. So they can always have water whenever they need for all eternity he made this magical pond for them.

The way it works is that the sun vaporizes the water and with the spiritual power this pond captures this water vapor that is in the air and turns it into water that keeps the level in the pond always the same with no changes. With this magical engineering the water in the pond never ends and the pond has water from the air all the time with the help of its location too. Just like the bloodstone, if you put it on any of your body parts it will pull the blood out of the body because it has such a power to do so. That is why it is called the bloodstone. So too this pond works the same way. The water would never decrease even if the whole world drank from it.

This Indian wise man has made a similar pond in some of the areas in his country in India with the same idea where people today still drink from it and the water never decreases.

Azeem had another of his charms in Nubah city that was another famous one. He built this arch on the door that had four pictures. Each picture pointed to one of the four directions. In the hand of each picture there was a bell to ring. He built it in a way to make the people in this city to know if they had any one coming towards them from any of these directions. The town used it till the Egyptian pharaoh of Musa knocked the arch down.

The Indians have exceeded their knowledge in these weird charms and talismans. Some of those talismans were amazing and interesting for me, and I would like to share them with you. This charm they made required to take a manhood of a male and cut it into pieces. They mix the pieces with the dust of opium, dried nuts and anesthetic seeds. Then they putrefy it in a lead container and they keep that fatty oil to use it in food or drinks to cause the

effect of paralyzing any person and to prevent people from sleeping.

They also add some more things to this mixture to make a person imagine things that are not there and see things that are impossible to see.

They had the charms of putrefying all kinds of other animal's meat and add to it yogurts and they feed it to people so they can imagine other things and they transformed humans to any shape they wanted.

They have in the semen of humans another wonders. As they take the semen of a fully grown adult human and put it in an egg and they put with that the semen of any animal. Then the semen gets mixed together. They seal the egg and they putrefy it in a fire like incubation for three days.

Then they take the egg out and at that point it is an animal like creature. They put it in vinegar oil for three days and that animal lives in that oil all that time and they abolish it alive in that oil and they do not use that oil for things like pasting or on their faces otherwise the human that uses that on his face, he will change and look like that animal that they mixed the human semen with. The universe has so many wonders that amazes us and the Indians are one these people that have so much knowledge in this field and they keep that very secretive and they do not share it with anyone other then the ones they trust.

The Indians also take the semen from a man and they mix it with his blood. Then they cook it with the same amount of honey till all mixed well together with the honey and thickens. They feed that to whom ever they desire in their town in the far away regions, and the person

that eats from it can't leave his town ever and he becomes like the insane that can not comprehend anything.

They have another magical talisman that they use in their food and drink and they make this talisman by taking a female pig to a deserted empty location and they tie it to an iron bar that prevents it from getting away. They put in front of her a male pig that is tied the same way the female pig is, then they leave both of the pigs there for forty two days and that is from the first day the Sun sets down in Capricorn. During that they feed the pigs with bread crumbs in milk. After forty two days the female pig gets very excited from the male pig and who out a healthy semen that looks like a piece of meat. Then they take that after it gets assembled from the location the female puts it and they put it in a container of lead and they incubate it for forty two days. Then they take it out and let it cool and they have a unique animal that comes out of it. They feed it for three days from the mother's food then they abolish it in oil and they use that oil in their charms by adding it to any food or drinks. I had this charm from Aristotle's sixth article in his book about animals. The Indians have horrible ways in using animals in their talismans and magic that need longer explanations but I happen to provide you with the most important parts of their secrets.



Chapter Twelve

WE ALL KNOW that any laboring seeker will be able to bring out the inside of each science and he will be able to solve all his doubts and suspicious when he finds what he needs from knowledge and that is exactly what Abu Bishr Mata Bin Yunis talked about in his explanation of his second article of his book titled the *Book of Nature After Aristotle* when he wrote a story about Anoshawan the king of Persia with Mazdak the wise man that tried to trick the king by saying that he became a prophet.

Mazdak came up with the trick of building a house of fire. Which was a normal house but he built it with stones that are not affected by fire like the metal stones and all similar stones. Then he would hide a person in a spot of the house to talk back to Mazdak, but it would seem as if Mazdak is talking to the fire and the fire responds back to him. So the king of Persia heard about Mazdak the prophet and the miracle of his talking to the fire and the fire responding back to him and it does not burn him. The king was so amazed and wondered about it so much that he wanted to see for himself this prophet and his miracle. So the king went and stood by the house of fire and listened to the fire talking back to Mazdak. Once he understood the trick he shot an arrow toward the direction of the fire and he hit the man that was hiding in the house and this was a

proof according to Abu Bishr that knowledge solves all the doubts and wonders.

You need to understand reader that you should always to be faithful and honest with yourself and never fall for doubts and prevent yourself from bad passions. You need the fear of Allah and to have passion only for him. The soul has the power of isolating itself to the lover and gives a complete desire unto passions. But the right passion and love should be only to Allah and his holy presence. Then the soul would be safe with the passion of love and away from the mortal desires because these are despised desires. The way of passion is through love and the love gets divided to several kinds of love, there is the inclined and obedience kind of love and that is like the love and obedience to Allah, Parents and teachers. Then there is the sympathy and compassion kind of love and that is like the love to your children. Then there is the benefit kind of love like the love you would have to all people and the rest of matters that requires benefit.

When you exceed the love, you do not call it love but you would call it passion and if you had passion for any thing else than to Allah then that is an evil worshipping. Allah lights up your heart to what pleases you with a delight of him to feel Allah's presence. You need to be careful with your secrets. They are valuable possessions and you need to keep them safe of all ignorant and devious people.

I would like to mention to you reader some of what I have read in Abu Bishr Mata's first article of his book the *Book of Nature After Aristotle* about Aristotle's opinions regarding enigmas, which he said we need to look into in these mysteries. As the power of nature and its glory is

known from these mysteries. We all are used to hearing the tales and myths since our childhoods but if we look at them from the point of scientific proof they will stay as tales and myths but if we look at it as there was no proof we will be able to see the use for these enigmas and the greatness of their founders and we should thank them for finding the reasons and answers to these mysteries because of them we keep our lives and minds and we hold on to these answers. The body of nature has a power that keeps its nature and the shapes unchangeable and unmovable to a certain times and each has a special nature and the people knowledgeable in this field are called the naturalists. This nature's power is the power that holds all bodies together and makes them last so it does not crowd each other or takes time to adjust or roughens. But it keeps it as is and the connection is the sign for nature and the nature Allah gave it to us in a way that we have to discover it and know it ourselves alone it is the beginning of all soul and it is self grown, like the stone for example it falls down not because it's an object but because it's different in nature and not similar to fire that rises up. This concept for this kind of movement is called nature and we can call the movement nature for the stone as the stone's nature but each nature's name changes like the doctors call mood and the instinctive heat as nature they also call the organs movements and the soul, nature. In reality it is a united name for all lives and for everything special like the world, the sky, the power that Allah gave to things as reasons to affect the universe and the movements and stabilities in every moving and standing object. That is why the beginners called nature on every movement and stillness alone. But philosophers said nature is a physical

picture and it has to be in a body with the mediate between the orbit and the soul alone.

Aflatoun the philosopher said "nature is a natural sealed core in crafting things alone".

Galen the philosopher said "with a limited industry nature is an instinct heat that reforms the body keeps away any corruptions and gives power and fixes the body balance".

Bandaklees the philosopher said "nature has very simple core with one phase which means it accepts any picture as one and does not accept all phases of things". He also said "nature has the power of life but it is also the picture of life, like the little worker boy, he builds things with power, then when he is done with his training and building for others he becomes a manufacturer of his own".

I felt the need to mention the thoughts and some of the great philosopher's opinions so you have more than one reason to strike your knowledge and to be protective for the causes of things.

Bandaklees the philosopher also said that the nature has four causes. One that happens with any power that leads to a higher force, one happens with a natural power that leads to the cause of action. Then there is the action that happens with the cause of power, and finally the cause of actions that happens with another cause of an action that all lead to four causes of nature, or we could say as others identify it as the willpower, the mind, the soul, the nature and object. As the power of will goes to Allah, the mind goes with action, the mind goes with the

will power, the soul goes with action and the soul goes with mind power or at nature with action and nature with soul power and the object goes with action.

Each one of these natures is cause for what is above it of power and beneath it of action. These causes have another four medium causes between the incidental and substantial. They are the causes of intentions, which are the search for improvement and love. The search for the spiritual things, that nature did not hesitate to show us and the search for improving materialistic things. Nature and love go hand to hand and all lead to one important thing; the love and respect to Allah the greatest, he is the giver, the complete to all things and he is the beginner and he is the ender. With this we reach to the end of this chapter of this book.



1. The first of the three main branches of the human family is the Caucasian race, which is the most numerous and the most powerful. It is the most civilized and the most advanced in the scale of human progress. It is the most numerous and the most powerful.

2. The second of the three main branches is the Mongolian race, which is the most numerous and the most powerful. It is the most civilized and the most advanced in the scale of human progress. It is the most numerous and the most powerful.

3. The third of the three main branches is the Negro race, which is the most numerous and the most powerful. It is the most civilized and the most advanced in the scale of human progress. It is the most numerous and the most powerful.

4. The fourth of the three main branches is the Australian race, which is the most numerous and the most powerful. It is the most civilized and the most advanced in the scale of human progress. It is the most numerous and the most powerful.

5. The fifth of the three main branches is the Polynesian race, which is the most numerous and the most powerful. It is the most civilized and the most advanced in the scale of human progress. It is the most numerous and the most powerful.

6. The sixth of the three main branches is the Malay race, which is the most numerous and the most powerful. It is the most civilized and the most advanced in the scale of human progress. It is the most numerous and the most powerful.

7. The seventh of the three main branches is the African race, which is the most numerous and the most powerful. It is the most civilized and the most advanced in the scale of human progress. It is the most numerous and the most powerful.

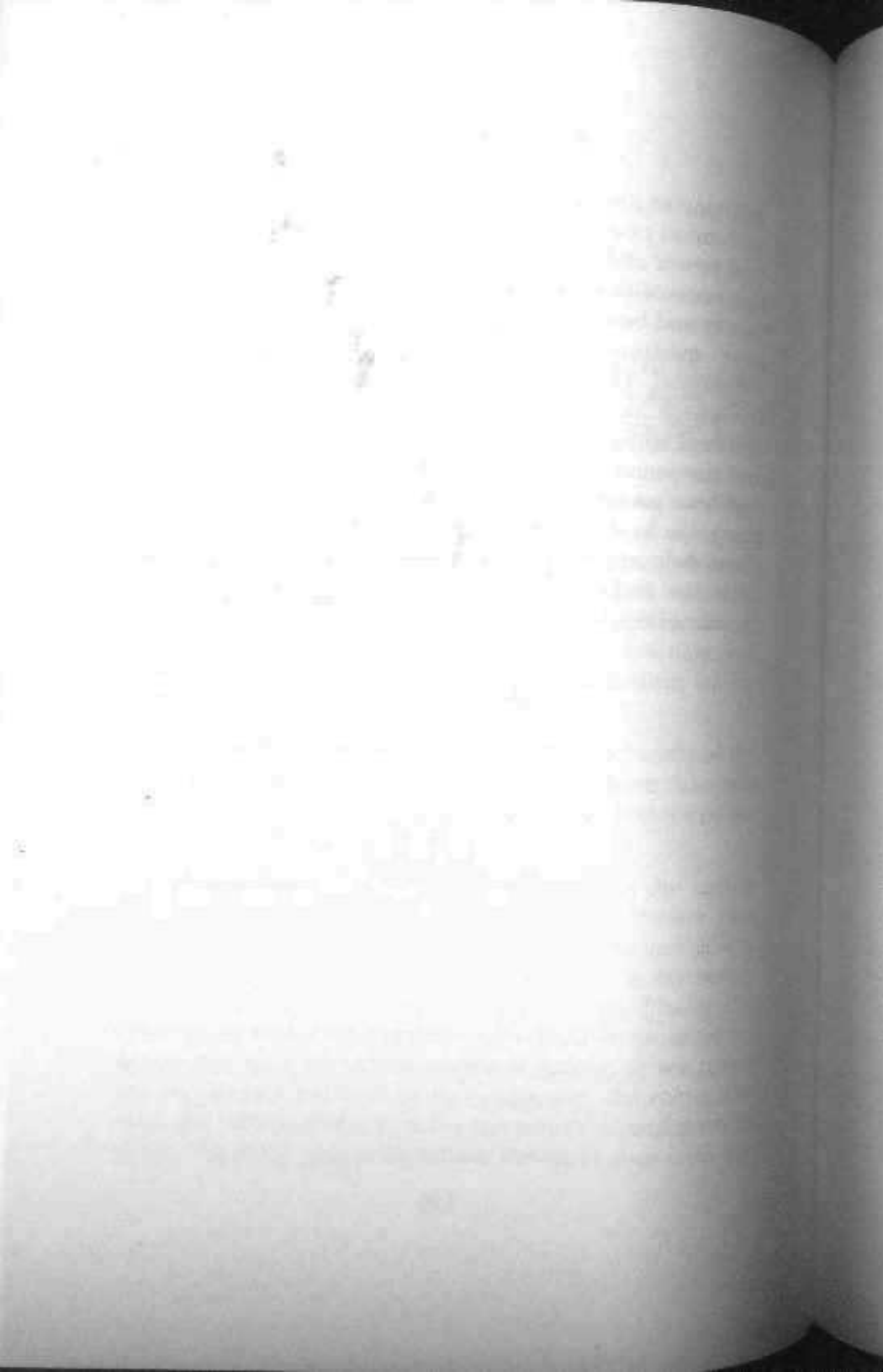


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-WJK





Book IV



The forth book will be an extension to the same subject of the three previous books about the talismanic knowledge of the Nabataean people, the magic of Al-Habashah people and examples of the magical feats and talismans of the Kurds. I will also add in this book more magnificent matters of the same nature and after we talk about all this then it will be the end of the book, but like always I would like to start my book with a philosophical speech as to prepare your soul for the knowledge.

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Chapter One

ALL THE PHILOSOPHERS AGREE that Allah had created five essences and he made some higher in ranks than others, he made the higher the better than the ones beneath. So the first essence is better in wisdom, light and morals than the rest. The five natures are, the first primordial matter and it is the upper world and the first image and it is also the first element, then the mind, the soul and the nature, which is the sky. Then the fifth essence is the celestial body, which is the element of the body. So Allah made himself as the first primordial essence on his throne, the one and only and he made that throne receive his light, wisdom and morals from his power and he made primordial matters formative and motivating. Then He made the mind in his horizon where it gets its light, wisdom and morals from his power and it is also where it forms and motivates the essence of mind back to Allah. Then he made the soul fall in the mind's horizon and this receives the light, wisdom and morals from the mind's power and it forms and motivates it. Then he made the nature in the horizon of the soul and get the light, wisdom and morals from the soul's power and it forms and motivates it, so that all these essences get back to the first primordial matter and that is Allah himself. So the first is the more honorable, most delicate and the most gracious over the mind, then the mind is more honorable, more delicate and more gracious than the soul, the soul is more honorable, more delicate

and more gracious than the nature and the nature is more honorable, more delicate and more gracious than the elements. Allah made also more than one factor to motivate each essence, so he made the most intensive motivation to the one beneath in the essences, so the motivator would have a desire for the motivation and feel the need for him, show love and affection to him and to not forget him.

Then Allah created the orbits and shapes. So he made the orbit of the soul between four orbits. There are two above that are luminous, superior and mannerly and they are the primordial matter and the mind and there are two under the soul that are dark, depraved and connected and those are nature and the elements.

The soul that was dominated by leading personality is always a lit, happy, honorable and their fate and their end is in high heaven that originally came and extended there from. Then the soul that is dominated by lowers becomes dark, depraved and miserable and their fate and end is in the lower hell that they inspired and extended from. Allah also created bestial souls, plants and objects that do not need mind or high primordial matter because Allah did not feel that they needed these functions and these souls were dominated with the low forms of the nature and the elements and their fate is the dust that they came and extended from. All this is formed and done with Allah's presence and knowledge.

An example of this are the trees and plants in the beginning they are just seeds then they have roots and these in turn become branches, then all the way until it becomes a tree. The plant's soul extends from the ground and the roots and from the air the branches, then the one

that has more material happen to pull the plant towards it, so if the earth has more material than the air it will pull the plant down and if the air has more materials than the earth, then it will pull the plant up and give it more height or width. The proof of this is that we see some plants that have longer stems than branches and some have longer branches than stems, some we see have dried stems but green branches and some plants have dried branches but green stems. Also the birds, if the bird's food is on the ground, then it flies less up to the air and if its food was in the air then it will fly higher and higher. The Human being on the other hand if his food was delicate simple food he would be closer and get spiritual things more and if his food has more volume and thicker, then he would be closer to earthy things and farther away from spiritual things. Evil comes through criminal things and the good comes through the spiritual things.

Let us get back to what we were saying about that the essences are divided into two parts, the first part is spiritual and the second is physical. The first spiritual essence is primordial which is the divine world, the first image and the first spiritual element and it contains the mind, the soul, the nature, the element, all the principles, all the first species that had no other kind, the first numbers that do not divide like the one, the dot and similar shapes that do not divide, because the "now" is the principle of time and the "dot" is the beginning of the line. The physical essence is what assembles of elements like fire, air, water, earth, animal, plant and object. The essence is also divided into simple and assembled aspects. The simple is what is above the orbit and cannot be acknowledged with worldly senses. As for the assembled

essence it is under the orbit and can be acknowledged with the worldly senses.

Bandaklees the wise man said that every essence can be felt with the five physical worldly senses, because it is a pure and assembled bodily essence, it is also mortal and decayed because the place surrounds the body and the limits affect it. Not every essence is acknowledged with the worldly five senses but it could be acknowledged with the hidden spiritual senses because it is a pure and simple spiritual body essence that will stay in Allah's light for eternity and never decomposes and that is because there is no place or any thing that can surround it. Every essence is acknowledged by the worldly senses because it is a body between the simple spiritual and the assembled body. The assembled bodies are the one's that follow the movements of the time and the colored and the spiritual body are like light and glory and follow the highest spiritual essence and unite with it and therefore last. So by reading my book searchers, make sure to follow the happy spiritual levels and do not lose your mind's power.

We should not forget that the reality of the mind and its sections have been determined by lots of arguments between the searchers for centuries and they agree to call the reality of the mind with four different meanings, the first meaning is the description that differentiate the human from the rest of the animals, which the human is prepared to accept the theoretical science and the management of the hidden thoughtful industries. It is an instinct that prepares to acknowledge the theoretical sciences. It is like a light that Allah puts in the human heart so it prepares him to acknowledge things. This is the opinion of some of the writers.

The second section is the science that comes out to reality inside that special child that has the gift of accepting the acceptable and denying the impossible. Like the knowledge that two is more than one and the person can not be in two places at once and that is the section that writers had problems with yet they denied the first section.

The third is the science one receives the benefit of experience in with situations one goes through so that the experienced is considered smart and the inexperienced is considered the stupid ignorant one.

As for the forth it is the end of this instinct power till you know the consequences of actions and to curb the urge for desires and of fast pleasure. If this power happens, a person will be called smart and that is because of his controlling for his desires and pleasures and consideration for the consequences of such actions and that is one of the human's distinctions from the rest of the animals. The first is the source and simple, the second is the closest branch to it, the third is the first and second branch as the knowledge of experience comes with the knowledge of instinct and the useful sciences. The forth is the fruit and the reach of the desired level, as the Imam Ali said "I have seen the mind as two; one is written and one is heard, the heard does not function with out the written like the Sun is not useful if we did not have the eye sight to see it".

I want you to know searcher that I am advising you to follow what is best for you and higher in value, as the ancients divided the mind into six sections but gathered it in two words which is the complete mind and the whole mind and as they used to say that the soul too by dividing it into complete soul and the whole soul, the explanation

for that is that the ancients saw that the existence consisted of three parts.

The bodies and these are the lowest of them, the active minds and these are the highest and most honorable of them for being so far away of any object.

Then there is the middle part, which are the souls, that are affected from the mind and reflects to the body.

The ancients called the angels the souls of the orbit because angels are sort of life and they are close to the complete mind like humans and they intermediate with the complete mind. That is also the reasonable mind. This expression is what we can see lots of people with. The complete mind is the mind that gets the shape of each person, some more or some less but that is when the person becomes the complete human.

Then there is the second meaning of the whole mind and the ancients give it two meanings, first meaning is the correct meaning which is what they mean by the whole world for the whole mind and that also means the total meaning, which is away from all directions wide or high. It is the fixed meaning that does not move unless there is a passion behind it and it is the total active mind that brings human souls out in the mental sciences from power to action and this meaning is the principal of all after the first principal. The first principal is the creator of all. As for the second meaning for the whole mind; the extreme body and I mean with it the ninth orbit that turns the day and night and with its movement everything else moves around. It is the filling of all skies and that is the one that the ancients call the whole body and the whole mover. It is the greatest creature of all and the one that has its sight on the throne.

The whole mind with this meaning is an absolute essence from subject and from all directions. It is the mover for the movements of all others and that is in a way to provide desire and interest in him. His existence is the first. In another meaning when Allah created the mind he said to it come, so he came. As for the complete soul what is meant is the same as we mentioned earlier about the complete mind, that it is an expression that you can see in lots of people, but when it comes to the complete soul that does not make all people the same. Each person has his special soul, as you cannot measure the complete mind the same way you measure the complete soul. The principle of the heavenly bodies and its movements, are the mind's choice, the relativism between the complete souls and the complete mind is the same proportion of our souls to the active mind and the complete soul to a close concept to the existence of the natures bodies and the level of gaining existence after the level of the whole mind.

Aristotle the philosopher claimed that the mind is not united with the body and that only the soul is united with the body and he explained it by saying that the logical soul is aspired by the mind's light, if the soul wanted to know something, it accepts the light, be happy with it and acknowledges this light that reflects on the senses and the proof of this is that if the senses had a lack of sleep the soul would not comprehend anything.

Bandaklees the philosopher also said that the mind has no limits because it is a simple essence and the simple essence has no kind or type to it because it can not be divided and the rise of the limits happens with the determination of kind, type and the category. Bandaklees said that the mind is of two kinds, the full mind has

everlasting, endless and painless power. The second kind is the acquired mind and this kind gets its power from the full mind that acts as a container of everything; it is the beginner of before all ages. He also said that it is a light from the complete mind that lights the soul and does not unite because it is a simple essence and every simple essence does not divide and what can not be divided can not have a kind, and what does not have a kind can not have a type and what can not have a type can not have a part. The rise of limits is by the kind, type and part, so when it does not have a kind you cannot limit it yet you can limit the soul even if it was a simple essence and that is because it unites with the body and formed with the light of the mind. Then he said that the soul is a small power; has knowledge of its own and recognizes things because the soul is a formed essence.

Aristotle answered Bandaklees back from Aphlatoons philosophy and said, that every formed element can be untied and what you get untied is likely to be ruined, so he said how it is a simple essence yet it is also a formed essence. Bandaklees said that he meant with the first that the essence has limits and with the formed he meant that the essence has a description and it gets that its light from the mind, so Aphlatoon and Saritoos agreed with Bandaklees.

Bandaklees add also saying that the soul is a simple essence accepts all the pictures of things, its shapes and its colors. Then he said that we need to know that the soul is united with the body and not printed in it. The senses are printed and not united in the soul. What is printed cannot be apart of what it is printed in, but every united part can be apart of what it is united with just as everything printed

in something is nothing but an opposite impression and everything united has a subject that is aware of the impression. It is a rising power of its own; faithful for the body that the soul is in. It renews the body and keeps it alive and constantly moving. The soul Allah had created with the mind without any intermediate and he planted it in bodies so they become the sun light that spreads in the body so it organizes it in nature with the senses, thoughts, imaginations, speeches and thinking, etc.

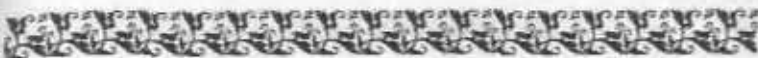
Aristotle the wise, the honorable said that the limit of the soul is continuous for a mechanical natural body with the power of life. So he specialized the soul with nature to differentiate it from the industrial body and he called it mechanical because it is inside dead bodies that are in the universe and he called it decomposed because it needs to eat. When he called the soul a power he meant that the soul is a false defect for the breathing body and with breathing it becomes feed able and sensitive.

Aphlatoon claimed that the soul is an essence and not an object that moves the body and united with it and this uniting continues the bodywork. Some ancients had limited the soul as a nature that constantly moves and with this it is completes the active alive body with power.

I have brought to you reader all these philosophical thoughts about the mind and soul and their essential nature so you can have a good points in your search and to win the eternal life and to leave any life other than that which will reach to that eternal life worth acknowledging and you have to be certain that is between what you are asking for and what I have provided you with of these valuable concepts. This is a long road, because what you are looking for is preventing shadow between your mind

and the complete mind. It prevents you of accepting it and connecting with it. I mean the shadow is a dark obstacle, which prevents you from reaching the sunlight. The sun light at any time since the time it rises till it sets and if you can't reach it you become unfortunate and you stay in the shade without the blessing of the knowledge. So understand well what I had to say, think it through and Allah help us all and especially all the searchers for these fine, mysteries of knowledge and those things extremely difficult to comprehend.





Chapter Two

LET US GET BACK TO OUR MAIN REASON for writing this book and talk about the opinions of a group of Al-Habashah and the Kurdish scientists about the power of the Moon that spreads to the planets. As they use to obtain this power, sacrificing, making charms especially when the Moon is in the orbit of the zodiac signs. We have mentioned to you in the previous chapters the knowledge of others regarding these invocations; my purpose is to be able to bring to you all the Wiseman's knowledge in this field from different groups of people.

The invocation of the Moon at the Habasha and the Kurdish groups is done when the Moon is at its full or when it just started to decrease and when it meets with the Sun. So if you wanted to bring the Moon's power when it is down in Aries' sign. Then seek him when he rises at full in nighttime because it is more likely to grant you your wish then. You need to approach the Moon in a green open area with lots of plants by a river or by a water spring that runs towards the east. Bring with you a rooster with a divided comb. Sacrifice the rooster with a bone as no metal should be touching your sacrifice, the Habasha and the Kurdish groups have a reason for that. Then receive the Moon as your holding between your hands two metal braziers and put in it every now and then some

bush-grass till it burns up. Then stand between the lit braziers and say:

O Bright Moon, the Joyful, the Magnificent, the distributor of darkness with your light, Allah praised you and spread your light in the horizons. I approach you with submission and ask you in this matter (and you mention what you need). Then you walk ten steps as your still facing him and you say "the same words again and you make this time you put the braziers right in front of you and you put in it four dirham of licorices and burn the sacrifice. Then draw these symbols with the ash of your sacrifice with some saffron in a cauliflower leaf. Then burn that and once the smoke rises, you will see a very well dressed person standing in front of you at the brazier. Then you tell him what you desire because he is the one to do it for you and whenever you needed any thing just do it the way I explained to you as this spirit will show up and make your requests come true and these are the symbols that you need to use:



Invoking the Moon when it is descending in Taurus' sign. You need to know that the Moon has an effect on all the zodiac signs. For much as these effects you organize a charm for each. So if it was the Taurus' sign, you go to the same described, a green planted location, also with a rooster for a sacrifice and a brazier. You also need to be dressed in linen that is dyed with Lebanon cedar or pomegranate skin and put the sleeve all the way on your head then get close to a pond that has cooked water with nut wood. Put your right arm in the water and scoop

water on your left arm. Then wash your hands, face and arms. Be very careful the sleeve does not fall off your head as you are washing. Then wash your feet and have with you a new mat that has never been used or stepped on before, rapped in veined linen with green and red. Then jump from your location on to the middle of that mat. Bow once and say *Ribkar, ribkar, ekaam, ekaam, takfoor, takfoor* twenty times. Then you get up you will feel an overwhelming feeling to bow till tears comes out of your eyes. Get up and go to the pond one more time and wash like you did the first time. Sacrifice the rooster and burn it as you repeat what I have told you to say earlier. As you are doing this use the brazier to cense with frankincense, bush-grass and mastic. You will see a spirit that appears that will grant you what you have asked for.

I had a friend that was so poor and he had a very hard time and his rising was Saturn and the controller of his bad luck. So I taught him how to invoke the Moon in Taurus and when he did, he saw that spirit and he asked it for what he desires. So the spirit took him to a location and told him to dig. He dug where the spirit told him to and he found what eased his financial situation and he moved from poorness to wealth.

Invoking the Moon when it is descending in Gemini. Approach a windy location that is also high on a hill. Have with you a rooster for sacrificing, the incense and a bar of bright yellow copper, about three cubits. A brazier that is also yellow. Light up fire in that bar in the brazier. Then put in half a pound licorice. Put the side of the bar on the rising side of the smoke and equal the other side with the circle of the moon, till the smoke goes through the bar all the way up to the sky. Then cense with half ounce bush-

grass and same amount of amber. Then sit by the brazier, take the bar and extend it all around you and draw a circle that you are the center of. Then take seven handfuls of beanstalks and put them in seven different locations of the circle. Then take your sacrifice and divide it to seven parts and put each piece on one of each of the straws. Then light them up with the bar, till it lights up well and burns the sacrifice. Then stand up in the middle of all that and say *O Bright Moon, with the great sultanate, the high in level, the high in place, you are the one that engineers the world. I ask you with your spiritual power to grant me (so and so).* Then you bow and say *Hiroot, hiroot, girooth, girooth* twenty times. Then you lift your head and you will see immediately a spirit standing in front of you, then ask him immediately what you desire because he will grant you your wish.

Invoking the Moon when it is descending in the sign of Cancer. You go to a high location like a room that has a view on the street or any high place that you can inspect your right, left, front and back and hold in your hand a stock dove. Then sacrifice the dove and take from its right wing, left wing and tail four feathers. Cut a part of the dove's beak, then you burn the rest. Take the feather and add two dirhams colocynth grease, four dirham licorices. Put all together in a linen cloth and then make a statue from two ounce white snow and the ash of the sacrifice kneaded in gold water. The statue head will be a man's head on a body of a lion. You get up and hold the statue in front of you, light up a fire and say as you cense *O Moon that is filled with light, beautiful glory, the high in levels, I ask you to grant my request.* Draw a circle on the ground and put the statue in it after you write the name of whom you want. Then repeat the words, bow to him, lift your

head. Take about one pound vinegar and dissolve the whole statue in it with some musk seed, quarter dirham amber, four dirham wood sticks with fine edges and half pound of lupine flour. Put them on the fire till it boils and thickens. Then make flat disks each disk weighs quarter dirham and put it to the Moon for seven nights. The wise men used this charm in their trips to so many countries and at any place that they encountered lions, snakes and scorpions they were never harmed by them and these animals and insects would pass by them.

Invoking the Moon when it is descending in Leo, approach the Moon at a flat ground area that is uninhabited. Bring with you seven braziers; put them in a circle on that ground between each one of them about one cubit. As you are receiving the Moon put between every two braziers a goose egg and draw on the egg the symbol:



Then take a thick nail made of yellow copper about three spans long. Hold it in your right hand and wear on your head a yellow turban made of wool and also wear a yellow shirt made also of wool. Then sacrifice the rooster with the separated comb in the middle of the circle with the braziers around it. Then burn your sacrifice on the braziers after cutting it to pieces and put on each brazier a piece of it. Take from the blood of the sacrifice couple of drops by using the yellow nail and drop it on each brazier and also on each egg. Then pick two of the braziers and take the egg after the second and put them in front of you. Then take the nail and hit the egg and as you cense with

frankincense, bush-grass and yellow sandalwood, say *Andab, andab* fifteen times, the spirit will appear to you ask for what you desire, the spirit will grant you your wish immediately and do not be afraid of his appearance.

Invoking the Moon when it is descending in Virgo. Take thirty white starlings and you cook them after sacrificing them with the feathers till it is well done. You take the birds out and the feathers will all fall off. Add a normal amount of salt to it and you make this before the thirty days is up in the sign. Then you eat one of the birds every day after censing the bird with quarter dirham of saffron and don't eat any thing after it for six hours. You do this every day and you need to be careful not to drink any alcohol during that time. When you are done with this wash up with a eastern water spring and put of this water, half a pound in a bottle that was made when the Sun was on its third day of the Pisces sign and the Moon was on its seventh day in Aquarius. Seal the bottle very well with tar that did not touch fire. Then go out to invoke the Moon's power and put in front of you a brazier that has one ounce of grass and saffron in an open empty area, then say *O Moon the Beautiful Sighted, the extreme in giving, the extreme in height, the one that lights the dark, you make every soul happy, your joy and delight give us joy and fills our hearts with delight. I depend on you to get me what I desire*". Then you reach your left hand to the bottle and say *Afoot, afoot* and you dig with your right hand in the ground, you keep repeating and digging till you have dug about a cubit deep in the ground. Then put the bottle's top facing the south and you cover it with the dirt slowly as you still repeat the names, till the ground is smooth. Then you draw with a gold needle in a piece of lead the picture

of what you desire and bury it on the top of the hole. Once you do that your wish will come true.

Invoking the Moon when it is descending in Libra. Wear a belt that is made of thick clay that originally was in the water. You go to the eastern side of water with your sacrifice. You run opposite of the water current, looking at the Moon and holding an arrow made of copper on the day Venus is returning from the sign of Taurus and when Mercury was descending in Aries. You do this five times back and forth, then you throw the arrow in the river and say *O Moon the magnificent, the beautiful. I have sent to you the arrow and I have made it for you. You can grant me my request and complete my hope.* Then light up a fire of jungle trees and add to it some grass, then you start turning around the fire in a hurry holding your self till you are breathless, then stop and make a line from that location in the ground till the fire and draw on the line the words *Ghinetee, Ghinetee*. Then take that dust that you wrote the name in and add to it in the same amount of parasites from a well and kneed it with still water, then make two pictures one for your self and the other for whom you love, once you do that your wish will come true.

Invoking the Moon when it is descending in Scorpio. You approach the Moon when it is three tenth degrees in Scorpio. You go to a place with lots of trees and water in it and then you draw in the ground a square and spread in the square the leaves of nut, quince and mallow. Then sprinkle it with rose water and put in front of you seven braziers made of silver. Put in each brazier as much as you can of soft aloe wood, licorice and gum, then get dressed in white outfit with no marks or pockets and hold in your hands two ollas of pottery filled with water. Then you get a small cup and you hold it behind your back then you

start to empty the water from the first olla to the second, you keep repeating this a couple of times. Then you get your sacrifice (which you can pick of any of the sacrifices the sign is specialized for). You approach it to the moon then you bow four times and you say each time *Sharafiha*, *Sharafiha* you sit up and repeat adding aloe wood, licorices and gum in the braziers. Then you bow again for four times and then you will see a human looking spirit appears in front of you and talks to you, then you ask him for what you desire and he will grant it to you.

Invoking the Moon when it is descending in Sagittarius. For Al-Habasha and the Kurdish groups approaching the Moon in Sagittarius is very hard because it gathers all the charms of the temples and talismans that have to do with finding hidden treasures. So you need to watch for when Mercury is at four degrees of Cancer's sign, then take ten pounds of yellow copper and make five snakes and divide what is left of the degrees of the sign on the rest of the five pounds of copper. Then go to a clear riverside and make a small creek out from that river. Divide that creek to five small creeks and put in every creek one of the five snakes you made of the yellow copper. The snakes that you made should be open all the way through and when you put them in the creek the purpose is that the water will go all the way through from the tail and out from the mouth.

Put five water skins at the mouth of the snakes. Collect the water that gathers in the water skins every other hour and pour to the ground every hour, till the water skins are full. Then you take all this and walk about twenty cubits away from the river, put the water skins on the ground make a small needle hole in each one of them after digging

a hole in the ground so the water that leaks from the skins gathers in the hole. When the water starts leaking from the water skins, put by each water skin a snake. Then run fast to the river and carry as much as you can from the river's water in your mouth, go back to the water skins and spill that water on each snake and water skin. Put at the head of each snake a brazier made of silver and put in it soft aloe wood, amber and narcissus. Do not stop the censuring until all the water is drained in the water skins. Then take the snakes and put them in the water skins and bury it in the hole and on the same place sacrifice the immolation, then bow fifteen times and say when you lift your head after each bow *Harkoom, harkoom*, five times, then you will see a spirit at it is best shape, tell the spirit your request because he is able to seek and get it for you from the east to the west of the earth.

I had a friend that made this invocation to the Moon and the spirit appeared to him, my friend's wish was a charm for finding treasures, so the spirit carried him to a location that nobody had seen or heard about before. Then the spirit gave him a statue of an elephant made of copper, holding a metal key on his feet. The spirit told my friend to carry the elephant and walk with him where ever he wishes and where ever the key falls on the ground that will be the spot where he needs to dig for treasure. So he walked holding the elephant about four cubit and the key fell, so he found a basement under ground, he walked under till that basement opened up to a huge house full of golden and silver tombs and plenty of rubies. So he carried as much as he desired of the treasure and he repeated the invocation several times.

Invoking the Moon when it is descending in Capricorn. To approach the Moon you need to build a house that is big and enough only for two people. You build it when the Sun is in Cancer you spread soft basil in the place for seven days and you change the basil every day and you cense the place with sandalwood and bush-grass in the evening every day. After the seventh day, get dressed in a red outfit and say *Hayawom, hayawom, bulghar, bulghar, nakraw, nakraw*. Then you go out and circle around the house seventy times. Then take two ounce of sandalwood and burn it in a brazier made of silver, you put the incense once in the middle of the brazier. Then circle for another seventy times and then sacrifice your immolation. Enter the house and there will be a spirit sitting there talk to him and say *In the name of the Bright, Beautiful and Graceful Moon, talk to me* you repeat it three times and then he will talk to you and grant you what you desire.

This invocation is used more for love matters. The one that came up with this way of invoking the Moon had a servant that he regretted selling. So he had a great urge to get the servant back but he could not. So he did the invocation and asked to get the servant back and suddenly the new owner of the servant wanted to return it back to the old owner because he felt like he had to get rid of the servant and turn him back to his old owner. So you need to be careful reader with the charms you use and do not underestimate their power.

As an example of underestimating their power, I knew a man that tried to invoke the Moon yet he took a wrong road he should have not and he insisted to do the invoking the way he did for several nights. Till one night a spirit appeared to him touched his mouth and it got sealed as if

he did not have a mouth, he lasted in this indescribable, horrible and scary situation for forty hours till he died.

The ancients said that doing a single talisman is good but doing several talismans is better in granting the wishes, as it lessens the possibility of risking your soul if anything went wrong and it exceeds the possibilities of reaching the core and generosity of the power. That is why I want you reader to be aware of the charms great powers.

The ancients had a story about a man that walked on the water all day, when they asked him how he got such a power. He said that he has been like this since a hundred years and that is from invoking the Moon's servant in Aquarius' sign and his name is *Sarghatoom*.

Invoking the Moon when it is descending in Aquarius. You need to take three male geese heads and cook them in aged wine till they shred. Then hammer them in a metal pan or lead till it is doughy when the Moon is facing Cancer. Then add to that dough half a pound of cinnamon, two ounces of sandalwood, half a pound of hard licorice and a quarter of a pound of cowpeas and plenty of tragacanth. Knead all the ingredients with the wine you cooked the heads in and make forty flat loaves, fry them in a metal pan until they dry. Then take it out to an open field in a moonlit night when the Moon is facing Aquarius. Put in front of you fifteen braziers made of yellow copper and silver and if possible to be also made with some gold in it, otherwise it will not be effective. Then throw in each brazier a flat loaf from the loaves you have prepared earlier and bring it near your sacrifice. As the smoke rises you will be able to see a spirit that appears and disappears in front of your eyes. Then take three of the flat loaves and

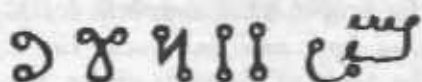
throw them in the fire toward the sacrifice then say *Hintar Asrak Hintar Asrak*, ten times so he comes to you and tells you and grants you what you desire.

Invoking the Moon when it is descending in Pisces. Take some cauliflower juice; mix it with one and fifth of a pound of lettuce juice and some taro (Elephant's ear) juice. Then take this mixture out by using marble pincers, when the Sun is at its zenith and Mercury is in a straight line. Add to it four ounces of Mastic, two ounces of amber, two ounces Camphor, one ounce of wood sticks with fine edges and ten ounce of black mulberry. After grinding what needs to be grinded, add half a pound of bat blood that was slaughtered with a yellow copper knife. Mix all these ingredients together and put it in a glass bottle. Then walk to a water spring and put the glass bottle by the water spring. Take one of the braziers that you prepared earlier and put it on a rock in the middle of the water spring as the water flows. Then light a fire in it. If the fire lights up in the brazier, open the glass bottle and start pouring the mixture slowly time after time in the brazier. Then bring your sacrifice close to the brazier and slaughter it as this incense will bring the Moon's servant to you from Pisces sign. Ask him to grant you what you wish for and he will make it come true.

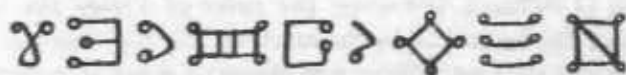
These charms and talismans have been used for many ages and have many reasons and many ways that the ancient Habasha and the Kurdish groups have inherited from their. The Indians have their own charms too that they call *Kalfiteryat* that belong to the seven planets. They have a special and unique talisman according to each planets nature.

⇒ Ghayat Al-Hakim ⇐

SATURN in their knowledge has seven days of fasting from the day of the Sun till the seventh day and also requires to sacrifice a black raven on the seventh day then you say: *In the name of the king Ashbeel, the ruler of Saturn's matters. In the name of the gods above, obey my orders and grant me my request.* Then use these charms in any way you desire and the symbol they have for it is:



JUPITER requires fasting for seven days from the first day of Venus till the seventh day and it requires one to sacrifice a sheep and eat its liver and say: *O Ruphaeel, you're the king, the ruler of Jupiter the happy, the good, the complete, the graceful. In the name of the gods above, listen to my call and grant me my request.* Then use these charms in what ever you need and the symbol they have for it is:



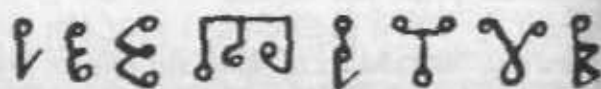
MARS requires fasting for seven days from the first day of Mercury till the seventh day and it requires sacrificing a cat that is striped like a tiger and eating its liver. Then say: *"O Yanayel the king, the ruler of Mars, the tough, the knight and the fiery. In the name of the gods above, listen to my call and grant me (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



The SUN requires fasting for seven days from the first day of the Moon till the seventh day and it requires that one sacrifice a small calf and eat its liver and say: *O Baayel, the king, the ruler of the Sun the light, the fixer of the world, the bright, the complete with glamour, the bringer of good luck and bad luck, the useful and the harmful. In the name of the gods above, grant me (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



VENUS requires fasting for seven days from the first day of Saturn till the seventh day and it requires sacrificing a white pigeon and eating its liver on the seventh day and saying *O Betaeel, the king, the ruler of Venus the happy star and the beautiful In the name of the gods above, grant me my (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



MERCURY requires fasting for seven days from the first day of Jupiter till the seventh day and it requires sacrificing a black or white rooster and eat its liver on the

seventh day and say *O Herkeel the king, the ruler of Mercury the happy, the honest and the good mannered. In the name of the gods above, grant me (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



The MOON requires fasting for seven days from the first day of Mars till the seventh day and it requires sacrificing an ewe and eat its liver and say *O Salyaeel, the king, the ruler of the Moon the key of the stars, the light and the fast In the name of the gods above, grant me (so and so).* Then use these charms in what ever you need and the symbol they have for it is:



This is what I have seen of the magical charms, the weird incenses and the marvelous talismans of the Indians knowledge. The Nabataeans and the Syrians are the most knowledgeable people in this field and Ibn Wahshiyah has mentioned so much of their knowledge in his book that I will be referring to some of it in the next chapters of the book.





»Chapter Three«

THERE WAS A GROUP AMONG THE ANCIENTS called Al-Kabut who worked in this knowledge. They were one of the most knowledgeable in this field. They were also the ones that told the stories about Hermes the first who built those famous Temples by the Nile at the Moon Mountain and made on the same mountain a Temple for the Sun that would suddenly disappear in front of the people's eyes. He is also the one that built the twelve-mile long eastern city of Egypt and built a fortress that had four doors facing the four directions and he made on each door a different statue. On the side east door he made a statue of an eagle. On the west side door he made a statue of a bull. On the north side door he made a statue of a lion and on the south side door he made a statue of a dog. He inhabited these statues with talking spirits, so if someone approached the statues they would talk and make horrible frightful noises and scare anyone coming near it, unless they come in with permission from the mediatory of each statue in each direction. He also planted a great tree that had plenty of different kinds of fruit. He made on the top of the castle a thirty cubit long lighthouse with a dome on top that changes colors every day for seven days then goes back to the first color again. He made the light from the dome shine on the city and gives it a different color every day. He also made plenty of water around the lighthouse with endless fish in it. He made amulets of all kinds around the

city to keep harm away from people. They used to call that city *Ashmunain*. You can find these stories and so many others in the Egyptian words and the Al-Kabat groups that live in Egypt, they know the knowledge that came from the ancient barbarians, their drawings and all the knowledge they had.

Alwaleed Al-Amleeky the king of Nubah went out with a huge number of his army to defeat the kingdoms around him and to conquer as much as he can of the land and he happened to hear about Egypt and that the kingdom there was run by a Queen so the king decided to send one of his men there and his name was Awna, to see if what he heard about the people's knowledge of magic and talismans and their tyranny of using this on the people was actually true. So Awna went to Egypt and succeeded in conquering it and put his hands on their treasures. The king went to Egypt to see Awna and he helped him in killing a group of the Egyptian ministers and to rule all the way to the Nile River defeating all the other nations that tried to stop him in his way. The king stayed ruling for three years then he decided to take a rest from ruling and he gave to Awna the management the country while he continues on conquering more land. After so many years of wars passing in the Sudanese region and the lands of gold that got their name from growing the finest thickest forest trees. The king reached to Al-Batiha that the Nile River pours in, then he walked to the temple of the Sun and entered it and it has been told almost in all books and documentations that the spirits have spoken to the king and you can find the detailed story about that in the *Amalika* and *Al-Kabat* groups documents of their history. The king have reached the Moon Mountain and it is a great mountain and the reason that it was named the

Moon Mountain is that the Moon does not rise on it because the mountain is off the equator line with fifteen degrees to the front which estimates about one thousand seven hundred and thirty three miles and the height of the mountain is one thousand mile. The king looked at the mountain and he saw the Nile as it comes from under passes through river roads till it reaches a pond that divides the river into two rivers then it stops at another pond then it passes the equator to a spring around the Indian volcano and back under the Moon Mountain. Then he found the castle with the copper statues that Hermes the first made in the time of Al-Nodisheer, eighty five statues that he built as water passes so the water does not pour in the sand or the farm lands but to where the people can benefit from and be able to use; otherwise the lands would have drowned.

Some people said that the four rivers come from one root from the gold city behind the black sea and they are the *Seyhan*, *Jeyhan*, *Al-Frat* and the *Nile*, they also say that before this water hits the black sea it tastes sweeter than honey and better smelling than camphor.

Then the king Al-Waleed saw the Moon mountain very high and glorious that he tried every way possible to climb it and to see what is under, he succeeded but he was able to see the stinking black sea and he was hit with the smell that so many other people died of but he managed to get down from there before it gets to his lungs. He did not get to see the Sun or the Moon but he saw a red light that looked like the color of the setting Sun.

Meanwhile when the king went away for his war Awna started to claim that he is the king of Egypt and became a tyrant over the people, he defeated them with

magic, then he started to show more praise and appreciation to the magicians, the temples and ministers that made them like him and trust him. He also did not leave any girl in the country without marrying her and he did not leave any money with anyone without claiming it to himself. Till one night he saw the king Al-Waleed in his dreams were the king asked Awna about who gave him the right to take place of the king, to marry the other kings daughters and take peoples money with no right and that he will kill him for impersonating the king. Then the king in the dream ordered to bring barrels with boiling oil in it and wanted to take his clothe off and drop him the oil. At that point a bird that looks like an eagle flew and took Awna from the hands of the guards, flew with him up high in the air and landed with him on the top of a mountain. Then Awna fell from the mountain to a valley where he saw a rotten sludge. He got up with great fear as he knew very well the kings temper and merciless punishment. So Awna decided to run away and get out of Egypt especially when he received a message from the king saying that he is coming back to Egypt but he decided to share the dream with some of the magicians he trusts and he told them that he was afraid and was getting ready to leave the country. So they told him that they would save him but on the condition that he does every thing they tell him to do. Awna agreed to do anything and everything they say, so they told him that the eagle that saved you in the dream is a spirit that wants you to do the same to it, so Awna said "Now I remember the eagle talked to me in the dream and told me not to forget this favor" so the magicians told him what he needs to do is to build a eagle of gold, make his eyes from two jewels and to cover it with all kinds of valuable stones. Then he built a temple with

the eagle in the center of it and covered the place with silk. He bowed to it and incensed it and sacrificed for it till the spirit talked to him and he started to worship the eagle and made the people worship it too. After a while the eagle ordered Awna to build a city and dedicated to him, which would also be a fortress and a shelter to him. So he ordered his builders to build it in a location in west of Egypt where it was an easy and breezy place between rugged mountains that no one can get through. Awna went with his magicians, his men and his builders with their heavy equipment and food on wheeled carts, the routes of these wheels can be seen on the ground even today. They decided to build the city in an area of two leagues by two leagues. They dug a well and they put in the well a statue of a pig made of copper and they made the face of the pig face east and Saturn is on a straight line with it and that is to keep it safe from any harm, as long as it is in the presence of Saturn. Then they sacrificed a pig, smeared Awna's face with the blood and they censed his hair. They took from the pig's hair, bones, blood, meat and gallbladder and they put it in the copper pig's statue and they also put some of the gallbladder in the pig statues ears. Then they burned the rest of the pig and they put the ash in a copper jar between the hands of the statue pig and they drew the spirit of Saturn. They made a door with a copper dome and around the dome they built statues of knights made of copper holding spears in their hands and they made the base of the city built of black marble with red and yellow on the top. They also made on the top of the city a great castle with lots of doors, on each door they had a huge eagle statues decorated with valuable stones and a knight holding a spear and facing the outside of the city. They brought water to the eastern side of the city.

Awna also built same number of male eagles to the first eagles he built and then he smeared them with blood. He planted enough trees, flower fields, farming grounds, pine trees and other trees that look like lemon trees that would be enough for every year for ten years. This city he built is three days away from Manaf city and he had four holidays each year when the eagle moves his upper part around. Once Awna was done with all this, he felt more relaxed and safe till he received the king Al-Waleed's letter from Al-Nubah region commanding him to send food and other supplies, so Awna sent all that to the king in boats, then he gathered all his children and wives as the king's arrival got closer and went with them to hide in the city he built and he left a successor to greet the king to Egypt. So the people of Egypt greeted the king and complained to him about what Awna was doing to them. The king then asked about Awna's whereabouts. So they told him that he ran away from him, fearing his anger. The king then got really angry and ordered a huge army to get him back. But the people told the king that he had built a fortress that is hard and impossible to get to because it is protected with magic and amulets that can defeat any army since they can not see it coming at them. They told the king that the charms that he uses are so powerful that they make the enemy's soldiers die as they are standing or some others he made that would reach them in their sleep and kill them. So the king decided to write to Awna ordering him to come back and he swore that if he does not he will tear his skin apart as soon as he lays hands on him. So Awna answered the king by saying that he can provide the king with steady supplies and ammunition whenever he needs and that he did not run away as the people claimed and lied to him, he actually built this fortress to protect the king and the city

from any enemy attacks from that side of the country. He told the king that he is still a loyal slave to him but he fears that if he comes to the king and leave his position that an attack might occur and he will not be able to protect the king. He also said that to pay his duties to the king he will be sending different kinds of jewels and stones and plenty of money to please the king. The king was thrilled with the treasure, and he turned on the people instead for lying and he punished them by taking their money and rule them for hundred and twenty years. Some time after that the king was riding his horse when he suddenly fell off his horse and died. I gave you this story reader, about the king and Awna, as an example for you to see how these people were very knowledgeable in this field and how they held on to their knowledge and used it in everything in their lives. One of the late searchers in the field of astronomy, got hold of one of the documents that is written by Al-Kabat that had the knowledge about the talisman of invisibility and he said that you need to approach the Moon on the night of the fourteenth of the Arabic month with a rabbit. You sacrifice the rabbit as you are facing the Moon and by using the incense of the Moon then you talk to the Moon and say: *O Selankeel the ruling king of the divine matter of magic and invisibility. I ask you to give me your support in this matter, give me what I need*, that will give you the power over the spirit. Then take the blood and mix it with gallbladder of the rabbit. Bury the body in the ground at the same moment and cover it well where it can never be seen, you have to be careful to bury the body of the rabbit immediately otherwise if the Sun of the next day rises on it without being buried the spirit of the Moon will destroy you. You need also to put up the blood that is mixed with the gallbladder until you need it and when you want to

disappear go out in the time of the Moon, take of that blood and put it on your face and speak the Moon's words, then no one will see you and you get to do whatever you want and when you decide to appear you stop saying the words and you wash your face and wipe between your eyebrows with the brain of the same rabbit whose blood and gallbladder you used, then you say: *O spirit, reveal me and leave me to appear to other humans like me* and you appear at once and this is some of Al-Kabat Moon knowledge.

The searcher also mentioned another story related to this field of magic and charms, that a foreigner from the Kurds went to a Sheikh from Babel and told him "Sir I would like to learn magic" so the sheik asked him "what is your religion?" and he said "Right now I follow the Christian religion" so the sheikh told him to do as the Christ used to do; reviving the dead. The boy said "I do not know how to do that" so the sheikh said "how will you learn magic then", the boy asked "what Christ was doing was magic?" the sheikh said "with or without his knowledge it was". The boy then asked the sheikh to teach him that. So the sheikh told the boy to take a pen and write in his hands what the sheikh told him to write. When the boy was done the sheikh told him to look in his hands and to see what he wrote. The boy passed out as soon as he looked in his hands and he stayed fainted with magic for a long time when he got up the sheikh asked him, what is wrong with you? What have happened to you? And the boy answered "I don't know" so the sheikh said if you don't know what is wrong with you and we meant to do to you with the writings on your hand then you have no power to learn such a knowledge. So the boy gets so surprised with the magic of the sheikh that he looks again

in his hands and he passes out again for a while and when he wakes up the sheikh asks him again "what is wrong with you? What happened to you?" and the boy said "please I had enough leave me alone" so the sheikh told him "let go of your own self because you are ignorant with yourself, you have no luck in the magic world". Then the boy wipes his hands without looking at it again and the sheikh tells him that to have knowledge is to have understanding and the sheikh advised the boy to let go of this knowledge he has no understanding for its nature.

The people with this knowledge had their own aphorism for almost everything that I have pointed out earlier but I felt the need to mention some more of these sayings so you have an idea about some of their wisdom. One of the ancient sayings was about a man that approached Alexander the Great and showed him a ring that he was wearing that had weird engravings on it and that Alexander received the man holding a clear mirror, as Alexander knew the power of the charms so he held the mirror to reflect any effect the ring might have as it is pointed at him. So the man was surprised with Alexander's knowledge with the charms and talismans.

Another saying about Alexander was that he heard about a snake that is capable of wiping out cows. So Alexander ordered his magicians to make a cow that can wipe out the snake and they did what he wanted and the charm they used on the cow was so powerful that it wiped the charm of the snake.

Some of the other sayings were about Al-Habashi king that had sent camels against his enemy and the camels caught the enemy and brought him to the king as a prisoner.

Another saying was about the bowman that enlarged his bow to attack his enemy but instead, it hit him and killed him.

Another saying was about how any two similar shapes become magnetic.

Another saying was about a bird that got food for its chicks the food ate the chicks.

There was also philosophical sayings like, moving the calms is easier than calming the moving and moving the calm is against calming the moving.

Or like, the female is the magnet of the male and the male is the magnet of the female.

Or like, the humidity is against the dry, the modesty is against the yearning, the mind is against the stupidity, the light is against the darkness.

Or other sayings like, the lower shapes obey to upper shapes.

Or like, if the water accepted the calmness it would have became earth and if the earth accepted the movement it would have became water.

Or like the saying that the wind carries but has no hands or neck and the fire eats but it does not have a mouth or teeth.

Or like the dot in the middle of a circle and the pivot is small but has a huge burden.

Or like that the ring was the power of the king Solomon that when he wore it all the Genies, humans

⇒ Ghayat Al-Hakim ⇐

winds and birds obeyed him but once he took the ring off he was just an ordinary person.

Or sayings like, the stick breaks and the rope cuts.

Or like, the beginning of the thought is the end of the work.

Or like, the friend of each person is his reason and the enemy of each person is his ignorance. There are so many other sayings but we cannot include all these sayings in the book as it requires different research in a whole different field.





Chapter Four

WE HAVE GATHERED FOR YOU reader from other nations' books this valuable knowledge about the field and once you read it then you will be able to appreciate the difficulties that we had to go through to get this knowledge. One of the books that is considered the principle of this knowledge is the book that was written by Utarid Al-Babel¹¹ that he called the Secret of Secrets and I am about to include forty-five aphorisms from that book that contains different knowledge as an example for you attentive reader to have an idea about the principles that Al-Babel mentioned in his book about this strange knowledge.

- (1) The first of Al-Babel's principles and secrets is to acquire the planets nature if you want to invoke it.
- (2) The Sun's secret nature is the great solemnity, the high characteristic, the extreme determination; it is the king of mightiness, the disgracer of sultanates, the kindle of fires and the brighter of darkness.
- (3) The Moon's secret nature is facilitating the movements, revealing secrets, affecting water natures, cooling off fires, revoking peremptory deals and separating combined souls.

¹¹ Hermes the Babylonian.

- (4) The secret nature of Saturn is restraining movements, sealing secrets, desolating countries, adding more sorrows and suspicions to souls and calming waters.
- (5) The secret nature of Jupiter is collecting money, fixing visions, keeping suspicions away, calming sorrows and providing safety in the sea and in the land.
- (6) The secret nature of Mars is seducing hostility, boldness of the soul, setting up beasts, knotting the desires, cooling off fires, rising troubles and curbing the enemies.
- (7) The secret nature of Venus is forming souls, sending happiness, keeping troubles away, rising desires, having children, putting out fires and loving animals.
- (8) The Writer Mercury's secret nature is revealing the concealed, acquainting hidden matters, launching talks, spending money, disgracing shelters and sending defamations.
- (9) The brace of charms are exceeding the incenses, the soul health, the persistence to fast, the persistence to pray, aiming for the possibilities, choosing kinships and detailing responsibilities.
- (10) If your request's nature is the same nature of your planet, it will be so much easier for you to be granted your wish.
- (11) The zodiac signs might spoil the planets effects and lessen their operations and it might fix it.
- (12) If the rising sign was not from the same nature of the requester or the desired need the request would be cancelled and the requester can't be granted his wish.

(13) The charms of the fixed planets are much longer in time than the charms of the rotating planets.

(14) If you can use from every rotating planet a fixed planet from the same nature you would have the chance to gather the power of effect and the continuants of their functioning.

(15) If the rising sign was in same nature with the request and the ruling planet of its matters and you have used the help of a fixed planet, your request will be granted easily and with so much power.

(16) You could use a help of a flying eagle to achieve your movements as you require the help of reality to achieve quietness.

(17) There is a huge support in uniting planets together that you can use.

(18) There is as much states in the principles of the planets as there are in their uniting.

(19) Make the ruling planet in the middle of the sky in his honor or his home and give him a share in the rising signs.

(20) Seek the protection of the Sun any time you need it because it will lead to all goodness and rightness and to a faster response.

(21) Seek the protection of the Moon when you are trapped because the Moon has a faster effect and faster response and it also leads to all goodness and rightness.

(22) Seek the protection of Saturn if you were banished because it leads to goodness and rightness.

(23) Seek the protection of Jupiter if you became wealthy because it is faster in effects and faster in response and it is the leader to more wealth, goodness and rightness.

(24) Seek the protection of Mars if you were defeated because Mars is the most powerful in effects, faster in response to this kind of need than others and he is the leader to goodness and rightness.

(25) Seek the protection of Venus if you are burdened because Venus is the most powerful in effects, faster in response to this kind of need than others and he is the leader to goodness and rightness.

(26) Seek the protection of Mercury if you wanted to know certain knowledge because Mercury is the most powerful in effects, faster in response to this kind of need than others and he is the leader of goodness and rightness.

(27) The slow answering comes from low level knowledge, from uncertainty or from being unorganized.

(28) The charms and talismans that are made with incenses and prayers are more successful than the charms that are done with regular incenses and smokes.

(29) The rising of the Sun disconnects the planets spirits of the night.

(30) The darkness of the night and the calmness of things will disconnect the planet's spirits of the day, so make sure to use each spirit at its time.

(31) The heavy planet in its calmness is more effective than the light planet with its movements even if you compared their powers.

(32) Never ask Mars to harmonize and never ask Venus to divide so measure your requests according to that and do not try to change any planets nature.

(33) Use the planets with tails when they appear the same way you use the fixed planets natures.

(34) Hear Mercury in the silent song and use the Moon with him in all times in all your requests.

(35) Use Mercury in something if you wanted to get the opposite reaction.

(36) Launching Mercury's powers as he is in his home is more powerful to grant what you have desired.

(37) The Sun might respond to what was asked from Mars and Mars might respond to what was asked from the Sun.

(38) The Moon might respond to what was asked from Venus and Venus might respond to what was asked from the Moon.

(39) The Sun refuses what was done by Saturn and Saturn refuses what was done by the Sun.

(40) The Moon refuses what was done by Mars and Mars refuses what was done by the Moon.

(41) Venus might respond to what was asked from Jupiter and Jupiter might respond to what was asked from Venus.

(42) Jupiter refuses what was done by Mars, and Mars refuses what was done by Jupiter.

(43) Mars refuses what was done by Venus, and Venus refuses what was done by Mars.

(44) Mercury refuses what was done by Jupiter, and Jupiter refuses what was done by Mercury.

(45) Sometimes two planets that are opposite in nature could unite for personal matters and that changes between planets.

Thus I have brought to your attention some of the principles from Al-Babel's book.

There are also ten aphorisms that I would like to point to that are as important to know as Al-Babel's principles that were written by Ptolemy the master of wisdom in this field, that appear in his book under the name *Centiloquium*:

The astrologer is capable of conducting many of the stars actions if he knows the nature of what he is affecting and the reaction of the action before it happens or the possibilities of the action to happen.

The wise soul helps in the astrological actions as the strong farmer helps the nature in farming and clearing the land.

The figures in the assembly world are obeying to the figures in the orbit that is why the charm and talisman makers drew images for the planets according to the natures of the charms.

Use the misfortunate in your choices as the smart doctor uses the poisons in his medicine in a small useful amount.

Two people agreeing on something are a proof of that their signs are in the same nature and one of them becomes the

effective chief and the other becomes the affected and follows orders.

Love and hate happens from changing the location of the two numerous in their birth and to the matching nature of their rising sign for love and hate and the obeying sign is more of a loving sign.

Use the fixed planets in building cities and use the rotating planets in building ground floors, every city gets built as Mars is in the middle of the sky or any planet of the fixed planets.

Do not neglect the knowledge that is in the hundred and twenty *Quran* chapters that is in the rotating planets because that knowledge is of the whole universe.

Make an exception in every case in the same amount as the possibility of failure of the requester in accepting the total of the action.

The Sun is the source of the animal power, the Moon is the source of the natural power, Saturn is the source of the holding power, Jupiter is the source of the growing power, Mercury is the source of the thinking power, Mars is the source of the anger and attractive power and Venus is the source of the desires power. That is why Mercury, Mars, and Venus are exemplary for their manners and actions.

I also saw, in Plato the great philosopher, wise words similar to these that I would like to mention, as he said that only Jupiter between all the planets that his actions lead to reality and he also said that the human body elements like blood, gallbladder and phlegm are elements of power that is the same as the moving planets with their power and weakness elements that they had since the beginning.

Plato also said that what made the knowledge of stars a clear open knowledge to all is the difference between the actions of the confronter and the standards of the charm makers.

Hippocrates said in his book regarding the same matter that if the Parcheesi gets hold of the Sun in the time of transforming into the Sun year, that year would go by with so little sicknesses and plenty of health and it would be a good year for pregnancies and deliveries.

As from Aristotle's wise words in this same matter, he said that Saturn is the dominator, Jupiter is the just, Venus is the delicate, Mercury is the manager, the Moon is the server and Mars is the tyrant.

I have brought to your attention reader some of the greatest philosophers knowledge in this field so you can see how as wise and knowledgeable these people were all their concern always was to dig some more into this field and find more wonders and secrets to reveal.

I will also include in this chapter some of Aristotle's thoughts that he wrote in one of his books about these same issues and was translated by Isaac Bin Haneen, just to show you reader another proof to exclude the Greek for being the masters in this field and to give them all the credit for their detailed researches. As I have mentioned some of the Greeks mysterious thoughts and the outcome of their researches in the first book, I will talk about the uniting of the souls and the heavenly talents and the heavenly granting's that these philosophers had and I mean philosophers like Kronyos, Plato and Agathodaemon and similar, as their studies showed that every industry has a door that the every seeker can enter

through and every industry has a ladder that every seeker can climb up and reach to all mysteries. So every person that rides in this field with negligence will be facing danger and he will be risking his own life and he will never reach to his purpose.

When the great philosophers talked about this matter, their studies were a little mysterious and had so many hidden symbols and that led to missing the point on some things and that harmed more than to help in reaching to the desired results. Yet the intelligent and wise philosopher still can reach to all the hidden and mysterious answers in every field especially this field of the knowledge of the rising planets and the images that contain images inside but appear as one big image after uniting with other parts that try to imprint in the ground with the help of the primordial matter. Make sure to use your intuition when you request the bottom ground of the contributing elements towards the mutual spirits in these heavenly figures for the most desired and suitable of them and that to be able to achieve the actual harmony and imprint the figures according to the occasions and also to ask for the dualism that is considered in this industry the main factor.

So if you make sure to keep all this in mind and do your charm, that charm will be more stable and more lasting in the meaning that it reached and that does not end with time unless if the main ground for the charm is gone or the structure got untied or the state of the elements has changed or even if the life of the planet was over. The best nature that you can relate to is the nature and the action of the seven planets. It is the highest and the most lasting and that if you are able to bring down the spirit to

earth from the orbit and from the holy skies. You have to know what you are doing to bring down the spirits otherwise it would cause harm more than benefit it even might kill that person who brought the spirit down for not being aware of the nature of each planet. As in magical charms it does not pass the circle of the earth and the action of the calling down, the charms do not reach its actions till the request to it is related to and involving the greatest power of all and that is Allah's power, he is the one that moves it with the orders and the law of the primordial matter that directs the earth's point.

The charm maker's knowledge has to include the knowledge of the core of nature and the actual preparer for the magical charms. The maker should be reserved between the two natures and specially between the shapes that forms hostility and there is an example that I will mention regarding that: If when forming the spirits figure with the charm of a lion, the maker of the magical charm must be someone that is absolutely not afraid of such an animal, in the form of his nature or any other form. He also should have seen before the lion and have complete knowledge with his nature and the common possibilities like to be in a passive shape like a mouse or a rooster. So the charm maker should be aware of these factors and if the maker has such qualifications and if he was determined to be a powerful person to reach his desires, Allah only knows that he would be one of the very few philosophers that have such power and will be able to succeed.

From the completeness of the charms effects that you need, you have to form it when the shape is stimulated and the type is hooked. You need to make sure to stay

away of causing any changes to the released and the power that is released on, as that would cause weakness to the action and effect of every moving movement in the orbit as this power is the power that moves creatures on earth with God's magnificent prospect.

Also look at the role of the planet you choose as if you wanted your charm to last forever you need to make two shapes for it. The first is the stage and period of the planet that is also considered the main principal of each planet, the second is to know who is the ruler of the planets matters as every time that shape turned in its orbit, the power of the charm would be going back and fourth or up and down.

The charm maker should also know that making a charm to other than the rotating planets is nothing but an aggravating action for hostility and corruption so stay away from that and change your direction to what will be expected with making this charm, beside what is appearable in the orbit for that planet is what you could reveal and hide what is secret and hidden of what Allah gave of allegiance and wisdom to each planet. So practice reader and watch out for what there is of secrets to this knowledge and as I said you need to make sure that your charm is a lasting charm by using the beginning stage of the circle of horizons as it is the divider between the obvious half and the hidden half of the orbit.

We should never forget that Allah has brightened our mind with knowledge, that we understand a word like *Daragah* could be used as weight measurement or be used in a different meaning as an astronomical degree which equals sixty six miles and one third of a mile. It is also used in temperature measurements of heat, cold, humidity and

dryness and it could be used in everything addable or parts of it. There is also the word *Dakika*, which could be used as a measurement and it equals five leagues and four fifth leagues. The mile equals three thousand spans of the outstretched arms. The span of the outstretched arms equals three cubits. The cubit equals two spans of the hands. One span of the hand equals one small span.

I have mentioned the meaning of the astronomical degrees so it would help with your researchers and I have to remind you again that you need to be careful with keeping the secrets of the charms to yourself or share them only with others from the same knowledge as it is very important not to reveal any of those charms. Every researcher has worked so hard to reach to these secrets and to reach where we are today and all of us have followed in this advice one of the great philosophers in his time Abu Musa Jabir Bin Hayan in keeping this knowledge secret from others and I would like to mention some of this philosopher's important words so it can help you reader in approaching your desires as he said: "Making charms looks exactly like the work of nature. As it does not happen without the knowledge of what was divided for it of animals, plants and stones and the similar to it from the planets like the rotating planets, the fixed planets and the signs to all the regions. Beside the knowledge of the forms and the fortunes of each planet, their levels, their length and width, the nature of the earth's regions, the waters, the grounds, the rains, the snows, the lands, the oceans, the rivers and their locations from the equator line, also what forms and what increases in it from animals and continues of its existence, beside constructing animals and the rest of its kind like snakes, scorpions, bugs, mice, wasps, geckos, humans, camels, riding animals and cattle's helps to know

what forms in each area on earth of animals and other things so when you do the charms your knowledgeable in obtaining the items you need to use in your charm. Also bind the work on your charm with stones other than the two kinds because plants dries and burns by time and the animals rot and require patience in forming but working with it in charms is possible. There is two way to work in charms, either by collecting and bringing or by execution and smuggling. There is also two ways of time and movement and that is the time is for executions and smuggling and that is the most needed in the doors of meeting, circulate and planets. There are secrets in the stones and that is if the nature of the animal was hot the stone would be cold; if it was moist the stone would be hard and vice versa. So if we wanted to keep away snakes and wasps you need to use millstone, magnet, silver and any same kind stone. But if the animal was cold like scorpion, flies, bugs and louse then the kinds of stones you need to keep them away are hot like grindstone, copper, gold and brass and similar kind stones. As for collecting and bringing you use the opposite for snakes you use gold and copper and for scorpions you use millstone and crystal and similar stones. The reason for that is harmonizing the natures and comparing the movements or the opposite natures and the opposite movements the single of it and the revealed motioned ones. As for the patterns and the designed images, the examples to those are from animals the mice to mice, the snakes to snakes, the vipers to vipers, scorpions to scorpions and bugs to bugs. You also need to know the effect of the stone used in charms is only partial as the amount of the stone used is about one ounce to one pound and to make its effect last the amount of the stone should be about a hundred league, little more or little less.

So the charm lasts with the lasting of the calmness of the movements and with no actions and that is more than obtaining its location like the ground, water and spiritual bodies as their volumes are wider than the simple easy spiritual bodies".

Let's not forget Plato's words as he said that the bodies are the opposites of the spirits as they do not last together. So chose to ruin your bodies so the soul lasts and makes the sultanate to your selves above your desires. That is your body's shelter, so the bodies becomes the tools of the souls in their desires and don't make your souls tools to your bodies. Make one of them die so the other survives and don't kill the live with the dead. When a philosopher was asked about the confusion of the souls when it gets to hear a playing on an instrument, he said that the nature moves the logical vitalities of the soul and that moves the brutishness of the natural appearance which is the body, in a way that what the soul has of love and domination unites with the parts of the body and then the movement happens. So whenever the nature moves in a continued movement with the body parts then it hugs the soul in a spiritual love and it would connect then with the bright sides and its equals from the same world then it becomes simple and whenever you moved it in a separate movement, the primordial soul pulled it back to the bodily love. As the logical soul gets moved by the pleasant positive reaction from the nature side, the primordial moves to the parts and the partial strings towards the semi partial parts from the natural body and that is because the soul has in its shapes figures it cannot take out with logic to nature, as nature moves these parts the similar to the way it *moves the body and I mean the body strings*, then the soul is pleased with the movement of those shapes that

it couldn't take out with logic. Then the simple movements like a movement of eyebrows or the eyes or even a smile and other movements of the body parts. That is why it has been said that the sound of the strings is the connection between the shapes of life and the soul and what is better that the say that said that the best form for the mind movement and the soul movement that the natures movement, just like the form of the movement of the strings till all movements unite. That is then the happiness of the world for its own and for everything around it. So readers turn your thoughts to these ancient wise men's thoughts that encourages exercising the souls at all time awake or sleep, as they say train your selves while sleeping because there is so much of what we don't realize we do realize in our dreams. They meant with this that when you are awake your visible senses dominates the actions of the hidden senses, that is why you need to let it go in your sleep to get the complete actions of the hidden power of your thoughts, thinking, reminders and imaginations. As the soul at that time can use the absolute power, the heat is also concealed at that point and when the heat is concealed it melts every remains in the body, so if he soul is satisfied at that time, it will show you in your sleep the explanation and reason for everything you have thought of.





»Chapter Five«

THE ANCIENTS HAVE REACHED these fine results after years of hard working and searching and after realizing the ten main sciences to each charm. The first five of these sciences of the ten, each philosopher and lawmaker needs to know very well for they are the most important between them all.

First science is the knowledge of farming, caring and navigation. The need for this knowledge in the beginning is to build cities and inhabit them and every person should have a previous knowledge of it and an advanced knowledge and to read all the books that relate to these subjects.

The second is the knowledge of leading troops, war tricks, horse training, veterinary and refining weapons.

The third is the civil knowledge that is the planner for the parts of the city like grammar, language, literature, foundations, obligations, the knowledge of the laws of that community, learning to write in all types and the talent of making documents and all other principles required in building any city for any community.

Then fourth are the policies with all its kinds like the main policies of the cities then there are the medium policies that are of two kinds, the general and the private like the certain policy of a certain city or community. Then

the medium policy, the policy of a house, and then private like each persons own policies.

The fifth is the knowledge of morals and there are plenty of books regarding this matter.

The sixth is the knowledge of mathematics with all its types and there are four types, one of them is the numbers with its transactions, algebra and mathematical problems. The second is geometry with two kinds; the science of geometry and the practice of geometry and then follows land surveying, fractions, weight lifting, industries, water and air tricks, geometrical shapes and visions. The third type is the stars and followed by engineering, the forms, the amendments, the law and squaring. The forth type is music and is followed by the beat as well as metrics.

The seventh is the knowledge of logic, which is surrounded by eight books, the first wise man had guided us and lit our minds and visions.

The eighth is the knowledge of all types of medicine as a science and practical knowledge and under this science there is pharmacology, surgeries and eye operations.

The ninth is the knowledge of nature. There are plenty of books, which were written by Al-Hakim and was handled by many others that explained his books and tried to divide them as much as they could so after they managed to divide them they made each element of nature in a separate book. The first divided book is about the traditions, the second was the book of the skies and the world, the third was the book of the universe and the corruptions, then the forth was the book of higher stimulations, the fifth was the book of metals, the sixth was

the book of plants, the seventh was the book of animals, the eighth was the book of soul, the ninth was the book of feelings and the feeling of things, the tenth was the book of health and sickness, then the eleventh was the book of the location movements of animals. Who ever gets the chance to read the information and knowledge in these books will have the complete knowledge of nature.

The tenth is the knowledge of the after nature and the Al-Hakim had combined this knowledge in thirteen articles that gives every reader the complete connection and the hope to reach to desires.

To reach to these two fine results it was not possible until we had reached to the latter knowledge first and we could not have realized it and obtain it till we were able to study and understand all these sciences, so the complete philosopher is the one that has all this knowledge as the first rulers did and you need reader to affect your world by achieving a success that as close as possible to perfection as Allah desired from man to do on earth wonders with his knowledge as he mentioned in the *Holy Quran* "I'm making on earth a successor".

Abu Bishr Mita Bin Yunis, in the book that he wrote about Aristotle's eighth explanation for nature, he included an argument that Tabit ibn Qurra had with another man about Allah's power and his creations. Qurra said that God is capable of everything and anything in the world, he is the creator. He is even capable to make the total of divided number five in five, less than twenty-five or more. So the man was unable to argue back with Qurra and he was convinced with God's ultimate power.

By being aware and having understanding for such knowledge makes your enjoyment greater with passionate love, which is highly praised. As the passionate loves limits are the extreme kind of love and some praise it and other do not. The praised kind requires watching the soul from falling in extreme passion, but to give so much love and passion only to the lover and all the goods in this kind of love. The dispraised kind of love is the extreme love of the bodily desires, to the pictures and figures and to the rosy pleasures. The passionate love unites between the soul of the lover and the soul of the other lover under certain circumstances in the first locations, as the passion for love could be because of a reason or an occasion or to be around majority of people till the love strikes one of them and he be called lover and the other is not aware of this love and here are some of the principles of this kind. The reasons exist in the nature of the souls and the reasons that come out of it, as the embodied souls have three kinds, animal soul, plant soul and articulate soul. So if the plant soul is powerful and dominator in the embodied soul that soul becomes passionate for bodily desires towards food and drinks, If the animal soul was powerful and dominator in the embodied soul then it becomes passionate to victory, mightiness and revenge and if the articulate soul dominated then the passion becomes towards all virtuous and knowledge. All this happens in the first stage and that is because each person should be possessed by a planet in his root and birth, so if the person was possessed by the Moon, Venus or Saturn his nature would be dominated with desires towards foods and drinks and marriages and if the person was possessed with Mars, the Sun or Venus his nature would be dominated with gatherings and marriages and if the person was

possessed by the Sun and Mars then his nature would be dominated with the desire of anger, revenge and the passion for ruling. If the person was possessed by the Sun and Mercury his nature would be dominated with the passion for knowledge, gaining rightness and justice. If all this happens to the person and some nature dominated his passion, then the passion of love starts and in the beginning it is all in the looks and that becomes like a seed or a branch that just got planted or like the drop of the fetus that just landed in the womb. The moments then is just like a liquid that pours in the soul and keeps on increasing and growing and getting closer to the one he loves till he gets love back. Then he is able to be alone with his love and it gets easier to get a hug and a kiss from the lover till the souls combines and that is the cause of the bodily passion. The combination of love between lovers, as if the person follows the articulate soul he would love the same kind towards the knowledge and righteous and the eternal desires, toward the passion of the righteous of the articulate soul and the two other kinds. With this love the souls unite with the continuing of the looks.

Plato mentioned in his book *The Book of the Souls* that the people with hard nature and the evil eye are extremely harmful and corrupt to what it sees and likes. Plato has compared it to a hard animal that is in a hard dried place surrounded with mountains, and ruins everything in sight just by looking at it and that is related to the corruption in its soul and nature. This kind get to envy a lot for every good thing they see, that is why we should bless every thing and be proud to do that as that comes from the first position commencing in astronomy and it could be inherited from mood commencement. The ancients called that the universe and generating rule in the knowledge of

natures. You need to know reader, that there are two organs that create the generating. First organ gives the material that which forms the animal that has all that power and the second gives the picture of that kind of animal and moves the material till that picture is complete. The power that gives the material is the power of the female and the one that gives the picture is the power of the male, as the female is a female with the power that prepares the material for and the male is a male with the power that gives that material the picture of the kind that has that power and the organ that serves the heart to prepare the material to the female which is the womb. The womb serves in giving the picture, which is the male organ and it has the semen, if it passed by the womb it sees the blood that the womb prepared to accept the picture of the human. The semen gives the power to the blood to move with it till it becomes human organs and the figure of each organ and on the whole the shape of the human. The blood in the womb is the material of the human and the semen is the mover to that material till the shaping happens. The position of the semen to the blood that is prepared in the womb is like the position of the thickening layer on top of the milk, the layer is the active in this role that thickens and it is not a part of thickener or the material also the semen is not a part of the thickener in the womb and not a material either. The fetus forms from the semen from the blood of the womb as the thick layer forms on the top of the milk. As also the pitcher forms of copper. The tubes that have the semen in are also the ones that form in the human body and it is also the veins under the skin of the penis that supports the testicles. These vanes penetrate the tube in the penis, so it flows through these veins to the tube of the penis, then it flows through that tube till it

pours in the womb and gives the blood that is in it at the start power that changes with it till the organs have its picture. The semen is the tool of the man and there are two kinds of tools. Separate tools and continual tools. Like the doctors hand is considered the continual tool like the surgeon's knife, the medicine is considered the separate tool and it becomes a continual tool when the doctor uses the medicine in his treatment to provide the body of the patient with power that leads it to health. The power that the doctor pours in the ill persons body live or dead is continual, also the semen and the surgeon's scalpel are tools that do not work without the continual of the doctor that use these tools. The hand is considered in this case more powerful than the scalpel. As for the medicine, it works with the power within without the doctors continual need, so too the semen it is the tool of the man *and it is the generator and separator power like the medicine.* The tubes of the semen and the testicles are the birth tools that is continual for the body like the hands of the doctor are continual in treating patients.

Let us not forget that virility is an active power in plants and animals. The virility in animals is found in some and femininity is found in others, but in plants masculinity and femininity are together compared to equal a complete person and like a lot of plants that form from seeds, the plant gives the material which is the seeds and gives with it the picture and the power to move with it the shape as the one that gives the acceptance of the shape is the femininity power and the one that gave the principle to move towards the shape is the masculine power. Some of the animals have something similar to that as some has a complete femininity power beside a small amount of the musicality power but as that is not enough they need an

external assistance like the ones that have their eggs with the help of the wind. There are kinds of fish that have their eggs and bury them so the males find it and moist these eggs. Then the eggs that get misted by the male forms to be animals and any egg that does not get rotten.

The human body is not like that at all as these two powers are specialized individually in two bodies each body has its own organs and these are among the known body parts. They share some of the parts and they share the souls except the womb, the testicles and the parts related to it. The male parts are hotter because he has more action and movement and he is also more powerful in motion and in the mental reactions as some lead to powers like anger and gallantry and they are more powerful in males than females. Some of the reactions lean toward weaknesses like mercy, compassion and delicacy and those are more powerful in females than males. That does not stop some males from having mental reactions like females and some females have mental reactions like males and that is how we differentiate between males and females.

There is also wisdom in splitting all the seeds, the splitting is a sign for a single muscular split and another feminine split and each seed is described thus. As we can see that sesame is two parts, wheat and barley are pairs, the oak, the nut and all the seeds are divided to two sections and there is some wisdom in that otherwise what other reason could be in dividing the seeds. The ancients say that the human being is the same way too because he is half cold and half hot. So the feminine power gets excited with the masculine but it is not enough on its own to form birth unless with the help of another human that also gets excited with the female with its masculine power and each

complete each other and form the necessary need to form the birth.

I have brought to you reader, wisdom and spiritual charming as a symbol for you and as an explanation and revealing the secrets of nations that were buried under thousands of symbols. We have brought to you in this book some from their knowledge and some of their charms. So you be aware to keep this as a secret to your self or only share it with others from the same knowledge. Now let's get back to our original purpose.



The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, languages, and customs. The fourth is the fact that the United States is a powerful nation. It has a strong economy, a powerful military, and a strong influence on the world stage. The fifth is the fact that the United States is a nation of ideals. It is a nation that believes in freedom, democracy, and the rights of all people. These five facts are the foundation of the United States, and they are the things that make it a unique and important nation in the world.

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»Chapter Six«

ONE OF THE INDIAN PHILOSOPHERS that was the debater and responsible for much of the wisdom of the Indian knowledge in this field, had made incenses from earthly power that tied and united the charms with the divine world. They used these charms in all their general needs. The spirits of the planets were flowing over them and it was used for tying or untying the charms for them and it was not special for one desired action but it was for every benefit offered by the planets.

»INCENSE OF THE SUN«

The first of these incenses is the incense of the Sun as it requires taking five small amounts of *safflower spike*, *yellow* and *red sandalwood*, three small amounts of *galingale*, *red wisteria skin*, two small amounts of *chestnut*, ten small amounts of *birds* and *eagles brains* and *blood*, the brain and blood amounts should be equal. Gather all and grind then mix with *honey* any foam that was drained there from. Make loafs; each loaf should weigh half dirham. Then dry it in the Sun and when you use them you call and ask for the spirit of the Sun the mandatory with its matters in the six directions so the powers unites in the mixture. Put aside the mixture and use as you need.

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☞ INCENSE OF THE MOON ☞

The second incense is for the Moon and that requires taking fifty small amounts of *peach leaves* and *cinnamon*, ten small amounts of *peeled dried hibiscus*, five small amounts of *cumin*, two small amounts of *white snake fat*, ten small amounts from each *dried rabbit brains* and *white cats* and twenty small amounts of *dried fox blood*. Gather all after grinding what needs to be grinded and sieved out. Then mix with *honey* drained from any foam. Make loafs like we have mentioned earlier in the incense of the Sun, then tie the spirit of the Moon with the spirits of the mixture to the six directions. Then as we also mentioned, continue on calling the Moon with its spirits names from all directions using the mixture. Then put aside the rest and use as you need.

☞ INCENSE OF JUPITER ☞

The third incense is for Jupiter and that requires taking five small amounts of *dried marjoram* and *myrtle flowers*, seven small amounts of *bush-grass*, two small amounts of *dried nut seed* and *hazelnut*, twenty small amounts of *dried rooster*, *pigeon* and *duck brains*, ten small amounts each of *dried peacock* and *camel blood*, three ounces of *musk* and *camphor*. Make sure the blood you need to use is taken from the major vanes that pump to the heart. Gather, grind and sieve out the mixture as we have mentioned earlier and use the same way whenever you need.

☞ INCENSE OF VENUS ☞

The forth incense is for Venus and that requires taking four small amounts of *laurel*, *mahaleb* and *gum seeds*, ten

⇒ Ghayat Al-Hakim ⇐

small amounts of *mastic* and *fresh green sticks*, two small amounts of *bitter fruit*, two small amounts of *licorice*, one small amount of *tin*, eight small amounts each of *dried birds* and *horses or camels brain*, twenty small amounts of *dried horse blood*. Gather all, grind and dry as we have mentioned before make loaves the same way to tie the spirits powers, then use as you need.

⇒ INCENSE OF SATURN ⇐

The fifth incense is for Saturn and that requires taking fifty small amounts of *dried mandrake seeds* and *olives leaves*, two small amounts of *coaster oil plant*, five small amounts each of *dried black myrobalan* and *black chickpeas*, fifteen small amounts of *dried ravens*, *black cats* and *cranes brains*, twenty small amounts each of *dried pig* and *monkey blood*. These are the ingredients for the spirit incense of Saturn and the rest is as we have explained previously for the other planets.

⇒ INCENSE OF MARS ⇐

The sixth incense is for Mars and that includes the nature of the upper and lower spirits and that requires taking thirty small amounts of *red comfrey*, *mustard*, *radish*, two small amounts of *water chestnut* and *red arsenic*, ten small amounts each of *dried birds* and *hedgehog brains*, twenty small amounts of *dried tigers blood*, five small amounts of *red snakes fat*. Knead all the loaves after drying, grinding and sieving and tying the powers of the spirits to the mixture, put it aside and use as you need.

You also need to keep these mixtures away for humans, from sun light or the moon light and you need to

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put it some place safe and hidden and in a container made of one of the metals that the planets are connected with and you need to be careful of the details of making any of these ingredients as the effect could be harmful if you make any mistakes in these charms and later on in the book I will mention what needs to be done to avoid harm from any thing that might go wrong while making them.

☞ INCENSE OF MERCURY ☞

The seventh incense is for Mercury and that requires taking ten small amounts each of the roots herbaceous plant, cedar leaves and grape leaves, two small amounts each of amber and chinaberry, one small amount of blue hawthorn may, ten small amounts each of eagles, hoopoes and turtles brain, thirty small amounts of red snakes blood. Mix all after grinding, sieving and drying the brains and the blood. Make loaves as we have mentioned earlier.

The wisdom in these mixtures is to defeat weakness by tying the spirits with the incenses to get the individual power of each charm that no one else shares. These incenses were general charms that the ancient Indian wise men used and depended on in their general matters and mutual requirements beside similar wonders that arise from the heavenly dominations and the spirit actions.

☞ INCENSE OF MOSES ☞

One of the written scripts which is mentioned in Moses' Torah (Pease be upon him) talked about the charm of incenses, that was mentioned in the meeting between Moses and God. It has been said that God told Moses to brace himself and for that he needs to use this mixture of

≡ Ghayat Al-Hakim ≡

incense and he told him how he needs to make it. Moses needed to take five hundred small amounts of the good sweet myrrh and half of that amount of redolence good smelling cinnamon; two hundred and fifty small amounts each of cane powder and chestnut (make the weight that you use for this ingredient Jerusalem's measurements which equals twenty dirham). Then add one dry measure of bitter, new, good quality oil and use that as an oil to consecrate sanctuaries, domes, graves of testimonies, tables and all its belongings, minarets and the rest of the places. This was the script written in the *Torah* and I brought it up to you reader as an example for some of the ancient's secrets.

≡ INCENSE OF CONSECRATION ≡

There is also another script that showed different incense and this one is made with a small amount each of styrax, the honey of storax and good smelling gum and mix it with aromatic spices till it is a pasty mixture and then uses that to consecrate the dome of time, the front of the grave of testimonies.

All the knowledge that I have mentioned in my book is the result of the hard work of the nations and the ancients, you need to realize reader the wisdom in this knowledge and to keep these secrets to yourself and not to share them with any one just like the ancients inherited this knowledge and kept it to themselves or only shared it with others from the same field.

☞ INDIAN INCENSE OF MERCURY ☞

The Indian wise men have reached to some assembled formulas that had strange effects that I would like to mention as they are known to be the best in the field of this knowledge. The first of these formulas is the one they called Mercury's formula and they used that to spread the spirit of knowledge, intelligence, insight, acceptance and deliberate-ness. The way is made is by taking twenty small amounts of the *fat of each sand grouse, crayfish and sheep* after cleaning it by melting it, then take ten small amounts of *amber*, twenty small amounts of *dried hoopoe blood*, five small amounts of each of *dried pomegranate leaves and citron seeds*, twenty five small amount of *chestnut*. Mix all together after melting and grinding and sieving, then add the fat and tie the spirit of Mercury with this mixture calling on Mercury as we previously mentioned. Then you put this mixture in the graves of testimonies in a container made of mercury that is knotted by the knot of the wise-men till the need to use it to wipe stuff with or cense with it and this is one of the wonders of the Indians and their secrets. When some of them needed to establish a law, he would use some of this mixture for himself and his friends and that would make the spirits favor them then the rest of the world and lift them above the others and honor their requests.

☞ INDIAN INCENSE OF SATURN ☞

The Indians had another assembled formula where the spirit of its incense spreads the fear in people's hearts as the ignorance spreads on a group of people till they establish a holy law, so they made this formula and it is a Saturnine formula to keep the ignorance, stupidity and

slothfulness away from them. The way it is done is by taking twenty small amounts of each of *pigs* and *wolves fat* after cleaning and melting it, ten small amounts of each of *wallflower seed* and *lupine seed*, twenty small amounts of *black myrrh*, five small amounts of *caster oil seed*, fifteen small amounts of *dried elephant blood*, mix all as we mentioned earlier after grinding, sieving, drying and clearing the ingredients. You make one whole body by tying the divine force with the earth's power with words. I need to add one useful point to this matter which is that all these formulas and the incense charms of planets and the oil incenses requires purifying before use, to be able to tie the mixtures with the spirits, even your animals that you are using as a sacrifice for the honor of that planet. As for this mixture of Saturn's formula, put it in the grave of testimonies like the others in a container made of lead away from the eyes of other humans till the time you need to use it for wiping or as an incense.

⇒ SPIRIT PROTECTION FORMULA ⇐

This assembled formula is the one I mentioned earlier to keep the harm away from the charm maker if anything goes wrong and this formula is called the formula of keeping the ordinary spirits harm away, so it does not attack and harm the charm maker and it is similar to the Indian beads that they used to keep the poisons away from harming and it is used for all sections of all the planets. The way to make this formula is by taking three small amounts of *eagle blood*, two small amounts of *white dog's brain*, four small amounts each of *peacock* and *chickens brain*, two small amounts of *bird's brain*, one small amount of *Egyptian vulture's brain* and three small amounts of the *male*

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hedgehog's blood. Gather all the brains and dry them, then add after grinding and sieving two small amounts of *cinnamon*, *sandalwood* and *spikenard*, half a small amount of *water chestnut*, ten small amounts of *amber*, three small amounts of *azalea*, five small amounts of *bush-grass*, two small amounts of *musk*, one small amount *camphor*, eight small amounts of *cinchona* and two small amounts of *mandrake*. Mix all very well with *olibanum* and make seven beads, leave it to dry in the shade and as you are mixing and drying it, do not stop using the words of purifying and tying the mixture with the calls of the spirits of the required need, as the spirits remains with the mixture once it is dried and never crosses with any harm back on the charm maker. You need to hold one of these beads as you are working on any charm for any planet.

☿ INDIAN SOLAR OIL ☿

There is another assembled formula the Indians used and they called it the Sun's oil and this formula is also one of the wonders that they have used to solemnize kings, rulers and nobles. The way its made is by taking a glass bottle and wipe it with *pure rose oil*, then approach the Sun if it was clear on a Tuesday and you make sure that the Sun then is facing Aries or Leo and the Moon is facing the Sun. Then hold the bottle in your right hand as you are facing the Sun and you say:

Peace be upon you O Luminous Planet, how wonderful you are and how wonderful your appearance is, O Spirit of the Sun, the Golden, you are the existence of the world, the luminous of them all, the light of the orbit, you're the efficient, you are the one that created the pivot of the Sun in the four corners of the world and gave the

Sun four faces in summer and winter. You have arranged the completion of the Moon without a veil. Give me in this oil the love and acceptance until the love of all the people to me runs in their hearts and defeats the rulers, kings and rulers, it is me, I beg you my lord to make in the hearts and mind of all this people and in all the places they gather, so much love and happiness to me and to mighty me. I beg you my Lord ANTOOR the one that sits in the orbit, O HARTIYOON, AKTARYA, AOODA, YAMOORA, to give this oil I'm holding in my hand the love in the hearts of all kings, presidents and nobles so they are never an enemy to me and to return to me with love and obey and make them rush in pleasing me. I beg you my Lord SLIYOBAROON the one that sits in the fifth sky, to tie the tongues and the hearts of any one wishes harm to me, make no one can say anything or think anything bad about me, make them can't talk with any harm to me at all, at all. I beg you my Lord SUSIP the one that sits in the sixth sky to tie the tongues, words and the thoughts of my enemies and to spread my love into their hearts. It is me my Lord BARHAWT the one that sits in the seventh sky to give me the love and the best logic, the well praise on me from others. Give me in this oil, plenty of love and acceptance as a must on every human day and night. In the name of the loved one the live, the one that with him all hearts harmonize and the moderate in moodiness give an extreme love in peoples hearts towards me that lasts for eternity and forever and ever, ever, ever, ever, ever, ever, ever, ever, ever, ever, Amen, Amen, Amen, Amen, Amen, Amen, Amen.

Then you save that oil and use it on your face and body when you will meet kings or nobles, then you will see wonders from them.



Chapter Seven

IN THE BOOK OF ABU BAKR IBN WAHSHIJA under the name *Nabataean Agriculture* he talks about the Nabataeans and some of their talismans and he says: "some of the wise-men had a long story about the laurel tree and how it talked to the vineyard keeper as one day he was sleeping in the middle of the garden and surrounded with four laurel trees and he dreamt that one of the trees told him, "Hey human do you have in your garden anything better then me? Or who could say that they have seen a tree like me". So the vineyard keeper said "What is the meaning of this?" and the tree said "You need to know my superiority over all the other trees and my high standing with Jupiter so you can sympathize with me and take care of me in watering and planting and in return I will tell you what you need to do, get up at midnight and bring with you some of the gillyflower oil, grease me with the oil then lift you head to the sky and look at Jupiter and say "Aye the source of all happiness, add to my life and to my time fifteen years" and for sure you will be granted fifteen more years more life above your life from that date". "Then you need to say "I mediate to you with this tree". Then the tree told the vineyard keeper that he needs to try it and he will find that it is true and it is useful to grant him his wishes. The tree also said that he will see the superiority and the high standing of the tree under Jupiter's rulership. That is why the tree was called the Laurel tree that talked to the vineyard keeper, they also

called it the "Who have seen anything like me" tree. Abu Wahshija claimed that in this story there is great knowledge and a successful sign that this tree is a special tree with special gift.

There are other stories that were written specifically about the laurel tree that I would like to mention to you reader so you can see how many weird effects this tree has, one of them is if you take fourteen laurel tree seeds. Dry them on an iron mill that has a very low coal fire for an hour. Then grind the seeds some more till they are completely powder, put them in a clean bowl and cover it with wine vinegar. Beat it with a branch of fig tree and when any person drinks that he will turn into a crazy person that is not aware of any one around him and won't know what is wrong with him. The only way to remove the spell and end this persons madness is to feed that person three medium sized radishes with their leaves sliced into small pieces and the person should eat it all without leaving any pieces behind, then the effect of that madness will go away in about an hour as soon as the radish starts to digest in his stomach.

It has also been said that if you pick one leaf of the laurel tree without dropping it to the ground and put it behind your ear you wouldn't get drunk no matter how much you drink and you wouldn't get any headache from drinking either. Is not that a strange charm?

If you also take from the laurel tree leaves a moist leaf and as you are grinding it mix it with one small amount of jonquil and good vinegar, then you put some of that on any part of your body and you put on that part a red hot iron bar you won't feel anything, also if you use it on your

hands and hold a red hot iron bar it won't burn you or harm you at all.

There is a similar story that was told by Shifahy but this one was on the hollyhock tree that Shifahy claimed that is as magical as the laurel tree. He said that this tree used to talk to him in his sleep all the time and while he is awake too. Every time he heard the tree telling him anything he would immediately write it down fearing that he might forget it. So one night the tree came to his dream and told him "you need to know that my name is one of Mercury's names and you think that I'm only a hollyhock tree. I had so many arguments and disputes with mandrake because he claims that he is entitled with this position rather than me and that everything in the ground is his, he knows that he cannot change his location, nature and specialties. The mandrake is so ignorant and stupid for claiming all this and what I say is impossible, he says it is possible to be done. I ask you Shifahy to write to the wise-men of Babel so they can judge between me and mandrake, as they know so much more about this knowledge then you do and as you know I can not write to people or tell them anything I want, I told you because I have chosen you for this mission over all the other people". Then the tree disappeared in the air as soon as it was done talking and Shifahy never saw the tree again. So he wrote to Babel's wise-men and he received an answer that says "We have received your letter and we were very pleased for your safety. The hollyhock tree for us is not in the same importance as the mandrake tree, the mandrake has greater position and more valuable to us because of its actions and use and even in its harms. Yet with all this, the mandrake is tricky, shifty and we can not stand his evilness or his strength and we prevent his evil not to be

against hollyhock but just to prevent his evilness, as both of the trees have the same nature of coldness, heaviness, slowness and they are both belong to two strong planets, Mercury and his father Saturn. These plants are intelligent and we were surprised to know that there is a dispute between them as the disputes and evilness would happen between two fools, but to happen between two intelligent plants is surprising as they should not have any dispute or evil. For a dispute to happen between two intelligent plants there has to be a cause that would lead to that but when it happens between two fools, it just happens because of their nature. The intelligent have one cause for dispute but ignorant have two causes as the dispute then would happen for so many causes and not from one cause. We have judged for mandrake plant as we use it a lot in our work and it does a great effect. We also use the hollyhock plant in some places and some certain situations, like connecting, passion and deep sympathy and in some charms that requires the benefit of hollyhock. But the mandrake plants effect in evil is more powerful and we use it more for that reason". So I brought the letter to the hollyhock tree and informed it with its arrival. Then I left and the hollyhock tree came to me in my sleep and I told it what the wise-men have decided and that they said that they have judged for me not for him by saying that I am good and he is evil and also by saying that they praise him and prefer him because of his evilness is a great proof that I am better. Just as there are in animals, the maliciousness between them like predatory animals you would fear them for their evilness. Or like the kinds of snakes that are terrifying in their evilness, but because they are evil they are miserable and burdensome not like the good ones which eat the grass and are happy for being

good and that is why the snakes are sought to be killed but the fish and turtles are safe and happy. So the wise men actually judged him with evilness and fear but I am better and happier. Just like those who are good in human kind are better than those who are bad among them in all the many ways and the only exception between bad and good are the comfortable consciences of the good and the uncomfortable consciences of the bad. As the one with the comfortable in conscience enjoys the life and its food and drinks but the bad ones cannot enjoy anything because their hearts are always busy with evil". That why Shifahy the wise-man of Al-Garamika ordered his people to build in their statues a figure of a man holding in his right hand a branch of the hollyhock tree as he is leaning on the tree itself and the knots in the tree showing clearly a great snake rapt around it and on the top of the branch there is a cross made of gold and the snake mouth is wide open facing the man. Due to this statue this group of people has so much knowledge and magical symbolism in using the hollyhock and the mandrake tree in their charms.

Abu Bakr Ibn Wahshija has written also in his book that he called *The Secrets of Mercury* some of the mandrake tree's symbols and effects in talismans. In the *Nabataean Agriculture* book it has also been said that if you look at the hollyhock trees flowers you feel happy and it takes all the bad feelings and problems away and that is done by moving around the tree and looking at it from all sides.

There is also the laurel tree that is against human kind not in nature but in features, which are capable of changing hearts. The wise-men use it in their talismans just as they used the mandrake and hollyhocks and it is also called the tree of the Djinn as they go to it at night after

sunset to gather and hide under it. Also if women smell its flowers they get so sexually aroused that they have a strong desire to have sex like the birds in spring and the wolves in winter and usually the women harm themselves from the extreme sex desire that they feel. The wise-men also said that if someone took a branch with leaves from the laurel tree and put it on his head like a wreath would get very happy suddenly for no particular reason just an extreme happiness in his heart.

Also if you take one flower, one leaf and some of the root of the laurel tree, and you put the flower, leaf and root in a tin made of fine silver, then cover it with white silk cloth and white silk thread, then put it in your pocket, hang it on your clothes or put it in your sleeve, that will cause everyone who sees you to feel an acceptance and admiration in their heart towards you and if you had any need from any of them they will accept granting your request with no objection.

There is another tree that is called Abraham tree that also has weird features and it is used in a lot of charms for it has great affect and power. According to Sokolonya the messenger of the Sun if you take five pounds of mandrake fruit and leaves with Kotrip tree leaves and fruit (It is a tree that grows in the Nabataean and Kanaan areas) and put the leaves on top of each other with the fruit in between, then take one pound soft green branches from Abraham tree and wrap it on the leaves and the fruit, then take three leaves from cauliflower leaf and wrap it around the whole thing and put it in a clean place to putrefy and cover it with twenty-one flowers of Abraham tree and pour on all this four pounds of churned cow milk and one drop of tar. Put the mixture in a container made of clay

and cover it. Dig a hole in soft ground three and a half cubits deep. Put the mixture in the bottom of the hole and fill the hole with donkey urine and leave it for an hour till the ground absorbs the urine, then cover it very well with dirt and leave it there for forty-nine days. Then take out the mixture and open it and you will find an animal in the shape of a fish that has two wings like a bat and two goggled eyes like the crabs eyes and two hands that have five fingers in each and a bottom like the tail of a fish. Do not hold it with hands, leave it in the container for one to three hours in the sun as it will die during that time and you will know it is dead when it stops moving. Leave it in the container and cover the lid and leave it there for seven days without touching it. When you open it after seven days you will find that it has split into pieces and that is a sign of attainment and awareness of the purpose of making it. Then Sokolonya mentioned a couple of the functions that this mixture is capable of doing and he said that if you go to a wide open deserted area or on top of a mountain at a time during the day where you can see the planets and the sun in the sky and take with you a brazier with coal and a small part of this animal without touching it and with the use of an iron hook put it in a container. Then add to it dried Kotrop plant and mandrake and put it on the brazier till the smoke rises to the sky. Add some bull's gallbladder and some of gladiolus tree to the mixture. As the smoke starts rising to the sky from the brazier a huge noise and fearful roar will erupt, that people will be able to hear for miles away and that horrible noise will continue as long as the smoke rises up in the sky. Then as the smoke dies out the planets will disappear to the visible eye one after the other just as the noise will fade slowly.

There are some other wonders about magical feats and other talismans, written by Daghreeth in his book that he called the *Secrets of the Sun* and he said that there are other uses for this animal in talismans and weird magical feats. As each part of this fish is used for a different purpose and those who use it and it's oil and fat are the talisman makers of Saturn.

Abu Bakr claimed in his book that the magicians told him that any milk, oil and grease taken from any plant can be used in any potion and that is because the milks and the oils are faster in granting the request behind the potion than any other. Like the potion they have, which can get any person they wish that drinks from that formula very sick in the body and in the heart.

Then Abu Bakr also said that there is a big dispute between the Caldaeans and the Kanaanites over this issue, as each group claims that they are the ones that created this formula. Even Tashid Bin Al-Kanaany went as far as sending Anuha a letter scolding him about their claims, of being visited and inspired by Mercury's spirit. He also said that the Kanaanites are the one that reached this knowledge and all these wonders with their own minds, like the potion of the milk that gets any one who drinks it very sick in body and in heart. Tashid said that is more effective then him claiming being visited and granted the acceptance of Mercury's spirit. He also told Anuha that his mind made him think that he had found a potion in the fruit of caraway but in reality he can't reach to the level of the wise-men and all the potion makers.

According to Kothamy that the first one was able to reach to this knowledge is Masy and he said that Masy had

written a book about it and that he lived for a hundred and eighty years after Adam his grand father died. He wrote in his book how to prepare the animal that you can use his fat in charms and also how to prepare the plants that you can use its oil in making potions and he has explained all that in long detail in his book.

Kothamy also said that there is a great effect in using myrtle and mixing it with other ingredients that he does not like talking about because he does not have so much knowledge about it, but he said that the Nabataeans are the ones that know how to use it in potion that affect peoples souls and he said that they do that by shaping the plant from the root and give it the shape or the figure of the man or the woman they chose and they write their names on it. They add the figure of an animal with that human and this could be a lion or snake or any other poisonous animals like scorpions and they make those figures around the shape of the man or woman. Then they make all the preparations matching the time and hour of the planet they are aiming for. Then once the potion is done that person gets sick with any of these animals diseases and becomes crazy, scared and in so much pain. Then Kothamy said that the magicians are people he fears to interfere with and will not say anything about them because they are extremely dangerous and evil and could harm him.

From the other useful plants that are used in potions is the olive tree as Rawahty mentioned in his poem that he wrote in his book *The Cultivation*, he said "This tree has lived in glory as it says "I am the golden that my oil is in the color of the gold and has a cure for ninety-eight diseases. There is no other oil that strengthens the heart

and builds the body and pleases the soul other than my oil. I am the blessed that if any one picks any of my branches, leaves and fruit and stored it in their homes they would never see any poverty, grief or worries and that person would live with his family for a whole that year a very blessed life away from any desolation or scruple or evil thoughts. I am the blessed in that anyone who would hold and hug me with his hands every day at sun rise, I would give him happiness and joy all day and keep away any harms, worries, disability, sadness and bad evil thoughts. I'm the tree of Saturn the heavy, the slow in motion. I am its greatest and largest name, I am the company that every lonely one enjoys, I am the one that removes the misfortunate and bad luck, I am the one that rebuilds the ruins. Since the beginning my blessings with the regions of Persia, Garamikah and Sudan were able to have the best habitation, the oldest engravings, long lasting and most solid fortifications, the biggest and longest rivers, the coldest wind, the clearest directions, the highest orbits, the longest tail and the best and mightiest place".

Rawahty said that Daghreeth mentioned in his book that there is a group among the ancients who would take some of the olive trees fruit and leaves at the time that the Sun is facing the head of Aries, the head of Cancer, the head of Libra and the head of Capricorn and they put it in their homes to be blessed with and they used it as a good omen and for safety and they would live longer and be healthy.

Then he also said that if at the time the Moon and Mercury was in Gemini and you buried some citron as it is in the root of the olive tree and you dug it deep till the citron is touching the root of the olive tree and you

covered it with dirt about a cubit high and poured water on it, after seventeen days in that spot a plant will grow that looks like the rice plant that burns with fire and the ancients used this plant in their charm making.

Daghreeth said that if any person would take from the branches of the olive tree the ones that have only green leaves *on it and without any yellow leaves and that is in the first hour of the day of the first of the month when the Moon is crescent*. Then put that branch in the house for one month then take another branch and put it the place of the first one and take the first one, put it on the brazier and burn it and keep doing that every month as that will protect you from Saturn's epidemic and make your soul happy all the time and you will never get worried or troubled. It was claimed also that who does this his wealth would be blessed and would increase and that death would stay far from him till he is old and if you add to it some of the palm tree root it will make every one in that house healthy and never get sick and if they looked every day at the branches with the green leaves on it that will fix their eye sight and make it better.

Also if you take ninety olive seeds, clean them until they are smooth. Then make a hole in them and run a thick black silk thread in them and hang it in the room of a lonely and scared person this charm will take those feeling away and replace it with more happy feelings and confidence and also will change his nature to be more social and add good thoughts and feelings to his heart instead of hateful feelings.

Also if you take seven olive seeds and stand facing the Sun and throw them one by one with all your power at the Sun and say: *O Sun have mercy on me and cure me from*

this disease or sickness. That disease or sickness would be cured even if the person had it for years and you need to do it seven times with total of forty nine olive seeds.

Also if you take a hundred and seventeen olive seeds and wash them with hot water very well, then with a cold water very well, then dry them well with a clean cloth and add oil to it. Then put the seeds in the shirt sleeve of your left arm and go to a running river and look at the water and say: *O Running Water that is against the burning fire, calm the anger of (this person) and remove the hate he has for me from his heart and replace it with love* then you throw a seed in the water and repeat your words till you have said your prayer for a hundred and seventeen times and have thrown all your seeds in the water. That will calm the anger of that person on whomever even if he was a tyrant and stubborn king that no one can stand and even if he was extremely angry, this will remove the hate and anger and replace it with acceptance and love.

Also if you take a bottle made of crystal or glass that is very white and clear, then you fill it with a clear oil and seal its top very well, then you look at that bottle many times a day and everyday it will strengthen your eye sight and keep any diseases away from you, when you do that you make sure you are sitting in the shade and the bottle is in the Sun and that will give a great happiness in the soul and increase the wealth and acceptance in the heart of whom sees you.

Also if you had a water spring that the water decreases more than the usual amount it usually flows in, take a pretty young slave and make her sit by the spring on something high, then order her to play the flute continuously for three hours during the day and to point

the flute as she playing it towards the water spring. Then you order another slave girl as pretty and as young either similar in age or younger than the first one, to take a drum and as she is playing on the drum to sing in her best voice and the first one with the flute to follow this second slave's singing, then the water will rise and increase in the spring either at that moment or after fourteen hours from that time or in the same time of that flute playing for three hours and the singing of the second for six hours so the total of nine hours will rise and increase the water in the spring the next day so much more than the usual amount.

There is another charm that you can do for increasing the water and that is to take a couple pretty and virgin slave girls and order them to dress in different color dresses that do not match each other, then you give two of them flutes to play with, one of them a drum, the others an musical instrument, a mandolin and the last one a different kind of flute. Then as they are facing the water spring they play the instruments and sing as they are standing about two cubits away from the spring, then slowly as they are playing and singing move further away from the water, they do that till they are twenty cubits away from the water. Then they approach the water slowly the same way they went further away from it and without stopping, they continue playing and singing, they do that till they are one cubit close to the water. They do this for a full seven times and the water will rise and increase more that before either at the same moment or after that within a little while.

The ancient Indians said that the using the bush-grass in their charm formulas is very useful and important for their thoughts and minds even the people around that they smell the smoke of it and the Indians used it as an incense

for their statues or even chewing it. The Kasdaniyoon has said that bush-grass is accepted by all statues and images, which is why it is used in all the incenses and formulas.

From these formulas there is one among them where the bees do not come near the bee keeper when he gets close to the bee hive to get the honey out and that is by taking powdered hibiscus leaves and wet it with oil then rub it all over the body or any part which will be revealed to the bees.

There is also the charm that Kothamy said he tried for killing fleas is by taking colocynth seed with quicklime and the root of Egyptian cucumber. Grind them and add some stinky red comfrey. Melt plenty of salt in water and soak the mixture in that water, then spray it around the beds and the house and you will never see any fleas again.

There is a formula used for rotten alcoholic drinks if they are already rotten or about to be rotten and taste like vinegar and the way it is done is by taking chickpea, rub it with oil and put it in a pan, fry it on very low heat and stir it constantly. Then grind it after it cools down and add to the alcoholic drinks according to their sourness and level of rottenness starting from two ounce to quarter pound to one third of a pound in each ten bottles. Then leave it sit the same amount of time that requires making the alcoholic drinks and that will take the rottenness away.

There is a formula for preventing hailstones from raining down and the way it is made is by taking a snake and cut it into pieces and you put piece after piece on the brazier facing the wind and the smoke of the snake will prevent the clouds of hailstones from raining down and it would keep it away from that area.

The other formula to keep the hailstones away from an area or a region is by getting three women that had children and they go to the area you see the hailstones cloud coming from and they take their clothes off and lay on their back with their legs wide open facing with their privates the hailstones clouds and those clouds will stay away from that area and not one hail will be rained down.

There is another formula that Masy Al-Surani has tried to keep the hailstones clouds from raining down and the way it is done is by bringing seven men that are holding in their hands cotton, they throw that cotton towards the clouds and they have another four men that are continuously clapping and rising their hands towards the sky as these men throw the cotton, they also yell loud like they do to keep the birds and ravens away from their plants and if you had more men clapping and throwing cotton to keep the clouds away the process will be faster as the clouds stay away from that area if the number of the men reaches forty men or sixty and the number should be double.

Kothamy has tried a formula that he read for *Yanbushath* and the way it is done is by taking a very healthy man that has no defect in any of his body parts and make him hold a big mirror made of shiny metal and wave it towards the clouds, that will prevent any hailstone from raining in that region.

Kothamy has mentioned another formula that he tried from *Yanbushath* for keeping the hailstones and any other harm that comes from clouds and winds and damages vineyards and that is by taking a board made of wood or marble and you draw grape branches with grapes on it

and you do this drawing during twenty two days between January and four days before the month of February and you put that board in the middle of the vineyard and that will do the work of a amulet and keep the vineyards from any disasters from the sky or earth as well as keep the hailstones away.

There is another charm to keep the wolves and vicious wild animals away from the vineyards and other crops and it is made by taking the dung from black dogs and wolves and mix them with human urine that has been kept for seven days. Put that any where you want and that will keep the wild animals like wolves, foxes and pigs away, you do that for three full days and that will also keep snakes and vipers away from the yard as they love the vineyards and crops when they are first growing as they like to hide in the branches for their wide shade. The grape tree is among the coldest trees in the heat that is why the snakes and vipers hide in its shade to cool off.

Masy Al-Surany said that pomegranate wood and the smoke from its skin keeps away all snakes. That is why one of the ancient kings that was so afraid of snakes he would put pomegranate branches and the smoke of its leaves everywhere he gathered.

There is a charm formula that Masy Al-Surany came up with to keep snakes, geckos, lizards, mice, cockroaches and beetles away and the way it is done is by taking black cumin, mustard, henna, deer horn and a hoof of a goat and mix them with ammonia, then grind it very fine and pour on wine vinegar till the form of the mixture becomes doughy, then add pomegranate seeds and grind it very well and kneed them all together and make small round shapes of the dough in the size of hazelnuts or chickpea

and house it in a glass container and use it when you need to keep snakes or any other harmful vermin and that is by putting the dough on a brazier and cense the area with it *and all these will run away and as much as there is smoke coming out the pests like mice, cockroaches and beetles will run away.*

Surdana had a formula to kill mice with that he came up with by taking lentil and yeast and grinding it with one sixth of their weight of flower and add some oil to it, then make small doughy hazelnut sized balls, then smear the balls with cheese that has a very strong smell and put them where the mice are located and when the mice eat them even a small amount of this will kill them.

There is another charm made in a copper container with the mix of tartar oil and grinded black veratrum. The house that has this container will see that the mouse comes to it for the oil and once they drink from it they get drunk and fall in the oil and it kills them.

Daghreeth also said that if you want to kill a scorpion peel a radish and put the skins on the scorpion it languishes the scorpion till he dies.

Some of the magicians claimed that if you soak beans in alcohol for one day and night when the Moon is in one of Saturn's houses then gets cooked the next day and the person that has a deep love and passion for someone in his heart will end when he eats for three days and he even forgets he ever loved that person.

Also if you take the root of asparagus, dry it and moisten it with sesame seed oil, then wipe your hands and feet and any part of your body with the mixture and went

to a bee hive, the bees or wasps will not harm you and if you get bit by a wasp you will not feel it.

There is a grass that grows in Armenia that is very poisons and the Armenians use it after squeezing it to get the juice out of it by using a squeezer and not by hand, then they soak cotton balls in it and they put it in the heads of their arrows and use it against their enemies at war, As the poison kills the enemy immediately when the arrow breaks their skin.

This grass poison is specialized in killing, if it touches the human skin it does not harm it, if it was eaten or imbibed it would harm but does not kill. If it was mixed with iron or touched blood it would kill immediately. It does not have any cure that would work with it or remove its harm other than human feces that you take some soft and some hard of it, if it was soft swallow about two dirham of it with the same amount of pure violet oil or rose oil and that will prevent any harm to the person. But if the feces were hard you take the double amount of the soft one and you drink it with same amount of grinded roses. This plant that is mentioned by Kandas is similar to a mixture that we use that also kills by touching the blood of the enemy through the arrows breaking the skin.

Then Kandas said that in the region of Kabil and other Indian areas there is a plant that grows there that is called Beesh, which is considered one of the most fatal poisons, a small amount of it like two wheat seeds would kill someone in four hours. We could not find a cure for it other than eating hard or soft human feces as it rescues that human from the certain death by that plant and revives him and keep the harm of it away. This way also

cures from most of the hot poison and cold poison and from snakes and scorpions poisons.

As for the bite of a snake you need to compress very fine grinded radish on the wound and the ground radish will ease the pain and suck the poison out of the body. If you realize reader all the wisdom, magical charms and talismans that I have brought to your attention about all the other nation's knowledge in this field, is nothing but a sign for Allah's great wisdom and blessings that I can't thank him enough for.

There is another charm that Masy Al-Surany has tried and that is by taking three dirhams of laurel tree leaves and seven dirhams of its branches, two dirhams of its seeds. Dry and grind very fine like powder then add half of the total weight of the other ingredients and human feces and kneed all with soft honey and do not make more then this amount. Then store this mixture in a silver or gold container and use it as an antidote for all poison. The ancients also used to hang laurel trees branches in terrified little children's rooms to stop their nightmares and fears and it is very beneficial for them. Also they said if you plant the laurel tree in the house it would keep evil away and it would increase the good morals of the people in the house and they would have a better nature. There is another plant called shilam and it is a Persian name, this plant numbs the brain and causes loss of eye sight, it is very harmful and it is used as an anesthetic. Rawahty said that the shilam is a kind of anesthetic that anesthetize people and make them lose their minds and tie their tongues so they cannot talk or move and that is something the evil people and the swindler robbers do to rob people's money and property. Rawahty also said that the shilam is

one of four anesthetic mixtures and they are saffron, bush-grass and the dregs of the wine. Add a small amount to any food or drink.

Then they add four other mixtures to the first four mixtures and it becomes eight and that intoxicates and anesthetizes any person till they loose their minds and they forget where they are. The other four ingredients are wild opium, mandrake seed, wild lettuce seeds and anesthetic seeds. Ibn Wahshija has said in his book that you need to keep this mixture a secret so your enemies do not know about because the effect of it is so harmful and fatal.

Ibn Wahshija also mentioned that rice has a significant characteristic for magicians as they take a handful and throw it in a basin that has snakes in it and that makes the snakes stand on their tails and dance in that basin. This is what the magicians; tricksters and the eye magicians (The magicians that their hands are faster than their eyes) use to trick people. The rice plant's other feature is that the green plant would burn under the sunlight through a magnifying glass like the Sun burns thin cloth through the magnifying glass.

Leguminous also has significant features if you mix it with rye and soak it in wine vinegar for one day and night and then throw them where the crows and ravens can eat them the birds will pass out and will not be able to fly or move and will not resist if they get picked up by hand. Also if any one has leprosy started in their body can take a hand full of leguminous and face the Sun at it is rising in the morning and say "Aye glorious and great god, here I throw the leguminous behind my back to cure me of this leprosy and take it away from my body, from my chest

and my soul" every time they say these words they throw some of the leguminous behind them and repeat the words till they throw all the leguminous. They need to do this seven times in seven days when the Moon's light is not bright or even hidden and they will be cured completely of leprosy.

Chickpeas also have a special feature and that is if you have any number of warts take in the same number chickpea seeds and you do this when the Moon is opposing from the Sun. Heat the seeds on low fire in a pan and put it on the warts and remove it quickly. Then wrap it in a black cloth and tie with a thread. Then throw it behind you and do not look at it and you will see a great benefit from this formula. Yanbushath mentioned another useful formula for chickpeas and he said the way it is done is by taking a quarter pound of chickpeas seeds and put them under the Moon when it is very bright for one night. Then in the morning before the Sun rises, oil the chickpeas and soak them in water and cook them in the same water till they are overdone and shred. Then eat it hot or cold and that will give the heart happiness and will please the soul, makes you forget all problems and end all bad thoughts.

Daghreeth said that the Indian cannabis has so many functions and the Indians use it mostly in their incense mixture that is used in the temples and some people prefer it more then the dregs of the wine and Yanbushath said it is also called the Chinese seed.

Ibn Wahshija said that the Sabistan plant has seeds that are called the nut seeds or as the mountain people call them the Darshishan is mainly used by the magicians as they say it is very powerful for separating any two people,

in dominating people and in works of hate and this plant is sort of like a sister plant to the laurel tree. It is also the same plant that the Persians call Fangikisht and the Kurds eat its bread.

The Nabataean people had a tradition that they followed and believed in doing on the night of the first of April and that is no man, woman or child sleep that night unless they had a piece of bread, four dates, seven raisins and a silk wrap that has salt in it, under their pillows because they believed that the old woman that is called the servant of Venus comes on that night and goes around and checks everyone's belly and looks under their pillows and the ones that she finds with empty bellies and no piece of bread, raisin or dates under his pillow, she would tighten his income for the whole year and also calls Venus to dominate him and she would make that person sick till next year. All the people of Babel followed this tradition and never failed to do it and that is one of their wonders.

The watermelon also had its own special features because both the Moon and Mars share this plant so the magicians claim that if you plant a seed of the watermelon in a human skull and covered it with dirt then you bury the skull in the ground and water it all the time the seed will grow to be a watermelon but whoever eats from this watermelon their level of intelligence and the quality of their knowledge will increase. The opposite of that effect happens if you put the seed in a donkey skull, bury it, water it the same way you normally water the watermelon plant and the person that eats from it becomes simpleminded, stupid and would forget everything. The magicians use it all the time in their magic and they use every part of the plant like branches, leaves, seeds and

roots for different purposes to get different effects. They use it inside of things like skulls and bones and different animals give different results. The results are different because of the nature of each animal and the power of the acceptance and harmony between the two natures but if it matched with the human nature the result is amazing most of the time.

The magicians also claimed that if we take a mandrake seed and some of its root, then bury it in the middle of a watermelon field and leave it there till it grows the effect that it will have on the watermelons and the people that eat from it is very amazing and the magicians had divided their magical work into male and female functions.

I have read in the month of December in the year three hundred a book that was written by one of the famous workers in this field and he is name is Abu Mansur Al-Hussein Ibn Mansur also known as Al-Hallaj. He wrote that the watermelon seeds have many magical functions such as if you put a watermelon seed in a fresh human skull and bury it in an agricultural area and cover it with dirt that is useful for the seed and will help it grow. Then you water the seeds with human blood that is mixed with warm water and this will make the watermelon that grows there has a horrific reaction on the human mind and body if it is fed to any one.

Al-Hallaj also mentioned that there is a charm between the chicory plant and the rooster especially with white roosters and he said if you take some of the chicory plant leaf and wrap it then feed it to the rooster three times a day for a three days and make sure that the first day would be on Wednesday. Then that rooster will be very acquainted with the human that fed him the wraps and

will not recoil from him like he does with other humans and these are some of the magical secrets about animals and charms.

Some of the other charms that are done if someone has a toothache and the way it is done is by taking a hand full of chicory plants leaves, stand outside looking up at the sky, when the Moon is rising in one those nights that the Moon appears right after sun set, then you say: *Aye I swear by you Moon if you stop the pain of my teeth I will never eat chicory ever again.* The toothache will be gone and that persons teeth will actually get fixed on its own and becomes completely healthy, but to keep the teeth this way and to stop the pain from coming back, this charm needs to be done again in the beginning of every month.

There is also another grass that grows between the vineries that is called the peak of the vinery, it does not grow on a stock, it grows lying on the ground and even some of its parts stay under ground so not every one can notice the plant. It has very tiny leaves smaller than the rue leaves almost in the size of chickpea leaves or smaller. This plant if it grew in the dessert with no plants around it would do wonders in charms and weird magical tricks and Adam had described this plant and mentioned lots of its functions in his book as he said in one part that if you carried some of this plant's leaves and branches and mixed it with wax then left it in your pocket, you would disappear where no one can see you coming in or going out or what you are doing. Then he also said that the person that does this formula would feel afterward with a tightness in the chest and his soul for two to three days as long as the time that he stayed invisible from people's eyes. Since an hour of invisibility would equal a day of

that chest pain many people refrain from doing it because of this pain that they feel afterwards. Also if the leaves and branches were used as an incense on a strong coal under the sky after an hour from the smoke rising in the sky a strong horrifying roar will start which people can hear for miles away and once the smoke stops so the horrifying noise stops with it. If you also mix some of the branches and leaves of this plant with pig's fat and grind it in a mortar till it is well mixed then shaped it into the size of a walnut or smaller, then hold it in the left hand and cover the left hand with the right hand and go to a barn where there are pigs and walk back and forth in there, the pigs will rush around and will surround you from all directions and they will keep their eyes on you all the time. Adam also said that the region of the Sun is the dexter region of India and that causes great wonders he used to show to the people there. He also claimed that the Nabataeans had homes with the statues of the seven planets in them and that they had a house they called Al-Nainaah that they worship and use in their making of charms, like the charm of softening the bones, horns, stones and metal objects and every other solid items till they get soft and doughy and they way it is done is by taking ten pounds of alkali and ten pounds of fresh blossoms. Then pour three times the weight of both ingredients in a container of clear water and soak them and leave them for seven days and drain the water, then add another alkali and blossoms like the first time then water again and drain and you do that for three times each time you leave it for seven days and on the third time add to each ten pounds water, half a pound grinded ammonia and two ounce bat milk. Then put all on a low heat or in the heat of a very hot Sun, like its heat in the months of June, July and August and leave it in this

hot Sun for ten days and cook it for one day, drain it and then soak whatever you want of horns, canine tooth's and all hard edgy objects in this mixture and leave it in the hot Sun or on fire but cover it too keep any dust from getting into it with a piece of cloth and however you cook it, in the Sun or on fire, cover it with a lid because that will soften all the hard objects and makes it doughy so it is easier to be used in any of the magical charms. There is also another formula that gives the same effect on objects but it is done with different ingredients and the way it is done is by taking equal amounts of citron acid and rice vinegar and mix it with three dirham ground sea foam and ammonia and keep stirring constantly for one day, then leave it in the Sun for three days and soak the solid objects that you need to soften in it and put it in the hot Sun till it is soft and easy to kneed with and use in the magical charms. This formula is great for softening sulfur but because of the strong smell of the sulfur, this formula is not used in the edible charms but other objects like stones and solid objects are used in charms that have very strange effects.

Daghreeth said that taking a weight of ten dirhams of ground saffron and mixing it with alcohol, then give it to someone to drink will make that person laugh till he dies and that he will not be able to control himself or stop himself from laughing also no one will be able to help him or do anything to stop him from dying. Daghareeth also says that the amount in this formula is what is unique about it because if we use ten and a half dirham or nine and a half dirhams of the saffron we will not get the same effect and the person that drinks it will not be affected, will not laugh and will not die of laughing. The effect of saffron and its specialty is in its weight because if we increased or decreased the amount it will not give any effect. I

preferred mentioning this formula in this chapter rather than the later chapters were I talk about the specialties of each plant, because there was a direct connection with this formula to the Nabataean groups. There is another plant that is called the lion grass, this plant is harmful to all the plants around it and the way to avoid its harm is by ordering a maid to hold a white rooster with a comb and to walk around the location of the plant holding and moving the rooster till the rooster starts to flap his wings and once he does that several times it will cause the plant to dry and stop its harmful affect on the other plants, the rooster scares the plant and causes it to dry out.

Spikenard is also one of the plants that have a weird effect on birds if they smell it, as it causes the birds to remain with the plant and they cannot separate from it and on some of the birds it has the effect of continuous screaming and that is really weird.

Daghreeth said that he realized from roaming the Indian regions and other places that each land has a different special plant; like the elderberry plant grows only in Egypt, the ebony plant grows in Sudan, the black wood grows in Africa, the banana and prickly pear plants grow in Morocco region and others that are on the same line from the east like bush-grass. So all regions have their own plants that only grows there and not anywhere else and not necessarily the nature of the region like the air and water that made the land suitable for certain plants to grow in some and not in other regions. Then the gathering of the nature of the land and the specialty of the place that it grows in forms the first reason of the line that region is with the planets that pass by its horizon and causes things

in these plants that does not happen in other plants in other regions.

Adam also confirmed that the changes in the nature of the plants and their effects come from the effect of the planets on some regions and he gave an example of some from the east and the west regions. So he pointed out that in the Andalos regions on an island there called Kades in the green sea, a place where no ship ever sailed, there is a plant that grows in the spring which looks like wild watercress and it is called in the language of the Kasdanyeen and they are a group of the Nabataeans, Al-Helfaan or the Askataas in the language of the people in that region. The people in that area are shepherders so they feed that plant to the sheep in the spring and the sheep themselves love to eat it and when they milk the sheep and drink the milk they get intoxicated or if they eat the seeds of the plant they get drunk like they had alcohol and the effect of the intoxication would vary for each person like the effect of alcoholic drinks in the blood of each person. Adam said that the people in that region know that when the summer comes the plant stops growing and disappears so they keep the milk and the seeds by drying them and mixing them with the wheat flower and they eat it piece by piece. They know that it still intoxicates them in that shape but they say it is good to calm the people down in the summer heat.

Siglimasah is one of the close towns to Al-Andalos region, there is a tree there that grows to be about three cubits tall or little taller sometimes. The leaves of this tree looks like the laurel plant, if any person made an wreath from this tree and wore it on his head and kept it all day, that person will not sleep as long as he has the wreath on

his head and he will also not feel any tiredness that normally a person would feel from the lack of sleep.

There is a tree in the European region that if any one sits under for half an hour during the day or touches it or cuts a branch or a leaf from it or if they were to shake the tree would immediately die. In the Sakalibah region there is a small plant that looks like leguminous with a leaf that looks like rue, if you soak this plant with its leaves and branches in cold water after washing off the dirt, it will make the water hot like fire and if you take it out of the water the water will cool back to normal and that is very weird. In the region of the Romans they have a gentile tree that grows on the beach and has a leaves so small in size as that of chickpeas and the length of the tree is two cubits, they gather some of the leaves and branches from the tree then they squeeze it till some juice comes out of it, then they take that juice and freeze it then they dry it and when they put one and a half ounces from it in old wine it gives whom ever drinks it a strong desire to have sex with anyone and he never gets bored or tired. In the Indian regions there is a plant that does not get burned and there is a tree that if a branch of it was cut and thrown on the ground it would move like snakes or walk like insects. In some of the regions where the northern wind blows a tree that people can hear in the spring and summer seasons a human whispering and this tree is called the tree of the (Sun) and the people in those regions say that the tree looks like a human being and they look like a male human and none of these trees look like a female figure, only male.

In the regions of Bakiyan there is a tree that glows like a lamb at night and if any one comes near it at night they

would not need any torch or light because the tree is so illuminated, that it sheds light on a large area around it and they call it the Moon tree. These wonders were inspired by God unto Adam, which is why he wrote a book of a thousand pages about the features of the plants, which has plenty of wonders and secrets of the plants. In the book he also talks about a tree that he called the invisible tree. He said that this tree does not appear during the day to anyone, it only appears at night for two hours then it disappears again and these are some of the wonders that he mentioned in his book.

Adam also said that there is a tree that the Indians call Al-Kast and it grows in their region, this tree has a more pleasant smell than the other Kast trees in other regions and the Indians use it for incensing their statues and their temples and the Chaldeans say that it is the best tree to use for sacrificing unto Venus and it is valuable for sacrifices used to ask for certain requests. Daghreeth called it the Munjih and he talked about it in long detail and a group of them would mix it with buttonwood, soft and hard licorice, rose leaves, myrtle splashed with saffron and they use that to cense their clothes and statues on their many holidays. Daghreeth also said that smelling the incense of this mixture keeps the bad, diseased and contaminated air away from them, especially if it is mixed with bush-grass. The Babylonian's call this incense the incense of the Kurds.

Daghareeth also talked about the Rabakshana tree that he called the Jupiter tree. It is a short stocky tree, which rises above the ground about one cubit, the Persians call it Dar Shyshnan and the Greeks call it Asbalathon. This tree has small leaves that look like myrtle leaves and they grow in Babel. It has many thorns and if you peel the tree bark

you will see that the wood is bright red inside and is very pleasant smelling and the spice dealer uses it in making scents and perfume oils. The Chaldeans have stories about this tree along with their kings in the past and one of the stories is about a king that got mad at his wife for a great sin she committed. The king loved his wife so much but he had to order her death because he could not bear the thought of her sin. He chose for this mission one of his loyal followers, but he also asked him not to slaughter her with a knife or cut her neck with a sword. So the king's servant decided to hide the king's wife in a hidden place and asked to find a woman in the wife's shape and size who looks very close to her, so he did find a woman that died and looks a lot like the wife of the king and he promised the family of that woman that he will bring her back to bury her. He took the dead woman to the king and he told the king that he had killed his wife by smothering her and the king ordered him to get her to so he could see her, and they brought the dead woman to the king. He looked from a distance at the body and he did not examine her very closely so he just saw a woman that looked like his wife and he did not suspect anything. So he ordered for her to be buried and the servant then took the body back to her family and gave them a thousand Dirhams.

Days past by and the king regretted very much killing his wife and he was sleepless and thinking only about her. So he turned to Jupiter's temple, calling unto his statue and begging him and sacrificing for him as the musical instruments played and the singers sang to please the statue. That night he saw in his dreams the statue of (Jupiter) telling him to get from Rabakshana tree some leaves and use them to incense everywhere you go, then take get a branch of the tree and wrap it with the tree

leaves as much as you can around it and put it under your pillow, then see what you will see in your dream. The king immediately did what the statue of Jupiter told him and "he saw in his dream the tree of Rabakshana which is in the middle of his palace talking to him and telling him that his wife is alive in the world and if you call your servant he will get her to you because he did not kill her as he told you". The king was thrilled and very happy to hear that and he called his servant and he told him "woe unto you who disobeyed my orders". The servant said "I did not kill her because I know how much you love her and I thought if I kept her and the king regretted his decision then I would have a great prize and acceptance by my king but if I failed in my thinking and made a mistake in disobeying my king then I will accept any punishment you order". The king said "You have won my acceptance and a big reward and I thank you for keeping my wife alive as I did regret greatly her separation from me, so go and bring her back to me".

The servant brought her back and the king bowed to her from his happiness and thankfulness and he ordered a huge reward for his loyal servant. Then the servant said "Aye king I want to assure to you that I did not touch your wife and I want you to make sure of that by examining me as I'm barren and if the king does not believe me he can order my death", the king said "no matter what, your value in my heart is greater I do not need proof". But the servant insisted so his king would be assured how loyal the servant was for his king and the king did order his doctors to check him and he was saying the truth so the king doubled his reward and was very happy with his servant. The king bowed and worshipped the Rabakshana tree for the rest of his life which lasted seventy five years

in ruling and this story spread in the Chaldean region and they called this tree the love tree and they wrote poems about it and they worshipped it till the king Kathoor came and he forbid that worshipping and what they did with the tree and that is how the people stopped from even mentioning the name of the tree.

Then there is the Myrrh tree that keeps the bad, diseased and contaminated air away and they use it to incense the their temples and they also make a formula of its wood and glue by adding bush-grass and licorice and they call it Sokokomsa and it means in Arabic the pleasure of the statues. *The Chaldeans say that this smoke incense pleases Venus and they approach it by using this incense so that whom ever desired to approach it they would burn this incense between the hands of the statue and play the flute and drums for an hour while they ask Venus for what they desire and Venus grants them their wish and does what they ask her to do, even if what they asked for is impossible, for no obstacle would stop her not even the other planets including Mercury.* Daghreeth said if we add to this smoking incense some saffron and Kast plant it would be more powerful and successful. The Chaldeans do not add that to their formula and they use it till this day, but they worship Jupiter more and ask him for their requests more than they ask the other planets and the experience have proven that both groups of Chaldeans and Kasdanis are right and powerful in their ways and with their own formulas that they use for different planets.

Daghreeth also says that there are a lot of hidden secrets and wonders that the ancient wise men have reached in their searches about plant knowledge and their functions related to the influence of the planets on them.

These ancient wise men have kept their secrets to themselves or only shared them with others with the same knowledge and never spread it to the public because this knowledge is very valuable and they only wanted to share it with the group of people who appreciate it and understand the value of it. Also Abu Bakr the translator said that Daghreeth also wrote a book, which mentioned in detail each plant and their loyalty to the planets like which ones are loyal to Saturn or Mars and the rest of the seven planets. He also said that he had made pleasant descriptions with the colors of the plants, the different animals, camels, sea creatures and birds and others. There is some that are pleasant for the eye to see and others are weird and he described them like the jewels against the sunlight, the Moon and the planets and the rays of the lights that shines from them and most of this happens with magical feats and that is how we get the wonders and secrets out of the visible sense motions that please the soul, makes it busy and captures it. The colors of the plants, like narcissus with its yellow flowers that are mixed with white and its green stalk is what captures the soul of every good human just like it also captures the best kind of animals, then there are also plants like the prince of all plants the gillyflower, that has seven colors and every color is very likable and pleasant. There are also plants, like the ones that are engraved like asparagus, that have colors like white, red, yellow and turquoise. There are also big trees like the bitter orange tree that carries some green, some yellow, some have sweet and some a bitter nature, just as in white roses there are so many different colors in them that please the soul. Beside the wonder of colors that the plants have they also have wonders in shape, for instance some have the shape of human beings, like the tree that

Adam saw in the Indian regions and brought pictures of it to the Babylonians and there is another tree whose flowers looks like human shapes and these are wonders of nature.

These are all that I have captured from the book of Al-Wahshija and brought to your attention reader. This is the knowledge that he wrote about the Nabataeans and what they have of the plants natures and features and that is but a corner of the world of many corners in this field, as we know that the whole universe is composed of three main elements, the animals, the plant and the objects and the connection between them is that the plant and animal both grow and the plant shares the metals in the stones nature and their feeling. The plant is used for useful items more than the others since it gets divided into groups. One of them is the curing group, where we use the branches, leaves and roots in curing illnesses, then comes metals and salts, stones and elements like mercury and the rest like gold and silver. Then there are animals; we use all their parts like the meat, the fat, the feathers and the plants are closer to animals than metals. We prefer some plants over others because of their scent and we also prefer metals like rubies over others, we prefer the gold in the stones but the best of all are talking animals that have all the functions we have mentioned earlier in one. As the whole world is *under the control of the mind and the mind Allah has specialized for humans with a soul over all the other creatures and that means that it is the efficient subject to all not the reason*. So you need to understand reader that what I have gathered from the people's tales and their secrets is to be aware of the honor of existence, the mystery of things and to use the mind that Allah gave you to reach

to your desires and these are some of the Nabataean's secrets that were translated by Ibn Wahshija.





Chapter Eight

WHAT IS LEFT IS TO MENTION to you reader are the effects of things which happen by their own features and not deliberately and that is the best kind of magic from one point. The knowledge that I will include comes from a book that was found in an Assyrian temple in the times of the queen Cleopatra. I will try to give examples of this knowledge just like I did before from the other nation's books and that is to make you reader aware so you have a complete idea of the knowledge of the wonders and the secrets of this field and all the experiences of the ancients that worked in it.

The effects of pure clear emeralds on the snakes that have heads shaped like oak nuts is very strange, if these snakes see an emerald their eyes tear up immediately and they will eventually loose their eyes and as soon as the snakes feel that burning effect they immediately look for elecampane and wipe their eyes in it so their eyes heals. The eagles use diamonds to keep the vermin away from their eggs similar to the use of onions to keeps bears away.

Some of the other wonders like the bones of the hoopoe, when it is thrown in running water some of the bones would sink and some would rise. Also owls in their sleep, they keep one eye open and the other closed so the open one captures the actions of every thing around while the closed continues sleeping. Also like the talon of a

vulture that is used to heal gout disease, which is done by hanging the talons on the right and left sides, it heals the disease and stops the pain. There is also a stone that is called the Nasif stone, it is a Kharasany stone very white in color, one cannot use a rasp on it but it has an amazing healing ability for all stomach illnesses.

Above the valley of Khazlaj there is a stone that is dusted with black or white or spotted colors and it is found more towards the bottom, if these stones are rubbed with each other, it causes rain and no one enters through this valley out of fear they will die from the strong rain since walking on these stones causes it to rub and then it rains. There is the Ikab stone; it is a red stone in the color of the cypress clay, this stone when you shake it you hear another stone inside of it but when you break it you find that it is empty inside and it makes the birth giving easy. The salamander is a small animal which is colored like the fox, the skin of this animal does not burn and also has fine white skin on top like the ostrich's palate and the skin in its throat and the whole stomach skin will not burn either even if you put a red hot steel in the stomach it would cool off the metal and melt it. The feather of any bird has the ability to lift things off the ground and that is making a shape that is medium in size then constantly rub it on a clothes or by hand so many times then hold it close to any object smaller in size it will lift it off the ground powerfully.

The Bahit stone is a stone in the color of the red golden stones that has a glow to it, this stone if anyone looks at it they laughs until they die and nothing would save them even if the stone was covered after this person saw it, it still will kill them. The only thing that stops the effect of

the Bahit stone is if the gallinule bird, which is a small black bird with a red ring and red eyes, steps on the stone and then anyone can look at the stone with no harm. The Fawina is a Habashi sandalwood when it breaks it breaks in the shape of a cross even if you continue breaking the broken pieces it will still be in the shape of a cross and that is one of natures wonders and if it is used on the patients sick with epilepsy it would cure them from it but it will make them addicted to it as well.

One of the other ways to keep the snakes away is the smell of the horns of the camels, just as ants run away of the smell of cumin and geckos run away from the smell of saffron and would not come near the place and the flea runs away of the blossoms if they are spread on the ground and would also run away by using the salt marsh if it was well spread in the houses and the bed bug stays away if you cense with ebony wood. Another one of the wonders is that the moss plant does not burn just like the jujube wood does not burn. The eagles spread buttonwood leaves in the nest because that will keep the bats out of the nest and away from its eggs. The Tiraz stone is a stone that does not break or divide neither big pieces nor small pieces of it. There is also a stone in the Nile in Egypt, it is so heavy yet it floats and never sinks and the Jimset stone if it was divided into pieces and put in glasses and imbibed with alcohol, it prevents from getting intoxicated. The Tabary stone does the opposite effect if it was divided and added to drinks it causes quick intoxication and it makes anyone lose their mind and to start to have horrific thoughts. The loadstone has the power of pulling the metal but if it was rubbed with garlic it would not work and if it was soaked in a bull blood it gets the power back and pulls the metal again. If any human looked at the snakes in the

valley of Khazraj they would die and if they looked at themselves they would die and the glare from each of the snake's eyes is about ten leagues.

Another of nature's strange wonders is if a pig was carried on the back of a donkey and the donkey urinated deliberately or uncontrollably the pig would die on the back of the donkey immediately. If any woman that has her menstruation at that time were to lay on her back naked and her legs up in the air in a planted field the hail stones would not rain on that field nor in the fields around it. There is a strange feature between the dogs and hyenas; if the dog was on a hill and a hyena past under that hill and according to the location of both if the shade of the dog met the shade of the hyena under the hill, the dog falls of the hill and then the hyena kills and eats him. Also the skin of the wolf; if a person with scarlet fever sat on the skin he would be cured from the illness immediately. The significance of the number fifteen in the three houses means successful easy delivery. If a person with scarlet fever had so much pain he would be cured if he uses damask rose and it eases the pain quickly. Also if elephant dung was hung on a tree, that tree would not produce for a whole year and if it was hung on a woman she would not get pregnant for the whole year either.

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| 3 | 5 | 7 |
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The table of fifteen that Imam Abu Hamid Al-Ghazali may his soul rest in peace, pointed out.

The yellow water stone has the power of curing the stomach and the body parts from any illnesses as it takes the illness power and breaks it up and voids its power. There is a metal that is called *Allaiyah*, this metal when it is mixed with mercury it congeals it and it makes the mercury leap like it is boiling. Also the stripped spider cures from the scarlet fever and if it does not completely cures it in some cases it at least slows the illness down, the sap of the pine tree also if it is added to the spider the cure becomes faster.

The snakes and vipers run away when they hear the sound of the owls. There is a metal called the *Isfidiroyah* if it is mixed with some silver that was extracted from copper then when put in a nest of a bird that bird will not be able to move until he is removed from there by the charm maker. The lion and donkey especially of all the other animals have the feature of following any human anywhere he would go, if he was wearing an outfit or holding a piece of meat or had on his body the scent of another human's semen. Mercury is a metal that can harm humans. The Rabbits forehead has a feature of shredding the human flesh if it touched it. Plastering the gold with lime and mice dung is like plastering it with acid and using the bird's dung on gold gives it back the shine and nature. If the gold also was mixed with any object that changed its quality add some molding or sulfur or other golden stones it will clear the gold and return its shine and nature back.

Sulfur kills and burns any object yet it revives the gold and makes it better and higher in quality. The *Dahnaj* also softens gold and makes it moist, if it was plastered with lime or mixed with tin it would be much easier and faster

to work with. When the low grade gold was to be washed in squeezed henna water and put off in that water couple of times that will soften the gold completely, if salt was added to the gold it will make it very red in color and if the silver smelled the sulfur it gets extremely dark and if it was mixed with salt it brings back its clearness immediately.

Ammonia has the feature of pulling things from the deep and from any height. Al-Natroon is a metal that washes off all objects from any dirt and clears it and returns it to its bright natures. If lapis is mixed with gold it makes the gold brighter and higher in quality and if it was put on coal with no fire it would start fire in that coal. The Sepj works wonders in curing the eyes. If the sulfur inside the Markishithya was burned and plastered with lime until it is white as flour it becomes a material used in industries. The magnet has lead in its ingredients that is called Andrademos and glass cannot be made without it. The Tutya is great for the moisture in the eye and the best kind of it is the white in color. Coral is used to take fillings out of teeth. The ashes of lobsters are very useful for almost all the eye's pains and illnesses. If a dog would eat the spleen of a camel he would die immediately and that is really strange. If the dung of a white dog was blown in or smeared in the throat of one strangled or the slaughtered it would cure quickly. If a female turtle's pupil of the eye was put in a pot on a fire for the whole day it will never boil. The Haray tree is a short tree from Kharasan, this tree has a male and a female kind, if any woman was to drink five ounces of this tree's female kind, she would have an extremely increased sexual desire and would disregard any manners and if any man would drink five ounces of the tree's male kind, he would stay awake and will not

sleep at all and the only way to remove the effect of the tree is by drinking two ounces of chalk. The seeds of the male kind of this tree if it was fed to someone in his food that person will be continuously flatulent from the time he eats till it digests in his stomach and he has no other option at that point. The seeds of the female kind of this tree when fed to someone that person would sleep for three days nonstop and the only cure is to make him drink hot water with the Rukaby oil. The leaves of this tree get grinded, kneaded with sulfur water then used for patients with leprosy and it cures them immediately from the first use. The wood of the Kandar tree, which a snake or a scorpion falls on, it would die immediately and quickly. The salt is used for the bite of a scorpion, snake or wasp. A kind of the leguminous is called the Bakla Al-Hamkaa stops the bleeding from a cut and it would heal the wound and cure any cough if the patient eats of it for a day or two. The goat would die naturally if he feels the presence of a lion and if some hair was taken from the goat when it is in this position and was cut with the left hand then a person with scarlet fever was to incense with it he gets cured immediately, it might come back for a little while stronger than before, but it will be cured after that and it will not come back.

The scorpions die immediately when they see a gecko just like the snakes with owls. Among the wonders I found from the queen Cleopatra is a ring that is made of Chinese metal or it could be made of agate and has the following twenty six letters engraved on it, this ring will protect and grant the person that wears it any thing he desires and it will protect from a tyrant king, a criminal or any other fear and if one letter was missing from the twenty six letters it won't give the wanted effect.



Chapter Nine

WE ALSO FOUND IN THAT BOOK in the temple some talismans that were used back then in the time of queen Cleopatra that I would like to share with you reader, these talismans do wonders with the natural functions they posses. Of these talismans there is the kohl talisman that the person that has a snake bite or scorpion sting or viper or wasp or all other vermin bites use it as a cure and the way it is made is by taking the gallbladder of a kite and let it dry in the shade, then put it in a clean glass bottle with some groundnut juice and use it when someone is bit by any of these vermin use it for three days and that will cure that person from the bite. The talisman of the rattling bell that is used to force snakes and scorpions out of their holes and the way it is done is by taking a pharaonic glass bottle and steel fillings and melt them in a container with red arsenic and red magnesia, then take the mixture out and break it into small pieces, then grind some red rust with black henna then add it to the melted metal and make a bell of it and make the handle of the bell out of loadstone. Once you are done making the bell use it to get snakes and scorpions and similar vermin out of their holes and then you can make what you would like with them. There is also a bird that has the feature that he could get the snakes and scorpions out of their holes by shrieking out loud.

The smoke talisman that gathers mice together in one place, the way it is done is by taking the juice of white grape and the juice of onion, tin, Indian red cowpea, grind the cowpea with the tin and kneed it with the juices and make it into a dough and make small balls in the size of chickpeas and dry them in the shade, put them aside until you need to use them then burn one of the little balls on a coal fire the mice then will gather where the smoke is and then you can use them for what ever you need.

A talisman that gathers crabs, the way it is done is by taking the leaves of the apricot tree and the leaves of the fox tree with some rabbit blood and grind them all till it becomes soft in texture, then put it in a cloth and hang it with a thread in a watery location that has crabs dwelling nearby and the crabs will gather and hang in trying to get to the mixture.

A talisman that gathers fish, the way it is made is by rotten millet plant and adding to it goat fat and grinded beans and some bull blood and mix them all very well then put the mixture in a cane container and tie it with a packthread then put it in a location that is known to have lots of fish, the fish will gather for the smell and then you can throw your net and catch the fish.

A incense talisman that gets burned under a tree that causes all the birds on the tree to fall, the way it is done is by taking a sea turtle's fat with the Egyptian Nile's grain, an equal amount of the green shell of the walnut and horsetail. Grind all and kneed with donkey urine, then dry it in the shade after making it into small balls in the shape of chickpeas and put it aside until you need it, when you do use one of the balls on a coal fire under a tree that has birds cover your nose so you do not smell the smoke,

when the birds smell the smoke they get drunk and start falling and if you wash their feet with hot water they would immediately get up again.

There is another incense talisman that has the same effect but this one is done by taking an equal amount of mandrake and sugar cane and kneed it with the water of the moist carob, shape it the size and shape of chickpeas then dry them and burn it under the tree but do not burn it on a windy day because the wind spreads the smoke and carries it away and once you are done cense the tree with a mixture of bush-grass and chestnut so that bad smoke that you have burned earlier will go away from the tree.

The talisman of the wreath which if anyone would wear gives him strong vision in which he can see very far things and if the person takes that wreath off he would get back to his normal vision, the way it is done is by taking branches of a tree that is called Katla, it is a tender tree so it is easy to make a wreath with it, and wear it to see the far vision. In the squeezed juice of this tree a very huge benefit if it is mixed with wine vinegar and used on the areas infected with leprosy it cures it immediately.

The talisman of a glass in which those who drink from it never get drunk and the way it is done is by taking thick copper and an equal amount of citron acid vinegar elevated with gourd and alembic and the juice of Nibty cabbage and the juice of soft galingale, then wash the glass before you pour this formula in it repeatedly until the glass has had the formula in it for about a pound then empty it and keep it until you need it and when you take it out to use rub it with some bitter almond oil and who ever drinks from it will never get drunk.

A talisman to put on the dining table so the flies do not fall on it and the way this talisman is done is by taking fresh bush-grass with yellow arsenic and dried truffle, add all and grind and kneed with the extract of grapes and rub your hands with some oil and make a talisman with this mixture and put it on the dining table and that will keep all the flies away from the table.

Another talisman that keeps all the vermin away from the dining table and the way this talisman is done is by taking a skin of the horse tan it like any other skin and make a dinning table of it and use it the same way we pointed out earlier and these skins are now is sold in Makah.

A talisman for snakes with ink and the way it is done is by taking grinded birthwort and add it to wild frog meat then after grinding them very well add black ink. After drying in the shade make it in the shape of hazelnut and when you need dissolve one of the small balls with ammonia water and write with it whatever you desire on a piece of paper and put it in the bag of the snake charmer with his snakes and the snakes will die as soon as that ink on the paper touches their skin and that will tear them apart right there and then.

A incense talisman if the incense rises into the sky it looks like a stream of fire and it scares everyone and the way it is done is by taking the root of Kotrop lit grass, it is a grass that lights up at night, grind and kneed with the deer brain and a gallbladder of a bull then make it in the shape of chickpeas and dry it in the shade then burn it on a low fire as a weird smoke will rise of it like it is a red fire in the sky and it will scare every one and it does not work in the cloudy weather or in the windy days.

A talisman like a torch of light that makes one who is carrying it temporary blind and unable to see anything but the person behind him can see through the first person everything in the house and the way it is done is by taking the oil of a fish called Dokhs and they call it in Egypt the dolphin, melt the fat of the fish and when you need it make a wick of linen and put it in the oil with grinded verdigris then light it up and use it as we mentioned.

A talisman that if it was put under of a pillow of a sleeping person it would keep him awake where he cannot sleep at all and the way it is done is by grinding the grass of Birshawshan and sieve it then kneed it with the milk of a female pig that is breast feeding and make of this a statue of a little boy that is epileptic and put that under the pillow of a human he will be distracted and absentminded and will not be able to sleep again.

A talisman that if a man wrapped it on his groin and had sex will not have children and the way this talisman is done is by making a statue of a monkey from copper and make a hole in the back of the statue and add some sequoia and wrap it around and that will prevent one from having children.

A talisman that who ever carries it on their person the dogs will not bark at him or come near him and actually they would run away from that person and the way it is done is by grinding the root of the mandrake plant and knead it with the milk of the female dog then make the shape of a dog and carry it with and walk through a barking dogs they will stop and fear you.

A talisman of water that makes metal melt when it is soaked in it and the way this talisman is done is by taking

a small amount of sugarcane, grape and fresh pomegranate skin mix all this together after grinding and knead it with wine vinegar till it is very well mixed, then reduce it into a container and put the heated iron in this mixture and it will turn the iron into water, leave it for about an hour and drain the water, the iron will be in the bottom of the container heavy, very shiny and did not mix with the water.

There is also the talisman of cold water (Acid) that would burn any clothes when it is sprayed on them and the way this talisman is made is by grinding some golden stones and kneading it with wine vinegar then hang it to drain drop by drop take the drained liquid and putrefy it in manure for fourteen days and keep changing the manure every three days and that is in a bottle well sealed then take it out and bury it in the bran as it is and when you need to work with it use it in a bottle and be careful not to touch it by hand or let it touch your clothes and use it where ever you desire to burn off clothes as it is the cold fire that burns and never extinguishes.

The talisman of red water that is poured in lamps to light the house and shine it in the color of red rubies and for that you need to get the a kind of the green cypress cabbage, cook the cabbage in a very hot furnace till it becomes red then grind it and add to it five times the weight wine vinegar and put it in a thick bottle and leave it for three days and shake it every day three times that red water that will come out of it will be like purple put it in lamps and you will see wonders.

Another similar talisman that is used to light up with and this one is purple in color, the way it is made is by taking some of the dry hard blossoms and some of the

tinctures, after grinding pour their weight four times water. Put in a pot till it boils smooth, then leave it to cool *and clear up and that will turn into red water like ruby that shines.*

A talisman to make green killer scorpions and the way they are made is by fasting for a whole day then chew on wild cucumber leaves and you put the chewed leaves in a glass bottle and seal it and hang it in a dark moist house that does not get any sun light and after forty days scorpions will be born that are green and if they sting any human it will kill immediately and it is useful to cure from scorpion stings if it is soaked in oil and hung in the sun for twenty one days until it dissolves and dies then use it on the sting and it takes the pain away and if you drop one drop of this oil on any scorpion it would kill it immediately.

A talisman to make a red snake and the way it is done is by soaking big spiders in female donkey milk in a glass bottle and leave it for three days then take the fat from a *turtle and grind it with the spiders and the milk till it takes* on the form of a brain and put it in wool cloth and bury it in manure and after seven days strange red snakes will be born and if you used harvestman instead of spiders then the snakes that will be born it will look like serpents because the harvestman is the enemy of the serpents in Egypt as when the harvestman sees the serpent it follows it all the time until it fights with it and stings it to death and the serpent would die immediately.

A talisman to keep bugs away from the home or the village and the way it is made is by taking hair from the comb of a reindeer at the moment it is struck by a male bull, then make a bug of copper and tie a hair on each bug

☞ Picatrix ☞

and make it like a bunch and put it in a yellow jug and seal it and bury it in the middle of the house or the village and that will keep the bugs away.

The talisman of making paint that kills the person that enters the house that is painted with it from the smell or it would pass out and the way it is made is by taking small amounts of bull blood, cupping blood, fat from the horses hooves and gather all that in a glass container and beat until it is well mixed then take quarter of the amount of the mixture some bat milk and half of the amount of the bat milk some nightingale milk, grind and add to the first mixture, mix all very well then paint the walls of the house and the ceiling and make sure to put cotton that is soaked in violet oil in your nose as your painting and hurry out as soon as you are done. After painting, cense with brushwood, grain and the green shells of the walnut and then close the door for three days and make sure the door and the house is well sealed so the smell does not come out and the air does not go in either and whoever opens that door and smells the paint will pass out and the person that would go in will die.

This talisman is made by the people of Antakya and it is an ointment talisman that they rub on wood and when they light it, it lights like a candle and the way it is made is by beating the fat of an otter and mix it with Daphne oil, soap and some sulfur and it becomes like ointment, then they rub it on a stick or wood or cane and they light it and it lights like a candle and does not burn off till the end of it.

A talisman of a drum that is used to scare wolves and the way this charm is made is by taking porcupine, slaughter it and pluck its feathers and it looks like arrows that he uses to kill animals with. Then skin it and tan it and

make a drum with it and use it at night and any wolf or wild vicious animal which hears it will run far away from the area also if any of the vermin hear it they would die.

An oily talisman to catch crocodiles and the way it is done is by taking equal amount of the fat of a mole, jerboa and lizard, melt it till it becomes an oil and when you decide to catch a crocodile, slaughter a dog and skin him and rub that oil on the dog and hang him with a hook that is tied with packthread and throw it in the Nile, the crocodiles will come to it and when one of them swallows it pull him quick out of the Nile water and that is how they catch a crocodile from the Nile.

A light talisman that silences frogs in rivers, lakes, or any small ponds of water and the way it is done is by kneading crocodile fat with wax and make a wick of it and light it up in any of these locations and the frogs will be silent as long as the wick is lit.

A talisman for scorpions is made by grinding the Burghnatha grass and the Shikaay grass and adding grinded antidote stone and red henna, knead all the ingredients with bramble water and make a statue of a scorpion and make from the rest little round balls in the size of chickpeas and dry them and put the statue in a location in the house and between its hands coal in a brazier and use the little balls for incense and the scorpions will leave the house.

These are the talismans that were provided in the book and I had to mention it in the book so you be safe reader and aware of the knowledge of talismans and to make sure to keep the valuable secrets to yourself and as I am ending my book I would like to advise you with Socrates' nine

admonitions that he used to advise his students and they are to accept the natures of each other from the beginning of the knowledge that will make one know how to thank when one has plenty and that will make life at its best, he also said do not trust your secrets other than in your heart because you cannot trust time as it can attack you with its cruel army, do not underestimate things as they can grow and be useful to you, also raise your friends with love and manners like you raise children and do not show all your feelings at one time because if you do he will return with hostility, also stay away from tyrannies because it wastes magnanimity and honor and manners, also use love and refuse the injustices so you will not surrender to evil and surrender to goodness, also do not restrain anyone with their actions or they will avoid restraining your enemy, also do not prevent people from asking you because then you would be the only one holding God's luxuries to yourself you have to thank God for giving you all this by giving who does not have it and have so much less than you as who gives that is a way of thanking God, he also said to know the value of things we owe and love very much it will return the love. So this is the advice that Socrates used to advise so be aware of their values.

Also Pythagoras the philosopher would advise his students with seven admonitions after teaching them and he would say, correct your balances and know them, fix your mistakes if you would be safe, do not light fire when you see a cutting knife, balance your desires and your health will last, use justice you will gain continuous love, use time like the rulers that control you and have your fate in hand, do not waste your bodies and soul or you would regret losing them in bad times. Be aware of this reader

≡ Ghayat Al-Hakim ≡

may Allah protect you and bless you and hang on to this knowledge.

Here I end my book and I thank Allah for that, he is the one that granted me the light of mind with no end and the thanks are to Him first of all and till the end with no purpose, Glory to Allah and his prophet Muhammad Peace be upon him and all his followers ≡







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PICATRIX

GHAYAT AL-HAKIM

PICATRIX

﴿GHAYAT AL-HAKIM﴾

The Goal of the Wise

TRANSLATED FROM THE ARABIC
BY

HASHEM ATALLAH



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❧Translator's Preface❧

When I was first asked to translate an eleventh century Arabic manuscript, I suspected it would be a daunting task. Arabic is a living language, with many dialects as well as a modern standard form. It has continued to grow (and sometimes shrink) as the necessities of the age required. Translating historic texts has always required a historical knowledge of Arabic as a language. Words change their meaning depending on when they are spoken or written, where they are spoken or written, and sometimes by who speaks the word. The theologian, for example, may use Arabic words with more specific intent, as a lawyer today might, than for example, the average author.

With this in mind, I was nevertheless surprised at the difficulty of translating a medieval work on astrology. Muslims have historically had a very embracing attitude to the pursuit of knowledge and the various scientific disciplines often intersected one another. *Ghayat Al-Hakim* was at once a metaphysical, philosophical, theological and a scientific work whose language borrowed meaning from each of these disciplines.

Translating this work became a many-layered obsession. To translate a work, you must first understand it. Although this may seem obvious, far too many works are translated as a

technical exercise. Each work must be treated as poetry. What is the author truly saying? How is he or she using the words, the grammar and the syntax to convey his or her feelings? To do this, the translator must obviously have an understanding of the subject. There must be some common bond. I found that bond on a number of levels. *Ghayat Al-Hakim* deals with and assumes a knowledge of much Islamic theology and philosophy. However, it also deals with a science of many disciplines, which either originated in the Muslim world or were rediscovered by Muslims examining the works of those great civilizations before them, and which are no longer actively pursued. While Arabic as a language continued to develop, the science it was used to describe in this book became one of primarily historical interest.

This required me to engage in an examination of astrology on a much deeper plane than I had initially expected. Before translating could begin, true understanding had to start. I jumped into this with increasing interest even consulting with modern day astrologers to discuss concepts and terminology.

Ultimately, I feel I have provided a faithful rendition of this complex and fascinating topic. Those readers familiar with Arabic and particularly with historical Arabic texts may be surprised at the relative simplicity of the grammar and syntax used. Arabic is a poetic language and the modern day belief in conciseness and brevity were not a staple of the period. One Arabic sentence in *Ghayat Al-Hakim* could be the equivalent of one paragraph in English. I also endeavored to be faithful to the author by maintaining his approach and style in writing. The *Ghayat Al-Hakim* is a philosophical work as well as one concerning astrology, I have found much wisdom in these pages and my translation was often slowed as I reflected on the author's assumptions and on the different levels of meaning he may have been implying. It is my hope that this translation allows the reader the ability to catch at once the basic intent of

the author as well as providing some context with which to examine the rich depths of the work.

Hashem Atallah





❧{Introduction}❧

This first English translation of *The Picatrix*, or *Ghayat Al-Hakim* as it is titled in classical Arabic, represents a major contribution to the corpus of Hermetic literature. The Warburg Institute, which published excellent scholarly editions in Arabic, German and Latin, decided not to do an English translation with the idea that only Medievalists would be interested in reading it, along with the prohibitive cost of a new translation. However, the continued increase in popularity of Hermetic studies as well as the growing number of English readers desiring to refer to this book, has made the publication of this English edition necessary.

Long regarded as source material the text of this Medieval work consists of four books covering the art and practice of Astrological, Talismanic and Astral Magic. The author has compiled information derived from 224 books by "ancient sages" with the intention of uniting all these diverse arts into a practical system. Although attributed to Pseudo-al-Majriti the question of exact authorship remains unanswered. The style in which the author of the *Picatrix* presents information resembles that of the Ikhwan al-Safa whose encyclopaedia, the *Rasa'il*, influenced Hermetic philosophy during the 10th and 11th centuries. Known as the Brethren of Purity, the Ikhwan al-Safa drew their philosophy from many diverse sources; Aristotle,

Plato, Pythagoras, the Greeks, Persians, Indians and the Arabs [among whom perhaps Jabir Ibn Hayyam was the most famous]. There are even passages within the *Picatrix* taken directly from the *Rasa'il*, implying that the author shared some of the views expounded by the Ikhwan. Clearly, this sort of synthesizing reflects the tendencies of later Hermetic philosophers who were trying to unify all spiritual and philosophic traditions. It is unfortunate if not surprising that there is little information available in English about the Ikhwan al-Safa.

The *Picatrix*, like the writings of Jabir, could be an important connection between Hermetic philosophy in the West and the esoteric traditions of the Middle East. Its importance was first recognized by Alphonso the Wise in the thirteenth century, who had it translated into Spanish. Why Alphonso thought the *Picatrix* was worthy of his attention remains a mystery at least to the present editor. Nonetheless we have him to thank for the transmission of this work to the West and, while the significance of this document as compared to the *Rasa'il* is slight, it remains an important link in the history of Hermeticism. Brought out of the obscurity of the Middle East it passed through the hands of such prominent figures as Marsilio Ficino, Pico della Mirandola, Peter of Abano and Henry Cornelius Agrippa. A Latin translation made its impression on the Bard Rabelais and the Venetian Inquisition cites it as a cause for the arrest of Casanova. With such colorful figures surrounding the *Picatrix*, it is no wonder that scholars such as Lynn Thorndike and Francis Yates would dedicate many pages to it. Citing Henry Corbin, Christopher McIntosh suggests that it may even have influenced Johann Valentin Andrea when he wrote the *Fama Fraternitatis*.¹ Here we read the words of

Aristotle, Plato, the Nabateans and among others, Hermes himself. Various ideas are brought together and presented as a whole system utilizing the symbolism of Arabic astrology and alchemy. Consequently we see a complicated astrological scheme united with talismanic magic and imbued with the mysteries of those correspondences to attain mastery of the Royal Art. Finally after 1000 years, the *Picatrix* is available for the eyes of English readers.

-Editor



¹ See his Rosicrucian Legacy in *The Rosicrucian Enlightenment Revisited*, 1999 Lindisfarne Books.



❖{Prologue}❖

IN THE NAME OF ALLAH, Most Gracious, Most Merciful. Praise be to Allah Whose guidance broke the darkness of ignorance; through His divine decree, miraculous events are created, and unto Him all shall return. With His decree, day and night became different. He creates things from nothing. He creates all beings and assigns them their allowances. He is the perfect original designer of every being; He neither treats things nor abandons them. Attributes are not sufficient to describe Him, and injustice is incompatible with Him. Words cannot adequately describe Him, and events cannot happen to Him. May Allah grant salvation to the Master of Messengers and the Seal of all Prophets to whom the Book (*the Qur'an*) was revealed in the unequivocal Arabic language. May Allah also grant His last Prophet, who has been recorded in the ancient Psalms, and His pure and righteous family salvation. May peace be upon him until the day of judgment.

For those who are inspired to delve into the science of philosophers in order to look for their secrets and search for their miracles, I would like to say that my motive in writing this book, which I titled *The Goal of The Wise*, is what I came across when I wrote the previous book titled *The Rank of The Wise*. I started writing this book in the year 343 when I finished editing *The Rank of The Wise*, and I completed it in 348. I was

encouraged to write this book by the widespread interest by our generation in the book in which I talked about talismans and the art of different types of magic although they were not aware of what they were looking for or what approach they should follow. They desperately tried to find what has been made off limits for them by the philosophers who prevented them from discovering it and intentionally concealed it, made it vague and veiled it by indecipherable symbols because of the destruction it entails for the world. However, Allah, Who protects His World, forbids that from taking place. For that purpose they erected temples and sculptured pictures on them as signs to knowledge seekers and clues to researchers. They left many books replete with symbols, secrets and an indecipherable scripts that can only be understood by philosophers like themselves.

Accordingly, I sought to make it known and explain to the people the darkened path which leads to this divine conclusion and to point out what philosophers have concealed concerning this magical outcome as I endeavored to do in developing this result. I have divided this work into four books as I did in *The Rank*, and every book is divided into several chapters:

The First Book consists of seven chapters because the fast planets are seven. The first chapter deals with the Virtue of Wisdom. I discuss in the first book the astrological ratios and the pattern of these ratios in making talismans and how planets cast their light on other orbiting planets. Additionally, I present in the first book the vague meanings which have been withheld and concealed by philosophers.

The Second Book deals with the astrological pictures and their functions, and it explains the secrets which philosophers have concealed about these functions. This book also deals with the patterns of borrowing magic in the world of formation and dissolution as called by the philosophers of the elite. Moreover, it explains why Plato calls for finding these pictures.

The Third Book is about the fortunes of the planets from the three generative origins, and it explains that there is nothing left in the world of formation and dissolution that agrees with such functions; reactions are impossible because of their fluidity and susceptibility to interaction, and consequently, nothing remains. I also mention their tempers in dealing with one another to attain the required magical function through the effect of the original or natural heat or both either by means of emanating incense or by whatever cooked food or drink that can get into the stomach.

The Fourth Book talks about the magic of the Kurds, the Nabateans, and the Abyssinians and examples of the magical tricks which are considered the best type of magic. I complete this purpose without withholding or concealing anything. I beseech Allah's assistance to help me complete this endeavor. He is my supporter, and with His support I hereby begin, Allah willing.





Book I





❖Chapter One❖

I WOULD LIKE TO ADVISE YOU, my brother, may Allah enlighten your mind, that wisdom is one of the most virtuous talents and one of the most preferred gains. Wisdom is the knowledge of sublime reasons for which beings exist, and the obvious reasons for things which have reasons for their existence. You must be certain of their existence and what and how they are. Although they are many, they ascend in order to the One Being, who caused other beings to be, whether they are far away or near by.

That One is first in reality and His Being does not stem from any other being. He is self-sufficient and thus, His Being does not gain from any other being; by no means does His Being benefit from any other being.

Fundamentally, He cannot be a body or in a body. His Being is different from all other beings and, in actuality, there is nothing in common, except the name only, although not in the concept of the name.

He can only be One; He is One in reality, and He is the One Who gave all other beings their identities by which we learn to identify them. He is the original Truth who assigns to others their truth. His truth is self-sufficient and consequently, He does not gain from the truth of others.

It is unimaginable to think that there is more perfection than His: not to mention that it does not exist, a more complete truth than His, or more complete Oneness than His. He is All-knowing of how other beings derived their essence, their realities, and their identities from Him. He is also All-knowing of how cause-and-effect gains its characteristics.

He is all-knowing of the ranks of all beings: some are first, some are middle, and some are last. The last have causes, but they are not causes *per se* for things below them. Similarly, the middle beings have causes before them, and they are causes for things under them as well. The first are the causes of what are under them, but they do not have causes above them. He is All-knowing of how the last ascend in rank until they reach the first, and how the order is managed at first and accepted by all beings in their ascending order until they reach the last.

This is wisdom in reality, my student; so what do you think of the one whose approach is this? Wisdom, may Allah bless you, is broad and noble, and seeking it is an obligation, as well as a virtue. It enlightens the mind and the soul with an everlasting and splendid light as they seek it and understand it and pay little attention to this mortal world. Wisdom will motivate the mind and soul to ascend from the world from which they were originated to the higher distinguished world where they shall grow and settle so that Allah may advise them of the cause-and-effect of the world and the reason for relating the cause to its effect. Allah is in their midst so that they may certainly know that He is the cause of the world, and the world is His effect, and the reason for this effect is worshipping Him and recognizing His existence. He said, "I have only created djinn and men, so that they may serve Me,"² that is to know Me. He will protect them and provide them with material subsistence so that they may thank Him and praise Him. He can

²Sura 51, verse 56

bring about misery, as well as happiness to whomever He wills, and He can keep whomever He wills in His ever-lasting Grace.

Wisdom has three subjective characteristics: it grows and never vanishes, it chastises and disciplines, and it will not approach anyone who is not interested in it.

You may know that this conclusion, which I am about to disclose, would not have existed without Wisdom. It has been rightly called conclusion by the wise. To people specialized in logic, a conclusion is the fruit of analogy as mentioned in the introductions. The only purpose for presenting these two conclusions is to motivate you to seek knowledge. Knowledge can only be obtained by the wise who are well versed in all arts of wisdom: some of these arts are religious such as the science of revelation, the science of asceticism and the science of *fiqh*³, some are natural such as the celestial, the world, the universe and evil, some are theological such as the knowledge of the self and the Creator, and some are logical and analytical. Accordingly, the rank of these two conclusions on the scale of wisdom is similar to the rank of deduction on the scale of analogy. This is the best of what has been presented in the introductions. I hereby have disclosed to you a miraculous secret. This is to let you know that the outcome is the fruit of the two introductions, which is called the *indicia*. If the outcome is productive, it is called *accumulative*, whereas the Greeks call it 'syllogismus'.⁴

The introduction is composed of a theme and some information related to the theme; the theme is the subject in the philologist's discipline, and the information related to the subject is the predicate. This information may be true or false. It is certain that the introduction or the related information are not defined because what is stated in the predicate is taken or

³Arabic-jurisprudence in Islam

⁴Greek-computation - Liddell & Scott's Greek-English Lexicon

drawn from the subject, although some of it could be defined and some could be drawn. Thus, the information is neither limited or drawn, although some of it could be limited and some could be drawn. Informational statements are usually used in most cases. Most of the other styles of speech are not used by philosophers such as the imperative, informative, interrogative and vocative styles because they do not bear truthfulness or falsehood. What we have presented needs a long explanation, that is beyond the scope of this book. Whoever likes to get further information about this topic, may consult relevant sources.



❧Chapter Two❧

YOU MAY KNOW that this conclusion is what is termed as magic. Magic is, in fact, everything that absolutely fascinates minds and attract souls by means of words and deeds. This fascination and attraction are demonstrated by exclamation, following, listening and approval. They are difficult for the mind to perceive, and their causes are veiled from the simpleton. That is because it is a divine force associated with advanced reasons for the purpose of understanding it. What I am working on is a vague discipline. Its subject is a spirit within a spirit, that includes analysis and imagination. A talisman is a spirit within a body, while chemistry is a body within a body. In summary, the causes of magic are beyond the understanding of the majority and it is difficult to invent.

The fact about a talisman is that its name is reversed (The letters of the word talisman in Arabic are 'talsam' and when this combination is reversed, it becomes 'maslat' which means domination, control); it is domination because its essence is coercion and control. It functions according to the purpose it was composed for: overpowering and coercing, by using numerical ratios and placing astrological secrets in certain bodies at appropriate times and by using incenses that are powerful and capable of bringing out the spirit of that talisman.

This situation is similar to that of the second result, termed elixir, which transforms a body to itself by coercion. It is an interacting yeast that changes things from their essence; it is like poison that travels in similar bodies and consequently, changes them to its nature in order to transform a person to another by a force placed within itself. You may know, brother, that a talisman, to philosophers, is like yeast, which is an elixir composed of earth, air, water and fire, the composition of which is transformed through interaction to its condition and is reversed to its image. Another example is Alchemy, which does the same thing; it quickly transforms the body to itself and changes it from one state to another of a higher quality; a new form, new characteristics, more solid and clear of corrosion and impurity. That is how the forbearers understood it.

The term elixir means the coercing force of the forces acting on it and compelling it to be transformed into its essence and thus become similar to it. An elixir can only be some sort of a combination of animals, plants and metals. To them this combination makes up the world and with this combination the world is made up and administered; plants can not survive on their own as well as animals which need the plants for their survival. Similarly metals need fire for melting and forming in the presence of mercurial humidity. This is what I have overlooked in *The Rank Book*. I would like to go back to our topic to state that: magic is limited to two branches: theoretical and practical. The science of magic deals with knowing the positions of fixed planets, the location of their pictures, the manner by which they cast their light on orbiting planets and the astrological ratios. These are the elements to be known in order to achieve what you are looking for. Under the science of magic, all options and talismans were dealt with and discussed by our forbearers. You may know that he who chooses to do this, will have delved in magic. This is necessary. The best part of the scientific magic is speech. The Prophet is quoted as

saying, "Verily, some of the speech is charming". Plato also said in his book *Al-Fusul*⁵, "As a friend may turn into an enemy by unfortunate words, an enemy may become a friend by nice words." Is not that a sort of magic?

The practical science deals with the three generating origins and with what the orbiting planets are emanating in them from the planets' forces. This is termed as the special attributes by their authors although they do not know their causes or realities and they do not see any need to uncover the secrets of the forbearers or their (the three origins) mood in interacting with one another. The element heat is sought before the incense to get the help of the complete forces to overcome the incomplete forces, or a natural heat is sought from food. No other types of heats are sought and no help by animal or human spirits is needed. The magical tricks called *nayranjat* are the best type of this practical magic.

You may also know, my brother, that some of the magic is gained and some are tricks. The gained part is about what the Designer of the paths of the د, ب, and و has done. In this regard, it is noteworthy to quote The Almighty, "Take four birds, tame them to turn to thee"⁶.

The ancient Greeks specialized in the *nayranjat*, flipping the eye 'Tarjih'⁷, and talismans, which they called 'Syllogismus', which means bringing down the high spirits. They call the totality of the above magic. The ancient Greeks were not able to deal with this science without astrology. What is necessary to know about astrology is that the celestial equator, which is known as the crown, consists of planets. It is also necessary to know that these planets are grouped into twelve signs, which

⁵Book of Aphorisms

⁶Sura 2, verse 260

⁷preponderance

have certain implications on all beings in this world and that the seven planets have certain fortunes acquired from the signs according to their particular direction and situation. Furthermore, it is essential to know the relevant characteristics of similar signs, the characteristics of the seven planets, the two nodes and their positions in the celestial band, the characteristics of the planets' implications on all beings in this world, what happens to the seven planets individually and in their inter-relationships, as well as the authentic implications of the principles governing the behavior of stars. Moreover, it is imperative to know how to exploit the most dominant of the seven planets, the order of its dominance and how to pull out its arrows. Additionally, it is crucial to know the position of the seven planets in the celestial band. This knowledge about astrology is necessary. It is available for anyone who would like to have more information in available books. In this regard, the Wise said, "I am the One who is elevated above the seven heavens". He means that He attains them with his intellectual faculty. The Almighty also said in this regard, "And We raised him (Prophet Idris) to a lofty station"⁸.

⁸Sura 19 verse 57



﴿Chapter Three﴾

YOU MAY KNOW, O seeker of the truth and reality of astrology, that the celestial sphere is a physical ball perfectly circular, and so is everything contained therein at all times and in all states. Some people thought that certain events may change the circular shape of the celestial sphere at certain times. By no means will this ever happen because the shape of the celestial sphere is the cause for its shape, since its essence has this shape. I mean that it is the first to be a perfect shape, and this perfect shape is the circle because this circle is made of one line. This is the primary cause of perfection. However, this cannot be easily proved. Astrology is an essence and dividing it into angles is a man-made technique. If we start with this technique, we will ascend from it to the essential obligation.

The method of learning this subject must follow a reversed procedure. Similarly, learning the technique of angles is the approach of learning the state of the celestial sphere. Nothing of the celestial bodies in the world of formation and dissolution will have a place in the celestial sphere and no part of the celestial sphere will have a place in the world of formation and dissolution at all unless that is achieved by coercion. As we mentioned, the celestial sphere is perfectly rounded from all sides. It is formed by one curved line; there is a point inside it

and all distances from this point to the circumference are equal. This point is the center and the lines refer to the beams of planets cast on the world at the center. This is the influence of talismans. It acts as if it is an edge or a drawing that has been agreed upon. Since the celestial sphere is a comprehensive ball encompassing the entire world, there is no space or living beings beyond it.

Ether is in a static state; it is the medium where other celestial bodies return. The celestial bodies are located in its abdomen in a slanting position from the center, because its center is at the side of the slanting center of the earth. The behavior of all celestial bodies is the same, and follows the motion of the celestial sphere. The heat emanating from it contributed to bringing this world to its being. The number of angles of the celestial sphere are 360, and the number of images is 360. The rules (for the management of the world) are built in because they follow certain ratios.

Some people surmised that the celestial sphere is useful, that the usefulness of ether in the higher world is demonstrated by planets and heat and that the pictures within the angles resemble the positions of the planets when they combine together.

Others believed that the pictures within the sphere's angles are the heart of astrology and the cause of all beings.

As for the angles' functions, when an angle falls within a point, any point, where one of the fixed planets is situated and at the same time one of the orbiting planets gets to that point, then you will know that is the status of that planet's influence on Earth. Examples are: ♄ moves cold and dryness; ♃ moves heat and humidity; ☿ moves heat and dryness; ♀ moves low heat and high humidity; ♁ moves low heat and dryness; and the ☿ moves cold and humidity.

The fixed planets have similar functions. Thus, if an angle has the function of a planet that moves heat and releases low

dryness and humidity to its followers, and the ☉ alone was at that place, then it decides that dryness and humidity must grow and increase. Similarly, if it happens that the planet is functioning by the ☉'s force, the growth will be faster. This was a very difficult and vague subject for ancient philosophers. Vagueness, to them, is to veil the apparent meaning of the text and conceal its intrinsic meaning. This is called vagueness, so be aware of that.





❧Chapter Four❧

THEN WHEN THE PEOPLE needed to make talismans, they found that they must know the planets' direct ratios, affecting their spreading functions, which are the essence of making talismans. I am presenting to you some of these ratios to be used as foundations upon which further steps can be built. This, therefore, becomes the astrological subject for making talismans. The maker of a talisman must be knowledgeable of the astrological ratios and formulas, confident of what he is doing and clear of any doubt or uncertainty in what he is doing in order to enforce the function of the speaking soul whereby the will, from the same causes reaches its (the talisman's) maker to obtain the sought result. I would like to introduce you to a certain state in the space close to our world, that is, do not start any work until the $\mathfrak{D}$ is in the position of the degree that produces this function. There are certain functions for the $\mathfrak{D}$ that are apparent. I will present a group of these functions later. At this time, I would like to talk about the functions of the $\mathfrak{D}$ in relationship to its particular position, in accordance with the consensus of the Indians, especially when it is in the 28th position.

❧1. THE HOUSE OF AL-SHARATAIN❧

It starts from the beginning of the Υ position to $12^{\circ} 51' 26''$ from it. The Indians indicate that when the $\mathfrak{D}$ is at this

position, they travel and use laxative medicines. Thus, you may use this as a principle in making a talisman for a traveler and his safety. Also, when the ☿ is at this position, a talisman can be made to create discord and animosity between spouses or two friends. Furthermore, at this position, a talisman can be made to arrange for a particular slave to escape or be released, and another to sabotage a partnership agreement between partners because it is a fiery evil. I would like, at this juncture, to advise you of a principle: Let the ☿ always serve good deeds, and be safe and clear of any sinister or burning act. However, if it serves evil and sinister acts, let it burn. I want you to understand that.

❧{2. THE HOUSE OF AL-BOTEIN}❧

It consists of 12°, 51', 26" starting from the ♀ position to 25°, 42', 52" from ♀. Talismans are made at this position for drilling wells and rivers, achieving wishes and digging out buried treasures. Other talismans are made to help the growth of crops or they may be made to sabotage a marriage before it is consummated. Some talismans create excitement and stimulation because of their fiery fortune. Talismans may also be made at this position to release a slave or to worsen the situation for a captive to harm him.

❧{3. THE HOUSE OF AL-THURAYYA}❧

It consists of 25°, 42', 52" starting from ♀ to 8°, 34', 18" from ☿. Talismans at this position are made for the safety of those who travel by sea, for sabotaging a partnership, for releasing a prisoner or torturing him, for the beneficial use of chemistry and fire, for hunting, for promoting friendship and love between spouses, for destroying sheep, goats and cows, and for a slave to disobey his master until he is released. This

type of talisman usually brings good luck. Thus, you may be aware of that.

❧{4. THE HOUSE OF AL-DEBARAN}❧

It consists of 8°, 34', 18" starting from ☿ to 21°, 25', 44" from it. Talismans are made at this position to corrupt a city, to build a building which is not expected to last or to stay in good condition, for destroying crops, for maintaining a slave under his master's control, for ruining the relationship between spouses and maintaining estrangement between them, for bringing about bad luck to a person engaged in drilling, as well as causing misfortune for a person digging out buried goods and talismans for attracting scorpions and snakes.

❧{5. THE HOUSE OF AL-HAQ'AH}❧

It consists of 21°, 25', 44" starting from ☿ to 4°, 17', 10" from ♀. Talismans at this position are made to promote the welfare of children, for advancing in their education in Islam, in writing and in trades, a talisman for the safety of a traveler and his well being as well as a speedy voyage. A talisman for the safe structure of buildings, for sabotaging partnerships, for promoting reconciliation between spouses especially if the ☿ and the star of destiny represent a constellation sign of a good human being clear of misfortunes and burning as we mentioned above. The constellations that represent human beings are: ♀, ♀, ♀, and ♀.

❧{6. THE HOUSE OF AL-HAN'AH}❧

It consists of 4°, 17', 10" starting from ♀ to 17°, 8', 36" of it. Talismans at this position are made for corrupting cities and confining them, for retaliating from kings, for inflicting harm and damage on enemies, for ruining crops and trusts, for promoting the welfare of partners and the conditions of hunting, and for causing adverse effects of medications when they are administered.

⁹The Pleiades Constellation.

﴿7. THE HOUSE OF AL-DHIRAH﴾

It consists of 17°, 8', 36" starting from II to the end of it. Talismans at this position are made for the promotion and blessing of trade and crops, as well as the safety of a voyager, for reconciliation between partners and friends, for preventing flies from entering a place of trade where they may spoil the product and necessitate redoing it. For the fulfillment of a wish from a ruler or a dignitary whom you hope to meet, for promoting the welfare of an escaped slave, for disposing of property, a house or money or similar assets from a person.

﴿8. THE HOUSE OF AL-NATHRAH﴾

It starts from the beginning of 69 to 12°, 51', 26" from it. Talismans are made at this position for reconciling love and friendship to an estranged couple, for the welfare of a traveler, for a longer period of imprisonment of captives and prisoners, for the deterioration of kingdoms, and a talisman to repel mice and bedbugs.

﴿9. THE HOUSE OF AL-TARF﴾

It consists of 12°, 51', 26" starting from 69 to 25°, 42', 52" from it. Talismans are made at this position for ruining crops, disgracing travelers on land, causing harm to others, planting discord among partners and for jailing an adversary whose harm is sought.

﴿10. THE HOUSE OF AL-JABHAH﴾

It consists of 25°, 42', 52" starting from 69 to 8°, 34', 18" from 61. Talismans at this position are made for reconciling differences between spouses, for harming the enemy or a traveler, for making the situation worse for a captive, for strengthening the structure of a building, and for bringing partners together for their mutual benefit.

﴿11. THE HOUSE OF AL-ZUBRAH﴾

It consists of 24°, 47', starting from 61 to 21°, 35', 2" from it. Talismans at this position are made for gaining the compassion of kings, dignitaries and brothers, for planting discord, animosity, disease, complications and destruction, for an opportunity to meet kings and appeal for their favors, for contacting dignitaries and endeavoring to pay for releasing a slave. Talismans for these purposes are recommended for releasing captives, for besieging cities, for increasing trade as well as for promoting the welfare of a traveler, for a strong and long-lasting building and for reconciliation between two partners.

﴿12. THE HOUSE OF AL-SARFAH﴾

It consists of 21°, 25', 44" starting from 61 to 4°, 17', 10" from 111. Talismans at this position are made for increasing farms and newly planted trees, for inflicting harm on a person by causing him to lose his assets, for breaking ships down, for promoting the welfare of partners as well as for reconciling differences between them for improved work conditions and product, and for improvement of conditions for successful hunting.

﴿13. THE HOUSE OF AL-AWWA﴾

It consists of 4°, 17', 10" starting from 111 to 17°, 8', 36" from it. Talismans at this position are made for promoting trade and farms, for enhancing the welfare of a traveler and the consummation of marriage between spouses, for releasing captives and for contacting kings and dignitaries. So be aware of that.

﴿14. THE HOUSE OF AL-SIMAH﴾

It consists of 17°, 8', 36" starting from 111 to a complete 30° from it. Talismans at this position are made for reconciling

differences between spouses, for recovery from illness by treatment, for ruining farms and newly planted trees as well as damaging trusts, for harming a traveler, for the promotion of the welfare of a slave and a voyager and for bringing agreement and harmony among partners.

﴿15. THE HOUSE OF AL-GHAFAR﴾

It starts from Ω to $12^\circ, 51', 26''$ from it. Talismans at this position are made for drilling wells, digging up and retrieving treasures, for obstructing a traveler from making his trip, for creating discord between spouses, for spoiling friendship between friends and ruining partnership relations, for expelling and expatiating enemies and for the destruction of communities and towns.

﴿16. THE HOUSE OF AL-ZUBANA﴾

It consists of $12^\circ, 51', 26''$ starting from Ω to $25^\circ, 42', 52''$ from it. Talismans at this position can be made for damaging merchant shops, newly planted trees and farms, for separating friends and spouses, for the severe punishment of the wife if the husband so desires, for harming a traveling adversary and creating discord between partners, as well as for releasing captives from captivity.

﴿17. THE HOUSE OF AL-IKIL﴾

It consists of $25^\circ, 42', 52''$ starting from Ω to $8^\circ, 34', 18''$ from it. Talismans at this position can be made for the improvement and increase of livestock, for isolating cities and stabilizing buildings, as well as for the safety of a traveler at sea. There is a consensus that a friendship initiated when the $\mathcal{D}$ is at this house will not be broken. Accordingly, this house is selected for tailoring talismans to make friends.

﴿18. THE HOUSE OF AL-KALB﴾

It consists of $8^\circ, 34', 18''$ starting from $\mathcal{M}$ to $21^\circ, 25', 44''$ from it. Talismans at this position can be made for pledging loyalty to kings to help them overcome their enemies, for stabilizing buildings, for marrying a widow, a divorced woman or a deflowered but not married woman when the $\mathcal{D}$ is at the House of $\mathcal{O}$ and when it is at the Previous House. Also, talismans can be made at this position for releasing slaves, for the growth of newly planted trees and the safety of a voyager, as well as for creating disagreement among partners.

﴿19. THE HOUSE OF AL-SHAULAH﴾

It consists of $21^\circ, 25', 44''$ starting from $\mathcal{M}$ to $4^\circ, 17', 10''$ from $\mathcal{A}$. Talismans at this position can be made for isolating cities, defeating enemies, fulfilling wishes, making a person lose all his money, for separation and alienation, for the welfare of a traveler and the growth of crops, for releasing a slave or enabling him to escape from his master, for breaking ships down and destroying them, for creating discord among partners and for enabling captives and prisoners to escape.

﴿20. THE HOUSE OF AL-NA'AIM﴾

It consists of $4^\circ, 17', 10''$ starting from $\mathcal{A}$ to $17^\circ, 8', 36''$ from it. Talismans at this position can be made for the discipline of riding animals which are hard to tame, for a speedy travel and making the distance shorter, for bringing a concerned person home, for promoting friendship, for restricting captives, as well as for worsening the situation for partners.

﴿21. THE HOUSE OF AL-BAL'DAH﴾

It consists of $17^\circ, 8', 36''$ starting from $\mathcal{A}$ to a complete 30° from it. Talismans at this position can be made for stabilizing buildings, increasing crops, for retaining assets and live stock, for ensuring the safety of travelers and for a wife to be divorced from her husband and never to be able to marry again.

❦22. THE HOUSE OF SA'D AL-DA'BIH❦

It starts at the beginning of Z to 12° , $51'$, $26''$ from it. Talismans at this position can be made for the treatment and recovery from diseases, for the separation of spouses and lovers, for causing a certain woman to be raped, for the release and escape of a slave from his location, for creating discord between partners and for the release of captives and prisoners.

❦23. THE HOUSE OF SA'D BULA❦

It consists of 12° , $51'$, $26''$ starting from Z to 25° , $42'$, $52''$ from it. Talismans at this position can be made for the treatment and recovery from diseases, for damaging assets, for estrangement between spouses as well as for releasing or saving captives.

❦24. THE HOUSE OF SA'D AL-SU'UD❦

It consists of 25° , $42'$, $52''$ starting from Z to 8° , $34'$, $18''$ from X . Talismans at this position can be made for the improvement of merchant shops and the condition of spouses, for bringing victory to armies and military detachments, for damaging the circumstances of partners and also for releasing captives. Additionally, he who tries to start a trade at this position will not be successful and will never be able to finish what he started. So be aware of that.

❦25. THE HOUSE OF SA'D AL-ALIBIYA❦

It consists of 8° , $34'$, $18''$ starting from X to 21° , $25'$, $44''$ from X . Talismans at this position can be made for isolating cities, for harming and defeating enemies, for dispatching successful messengers and spies, for damaging crops and rendering a husband impotent, for making the situation worse for a captive and for establishing and stabilizing buildings.

❦26. THE HOUSE OF AL-FARGH AL-MUKDIM❦

It consists of 21° , $25'$, $44''$ starting from X to 4° , $17'$, $10''$ from X . Talismans at this position can be made for achieving all sorts of good things: for restoring love and friendship, for the fulfillment of the wish of a traveler to be able to make a trip, for stabilizing buildings, for the safety of travelers by ships, for damaging the relationships between partners and for restraining a captive and torturing him.

❦27. THE HOUSE OF AL-FARGH AL-MU'HIR❦

It consists of 4° , $17'$, $10''$ starting from X to 17° , $8'$, $36''$ from it. Talismans at this position can be made for a successful trade, productive crops and quick recovery from diseases, for damaging the assets of the person you are concerned with, for damaging the relationship between spouses and for hurting someone riding on a ship, prolonging the captivity of a prisoner and harming slaves.

❦28. THE HOUSE OF AL-RISHA, OR BATNAL-HUT❦

It consists of 17° , $8'$, $36''$ starting from X to the end of X . Talismans at this position are made for a successful trade, productive crops, treatment of diseases and destroying trusts, for ensuring a traveler's safety, for restoring relationships between spouses, and for restraining, harming and torturing prisoners, as well as for hurting someone riding on a ship. You should be aware of that.

The Indians relied on the above 28 pictures in their choices and attempts. That is what we have found as we reviewed their books in this regard. The important thing, as we mentioned above, is that when you try to do good things, the D must be clear of any misfortune or any burning and replete with good luck. Also when you start a good endeavor, let the D move from

one good luck star to another and when you start an evil act, you do the opposite. So you should be aware of that.

As we have mentioned before, the talisman maker needs to be certain of what he is doing. He needs to be prepared and ready to accept the outcome of the intended effects. This readiness can only be realized in the human experience. However, preparedness, in fact, is the reaction of the physical realities, such as the preparedness of wax to accept the picture and the reaction of the killed to the killer; it is the preparedness of the killed to accept the killing because his organs are too weak to fight. Preparedness for weakness develops in reaction to strength. This kind of strength must be available in the substances needed to make talismans, since not every substance is good for every action.

There is a consensus on this principle in all available books. Since there should be preparedness and readiness for acceptance, acceptance must already be there and because acceptance must already be there, the sought action will exist and emerge. Existence is the acceptance to reflect the picture so that the primordial acceptance and the picture become one, such as a person's picture sticking to water or to a mirror, as well as the incorporation of the divine deity to a human being, as in Christianity, and the incorporation of the soul to the body. So understand that and be aware of it. This is to let you know that my objective in presenting these details is only to uncover what the people have concealed. Allah, Most High, does not entrust these details except to those whom He pleases. This is His way of doing things, praise be to Him.

Going back to our objective, I would like to say that if you are working during the daytime, let the ☿ be in the ascendant, and let the ascendant be one of the daytime constellations. Similarly, if you are working during the night, let that be one of the night-time constellations. If the ascendant is one of the straight-ascending constellations, work will progress smoothly

to the end, however, if the ascendant is one of a curved-ascending constellations, work becomes difficult.

Nonetheless, what determines whether work is good or bad depends on whether the overlooking planets are bad luck or good luck planets. If the ascendant was in a straight-ascending constellation, but a bad luck planet was looking over it, or there was bad luck in it, that will damage the work and make it very difficult. But if it was in a curved-ascending constellation, and a good luck planet was looking over it, or if there is good luck in it, that will make work easy. Similarly, if the daytime and night time constellations ascend in a different form; that is if the daytime constellations ascend at night and the night time constellations at daytime and the good luck planets are looking over them, work will progress, but if the bad luck constellations are looking over, it will become more evil.

A talisman maker must necessarily be knowledgeable of the straight, curved, fixed, variable, of the physical shape, as well as of the night time and daytime constellations. Moreover, he must necessarily be knowledgeable of the good luck and bad luck planets, the clarity of the ☿ from any symptom of diseases it may be exposed to, and which planet and constellation are used for what type of talismans. He must also be aware of the ☿'s eclipse.

Avoid as much as you can the ☿'s eclipse when making talismans for good deeds. Wait until it is released from this knot; that is when the ☿ advances or stays behind the ☾'s aphelion¹⁰ by 12° from the beginning of the eclipse to the aphelion of the ☾, and 12° after it leaves the aphelion of the ☾. Also beware of the presence of ♀ or ♃ within 12°, or if the ☿ is declining towards the southern latitude or advancing ahead of Al-Ras or Al-Deneb¹¹ or entering or facing the ☾ by less than

¹⁰That point of a planet's or comet's orbit at which it is farthest from the ☾.-OED

¹¹Al-Ras, the Head; Al-Deneb, the Tail.

12°. Then it will be burning because it will be in contact with the ☉. This is the worst misfortune; its motion will be slow and it may not be able to reach the 12° destination. In this case, its motion resembles ♄'s motion. It will be on its way to burning, the climax of which starts from 18° from ♈ to 3° from ♍, or that can be at the end of the constellations because it is within the domain of the stars causing misfortune. Or it could be declining from the midst of the sky to Al-Tasi'.¹²

When a necessary task that you cannot delay crops up, improve the situation of the ☽ by letting ♀ and ♀ be in the ascendant or in the midst of the sky, and they will protect the ☽ from getting burned.

¹²Literally, "the Ninth", referring to the astrological house of that number and also considered the Mid Heaven. See chart.



❧{Chapter Five}❧

EXAMPLES OF THE CELESTIAL BODIES' relationships
relied on in the making of talismans:



*A talisman for two lovers to get together
and to have a long-lasting relationship*

Talismans of this type are made when the ascendant is in the hour of ♈, and Al-Ras and the ☽ together with ♀ are conjunct to them or facing them and when the sign of Al-Sabi is connected to the sign of the ascendant in a triangular or a hexagonal¹³ form. Combine them side by side and bury them in the location of love. A talisman of this type is also made for a man who leaves his family whom you wish to have return.



*A talisman for the destruction of an enemy that
you want to drive away from his location.*

A talisman for such a purpose is made in the hour of ♈ when the ☽ is in ♍. Bring as much misfortune as you can to the

¹³These are Trine and Sextile respectively.

ascendant as well as to its master. Also bring misfortune to the house of fatefulness and let the ascendant master be connected to the house of destiny. Additionally, bring misfortune to the house of the ascendant and into the house of fatefulness which will be connected to a misfortune in Al-Rabi or in Al-Sabi. Bury the talisman outside the city.



A talisman for the destruction of a city.

Perceive the image of the ascendant of that town and bring misfortune to the house of its livelihood and to its house of fatefulness, to the master of the ascendant, to the ☽ and to the house of the master of the ascendant. Bring misfortune to Al-Ashir and bury it in the middle of the city.



A talisman to improve a city or a location.

It is made with the ascendant of a Sa'ad¹⁴; bring good luck to Al-Ashir, to the master of Al-Thani and to Al-Thamin. It also brings good luck to the ☽ and to the master of the house of the ☽. Bury it in the middle of the city and you will see miracles, Allah willing.



A talisman for the destruction of a city or a location.

It is made in the hour of ♀ when it is a planet of misfortune and through that you may bring misfortune to the city ascendant, to the ascendant's master, and to the house of the ascendant. You may let Al-Su'ud¹⁵ be absent from the ascendant. Additionally, you may drop Al-Su'ud and the poles from the triangle of the ascendant. Bury it in the middle of the city.

¹⁴ A good-luck star.

¹⁵ Stars of good-luck.



A talisman for expanding wealth and trade.

Make a picture, after you bring good luck to the ascendant, to Al-Ashir and to their master, to the master of their house, to the ☽ and its master, as well as to the master of the ascendant. You are also to give good luck to Al-Thani and its master and let the sign of Al-Thani mutually accept connection to the sign of the ascendant either in a triangular or hexagonal form. Furthermore, you may bring good luck to Al-Thani and let a share of fortune be in the ascendant or in Al-Ashir and have them join the share-holder while he is looking at his share. You may also give good luck to Al-Hadi-Ashar and to its master. The holder of this picture will be the wealthiest person on Earth. All his trade transactions will progress smoothly, and he will make good profits from every move he makes.



A talisman for assuming a distinguished position.

Make a talisman after bringing good luck to ascendant and to Al-Ashir and its master. Keep misfortunes away from the ascendant and its master. Make the master of Al-Hadi-Ashar a planet of good luck looking over the ascendant and its master. Let the master of Al-Ashir be affectionately connected to the master of the ascendant. When the person, who has this in mind and insists on meeting whom he seeks to assume leadership from, holds this picture, no one will be able to overrule him or challenge his opinion.



A talisman to have a ruler favor a certain person and improve his status.

Make a picture in his name and bring good luck to the ascendant by a strong Sa'ad. Let not the Sa'ad be retreating, declining, or burning, and let the master of the ascendant be strong, sound and righteous in his fortunes. Let the master of Al-Ashir be connected to the master of the ascendant in a triangular or hexagonal form and the former will give good luck to the latter. The master of Al-Ashir will be willingly connected to the master of the ascendant which is in the commanding constellations, while the master of Al-Ashir is in the obedient constellations. Never will the holder of this picture meet a ruler without getting his favor and having his status improved.



A talisman for a slave to gain the sympathy of his master.

Make two talismans: one in the hour of a high planet whereas the ascendant is high and the ☽ is increasingly bright and let the ascendant of Al-Ras be with the ascendant or in one of the poles; the other in the hour of a lower planet and the ascendant and Al-Ashir of the first ascendant and the tail are either in the above-ascendant or in one of the poles. Combine them and bury them in the location of the person for whom you wish to create sympathy and his master will have total sympathy for him and give him whatever he wants, Allah willing.



A talisman for a person who wants to get married but was not able to.

Make two statues: one in the hour of ♈ when the ascendant is ♈, and when the ☽ is increasingly bright in one of the poles; the second in the hour of ♎ when it is looking over ♈, ♎, and ♂. Remove the bad luck from the ascendant and let Al-Sabi's

ascendant be a part of the first statue and let its sign be connected to the sign of the first ascendant from the home of its triangle. Let them hug each other and bury them in the location of the person who wants to get married.



A talisman for preventing a man from marrying a certain woman.

Make a talisman in the hour of the ascendant of ♎ and in the hour of ♈. Make another one in the hour of ♎ and in the hour of the ☽ when the ☽ is increasingly bright, moving fast, and connected (to the ascendant). Then combine them and bury them in the hour of the ♎ and he will never marry her.



A talisman for releasing a captive.

Make it in the hour of the ☽ while it is increasingly bright, clear of any misfortune and moving quickly. Bury it in Al-Ashir's ascendant of the town and direct the picture towards the house of the Imam.



A talisman to liquidate your enemy.

Make two pictures: one in the hour of ♎ and in the hour of ♈ while the ☽ is declining; make the other in the ascendant of ♎ and in the hour of ♂ which will also be declining like the ☽. Make the first picture retaliate from the second in any way you want and bury them in the hour of ♂ when ♈ is at any phase of its ascendant. Then you can request that your enemy be destroyed and he will be destroyed immediately.



A talisman for the people to support a governor of a town whose population turned against him.

Make two talismans: the first in the hour of 4 while the ☽ is connected to the ☉ in a blessed and sound form and clear from any misfortune and let the head of the Dragon be either in the ascendant or looking over it; make the second in the ascendant of Al-Khamis from the first and in the hour of 9. Let the hour of 9 be with the Dragon or looking over it, and let the ☽ be clear of any misfortune. Then bury both talismans in the hour of 5 when the ascendant is fixed and the entire populace will return to him and give him their full support.



A talisman for keeping a person in his hometown.

Make a talisman in the hour of the ascendant of the person when 5 and Al-Ras are in one of the poles of the ascendant. Bury the talisman up-side-down in the middle of the town when the ascendant is fixed and he will never leave the town as long as the talisman is buried.



A talisman for expelling a person from his hometown on the same day.

Make a picture of an up-side-down ascendant while its sign is moving away from the poles and when the ☽ is moving away from the poles. Bury it in the burning part of the way and face the statue towards the location to which you want him to be expelled, and the objective will be achieved.



Two talismans for bringing two persons together and promoting friendship between them

Two talismans are made: make the first one in the hour of the ascendant of the sought objective, bring good luck to the ascendant and to Al-Ashir and move bad luck away from them, and let the ascendant of Al-Hadi-Ashir be a lucky planet connected harmoniously to the master of the ascendant in a triangular or hexagonal form. I would like to remind you here of what you should know; that is the hexagonal and triangular forms are indications of friendship, agreement and resemblance characters because the triangular form is from a fire constellation to a fire constellation, from an earth constellation to an earth constellation, from an air constellation to an air constellation and from a water constellation to a water constellation. Consequently, it becomes a friendship character. However, the hexagonal form is from a fire constellation to an air constellation, from an earth constellation to a water constellation. Thus when the two acting ascendants concur without being acted upon, this becomes a character of friendship without love. The quadrilateral¹⁶ form is from a water constellation to a fire constellation, and from an air constellation to an earth constellation, and when they disagree by nature, the quadrilateral form becomes a character of alienation and hatred.

We go back to our above presentation and say that when the second talisman is made for a certain friend, let it be in the ascendant of Al-Hadi-Ashar. If it is for a spouse, let it be in the ascendant of Al-Sabi and make the ascendant of the person whose sympathy you seek be connected harmoniously to the master of the first person. Bury them together in the location of the sympathy seeker and they will become companions forever.

¹⁶The astrological aspect known as the Square.



A talisman for separation and enmity.

Make a talisman in the ascendant of ♋ and bring a great misfortune to the ascendant and also bring a strong misfortune to Al-Ashir. Moreover, bring great misfortunes to the master of the ascendant and to the master of Al-Ashir while they are situated in either a bilateral¹⁷ or quadrilateral form and there will be no harmony between them. Strip off all good luck from him, from the ascendant, as well as from Al-Ashir and bury them in the residence of one of them and, as a result, they will separate irrevocably because of the intense hatred which has been created between them.



A talisman to empower a sultan to liquidate his servant.

Make the talisman in the same arrangement as mentioned above and let the master of the ascendant turn away from the master of Al-Ashir while he is also affected by his misfortune. At the same time, let the master of the ascendant be connected to the master of the house of destiny and the first will be affected by the last's misfortune as well by either facing each other or collectively. Bury them with a fixed ascendant misfortune, and consequently he will be able to kill his servant in any way and for any reason.



Two talismans for affection and subordination.

Two talismans are made in the first phase of ♊, and while the ♀ is in the first phase of ♋. Let ♀ be in the ascendant and the ♀ in Al-Hadi-Ashar. Make them embrace each other and

¹⁷Opposition.

bury them in one of their locations. This is an ever-lasting love and a very strong affection. This relationship is known as a reciprocal relationship. It was discussed by Ptolemy in his book, *The Fruit*, on page 33. You may review it. I will, nonetheless, explain it for you in Book IV.



A talisman for permanent love.

Make two talismans in an ascendant of good luck when the ♀ and ♀ are in ♋. In the first picture draw 220 numbers of thousands or zeros and draw in the second picture 284 numbers also of thousands and zeros. Then make them embrace one another and bury them in the location of one of them and permanent love and strong affection will ensue. This talisman is known as the talisman of the loving numbers.



A talisman for catching fish.

Draw a picture of any type of fish living in that river in the hour of ♀ and in the ascendant of ♋ when ♋ is in it. The first part to draw is its head, then its body and then its tail respectively, and finally put them together at one time. Make a thin pole of silver and hold the fish from its end. Make a bowl of lead and erect the pole in it perpendicularly with the fish at its tip. Put the talisman in the bowl, fill it with water and close the bowl with the talisman in it tightly so that no water leaks out. Throw the ball in the bottom of the river and the fish will come to the talisman from all directions.



A talisman to repel scorpions.

Make a picture of a Scorpion with gold when the ♀ is in the ascendant or in one of the poles such as ♋, ♏, or ♐. The best of

these is ♂ because of its opposing character to ♀'s character. Also let the ☉ be in ♂ while ♄ is retreating. Draw the tail first, then the legs, then the arms and finally the head. Be sure to follow this reversed order in making a repelling talisman. When you are through, attach the left arm in place of the right leg and the right arm in place of the left leg. Attach the head in its place and the tail in its place. Make a thorn; place the Scorpion on its back; and then stick the thorn in its back whereby it will be biting itself in the head. Bury it in a hole inside a metal piece; then bury the metal piece in the most respectful place in town and then the Scorpions will flee from that talisman for a distance of one mile for forty-five days.



A talisman for the treatment of a scorpion bite.

Carve a picture of a Scorpion on a stone of Bezoar¹⁸ in the hour of the ☽ and while the ☉ is in the first degree of it and the ascendant is ♂ or ♋. Mount the stone on a golden ring and stamp it with resin of Kundur¹⁹ in the designated hour and with the ☽ in ♋. Give the bitten person a dose of it and he will be cured from his ailment.



A talisman for affection between men and women.

A talisman is made to portray the picture of a maid on cold solid metal when the ascendant is ♀ within which ♄ is ascending to its apex having control over its affairs. Start it in

¹⁸A counter poison or antidote. The original sort was the *Lapis Bezoar Orientale*, obtained from the wild goat of Persia and various antelopes, etc.; the *Lapis Bezoar Occidentale*, obtained from the llamas of Peru, was less valued.-OED

¹⁹incense resin.

the hour of ♄ until it disappears. Make another one in the image of a man, and when ♄ is in in ♀ and the ascendant is ♋. Beware of the difference in the ascendant lest ♄ should be in ♀ and the ascendant is ♋ or in ♋ and the ascendant is ♀. Let the two pictures hug each other and put the hand of each picture on the back of its companion. All of this should take place in the hour of ♄. Beware of the two ascendants, ♋ and ♀, as well as others of the same type. Bury them in the busiest road in town and then men and women will like one another and have affectionate relationships. Do the same thing for a relationship of affection between two persons. Bury it in a place commonly visited by both.



A talisman to catch more fish.

It is presented by Mohammed Ben Bayt Al-Khawarizmi in his thesis in which he claims that he tested it. Make a picture of a fish in the hour of the ☽ and in the ascendant of the first phase of ♄, within which are the ☽ and ♄. The fish will be caught at the time of fishing because this timing will help a great deal.



A talisman for bringing the physician to the location of treatment.

This talisman ought to be made by physicians. Carve on a tin plate a picture of a human being sitting down with physician's equipment in front of him; people are standing around him with water jugs in their hands asking him for advice. The carving should cover the entire plate while the ascendant is on one of the two homes of ♄ within which is ♂. The Dragon should be at the top (at the north pole of the celestial sphere) of the sky. The plate is nailed and placed in the required location and you will see miracles.



A talisman for successful planting and cultivation.

On a silver plate, make a picture of a man sitting down in the middle of plants and trees while the ascendant is γ and when the $\mathcal{D}$ is in the ascendant connected to $\mathfrak{z}$ and turning away from the $\odot$ bury it in the location where you want all plants and trees to grow and quickly bear fruit and be protected from animals, cold, birds and other harmful things.



A talisman for a successful business.

Make a picture of a man with a scale in his hand on a yellow plate when the ascendant is one of the two homes of σ and while the $\mathcal{D}$ is in it. A person holding the plate will see great success in his business, Allah willing.



A talisman for the relief of the pain of kidney stones.

On a golden plate, carve a picture of a lion with stones between his hands as if he was playing with them in the hour of the $\odot$ while the ascendant is the first phase of δ , and the $\odot$ is in that degree. Then the person suffering from the attack of kidney stones will be relieved from pain. This has been tested.



A talisman to treat a certain person from depression until he recovers completely and to protect him from harmful actions.

It is made in the hour of the $\mathfrak{z}$ when the $\mathcal{D}$ is in one of the poles connected to $\mathfrak{z}$, and when the master of Al-Sadis is in a triangular or hexagonal form of a Sa'ad or facing a Sa'ad. The master of Al-Thamin is in the quadrilateral form of $\mathfrak{z}$ and $\mathfrak{z}$ is not retreating, burning or looking at a misfortune. The talisman is made in the last hour of Sunday while the master of the hour is

the ascendant of Al-Ashir. Let it be made of pure silver and it will protect the person from what we have mentioned above.

Talismans are that which should be made from the celestial bodies - planets and stars - in which case no one can invalidate their effects. One of its principles is that no talismans for love and affection should be made unless the $\mathcal{D}$ is with Al-Su'ud and happy days. Likewise, they should not be made if the $\mathcal{D}$ is with Al-Nuhus²⁰, make them only when it is clear. For example, if you want to make a talisman for harmony among people, you should make it on the day of the $\mathfrak{z}$ and in the hour of $\mathfrak{z}$. If you want a talisman for affection between spouses, you should make it on the day of the $\odot$ in the hour of the $\mathcal{D}$. Also, talismans for sympathy, love and meeting kings are made on the day of the $\mathcal{D}$ when it is full and in γ , γ , $\mathfrak{z}$ or in χ . If the Dragon is with the $\mathcal{D}$, that will strengthen their effects.

Always watch the $\mathcal{D}$ when it is in the lucky house and avoid it when it is in the unlucky house. Make a talisman for love when the $\mathcal{D}$ is with $\mathfrak{z}$ and in the hour of $\mathfrak{z}$ when it is with the $\mathcal{D}$ and either in χ , γ , or in $\mathfrak{z}$. For malevolence, it is made when the $\mathcal{D}$ is with the tail and in one of the bad-luck houses joining misfortune planets or forming with them a quadrilateral figure or facing them. Talismans made at night are better than the ones made in daytime and with that you will hit the target.

Another condition without which nothing can be achieved is that the talisman maker should be completely absorbed in his endeavor. Also he should clear his intention in order for his mental faculties to join the spiritual powers of the planets. Plato puts it very well when he says in his *Book of Al-Fusul*, "If words reflect the intention of the speaker, he will be able to move the intention of the listener and vice versa." According to the first principle, this is what the combination of supplication and piety

²⁰Bad luck stars.

are based on when pious people pray to have their requests fulfilled.

Another condition is to isolate yourself from human beings, to shelter yourself from the sunrise and the sunlight and not to be visited by anybody except those who have good intentions, trustworthy, not belittling or scorning the ugly, astounding and forceful effects of the astrological spiritual powers. Be aware of that. You may review what Tabit Ibn Qurra²¹ wrote in his *Treatise on Talismans*, "The noblest science of stars is the science of talismans". He claims that there is no life in the body that does not have a spirit. He means that talismans made in the wrong manner and for the wrong purpose will not be compatible with the radiating spirit of the planets. Accordingly, they are similar to dead bodies that have no spirits in them. However, if the spirit of the celestial bodies agree, by virtue of their configuration and make-up, with such arrangements that lead to the sought objective, then they will be similar to living bodies that can do strange things.

In this regard, Aristotle says in his *Treatise* that the most important thing to bear in mind, when making a talisman, is the effect of the seven moving planets. The highest and the longest lasting among these are the ones that coincide with a Sa'ad. This will help in bringing the spirits down from the celestial sphere to the Earth. He adds, "There may be some of God's names, if invoked to bring a spirit down, that will fall down at a tremendous speed to the lowest level, and it may kill the person who is bringing it down if he is not knowledgeable of the spiritual nature of the celestial body he wants to bring down".

Concerning this matter, some of the leading Sufis talk about the Name of the Great Allah who transforms things into other things completely different from the original. They prefer to talk about sublime matters in this world. However, they, I mean the

majority of them, believe otherwise. We wrote a piece on this subject in which we cited all of their contentions.

Referring to Aristotle, he adds, "As for the magical transcendence, it does not go beyond the circle of the Earth when a talisman is made to bring down a spirit. However, this transcendence will not be effective unless it is associated with the Greatest God who commands it to revert in its entirety to the halo and directs it to the aphelion of the Earth". This is the text of his statement. I will cover it completely in the fourth book.

The people who specialize in this field agree on the necessity of associating the words used in making talismans for special purposes appealing to have those effects accepted. In this regard, the philosopher in *Timaeus*, indicates that talking to talismans represents the relationship of the soul to the body; it moves the spiritual powers, especially when the speaker talks with a sound intention. This is the noble element with which all talismans can be made. This means that what you say must agree with the meaning of the spoken words inasmuch as the talisman maker gathers of his conscious and mental strength.

An example of what can be said for love and affection is:

I hereby unite so-and-so with so-and-so in harmony and love in the same manner fire and air, and water and earth are united. I also move so-and-so's spirit the same way the ☉ moves the light and power of the world, conjure up so-and-so in the eyes of so-and-so the same way the sky is decorated with high and dominating stars and the way plants are decorated with their flowers. I also make so-and-so's spirit rise and impress so-and-so's spirituality the same way fire rises to air and water to earth. Moreover, so-and-so may not drink or enjoy except in the presence of so-and-so.

If you make a talisman for enmity and separation, you say:

I hereby sever the relationships between them and separate so-and-so from so-and-so with the power of these spiritual souls the same way

²¹See Thorndike I, 661, this person was identified by Ritter in the German ed.

light is separated from darkness. I also make enmity between them similar to the enmity between water and fire.

If you make a talisman for rendering a male impotent, you say:

I hereby tie up the spirit of the sexual desire of so-and-so towards so-and-so as well as towards all other women and deprive him from it with the power of these spiritual souls the same way mountains and their rocks are tied up.

To untie the sexual desire of a male, you say:

I hereby release and untie the sexual desire of so-and-so towards so-and-so as well as towards all other women with the help of the powers of all of these spiritual souls the same way fire melts wax, the same way sunlight releases darkness and the spirits of the world as well as its own spirit and the same way snow is melted by the O.

To silence people who talk negatively about you as well as about others, you say:

I hereby shield so-and-so to silence backbiters with the shield of light and veil their eyes with a spiritual veil to repel their ugly looks and to silence them and vanquish their harmful designs. You may add similar specific statements with true intentions and strong motivation.

To expose the secrets of a person, you say:

I hereby unveil the secrets of so-and-so with the power of these spiritual souls the same way sunbeams tear up thick clouds, disgrace him and make him a target for the spirit of backbiters the same way arrows tear up bodies by frequent arrow hunters.

When you are in the process of doing your work, do not say anything unrelated to your intended objective. Everything you say must support and enforce your intended objective.

These examples are presented to you to let you understand the intended objective so that you may apply it.

We have presented to you this knowledge although those who seek knowledge nowadays are few. So be one of those few, and you will, Allah willing, acquire wisdom. We have included

miraculous matters in this chapter about the relationships of planets and stars. Think seriously about them, and you may refer to them for analogy when making any talisman that has already been or is being made in this world.

The essence of talismans, which we have mentioned above, is similar to the intended performed action whether good or evil. After this, I will explain to you what share of the three originating sources, metals, animals and plants, as well as their incense and sacrifices. All of these will help you in the same way food and medicine, if accepted by the patient, will help the physician succeed and accomplish what he hopes to achieve. The focal point is the observation of stars. The Greek philosophers used to watch a certain planet when it is with its Dragon and when it approaches within a degree from the middle of the sky, they perfume with its incense and appeal to it to achieve their objectives. They offer sacrifices to it on behalf of their sought objective. Consequently, they get what they hoped to achieve. They also claim that one should do the same thing if the planet is in the Tail of its Dragon, and subsequently, it will not be obstructed especially if the planet makes a good recommendation concerning the birth of the person in question. This will have a stronger effect and better acceptance.

Obtaining this knowledge, my brother, is a great honor although those who are seeking it in our time are only few, and those few have missed the approach for seeking it and learning it. We have mentioned, may Allah bless you, in our book which we entitled *The Rank of the Wise* that having good knowledge of the produced result of a well-made (talisman) is greater and more honorable than it's result. I would like you to know that what we have pointed out is the behavioral art and learning it according to the inherent characteristics of the art of nature without delaying what should be advanced or advancing what should have been delayed. To explain the reality of this subject and its philosophy, we bring two persons: one is knowledgeable

of this result and acts upon it, while the second is knowledgeable of the other result and acts upon that. On the other hand, they may be ignorant of these arts, try to obtain them at least on the traditional level. The person who is completely knowledgeable of the magical result is more capable and more miraculously effective in this world than a person who is fully knowledgeable of the first result. This is an axiom for those who think about them and accept them as such. We would like you to know that our reference to this subject in our book, *The Rank of the Wise*, is very essential for applying these arts according to their principles and using them for what they are capable of achieving.



❧{Chapter Six}❧

YOU MAY KNOW, Allah bless you, that wisdom is very noble and acquiring it is a great honor and carries with it high prestige. Wisdom has different levels. One level leads to another. A fully knowledgeable person is the one who is well informed of the fruits of wisdom. He obtains them because he loves to obtain them. Philosophers have justly identified this level as the preference of wisdom. He who remains below this level is not considered a human being, although he may be a human being only by planning, because he does not reflect on the essence of his being, which is a microcosm of the larger world. The truth of his being is that he is a complete entity characterized by three elements: speech, animals and plants. This entity is characterized differently from animals by speech. By speech, we mean that it is distinguished because of its capability to make (talismans), recalling the absent through reflection and forming an image and perceiving what cannot be physically seen. Also, this entity can bring other beings and countries into his mind, combine all other beings and powers within itself through which he can see at night what happens to him during the daytime. Accordingly, he is a microcosm confined within the larger world which he represents in form and content. He has all the characteristics of animals, but he is differentiated by knowledge and power.

A human has six movements which run along his back bone through his thighs in a straight line. He is brought to life accidentally and this accidental being will die as a principle of nature. His fingers and palm are distributed and his head is round. He has nails and a particular style of walking; he is capable of learning and writing; he is the inventor of fine arts; he imitates animals but not imitated by them; he laughs and weeps with sadness and he possesses a divine power and the ability of civil management. He is an idol externally and a light internally; his body is the idol and its content is his entity. He is well planned; he knows what is harmful to him and what is useful. He acts with an intention if he plans and he proceeds or abstains spontaneously as well as with a purpose. He invents fine arts as well as miraculous talismans. He comprehends the various aspects of knowledge and excludes whatever is tangible.

Allah made him a treasurer for His wisdom and an expression of Himself as well as all of His creatures. He made him accept His revelation and made him aware of His branches of knowledge as well as what was revealed from Him. He is the guidance for the larger world and its destiny. He is all-knowing of every detail about His creation and its composition. He can gather all scattered creatures, whereas they cannot do the same to Him. He can make them subservient, but they cannot do the same to Him. He is capable of uttering their words, drawing their pictures with His hands, describing them with His tongue, and He is also capable of foretelling their characteristics.

No animal can change itself or move away from its created image, and it cannot imitate the voice of other animals. A rooster cannot change its crowing, a dog its barking or a lion its roaring. However, a man can change his voice and his manners and he can act in any way he wants and he can administer himself as well as others. He is characterized by a dense body and an amiable spirit; one part is amiable and the other is dense;

one part is alive and the other is dead; one half is moving and the other half is idle; one half is formed and the other is formless; one half is night-time and the other is daytime; one half is darkness and the other is light; one half is concealed, and the other is exposed; one half is tangible and the other is reasonable; one half is the sustainer and the other is the sustained. He shies away from shameful deeds and tolerates and does whatever he likes and regrets. His essence is composed of gentle as well as harsh characteristics; he possesses some of the harsh characteristics of earth, the gentle touch of air, the friendliness of fire and the coolness of water. Accordingly, he is moderate in his motion, which is the soul of life. By his motion he recognizes the heat of fire through its fiery power and the coolness of water through the inherent coolness of water and so on with the rest of the Elements.

Nonetheless, his head resembles the celestial sphere by its shape and roundness as well as by the good inlaid lights such as seeing, smelling, tasting and speaking. His eyes are similar to the ☉ and the ☿, his nostrils to the two winds, his ears to the East and West, his front to the day and his back to the night, his walking to the motion of stars and his sitting to their being fixed, his retreat to their decline and his death to their burning.

His abdominal organs are seven equal to the number of the moving planets. He has seven bones in his head equal to the number of days in the week, 24 vertebrae in his back equal to the number of hours of the day and night, and 28 joints equal to the number of the houses of the ♃ and the number of the alphabets. The number of his intestines are equal to the lunar phases, and the number of arteries are 365 with an equal number of veins, and that is equal to the number of days and nights of the year, as well as to the number of the celestial degrees. The number of his different characteristics are equal to the number of changes in the time of the year.

His eyes are his spies with speaking power resembling a king. His ears are his informants; his tongue is his translator; his heart is his divan of knowledge; his stomach is his treasury; his gall bladder is the source of his patience so that his flesh will not rupture. It is the bond and treatment of the body. His lungs are his fan; the hands are his guards and his legs are his vehicle.

His flesh is equivalent to earth; his bones are like mountains; his hair is like plants; his arteries are like medicine, and his abdominal organs are like metals.

His body consists of nine jewels built on nine circles inside one another. The outer circle encompasses the flesh, the bones, the muscles, the nerves, the brain, the skin and the nails. The brain fills the cavity of the bones. Its function is to maintain energy and flexibility of bones. The function of bones is to hold and stabilize the flesh around them. The function of the muscles is to tie up joints and move organs. The function of the flesh is to seal the defects in the body and protect the bones from fracturing and dislocation. The function of arteries is to deliver blood to various parts of the body. The function of the blood is to regulate the temperature of the body, maintain life, adjust temperament and generate motion. The function of the skin is to guide the extremities, hold them and bundle them to protect them from splitting and scattering.

The body has twelve holes equivalent to the number of constellations. Since there are six northern constellations and six southern constellations, there are six holes in the body on the left side and six on the right side similar to the arrangement of the constellations qualitatively and quantitatively. Also, the seven moving planets which control the laws of the celestial bodies affecting and regulating all beings, are similar to the human body which has seven influential forces stemming from the human mind to promote the well-being of the body. Additionally, these planets, which have spirits, bodies and souls acting upon and influencing metals, animals and plants, are

similar to the human body which possesses physical forces to help maintain and promote the well-being of the body through seven other spiritual forces. These seven spiritual forces are: the holder, the puller, the digester, the pusher, the nourisher, the grower and the portrayer. There are seven other spiritual forces similar to the seven planetary spirits. These are the sensory forces by which a human being becomes complete and his actions become adequate, similar to the seven planets which decorate and establish the foundation of the celestial sphere by which they maintain the world and uphold its laws. These are the forces of seeing, hearing, smelling, tasting, feeling, speaking and reasoning. These five forces are like those of the five planets, two of which are similar to the ☉ and the ☿. The ☿ derives its light from the ☉ in its 28 houses. Similarly, the speaking force derives the meaning of beings from the reasoning force and communicates it by the 28 alphabets of the lexicon. Since there are two nodes in the celestial sphere, the head and the tail, both of which have their true entities and their visible actions and effects, likewise there are two elements in the human being that are similar, the good and the bad temper. Moreover, when the human spirit, is inclined towards its world, it will perform well; it will get rid of the annoyance of nature and it will be guided. However, if it is inclined towards nature, it will be disturbed in its action, move beyond its cause and it will be eclipsed in the same manner the ☉ and the ☿ are eclipsed by the node of the tail. Similar to this is the case of the bad temper, which is comparable to tough actions which cause destruction to the human body. Good temper, on the other hand, leads to good speech and when the make-up of the body is sound and functions naturally, the spirit will be clear and it will be enlightened by the mind.

Whereas the ☉ and the ☿ are the lamps of the celestial sphere, the eyes are the lamps of the body by which the speaking spirit can recognize the pictures of beings and their

colors and it can see things by the reflection of the sunlight and moonlight on them, as do the rest of the animals. Additionally, similar to the celestial sphere and its constellations which have parameters, phases and angles, so do the joints of the body, its organs and its various arteries. Also, like the total force of the seven planets and the twelve constellations from which forces are constantly spreading throughout the world every moment, minute, hour and with every movement of time, so does the spirit of man as it induces his body and joints to perform certain actions with every move he makes, with every moment and with every breath of his lifetime. Yet, he exists as a whole, a body and a spirit, until his spirit leaves him. Similarly, the total spirit is connected to partial spirits for an ordained duration and with a wise management.

One of the miracles of man is that he is civilized by nature so that he can administer himself, his household, his servants, his family, as well as his kingdom. A word may please him to the extent of making him step down and a word may enrage him to the extent of fighting and taking risks. He wears expensive garments, gets treatment and takes medications to adjust his temper and improve himself. He shows friendship, conceals enmity and fraternizes with his enemy. He is sinking in air and permanently landing on earth.

This is the characteristic of the partial but tangible human who is perishable in part, but not as a whole because he only became a partial human by external accidental effects, changes and colors which he was exposed to, and as such, he is perishable. However, the human of reason, as a whole, is locked into permanent existence both partially and totally. This is analogous to the Elements which are perishable in part but not as a whole. For instance, if water changes, it becomes fire, then air, and then it spoils and reverts to its natural state. It spoils from external effects, but it survives by nature, and so does the partial human; he is spoiled by dissolution, but he reverts to his

totality. Accordingly, the whole human exists by reason and not by sensory perception. Thus, the essence of the reasonable part does not change or transform to another form. In fact, transformation is adjoining it in order to achieve perfect sensory perception.

I am giving you examples to make this subject easy to understand because it may seem peculiar to the mind. The singular part of the Elements gains its partial Elemental status only by virtue of the arrangement of each in its position and by whatever internal accidental effects, which it may be subjected to, that pertains to its particular characteristics in this state. Water, for example, gains its wet and cool nature by its position and whatever adjoins it in the world order. However, its existence prior to its Element status survives as a whole. These totalities exist by nature whether perceived mentally and discovered by man or not. Existence to it is subjective and so is the whole human; his existence is also subjective. The evidence on the truth of what I have said is that there is fire in water and water in fire and that the Elements are intertwined and transform from one to another. Without this transformation, none of their characteristics could have existed.

Similar to that is the attachment of the human being's willingness and volition to the first willingness and volition which are influenced and affected by other beings, although that may not be recognized by the partial human being. That is because this human whose will and volition may not be enforced in every situation and behavior, will find that they may be enforced in some, although he will not realize their influence on the whole. Only those who attain and experience theoretical arts can realize this.

I would like you to know that if a human is able to find fire stripped of the accidentally acquired characteristics, the variable situations and whatever affects it when it joins its sisters, he would find it incapable of burning. That is because its share of

the partial function is acquired from its accidental characteristics, variable situations and position. Don't you see that if fire is accidentally displaced and departs from the body and wood, it will return to its nature and to its place above air. As for its simple total function, it is too great to be described or realized by words because it is an exceptionally great force which is above simplicity and above qualification and so are the rest of the Elements.

The human being follows the same path. This is the human being who is eternally committed and around whom the complex human being is evolving. His intermingling and mixing with other things which accidentally adjoin him in different situations and positions, and from which he cannot detach himself, changes his image, transforms him and grants him common characteristics with animals, plants and other Elements. Consequently, he becomes similar to them in all aspects and when he recognizes this and follows the path that leads him to the enlightenment of the first principle. This is a system particular to his essence as well as to his own principle, he will be more of a human being than others inasmuch as he becomes detached. He can do that by applying virtues as much as possible and when he accomplishes that, he becomes the partial, sensitively perceptive, physical and robust human being, who is composed of two sub-parts, the mind and the spirit, in addition to the body. This joint perishable image in this lower world is a shell for the whole, mental, spiritual, honorable, kind, simple and primordial human being. It is the pure image which is not engulfed by a body; it is ever-lasting in the higher world.

The image of the whole human is within his partial image and a simple and primordial form of it. The image of the partial human is inside the body and a simple form of it. The image of the body is a complex idol and a complex shell for the partial human. The image of the partial human being is a complex idol

and a complex shell for the whole human. The image of the whole human is an idol and a shell for the whole spirit and the whole spirit is an idol and a shell for the mind. The whole mind is an idol and a shell for the light from which the mind evolved. The light is the primordial source of the whole mind. Similarly, what is below that, which is higher, is simple and primordial to that which is below it and in addition to it and what is below that is always a complex image for what is above it and in addition to it. In fact, the human being is the complex image which uses the other bodies of nature.

He, who wants to gain the truth of this knowledge, ought to be virtuous, pure in his mind and body from all sins and then he will see it and observe it in its reality.

We did not, by presenting this subject, may Allah help you, deviate from our objective. In fact, this is the objective of this book because it is the principle for the science of talismans. If you have any experience in this field, you will realize this and acknowledge that it is obviously magic. Plato, the virtuous and an authority in this science, deals with this subject in his book, *Timaeus*, and elaborates a great deal on images and he explains this sought objective. However, he makes the conclusion vague like other philosophers who act in the same manner to protect their wisdom from uninformed people as did Proclus.

To them vagueness is the ambiguity of meaning so that whoever wants to clear up this ambiguity must do that with reflection, deliberation and thorough examination in order to distinguish it from whatever it has been mixed with from the obvious matters. Of these arts there are two kinds: the obvious and the concealed. The concealed art is that which needs analogy and introductions so that it becomes clear to you or that can be achieved by observation, reasoning, reflection and deliberation.

Reasoning can be attained in many ways, some of which are relating the present to the past or the part to the source by a

common meaning. It can also be attained by analyzing it in view of what was explained by one or more with credentials whereby they can deduce a meaning similar to the sought one. In general, whoever likes to follow this method must direct his full attention and observations towards this method, and with this, he can find the meaning of beings and discover their ranks.



❧{Chapter Seven}❧

YOU MAY KNOW, ALLAH BLESS YOU, that beings have ranks. The High Being of creation is the noblest, most distinguished and the most perfect rank. Next to that in rank is the mind, the spirit and then the primordial all of which is not moving and cannot be described by a distance motion. Next to the primordial in rank is the orbit of nature which is initially a motion as well as a stillness from which being and corruption in this world evolved. Next to that is the orbit of the ۛ. After this rank, there is a common matter which possesses sensory perception. This means that things exist in it by force and not by nature. Next to that are the Elements which interact in that common matter, since the Elements only interact in matter. Then next to the Elements are metals, then plants, then animals and then the speaking ones among them. This rank is different from the first rank because the first rank, the mind, is a noble rank that descends until it reaches the lowest rank, the rank of the orbit of the ۛ. After it reaches the lowest level, it begins to ascend to the highest rank, the rank of speaking animals, because they possess wisdom and they act willfully, not by force. Be aware of that, O seeker of wisdom, and you will gain a great fortune and the ultimate

happiness. Do not be one of those addressed by Al-Mutanabbi²² who says, "I have not seen a worse shortcoming like the shortcoming of those who are capable of achieving excellence but fail to do so".

The ranks of being have a certain order which I will explain to you to exercise your mind and enlighten your vision. So be with me, listen, and learn: the principle is first, then the element, then the Elemental, then the primordial, then the image, then the nature, then the body, then al-Nami (the growing), then the animal, then the human being, then the man, then the obscure, and then the known. The principle is more general than the element and its category because it does not conform to the essence or to the accidental characteristics; the element does not conform to the essence; the element is more general than the Elemental because the element is an essence without qualification, but if it accepts qualification, it becomes an Elemental. The Elemental is more general than the primordial because it is a particular essence which accepts qualification.

The primordial is the collection of the Elementals because it accepts to have an image. The primordial is more general than the image because, before the primordial accepts to have an image, it is primitive, but if it accepts to have an image, then this image becomes similar to the image of the primordial copper as related to the image of a kettle, and as the primordial of wood as related to the image of a chair, and if it accepts motion, stillness, and accepts force to be mixed with it, it will be considered a nature. If the characteristics are combined and it accepts color, growth, or spirit, then it becomes a body. A body is either growing or not growing, and the growing is either an animal or not an animal. The animal is either a human being or not a human being, and the human being either a man or not a man.

man. The man is either Zayd²³ or not Zayd, and Zayd is either obscure or not obscure. What is not obscure is known.

The primordial, may Allah enlighten your vision, is the joint agreement of the Elements to accept an image. There are two types of primordial: a personal primordial which does not receive, except one image composed of the complex Elements, earth, water, fire, and air and does not transform from one state to another. The other is a whole primordial that accepts all images which are composed of the simple Elements: heat, coolness, dryness and wetness, and it does not transform from one state to another. Aristotle presents it well as he defines the primordial, with respect to its general aspects, as a force acceptable to various images. With respect to its characteristics, he defines it as a body that influences all entities.

We presented these meanings to enrich the mind and sharpen the intellect. These meanings and the like are the spiritual talismans and the words of inspiration that Adam learned from his Lord.²⁴ Only knowledgeable people and those who triumph in getting in touch with the total reality can comprehend them. For the purpose of comprehending their meanings, we have presented this treatise. At this point, I would like to conclude this treatise and move along to what we have promised you in the introduction of this book. I beseech Allah's help in achieving what we hope and intend to accomplish.

²³ Abd-ar Rahman Abu Zayd ibn Muhammad ibn Khaldun who penned the *Muqaddimah* in 1381, used his own name of *Zayd* objectively to illustrate a point in the text. Perhaps Zayd is a common name used for such examples, or the author of *Picatrix* may possess it as his own.

²⁴ Sura 2, 37

²² Diwan Al-Mutanabbi, Cairo 1308 II 373



Book II



THIS BOOK DEALS WITH THE CELESTIAL IMAGES, THE EXPOSURE OF ITS
SECRETS WHICH HAVE BEEN CONCEALED BY PHILOSOPHERS, AND
SAMPLES OF HOW TO BORROW MAGIC IN THIS SO-CALLED WORLD OF
BEING AND CORRUPTION FROM THE MAGICIAN OF THE ETHER WHO
SPREADS SPIRITUAL FORCES.



❖{Chapter One}❖

THE INTELLECTUALS, MAY ALLAH BLESS YOU, are still aspiring to know the secrets of the philosophers and what they mean by using symbols and enigmas in their books through which they achieved their objectives and goals. Is it possible for those with inferior intelligence to achieve their goal, may Allah enlighten our minds?

What motivated me to look for the secrets of talismans when I was in the prime of youth is what I read in a book entitled *The Fruit* by the honorable Ptolemy, in which he says that the images in the world of creation are obedient to the celestial images. There is consensus among philosophers that planets possess forces by virtue of their natural disposition which they accepted willfully. Accordingly, the talisman-makers drew their images at the time when certain planets reach their house. This situation helps them achieve the planned effects of their works. They did very well in designing their secrets to fulfill their wishes. I decided to include in this chapter an excerpt which was written by Ahmad Ben Yusuf al-Katib and published in Egypt in *The Biography of Ahmad Ben Tolone and His Son Khamarawayh* by a Roman philosopher who lived there at that time. I would like to cite an excerpt of the text from what he

wrote because I do not wish to burden the intellectual with the full text. This is what he wrote:

"As I was at his place one day, we heard screaming at the side of the house, and when he was asked about it, he said, 'A boy was bitten by a Scorpion.' So, he brought a piece of cloth with tablets of some substance in it that smelled like kundur²⁵. He took one of those tablets, had it crushed, and made the boy drink it all. Subsequently, the boy stopped screaming and he was quickly cured from his ailment as soon as he drank the powder. I looked at the tablets and saw a picture of a Scorpion. So I asked him who stamped these tablets. He showed me a golden ring with the stone Bezoar in it. Then I asked him about the secret of the ring and how it is made. He indicated that when the ☽ enters ♍, while ♍ is one of the poles of the ascendant, a small amount of kundur is stamped when the ☽ is in its first phase. I made the ring in this manner and I stamp bitten persons with it to cure them. However, I change the substance I use for stamping patients so that kundur does not become the only substance used for this purpose. I saw the miraculous results of what he did. At this point his account ended."

Since I was good at carving in my youth, I entrusted some of the applied philosophers as well as other philosophers to participate with me in observing this arrangement. Accordingly, I carved the picture in the specified time and examined this talisman. I discovered through several trials its miraculous effects. All those who tried it were very amazed.

This was my motive in pursuing the research in this sensory science; I felt it because sensing is the feeling of the mind, and the limits of this feeling cannot be determined unless sensing is understood, which can be achieved by understanding the change of how the senses react when the sensed objects

²⁵ Glue extracted from a tree with thorny leaves.

encounter them directly. Sensing is the feeling of those sensitive forces towards the changes in how the senses react. For instance, the medium of the force of seeing is the eye. This force is derived from the fluid medium of the pupil of the eyes and so are the rest of the senses. Sensing is the feeling of these forces and achieving knowledge through them.

Proof is the philosophic criterion which leads to perfection for whoever seeks a real objective. A branch of knowledge can exist by examining the particular characteristics of that objective as well as through examining its subjective fixed introductions. There are two branches of knowledge: knowledge by belief and knowledge by perception. Knowledge can be also be achieved by accepted and convincing statements and in this case, proof is termed as persuasive.

I first read about this proof in the works of Ptolemy and then I discovered by practice the effect of this talisman which I have already described in the First Book. Whenever I researched a certain topic in books written by the wise, I always found what I wanted and I was happy to discover the truth.

Going back to our objective, I would like to say that no one can find out how the higher world affects the lower world without having full knowledge of the different branches of philosophy, I mean the mathematical, physical and metaphysical arts. He who falls short in acquiring these sciences will not be able to fulfill his real goal because the primary prerequisites of knowledge are taken from these three branches of philosophy. As for the mathematical art, without numbers, the movements of the higher bodies and the methods by which geometry is obtained cannot be learned. Furthermore, mathematical survey is a prerequisite for learning the geometry of the celestial bodies; without it, star observation or their measurements, which are primarily derived from the proofs of mathematical survey, will be impossible to learn. Moreover, the art of matching, by which similarity and difference can be

recognized, is necessary for learning the similarities between celestial and earthly bodies and which of the high bodies' behavior is similar to which of those on earth. How can anyone match between things that are similar if he does not command that knowledge? Additionally, he who is literate in the knowledge of nature, will be able to recognize the near causes for the world and corruption. He who does not know that, will not know that the high bodies affect the low bodies. Besides, he who has no knowledge of the art of metaphysics will not know which of the low beings are the resulting effect of the high beings and which of these beings are affected and which are not. It is essential for anyone who wants to learn this art well to know its primary prerequisites; however, these prerequisites are not, in fact, available except for philosophers. Deservedly, no one knows them except philosophers.



❧{Chapter Two}❧

TALKING ABOUT IMAGES, may Allah bless you, is very difficult because the specialized people in this field exerted their utmost efforts to conceal it. However, I am revealing what they have concealed. He who wants to delve in this subject can refer to *The Book of the Great Images*, by Zosimos which deals with the art of astrology as illustrated by the Arabs in the Middle Ages. This book goes into detail in explaining this subject. The images, my brother, that appear in the constellations have two phases: the first are the 48 images that appear in the constellations; they are in the celestial sphere, and these are the imaginary images that are drawn by using the fixed stars as a reference. They find similarity between the convergence and diversion of planets on one hand and the images of the constellations and other images such as Canis, Ursa, Lyra, Cygnus and others, on the other hand.

These images disappear and move from one constellation to another. This quality is not natural in astronomy, especially in the constellations' band, because it takes these images thousands of years to do so when they approach the aphelion; however, the images that are getting close or are already close to the aphelion do not appear to be moving in hundreds of thousands of years because the band gets very narrow. This is

the first phase. As for the second phase, it is that of the imaginary images that was illustrated by the Indians who said, "A big, intrepid, proud man with red eyes wearing a loose white garment belted with a rope, looking grim and standing on guard on one leg appears in the first phase of Υ . A woman with one leg wearing a red dress and rope, who has the body of a horse ready to take off, asking for clothes, jewelry, and children appears in the second phase. A black man with red hair and a grim look, wearing a wooden bracelet and holding a hanger with red garments hanging on it, wants to do good but unable to do that, appears in the third phase."

Similar information can be said about the rest of the constellations.

I would like you to know that these are delusive imaginings about the characteristics of stars, planets and constellations. However, the Indians associated the man in the first phase with red eyes and intrepidity with the house of σ' and its face which delineates redness, rescue and intrepidity. As for the white loose garment, it is associated with the honor of the $\odot$ and its light. Concerning his grimness, it is associated with the anger of σ' in this house. Regarding his standing on one leg and standing on guard, it is associated with dominant tyrants. They substituted a woman for a man in the second phase in association with φ because φ has been associated with the feminine gender most of its life and it is within 2° from the domain of φ . The red garments are a semblance of the characteristics of σ' . The fact that a part of the image is of a horse is a representation of the cavalier characteristics of σ' , which is a feature of the strength of riding animals by virtue of its proximity to Al-Sadis and to battle-riding animals. Asking for jewelry is an association with the $\odot$, the red dresses with the white sunlight, which is used as a veil for the $\odot$, children with the middle of the sky because it is the house of illumination and an indication on the beginning of the development of the fetus.

They referred to the third phase by a man with a reddish color in association with σ' and $\mathfrak{z}$, both of which have masculine gender and a reddish color, which is a mixture of two colors, the redness of σ' and the lead color of $\mathfrak{z}$. Red hair is associated with σ' , grimness with a characteristic of σ' which has as one of its features is holding a sword in his hand because the sword is a characteristic of σ' , wood with $\mathfrak{z}$, and so is iron, doing good and bad deeds with φ , preventing them by σ' at the house and by $\mathfrak{z}$ with the edge. With these examples, you can understand every thing they symbolized, and what they wanted to lead to in this second phase. I have provided you, O seeker of wisdom, the criteria that you can use as a reference and you may act accordingly.

Abu Bakr Ibn Wahsija deals with this subject in his book which he translated from the Nabateans. He entitled his book *Tiqana*, in which he talks about the triangles and the north and south images in the water triangle. Then he adds, "Whenever you see a male water, a male river, a male well, a male rivulet, or a water spring that can be either a male or a female, you will know that they are affecting water and water substances, as are the rest of the examples concerning the male of fire, earth and air". Be aware of that. This celestial band is the path of 'Tumtum' as well as the path of male images of other star angles.

The ancient philosophers perceived the names of constellations, their shapes and positions, as symbols of their action. For instance, when they talk about a detached head that talks and a paralyzed or amputated hand and other such images, smiling and weeping, and signals from some stars to others, there are speaking of symbols for identifying their actions and the miraculous actions and effects. They built the art of talismans on this basis.

As for sleeping, it is the information of the absent situation veiled by time. However, death is the information of distant

transcendental things that existed in the past and are being brought out. Nonetheless, if these are some of the signs that describe the deceased, which means they are telling what is going to take place forever. Some of these examples are presented by the Sufi, Jabir Ibn Hayyam, in his book entitled *Explaining the Images of Constellations and Their Actions*. In his book, he listed all stars in the straight band and the action of every one of them. By this, he compensated for what Aristotle wrote in his book entitled *Astrologia*. This book as well as his book *The Plants*, were burned and no traces were found.

Hermes states in his book entitled *The Composition of Moving Images in Space* that the useful actions of stars are too many to be specified. He states that every star has a certain action in each degree of its path if it reaches a tangential point of that degree or if it was within it. The total of these actions are 360×7 which is equal to 2,520. These images produce artistic actions and effects, and if you multiply 360×6 the product will resemble the number of times in which every two planets converge in one degree. The reason for multiplying by 6 is because this is the possible number of convergence of each two planets; ♄ and ♀ may meet in one degree, and that is one, ♄ with ♂, and that is two, ♄ and the ☉, and that is three, ♄ and ♁, and that is four, ♄ and ♃, and that is five, ♄ and the ♋, and that is six. When you multiply 6×360 , the total number of degrees of that circle, the product will be 2,160 images. These images produce miraculous actions and effects. Then you multiply 360×5 the product of which will be 1,800 and that indicates the number of times each three planets converge in one degree. These images produce miraculous actions and effects. Afterwards, you multiply 360×4 , which is the number of the times every four planets meet in one degree, the product will be 1,440. These images also have actions and effects. Then multiply 360×3 , which denotes the number of times each five planets meet on one degree and the product will be 1,080. These images produce actions and effects

as well. Then you multiply 360×2 , which is the number of times each six planets meet in one degree, and the product will be 720. These images also produce actions and effects. Then you multiply 360×1 , which is the number of times each seven planets meet in one degree. *The First Wise* explains that the total number of images which depict the controlling principle of degrees is 10,006 images, all of which produce miraculous actions and effects.

Additionally, *The First Wise* states, "You need to do that when you have one planet in one degree and the rest of the other planets in the next degree, and then you divide that among the seven planets and let all planets be positioned within the 2° . You keep doing that in the 360° of the celestial sphere. This is longer than the first and more artistic.

So, what is your opinion, O you who desire to have a thorough knowledge of the essence of the actions of these images and their effects on this world! When you get through all of that, you may go back to the above seven moving planets as they converge in their degrees separately with the fixed planets or in combination with them; by combination I mean the joining of the moving planets to the fixed. I would like you to know that and beware of it; withhold this knowledge and do not reveal its secrets to anyone who is not up to its standards because by doing that you will do injustice to yourself as well as to him.



❖{Chapter Three}❖

A GROUP OF PEOPLE BELIEVED that the action of planets is nothing but an increase or decrease in temperature because they were not informed about these excellent effects and concealed arts. They thought that all actions are produced by the ☉ and the ☿, and the function of the other planets is only to strengthen their actions. They also believed that the movement of the rest of the planets within the entire degrees are determined and controlled by the movement of the ☉ and the situations of the ☉ decide the situations of all born children. Moreover, they agreed that the situations of the ☿ determine the condition of its effects. The first situation is when it moves away and separates from the ☉ and reaches the lunar quarter. At this position, the ☿ will be more effective in moving more moisture and humid hot weather and less hot weather and consequently, it will have an effect on producing better and healthier plants as well as everything else that grows on the ground. In the second situation, when the ☿ is receiving the ☉ and consequently becomes a full ☿ with complete illumination, it moves heat and temperature equally. Therefore, its effect on producing better and healthier plants will be greater. Additionally, moving heat and humidity will have a more remarkable effect on the bodies of animals, various parts of plants, as well as metals. As it

moves from full ☽ to half ☽, it moves a little less humidity and a little more heat. Consequently, it makes the bodies of animals, plants and metals increase in quantity, improve in quality, and it also affects them to become more open, widespread and expanded; however, expansion by heat will be greater than by humidity. From the phase of half ☽, until its completely exposed by the sunlight, its effect on moving heat will be extremely small, smaller than its effect in any of its above three phases. It was stated in this regard that it dries a little and cools a lot because its moves less moisture. That is why we say that it is more likely that it brings a very cold temperature in this quarter and causes little dryness.

When it meets with the ☾ in one degree, which is its fifth phase, the Chaldeans consider it to be its best and most effective situation, whereas the Indians believe that it is its worst and weakest in its effect. As for the Chinese, they believe that in this phase, the ☽'s strength will depend on the constellation in which it meets with the ☾. The Greeks and the Egyptians think that the meeting of the ☽ with the ☾ gives it more strength as we said before, but they disagree with us on considering this phase its best. They believe that its best situation is when it is fully illuminated, and thus when it converges with the ☾, it only becomes stronger; nonetheless, it is its best and most effective situation.

There is a consensus among our ancient generations that the best situation of the ☽, regarding its phases and its distance from the ☾, is that when it meets with the ☾ in one minute. This is the fifth situation which has different characteristics than the previous five. This is the loftiest situation and the most effective in its actions because it rejoices when it meets the ☾ the same way a traveler rejoices when he goes back to his home. At this phase, it produces actions although it might have produced parts of them in the previous situations, but in this situation, it completes what it was missing and adds to it. They also believe

that it is capable of producing actions similar to those produced by the ☾ and that is a great achievement and an honorable status. Furthermore, they believe that the ☽ can, at this situation, produce particular effects in complex bodies. It should not be understood here that this is our version of producing particular effects or otherwise because these actions are produced only by the ☾, and what the ☽ does is expose their effects, bringing them out of their hiding and illuminating them after they had been extinguished. We say with certainty that it does not produce actions; it only brings them out of their concealment. The ☾ is responsible for bringing all things from non-existence to being.

The five above-described situations of the ☽ as determined by its relationship to the ☾ may be similar to the situation of animals, plants and metals. Accordingly, the ☽'s situation as determined by its relationship to the ☾ may be similar to situation of animals in all ages, in their youth as well as in their old age. Similarly, the ☽'s situation may also be similar to the four seasons of the year, to the four directions called the angles of the world: the East, the West, the right and the left. Four winds may blow from these four directions. Moreover, the various four in the human body may be similar to the above groups of four.

Although the origin of these meanings and phases is from the planets including the ☾ and the ☽, they accept from the power of the planet movements, by virtue of their own movements and being at this image, things that emanate to them after acquiring their images, whereby they will have situations which require images different from their initial images. Since this is the case, all complex bodies, which are similar to planets, may be constantly changing in response to the powers of the planetary movements. These partial changes are called the continuous partial changes which we mentioned previously. They are the pillars of things and their origins. They

are called the constant total changes which do not vanish or transform because if they do transform, the images of these things will all be impaired since they are the constant total.

As a result of what we have explained, all situations of things from their beginning to their end are similar to the situations of the ☽ as they are determined by its relationship to the ☉. This accidental cause, which not only belongs to forms but to all planets as well as to all complex bodies, is from the stars and in particular from the ☽ as well as from the planets in general. Those ensuing tragedies are the result of the eclipse of the ☽ and planets.

These things accept from the ☉, the ☽ and planets constant change. Thus, they accept rightness for themselves from right situations and wrongs from wrong situations. The eclipse of the ☉ and the ☽ is an accidental event which is similar to abnormal complex bodies. No one believes that the ☉ and the ☽ have any mischief in themselves, neither accidental nor intrinsic. What we mean by calling these tragedies celestial is that the reason for their occurrence and the occurrence of all other tragedies that affect animals, plants, other complex bodies and other four elements is the eclipse of the ☽ and planets.

Going back to our subject, we say that it is a necessity to look into the position of the ☽ for every action. It is the most useful thing in knowing the outlook and the true information and the best indicator of what is happening in the world of being and corruption. It is the most specialized, among all other things, in its management. Its safety from an-nuhus (the start of misfortune) and its distant position from the burning way should be considered when starting an action desiring a good outcome and complete usefulness. The duration and soundness of this action will depend on the speed of the movement and what its indications are. However, if it was in contact with an-nuhus and declining to the south, or if it is in at the end of the constellations or in their first degree but did not complete it,

then this is bad. Nonetheless, it should not be looked at if it is declining or vacant of the master of its house, or dropping from the pole, or with the Tail of the Dragon because starting an action in this case will not be warranted unless the planet from which the ☽ moves away and the planet with which the ☽ converges are in one pole, or what comes next to the pole, or dropping. Because if the ☽ is dropping, there will be no good in it except when it is in the third position of the ascendant and the master of its house is dropping. If you find the master of the house of the ☽ in the ascending pole or in the middle of the sky, Al-Hadi Ashar, or in Al-Khamis, and if it was moving eastward in a straight line, then this situation will be favorable to the endeavor you undertake. This is similar to the favorable relationship of ♀ to women and happiness, ♀ to sects, religions, and males, ♀ to writing and correspondence, the ☉ to authority and leadership and the ☽ to education and messengers.

Whenever you plan to undertake an action, you ought to look at the ☉ and the ☽ and their honorable companions and at their domain and then look at the middle of the sky. If you find them both clear of al-nuhus in these positions and you find their companions, I mean the companions of honor or the master of the ascendant in a favorable position, then starting action in this case will be recommended, complete and better. This is especially true when al-su'ud²⁶ are in azimuth with the illuminating planets and the ascendant is easterly, because eastward movement of planets indicates overcoming, victory, completion and expedient achievement of wishes, while westerly planets, although they may be in a pole, indicate slowness, languor and prolonging.

If you find the ☽ in a favorable position while its master is dropping, then the commencement of an action will be good although the outcome will be bad, and if you find both the ☽

²⁶Su'ud is the plural of sa'ad.

and its master dropping, then you know that the action beginning and end will be bad. If the ☿ and its master are in favorable positions, then the action will be as good and complete as planned by its doer especially if the master of the ascendant is a sa'ad and it is in the pole. However, if it is a nahs and its position is favorable, then the best thing to do in this situation is to have ♀ and ♀ in the ascendant or looking at the ascendant. This will produce a complete, favorable, expeditious, and blessed result, especially if this is done when the ☿ is converging with the sa'ad and that sa'ad is full and not retreating. This will be suitable for every action except releasing a slave from his master and taking what does not belong to him.

The ☿ is the foremost planet in managing whatever is below it from the world of being and corruption. Therefore, you should look first at its sa'ad or nahs, and then identify the increase in its beginning, since it gets more powerful as it moves away from the ☉, and then it changes as it reaches its sixth, fourth and third phases as well as when it is facing the ☉. Its influence will be equivalent to the influence of the planets which it converges with at that time, while, at the same time, it is in good standing at its fourth, third and sixth phases, as well as when it is facing the ☉. If you detect that the ☿ is getting increasingly bright and more powerful, this will be an indication that this is the best occasion for achieving an increase in whatever you would like to achieve. However, if its brightness is decreasing, then this is the best time to achieve a decrease in whatever you want to accomplish. If the ☿ separates from the ☉ until it reaches the left fourth phase, this is favorable for claiming a right. It will be a favorable position for undertaking selling, purchasing, quarrels, debate and counter argument when the ☿ moves away from the ☉'s left fourth phase and becomes in full view of the ☉. But between facing the ☉ and its right fourth phase will be favorable for the unjustly treated in a conflict as well as for debt and when it converges

with the ☉, it becomes favorable for applying education and claiming a right.

You should know that the best planet's su'ud is when there is a sa'ad in the constellation in which the planet is a part of and, at the same time, there is a sa'ad in the next constellation. You should also know, Allah bless you, that the turned up-side-down constellations are favorable for triumph and coercion. ♃ and ♄ and constellations of dual bodies are especially favorable for making talismans and tricks. As for the fixed constellations, they are favorable for influential people and making talismans for constant actions. Thus, if you intend to produce silver or gold chemically or do anything which connects the spirituality of the ☿ and the ascendant with a fixed constellation and with a dual-body planet, and if you want to start an action that you like to repeat on a daily basis, you need to let the ascendant be a dual-body constellation and to let the ☿ in an up-side-down constellation looking at the ascendant. When you want to have an action with a lasting potential and constancy, let that ascendant be a fixed constellation or with a dual-body constellation, and, at the same time, let the ☿ be in a fixed constellation connected to the master of its house either in the third or sixth phase provided that the master of its house is clear of nuhus, burning and retreat. If this is impossible, let the ☿ be connected to the su'ud while that particular sa'ad is looking at the master of the ascendant in a third or sixth phase. Avoid their facing each other and the fourth phase since the strongest effect takes place when the su'ud are looking from the third or the sixth phase, and the weakest when they are looking from the fourth phase or when they are facing each other. The weakest will be when the nuhus are looking from the third or sixth phase and the strongest when they are looking from the fourth phase or when they are meeting each other. If the ☿ is accidentally connected to the master of its house which was a nahs, then this situation will be favorable in fulfilling needs and

all sought effects; however, if it is a sa'ad and looking at the ascendant, that will be better and more efficient. Avoid all actions when the ☿ is with the Tail and looking at the nuhs from the fourth phase, as well as when they are facing each other, or separating from each another. Additionally, you should avoid all actions when the ☿'s qualities are decreased because this indicates difficult, tiresome and prolonged action. Hardship is proportionate to the decrease in one or more of the attributes of the ☿, especially if this decrease is in one of the three qualities: light, motion and calculation. Its best situation is when its light is brighter and out of sight of ☿ because if ☿ is looking at the ☿ when its light is brighter, this will add a great deal of nahts to the ☿ and the same thing happens when ☿ is looking at the ☿ when its light is less bright. The ☿ is strongest at night when it is above the Earth, while the ascendant is strongest on daytime when the ☿ is below the Earth. You should also know that the best choice is when the ☿ and the ascendant are in a straight-ascendant constellation. This situation indicates expeditious fulfillment of a need and success, especially if they are in fixed or in dual-body constellations.

You may know that ♀ is the fastest constellation in turning up-side down, and ♄ is the most unsteady; ♀ is the fastest in motion, and ♄ is the strongest and the most balanced. You may also know that the poles are faster in completing actions than others and what comes after the poles are slower and then the dropping poles are slow and signals of failure. The fastest completion of an action is accomplished when there is a sa'ad in the ascendant, or when the ☿ is moving in a straight path. Be aware that the outcome of an action can be detected from the master of the third phase of the ☿, from the master of the ascendant, in accordance with their positions and situations, as well as when the planets are looking at them. You may follow these examples in order to predetermine what the outcome will be.

Dorotheus, the pioneer of establishing the rules for starting actions, advises to have the ascendant and its master and the ☿ and the master of its house in good standing and to avoid, as much as you can, having the ☿ in one of the ten bad phases at the start of an action and not to let it disappear from the ascendant, especially when the master of the ascendant or the master of the ☿ are two nahts opposing and competing with the ☿ from a pole. Let the ☿ be in the ascendant pole. Do not drop the arrow of happiness at the beginning of actions or matters related to opposing the ☿ or competing with it. Also, do not pay any attention to the master of the arrow or whether the arrow is dropping into the ascendant if the arrow is looking at the ascendant and the ☿. Be careful to let the master of the ascendant be with the arrow. This is safer and better. Do not at all let the ☿ be in the third, sixth, eighth or twelfth phase of the arrow. This is abhorred. Let the beginning of the master of the ascendant and the ☿ be always in the straight ascending constellations. You may also know that the ascendant and the fourth and its master denote the beginnings in general. However, if you see the ☿ in a bad situation or something comes up that has to be done and you cannot delay, drop the ☿ from the ascendant and do not let the ascendant have any part of the ☿; make the ascendant a sa'ad and strengthen the ascendant and its master. Thus is Dorotheus' statement.

Going back to our subject, we would like to add that improving the ascendant and its master should be in quality form and happiness. By form, we mean that the ascendant should have similar meaning and quality to the meaning and quality of the need. By quality, we relate such matters as things to be completed quickly, fast motion, authority and strength to the fiery constellations. By meaning, we relate such matters as wars to ☿'s constellations and we have the need, the master of the need and the master's master of the need in suitable positions. The position of the need indicates the beginning of

what is in this need; the master of the need refers to the middle of the need, and the master's master of the need points out to the outcome of the need. Moreover, the ascendant indicates the beginning of the situation of the person asking for the need; the master of the ascendant indicates the middle and the master's master of the ascendant indicates the end. You can refer the arrow of the need to the status of the need, to its master and to its master's master. Improve all these with what I have described above: bring to them the su'ud which have been produced for them, looking and by friendly connections; drop the nuhus from these positions and beware of the return of the master of the ascendant or the master of the need, because this indicates the worst, prevention and prolonging. If all positions and situations point to the being, this will be preceded by despair and prevention by preventive measures and actions. The result will be achieved but with difficulty. Avoid having the Tail face or converge with either the ☽ or the ☿ or in any other arrangement; that is they should not be in a converging or facing situation, but in the ascendant, in the position of the need or in the arrow of the need. This will spoil the outcome with disgrace and difficulty. Be sure that the su'ud are placed in the ascendant and the positions of the need or in the poles. As for the major sa'ad, it is powerful in every matter in which you seek Allah's protection. Regarding the minor sa'ad, it is powerful in entertainment, sensual pleasure, women, make-up and so forth. Avoid having the ☽ in the ascendant in any matter because it is opposing it and hostile to it. However, the ☿ does not oppose the ascendant, but it uncovers matters, propagates them and divides the society.

Be certain that there are no nuhus in the ascendant and the poles especially if they were the masters of the bad positions. If the nuhs is the master of al-Thamin, it indicates death, opposition and imprisonment. If it is the master of al-Sadis, it indicates enemies, slaves, illnesses, theft, small prisons and

four-legged animals. If it is the master of al-Thani-ashar, it denotes a disaster caused by money, assistants, food and water. The benefit of what I am telling you is very important in the science of talismans. Beware and take extreme caution not to let the ascendant be a daytime ascendant in a daytime constellation or a night-time ascendant in a night-time constellation. Additionally, it should be ascending in a straight line. The same applies to the ☿ and the ☽ if you can arrange that. The masters should be strong to obtain a combined force. Know the planets and what they indicate and this will help you achieve the purpose in this regard. Whenever you like to acquire friendship, companionship, or association, let the ☽ be accepted by ☿ in the third phase, or better yet in the house of honor.

You should know that the third phase is a figure of three equal sides. Each side consists of 120 parts circumscribed by the celestial body bands. The hexagonal form is composed of six equal sides. Each side is made of 60 parts surrounded by the celestial body orbits. The quadrangular form is a four-sided figure and each side comprises 90 parts bordered by the celestial body bands. Facing is equivalent to the second quadrangular phase.²⁷

Going back to our topic, we would like to say that if ☿ is not accepting, let it be in the third phase of the ☽ while the ☽ is being accepted by ☿ or by the master of its house regardless of whether it is in the third or sixth phase or converging with them. If that was not possible, let the ☽ have some of ☿'s good luck, the su'ud of ☿ and clear of nuhus, and if that is only for friendship and companionship, let the ascendant be in the good fortune of ☿. However, if friendship is for an interest in real estate, the ascendant should be in al-Rabi. If you desire to benefit from credit, let it be in Al-Tasi. If you hope to fulfill a

²⁷ An obvious description of astrological aspects known as Trine, Sextile and Square.

wish, let it be in al-Hadi-Ashar and simultaneously make the arrow of happiness and its master derive their good fortune willingly from a strong position. If friendship and companionship are desired for war-related matters, let σ' accept and assist the master of the ascendant or the $\mathfrak{D}$ as a gesture of friendship. If you want to obtain a loan, let the acceptance be from $\mathfrak{H}$ instead of σ' . If it is for writers, accountants or scholars, let acceptance be from $\mathfrak{V}$. If it is for the great king, let acceptance be from the $\mathfrak{O}$. If for judges and religious and noble people, let acceptance be from Δ .

Likewise, if it is from a seeker of a meaning of something, let acceptance be from its master - I mean the acceptance of the $\mathfrak{D}$ of the ascendant, the arrow of happiness and from the arrow of wealth. Additionally, let the master of the $\mathfrak{D}$ be restored, as we mentioned above, and let the master of the ascendant and the master of al-Rabi' be clear from nuhus. Power is an indicator of the outcome.

If you want to fulfill a need, let the master of the ascendant and the $\mathfrak{D}$ be accepted by the master of the need or the one which is controlling it. Also let the $\mathfrak{D}$ or the master of the ascendant be in the position of the need. If the need is from a sheikh or a landlord, let the master of the need be $\mathfrak{H}$. If it is from a judge, a religious and generous person or honorable person or from a minister, let the master of the need be Δ . If it is from an army or from a person who deals with fire and iron, let the master of the need be σ' . If it is from a king or a sultan, let its master be the $\mathfrak{O}$. If from a woman, an entertainment operator, a make-up professional or from the makers of perfume, make-up products, tattoos and silk brocades, let the master of the need be $\mathfrak{V}$. If the need is from an accountant, a writer, a person of wisdom and tricks, a merchant or from a vocational person with good public relations, let the master of the need be $\mathfrak{V}$. If the need is from a courier, a messenger, the king's servants, a sly person or a spy, let the master of the need be the $\mathfrak{D}$. Bring sa'ad the

master of the ascendant and the $\mathfrak{D}$ with every need and let them be in an upside down position. If the need is for money, improve the arrow of happiness by meeting with its master and the master of the need. Also, let it be in sight of the $\mathfrak{D}$. Moreover, ameliorate the master of al-Rabi' with su'ud and acceptance. Be very cautious of the existence of a strong nahs separating the master of the ascendant and the $\mathfrak{D}$ on the one hand, and the master of the need, on the other. Furthermore, beware of the attachment of a nahs to the master of the need, to the $\mathfrak{D}$ or to the master of the ascendant as it does not have anything to do with the need. Let the acceptance from the third or sixth phases, which I have described, whether in su'ud or nuhus, be collectively in su'ud. Additionally, avoid dropping the master of the need, the $\mathfrak{O}$ and the $\mathfrak{D}$, and the master of the poles. If this difficult situation takes place, let the coercer of the five eclipses join the coercer of the meanings of the need. Let both be in su'ud and in an upside down position. Moreover, watch out for a nahs being attached to the master of the $\mathfrak{D}$, the master of al-Rabi and the ascendant, because this will spoil it and bring nahs to the outcome of the need.

Whenever you want to plan or deal with an action to produce a certain result or a result which is perpetual, let that and the $\mathfrak{D}$ be in a dual-body constellation and clear of nuhus. Also, let the ascendant be in a sound condition. If the plan is for gold, strengthen the $\mathfrak{O}$ and let it be in a good situation when you start you endeavor. Maintain this situation for the $\mathfrak{D}$ every time you start an action.

We have advised you, may Allah bless you, of good things which will be with you in many of your actions. Be scrupulous and use analogy with their partial matters. These are some of the pillars of making talismans and the key to them. Allah prohibits dealing with the art of stars because it leads to the art of talismans. My purpose for revealing this science is to

promote reflection by those concerned. This is what Aristotle means when he says to Alexander,

"If you can make a move similar to and in agreement with a celestial movement and with a choice of stars, you will achieve your desire and fulfill your wish."

How true is Aristotle's advice! This is the difference between the philosophers endeavors and attempts of the uninformed.

Allah says,

"They know but the outer in the life of this world, but of the end of things they are heedless."

This is an indication to the profound nature and secrets of science.



❧{Chapter Four}❧

YOU MAY KNOW, THAT THE ANCIENT talisman-makers believed that in each quarter of the celestial sphere, eight parts move inwardly and eight move outwardly. Many of those who dealt with ephemeris had overlooked this fact in their calculations although it is very useful in the profession of talisman-making. In order to study this, you need to review the history of King Augustus. Go back 128 years from the date of King Augustus; that marks the end of the incoming eight parts in that era. After that, the beginning of the incoming parts will start. Then you add to these years 313 years from the beginning of Augustus' rule to the beginning of Diocletianus' rule and add to that the number of years he served as king. Take 1/80 of that; in each 80 years of these, one part will start moving. The even number of eighties is eight. The remainder is added to the calculations of the ☉ and the five planets rotating around their axis. By this, you can determine what you want from this art. Thus, do not neglect the incoming-and-outgoing movement of planets because this is the backbone in making talismans for the purpose of producing images. You may know that this is their greatest concealed secret. These eight parts complete their incoming-and-outgoing movements once in every 360 years.

I explained to you that when they complete their outgoing movement, you can determine their incoming and outgoing. This knowledge is essential for producing the desired effects. The incoming-and-outgoing is a consequence of the constellations' movement from East to West or from West to East. No other phase is useful. When the incoming phase starts, this will be an indication of what events take place in the world. Similarly, if the ongoing phase starts, it will be an indication of other events caused by the incoming and outgoing phases. You may bear in mind that the incoming-and-outgoing phases are characteristics of the constellations' band, not of the straight path.

King Augustus became a king 200 years after King Alexander which means that the former rule ended 260 years after King Alexander's rule. As for his reference to the 310 year period between Augustus rule and Diocletianus, this was when King Augustus removed another King from power; that is 12 years before Christ. Accordingly, this adds up to 4,988 years of the history of the world. In order for the total number of years to agree with the total number of Alexander's years, you subtract these 12 years. Accordingly, the increase in Diocletianus' years will be 301 years in addition to the above-mentioned 128 years. Consequently, the increase in Diocletianus' years will be 429 years.



❧Chapter Five❧

I READ IN HERMES' WORKS something concerning this art of miracles, which I would like to cite. He divided this art into three types: the art of talismans, which has been mostly treated and dealt with by the Sabians and the Nabatean's slaves. Part of this field is the art of planets and offering them sacrifices, incense and drawings. The second type was the specialty of the Greeks who were the pioneers in the art of stars. This is an advanced and excellent art. The third type is the art of the qalafirijat (potentials?), promoting inspirations, seriousness, and knowing spirits among which similar words are distributed. This art was the specialty of the Indians, the Sakasiks of Yemen, and the Copts of Egypt. Each of these sciences has its own philosophic origin, as well as introductions.

It is known about the Indians that they are advanced in the science of poisons which cannot be treated by medicine. By using certain words or making certain movements, they can kill or have the hearer change his mind. They developed a musical instrument called al-kankala with one string on one body. They can produce any tune and notes with this instrument. Additionally, they have strange secrets such as impregnating a woman without sexual relationships by directing certain movements at her. They also have a drink which prevents old age, gray hair, curved back and natural body degeneration. This

drink is especially made and used by them only. They have the most capable people in making magic and illusions; they perceive that there is a building behind the equator in the South and they are the ones referred to as djinn and demons. They are in the kind of world which cannot be seen by the naked eye; they intermarry and die by natural law and believe that their guides in the celestial sphere are ♄ and the Tail. According to their history, one of their leaders called Adam was the beginning of their march due to his uniqueness. Their leader in this art claims that every image in the world of being and corruption is developed by the fixed planets thereby creating several types of configurations in the sky. He also claims that there are images in the sky that are not available on earth. These images are used by magicians in ceremonies or talismans to draw certain arrangements which they term as rings such as this figure:



The lines between these rings are the beams of these planets to earth as well as between the fixed planets. This arrangement as shown in the following figure:



-denotes their own image and is known to people devoted to observation and ceremonies. This is what is being reported and arranged by practitioners of legerdemain and incantation and not what the fixed planets develop in the sky.

Hermes also claims that some of the images of planets are illusionary, not real and, as a group, they only indicate that degree. This marvelous insight could not have been attained by this man without reviewing the books of the Indians who deal with this science. Nonetheless, they use these images in accordance with the established planets' arrangements at certain times and known ascendant. They also use optimism, castigating, forewarning, and expressions to strengthen their confidence in questions, perceptions and retrieving buried valuables.

Additionally, they make use of halos, the halos of the ☉ and the ♃, rainbows, shooting stars, comets and blackness in the ☉ to identify the high effects. All of these support and strengthen the sought outcome. Moreover, they believe that there are beautiful and ugly images created by the fixed planets in the celestial sphere. Thus, if someone is born while the ascendant is a beautiful image and the ☉ and the ♃ are in beautiful images, this will be an indication that the born will be happy; however, if born while the ascendant is an ugly image, and the ☉ and the ♃ are in an ugly image, he will be unfortunate. Artful actions, questions and talismans have similar effects. Furthermore, they believe that the shares of stars are like the night mixed dreams that do not indicate anything because they are mixed, and therefore, they should be avoided, and others should be looked at. These are frequently considered in birth, requests and artful acts. Besides, they think that dreams are the result of mental strength and its connection with the celestial world. Accordingly, what you see there, are images of things on earth. This true vision and its science is close to the science of stars. Therefore, by relying on this closeness, they use the strength of ♃ as an indication of the status of the born if ♃ is strong. Nonetheless, dreams may be the result of a personal conjecture or confusion.

You may know that the truth of dreams is an objective representation of personal matters, neutralizing the five senses and employing reflection. The force of imagination composes what it perceives from tangible images and separates them from one another. It also has a third function and that is likeness; if the speaking mind, as perfect as it may be, helps the dreamer see something which will be seen as it is. But if the force of imagination is more perfect, the perception will be in meaning. For instance, if the perfect mind sees a dog or a lion about to attack him, it will come out as perceived. However, if the force of imagination was more perfect, it will be perceived as a lawman or a thief, and perception is by meaning. If the natural desire is strong, and the mind is preoccupied with it as well as with clothes and other daily activities, these concentrations and activities will be envisioned as involvement in sensual pleasures, swimming and similar actual daily activities. For example, if one is preoccupied with having sexual relations because of abundant stored energy, he will experience puberty acts. If full of fluid, he will see in his dream rivers; if he has a cold and apathetic temper, he will see nightmares; if he has a hot temper, he will see fires and furnaces, and so forth. Likewise, the essence of prediction is the intuitive knowledge of human nature by reflecting on what is being looked at for making a prediction, whether it is a statute that can be seen, or something that can be heard in the case of reflection. The force of imagination is sent to look into the sought knowledge. If his force of imagination is strong enough, he can visualize the knowledge like looking at a mirror, and then he can use what he saw and heard to reach some sort of knowledge. This is similar to the function of the force of imagination force when the senses are dormant. It acts upon the tangibles, which he can see when he is awake, and then adds them to what is being mentally perceived to develop a dream. If the tangibles and the perceived images are proportionate and the body and its conditions are in

harmony, the dreams will be true; otherwise, they will be confused dreams.

Be aware that fortune telling is derived from the fifth essence called revelation. It is one of the imagining forces of the mind which goes through the particulars until it becomes fully aware of them, and then it can advise him of these particulars either when he is asleep or awake. If the imagining force is ideal, the particulars will be available to him similar to the mirror, as we mentioned before, which reflects and reports these particulars as they are. However, this information pertains only to the particulars; it does not deal with mental perception. If he only becomes ideally aware of these perceptions, he becomes wise. But if he becomes ideally aware of both, he becomes a prophet, and this is limited to the persons who receive perfect revelation from the First Creator. In this case, what the Creator transmits through his revelation to the active mind, will be transmitted from the active mind to his acted upon mind. However, when this revelation is transmitted from the active mind to his imagining force, his acted-upon mind becomes wise, but if it is transmitted to his imagining faculty, he becomes a prophet. This person will be in the highest rank of mankind and the happiest. This is the source, as well as the end of every good. We seek virtues to be happy, and we get there by improving our manners, taking care of our households, and reforming and uniting the Ummah²⁸ by which it can attain happiness. The knowledge of beings, how, why and what these beings are, is the theoretical part of it. Beginning with tangibles we ascend from this point to theological levels according to the individual potential. This is the real happy and ideal person. Happiness is the righteousness which is sought for the sake of righteousness; it is not sought at any time for achieving other things because

²⁸The Islamic community, founded by Muhammad at Medina, comprising individuals bound to one another by religious ties on a tribal model.-OED

there is nothing beyond happiness that is more ideal. Abu Nasr al-Farabi²⁹ refers to this subject in his introduction on the results of actions by saying: "Trivial matters may lead to great accomplishments, and these are the actions by which happiness can be attained, such as benign actions and intentions which lead to good deeds. He who achieves that will enjoy an everlasting life, a pleasure unblemished by any sorrow, a knowledge clear of any misinformation and a wealth pure of any poverty. The Prophet, may Allah grant him salvation, says in this regard, "O Allah, there is no life as good as life in the hereafter. May Allah admit us in it and help us to follow the path which leads to it".

Going back to our topic, I would like to add that the Indians claim that a spirit may appear to the magician as a person which communicates with him and teaches him whatever it likes. It may endear him to kings and sultans or solve or complicate things for him. Spirits were portrayed by the ancient generations as pictures of different things on their temples, which they believed would fulfill any request or wish. They also claim that talismans are more influential than choices because they are made by the nature of the whole. It is analogous to a miracle because it uses natural characteristics, since natural characteristics can produce individual strange results. Some of the examples of these wonderful actions are protecting a person who wears a red ruby necklace from plagues and other diseases. By combining the particular and the whole, a talisman may act to repel mosquitoes, lice and flies. It does this by incorporating in it a celestial arrangement and physical materials which are made from it, for them in accordance with the principle that the being of a thing is its matter, which is a natural characteristic. Nonetheless, the purpose of mentioning the characteristic here is to let you know the true essence of

²⁹Alpharabius, a tenth century Islamic philosopher of Turkish origin.-*Legacy of Islam*.

talismans, and that whatever is made in this world to achieve a certain result is accomplished through a special purpose talisman. You will realize that afterwards.





❖{Chapter Six}❖

THE OBJECTIVE, MAY ALLAH BLESS YOU, of mentioning the characteristics is to let you know that anything that acts naturally, may increase or decrease its action. However, if this action was specialized for a certain function, it will be more complete and stronger, and its manifestation will be clearer and more obvious. This is similar to the case of scammonia³⁰ attraction to jaundice. The cause for that is that scammonia is hot and dry, which are similar to the characteristics of jaundice. You may also know that if the naturally acting medicine is specialized for a certain disease, its effect will be stronger. A talisman is more fascinating; that can be manifested by the various types of contribution of planets, on one hand, and accepting these contributions, on the other. Contributing is more complete, may Allah bless you. When you make a talisman, you should deliberately start with a symbol and an image of acceptance, so that contribution from planets can be given with full consent. By doing this, a talisman will produce the sought objective with a lasting effect and an expanding spirit. The purpose of this example is to clarify the

³⁰ A gum-resin obtained from the tuberous roots of *convolvulus scammonia* used in medicine as a strong purgative; also, the dried tuberous root from which the drug is prepared. The plant *Convolvulus Scammonia*, native in Syria and Asia Minor, having a fleshy root which furnishes the scammony of commerce. - *OED*

contribution of planets in achieving the sought objective and the picture of acceptance of this contribution. Many people, who make talismans all the time, do not know that.

Accordingly, if you want to make something out of animals, compose a product out of plants or fabricate something out of rocks. Collect parts of these things first, and then pound them, crush them, mix them or use any other method until you finish. Nature and planets will continue to manage and complete this process until the above things produce the final planned results, such as making dyes, reproduction of animals, as well as bees', snakes', and scorpions' functions, etc. The same thing can be said about natures and characters as well as about producing medicine. This is also similar to developing sperm in the womb until they reach the stage where nature and planets start performing their function gradually to produce the planned outcome. Another example is the production of rocks from water and metal. Initially they are in a liquid form like semen and then winds beat it until it becomes foam. Subsequently, metal and other surrounding substances keep whipping it until it reaches its final solid form. The same is true for plants and their production. Parallel to that is the first stage of mold formation; it initially goes back to a similar moist substance, which is the essence of being, and to other similar accepted models and images, and when it gets to that state, it begins forming the model. This is achieved by the resumed acceptance, not by the initial acceptance. This acceptance is accomplished by dew and moisture which it acquires at this stage. All other things that are produced by profession must coincide with these models of formation and being. Without a being, the sought image will never be accepted because, in order to make a thing by means of generating and composing, first you must prepare the components which make up that thing so they are ready to accept a different form. For example starch is made from food,

while the ingredients that make up vermicelli³¹ and sweets are made from starch. By the same token, sauce, cheese and butter are made from milk, and yarn from cotton and so forth. The reason for this is whenever a substance with a certain image accepts another image, the first substance will vanish and the new image acquires a new acceptance by which it accepts a second image. Accordingly, if the new image is accepted, it becomes ordinary for the remainder of other images. This is also true for the fluid substance in this world. As for the higher world, it is either an actual substance and an eternal image or a unique image that does not have substance.

Whereas our objective from the above examples has been clarified, I would like you to know that talismans are similar. The objective of a talisman-maker is to let one matter be willing to accept an image, such as the apparent effect of bay seeds against snakes' venom, saffron against anoles³², sour and bitter substances against hornets, and hornets' attraction to roses and licorice roots. Another example is the increase of semen with an increase in the acidity of the flowing fluid. The body of a talisman is composed of more than one ingredient and when these ingredients are combined, they accept the sought result of the new compound.

This is similar to medicines which physicians prescribe in the treatment of illness and pain. If these medicines can be taken or used individually, then you should do that. That is what experienced physicians do. Jahja Ibn Masawaih advises, in this regard, that as long as you can treat a patient with a single-ingredient medicine, do not use a compound medicine. However, if you need to use a compound medicine, which has different ingredients, let the sought effect of this compound be

³¹ A kind of pasta made in the form of long, slender, hard threads, and used as an article of diet.- *OED*

³² A genus of lizards of the Iguana family.-*OED*

similar to the total effects of each ingredient. The same thing can be said about baked goods, *theriaca*³³, meals of individual pieces such as fruits and compounds such as sweets.

You may also know that an individual planet may have different functions like fire. Fire can be used to heat honey. If it is used adequately, it gives honey a delicious taste; however, if the heat increases, honey will boil over and burn, and it becomes distasteful and bitter. Similar to this is the function of planets depending on whether they are in a bright or in a dark degree.

Planets have two types of functions: subjective motion and accidental heat which follows their motion. Heat is the essence of motion and motion is the essence of the function of planets. This statement particularly applies to the sensory faculties. What applies to the mental faculty is that motion is the ethereal essence of fixed planets. This essence comes to fixed planets through longing for virtue and the general good. Thus, by necessity, heat follows motion and motion follows the first perfection which cannot be surpassed by any other perfection at all. Analogous to the above are the collective orbits of the celestial bodies, their individual orbits and the total heat emanating from them. The effects of the celestial body orbits influence the effects of planets, not the other way around. The function of planets is stagnant and motionless; however, planets produce magnificent effects and wonderful contributions which do not exist in celestial orbits at all. Ether is the first true acting nature, and the contribution of planets is but its dye and garment like dyes and garments we use although the former are prettier and better. The celestial orbital degrees are not real at all; this term is being used for convenience and calculation purposes, because there are no parts of the celestial orbits which are active and others which are acted upon. In motion and

³³ An antidote to poison, esp. to the bite of a venomous serpent. -OED

nature, all are one; there is no difference at all between the part and the whole.

Angles are not void of fixed planets or their fixed arrangements because the fixed planet orbits are full of fixed planets. What is meant by an angle being void of fixed planets is that besides the fixed planets that we are able to observe, there are other distant planets whose detection is absolutely beyond our resources. Accordingly, it has been envisaged that a planet in a fixed position does not do anything since it is not in its angle, elevation, apogee, nadir, return or straight motion. However, it will be on its way to every one of these situations, but it will not have an arrangement similar to those of either different or similar planets. Despite the fact that these positions are active, they appear to be inactive since they are acquired by fixed planets which do not settle in the sky, and accordingly, they appear to be inactive. This position is abstract and ambiguous. Think about it. Although planets are active by nature, they have two functions, general and specific. The general function is the action which has no direction and the specific function is the action which has a direction. For example, food in the stomach is absorbed by the liver and transformed into a substance similar to blood which flows in the veins. But when the liver transfers blood to various organs, it transforms into blood what seems to be blood and into bones and limbs what seems to be bones and limbs.

This situation is analogous to the composed arrangements of the planets' orbits. There are reasons for the virtuous action of planets; if a planet is in its summit or in what is called its apogee, it joins and becomes associated with the planet above it and performs its action, and consequently, it does elegant things. However, if it is in its lowest point (nadir), it does the function of the planet underneath it. In the same manner, the orbits of fixed planets accomplish the same function of the ethereal orbit. The ♄'s orbit does the function of at least two of

the four fundamental elements of nature, especially fire and air due to their kindness. Likewise, ♄ always does the function of fixed planets when it is with them and at its farthest point, but it does the function of ♀ if it is at its nearest, lowest point. This is similar to the relationship between every individual planet and what is above or under it. This is an important element in the science of talismans which has been concealed by the philosophers of this profession. Had we kept it hidden from the seekers of this approach, we would have acted niggardly and aviciously.

You ought to know that the slower the planets are, the stronger their effect and the more elegant they will be. The faster they are, the weaker their effects will be. Moreover, the effect of planets at medium speed are medium. This is not an absolute relationship; it is relative because this situation may be reversed; the slower may become less effective and the slower may become faster and consequently become more effective. These relationships exist between the ethereal orbit and the movement of beings on earth. As for the relationship of the ethereal orbit to beings on earth, the heavier the being is the stronger the effect will be and the lighter, the weaker. The relationship of beings on earth to orbits of fixed planets is similar; the lighter, the more effective and the heavier, the less effective.

However, there was a substantial disagreement on this subject. Some of the ancient philosophers believed that the relationships were the opposite; they thought that the ethereal orbit and the orbit of planets are directly related. The orbit of a slow-moving planet is necessarily very similar to the ethereal orbit in stillness and heaviness. Simple beings are similar in these basic qualities; the slow is similar to the slow and the fast is similar to the fast. Many difficult symbols and Treatises were written on this subject.

Let me mention to you one of the secrets of the ancient professionals about making talismans. You should know that when the ☿ is with ♄, the effect of ♄ will prevail because ♄'s influence is much greater than the ☿'s. This situation applies to every other planet when it is with ♄ since ♄'s effect is greater than all the effects of other fixed planets. This is either because of its height, its closeness to the ethereal orbit and to the orbit of fixed planets or because of its lethargic motion and its striking similarity to the ethereal orbit. Nonetheless, if the ☿, ♀ or ♁ are associated with the actions of ♄, they affect in a remarkable manner these actions and improve them slightly. The same situation emerges if fixed planets are added to ♄. These arrangements and relationships apply to the ☿ without any deviation whatsoever; its effects influence fire and air, and with this influence, fire and air affect water and earth, and, subsequently, the effect of the above four have bearing on the second generated being.

It is possible that whenever two planets join, they develop three different situations: a plus, a minus and a median. The ☿'s effect will be governed by ♄'s power when the ☿ joins ♄ and as long as the latter is in its zenith, noble or apogee. The same situation prevails only if the ☿ and ♄ join in one path at these positions. This condition will also take place when ♄ and other planets join in these positions. However, the effect of the ☿ may be a lot stronger than ♄'s if the ☿ was in the above graceful positions and ♄ was in the opposite positions. If the ☿ and ♄ are together in positions opposite to the above graceful positions, the ☿'s effect will be subordinate to ♄'s as in the first situation. If ♄ is in its graceful positions and the ☿ in its own normal positions, the effect of the ☿ will be very weak. When ♄ is in a straight and return path as well as in other perfectly straight paths, both effects will be even, especially if it happens that the ☿ is in its summit. This is because this high and straight position of the ☿ is not equal to the descending position of ♄. However,

the situation with ♃ and ♄ is different from that with ♃ and the ☿ although they may be similar to a great extent. Thus, if ♃ is high and so is ♄, ♄'s effect will be stronger. Nonetheless, if ♄ is high and ♃ is in its first path and in a graceful and straight position, then the dominance of ♄ is not certain. However, if the arrangement is different, ♃ will dominate and ♄'s effect will completely diminish. The same situation applies to ♃ and ☿. When they are together, ☿'s effect will be stronger except if any of the above conditions take place. As for ♀ and ♁, each one has its own arrangement and similarity to other planets. However, the ☽ is different because it does not have either the arrangement or the similarity to the high planets. This is the basis to be relied on in dealing with these accidental occasions and the need for it is very essential in the science of talismans.

You should also know that the action of planets is a function of their being and since their being is simple, it is immune to corruption. Corruption only occurs in compounds made of different components. The action of the orbits of the whole eastern sphere is the absolute general action because it moves all orbits and planets. The reason for this is that the sphere orbits are the cause of the planet orbits and motion. In fact, it is absolutely still because it is the moving force of all orbits and planets. It has been said that it moves the whole, but it, itself, is not moving because that is impossible. Although the fixed-planet orbits are common, they are relative to the movement of the orbit of the whole and this is the case with the rest of the orbits. It should be understood that the motion of each sphere is common to all orbits and planets in it as well as to their own motion. Another cause for the action of the planets is their orbits, since planets by themselves do not move; they only move by accident. Accordingly, planet orbits have two actions: by being and by accidental heat, because, as we said before, heat follows the movement of planets only if it develops immediately after the movement. As we mentioned above, the entire effect

and contribution sought from talismans is moving whatever is movable and transforming it from force into action. This is because an image reflects a similar resemblance of anything and matter is susceptible to accept everything. Every matter has an image of a particular compound and for every compound there is an image of the matter composed of that particular compound. For example, a small fire grows bigger because it brings out the primordial substance of fire by force until it develops it via its own being, and thus, it grows bigger by (natural) action.

Additionally, you ought to know that the opposite does not ruin what is being developed by action; however, it can do that to what is being developed by force. What is being developed according to natural laws will be sound and what is being developed by an unnatural action will not be sound. Accordingly, what is heated by action can move what is heated by force because heating takes place by principle and the cause for this heat makes it hotter. As a being heated by action can move the heated being by force, the heated being by force moves, by nature, the heated being by action. The principle of acting by being is the same as being acted upon by its own being.





❖{Chapter Seven}❖

WHAT WE HAVE EXPLAINED applies to the image of the contribution and acceptance of the effect of talismans and their actions as well as to the images of similar and different beings. Similitude and difference are of important significance in making talismans. There is a similar functional relationship between the action of planets relative to the action of stone from which the effect of a talisman is derived, on the one hand, and the time and place of making the talisman, on the other. Therefore, relativity is one of the important fundamentals in making talismans.

Quantity is also similar because quantity, as stated in related instructions, is divided into two basic divisions: the connected and the separate. The connected is divided into five subdivisions: the line, the plane, the body, the time, and the place. The separate part is divided into two subdivisions: the statement and the number. The knowledge of these parts are essential in making talismans. As for the line, it is the azimuth that exists between the planets and the talisman and the azimuth between the talisman and the planned expected effect from the talisman. Both are similar and congruent. These two azimuth subdivisions of the line are what have been stated in the instructions about the straight line. They define the straight line as the line that faces all of the points placed on one another.

This is the most qualified statement about the talisman, the straight line is the object upon which the carried thing makes one pass beginning from the initial point until it reaches the end point, which is tangential to what the thing ends up to. In this regard, we say so-and-so is facing so-and-so and in his view. Similar descriptions can be made as long as there is no obstruction of what takes place on the straight line. Another example of this is the beams of planets shining on a body placed at the point on which the beams are shining. Be aware and cognizant of this. Another reason for considering this as the most qualified statement in making a talisman is that for the contribution of planets to produce the required action of a talisman, the same action of that stone or thing must be at a spotlight suitable for producing a similar effect. It is a must that the line between the planet and the talisman must be straight in order for the contribution to be complete. If it is not, the contribution will not be complete.

The plane is essentially the form of contribution since it is the diffusion of the effect of a talisman in that place. If the effect spreads, then it is by necessity a plane. For the same reason, air is transformed by this action as it is transformed by heat and so are cold temperature, smell, light, colors and so forth. Similarly, the thing upon which the line passes from the planets to the talisman and from the talisman to the place passes is a plane. These secrets and the causes for these phenomena were not disclosed.

Time is associated with the motion of a body which explains the essence of the talisman itself. Regarding the function of talismans, time is divided into several parts. One of these is the time of observing planets as to when their contribution is complete and when it is not. This is a function of the inclination of planets. Another part is the duration of time needed to observe the degree which, in reality, is more effective than planets. One of these is the time of observing planets when there

is a need to locate a planet which is linked to another planet either in one degree, facing each other, in a triangular or in a quadruple³⁴ configuration. Other similar times are needed to identify the location of planets at which they render their actions, whether complete or not, such as integrity, decline and honor or give contributions such as su'ud and nuhus in dark or bright degrees, in producing effects, such as breaking off, and the like of what has been written in this regard. This is the great secret of the essence of talismans. Similar to this relationship is the relationship between the brought in and the brought out as well between similitude and contrariety. Other examples are observing the time of the end of the contribution and the time for making a talisman, as well as other time-related situations.

This art treats place as an aspect of quantity. It is the place of observing and facilitating it so that it can be observed at the required time. Some of these is the place of the talisman, the location of setting it up relative to air and earth, exposing it, hiding it and so forth.

One of these is the place in which a talisman is made. Another is the place in which the substance of a talisman is derived. This is needed for the action of talismans whose effect and contribution are disbelieved when heard because they are miraculous. Some of these are the action of talismans and their effect in things that are not animal, such as the effect of removing sand, moving rocks, preventing plagues, rain and clouds, changing the direction of wind and so on. There is no need at this juncture to give more examples of these actions since this part of the art must not be used at all.

Statements and numbers, as an aspect of the separate quantity, are needed in literature, signs, prediction and in pursuing tracks and so forth. Numbers are especially needed in these actions because they pertain to time, and because time

³⁴trine and square.

specifies the number of the rotation of the planet in its orbit. When we say from this time to that, we only indicate a number, and when it gets to that (number), the rotation ends. Thus, if we say that an event takes place from a certain hour through a period of forty-two days, we are only giving a number.

You may also know that a signpost is a part of this type of art because it determines the shape of the talisman. It is also a part of this art, which is believed to affect most of the functions of talismans as well as their images in the place where they are placed. Moreover, this situation is an integral part of the signpost. How similar this relationship is to these phenomena!

Quality is the real cause of talismans because the location of the talisman action, which is similar to the location of the quality action, may possess a complete force, and by this force, it is capable of diffusing its action. This is, in fact, connecting higher bodies with lower bodies. In other words, this location must be similar to the location of contributing planets and must accept their effects in order for the sought results to be produced.

As we have mentioned repeatedly, certain planets are characterized by certain functions. Some planets are specialized in cities, animals, plants, rocks and so on. Thus, if a rock in a certain location accepts the action of a planet, or if it is similar to other things that accept the action of that planet, then its nature, that is its quality, will be similar to the accepted action of the planet in question. The same situation applies to the rock because the nature of the rock from which a talisman is made needs to be strengthened. When the body of the rock develops the predominant characteristic, its effect will spread and prevail. Those who deal with this branch of knowledge cannot find any other approach than adding acquired qualities to the rock, which are similar to it, until they become the prevailing quality of the rock. The same thing is done with pastes such as theriaca whose dominant strength is acquired through the

individual strengths of many of the component medicines. These medicines interact with one another to produce wonderful effects in several important fields such as medicine, art and other natural disciplines and talismans, as well as in curing infectious disease and in the interacting of rocks with one another. My advice regarding the second issue is: in every action seek similitude and avoid contrariness. I have summarized what I have mentioned above in this sentence hoping that you will understand it.





❧Chapter Eight❧

THE IDEA OF COMBINING different ranks of natural bodies was developed by ancient philosophers through this approach. They learned the strength of ranks of medicine, food and others, and then combined them together until they discovered the benefits of medicines and their various effects. It is necessary to mention here an important fact; the ancient philosophers disagreed about what the simple bodies are and how many they are. Some researchers say that the basic and primordial natural elements are heat, coldness, moisture and dryness. They agreed, however, that they are qualities and basic simple elements. Then they called them compounds as we say hot, cold, moist and dry. When we say hot, we mean that a matter has acquired heat and the same can be said about the other elements. This is different from saying heat, coldness, etc. After this combination, there is another combination as in saying hot and dry, hot and moist, cold and dry, and cold and moist. This combination is secondary because it is not one; heat is neither dryness nor moisture and the same applies to coldness with relation to other elements. There is a third combination as in saying fire, air, water and earth. This combination is in addition to the first basic elements and the second and third combinations. Following that is a fourth combination which pertains to

persons. This is also divided into various divisions. As for climate, the seasons are four: spring, autumn, winter and summer. As for people and animals, there are the gall, the blood, the bile and the phlegm. Be aware that the basic elements of mankind are much more kinder than the basic elements of animals because the latter are much more dense. The basic elements of plants are fats, dyes, seeds and roots. Similar to that are the elements of rocks. The relationship between the characteristics of the elements of mankind and animals are similar to the relationship between plants and rocks. The kindness of mankind elements is similar to those of plants, and the characteristics of the elements of rocks are comparable to those of animals. Following these combinations are the pre-composed things, which are called the combination of the seven-degree compounds. This is the final stage of combining, such as medicines, buildings and other similar things - the simple elements of which have been attributed to them. The combined elements are seven parts and the sub-parts of these are 28. The following table depicts the summary of what we have explained in detail:

| Simple basic elements | heat | coldness | moisture | dryness |
|-----------------------|-----------|--------------|-------------|------------|
| 1st compound elements | hot | cold | moist | dry |
| 2nd compound elements | hot & dry | cold & moist | hot & humid | cold & dry |
| 3rd compound elements | fire | water | air | earth |
| 4th compound elements | summer | winter | spring | autumn |
| 5th compound elements | gall | phlegm | blood | bile |
| 6th compound elements | dyes | seeds | fats | roots |

Heat, coldness, humidity and dryness come, by sensory detection and analogy, before fire, air, water and earth in many aspects; fire is described as hot and dry because of its association with heat. Fire is neither described as heat nor as a

compound because a compound is either composed of its fundamental elements by which it is described or a constant compound. Accordingly, heat is before fire, humidity before air, coldness before water and dryness before earth. This is only an analytic approach. The same situation applies to the liver, the spleen, the gall bladder, the heart, the lungs, the head, the legs, the hands, as well as the rest of the organs of the human body. As mentioned above, heat is the product of the constant motion of the celestial bodies in their orbits. However, coldness is the product of the center, the Earth, which is called the center of all orbits. Thus, it possesses the good for the entire world. Coldness is contrary to heat in all aspects, including characteristics, motion and stillness. Heat is the qualitative combining of similar things and dispersing opposite things. On the contrary, coldness combines opposite things and disperses similar things. This is how difference and contradiction become the equal inherent qualities of opposite things. Otherwise, the part will be disrupted.

Thus, in order for you to reach your goal, you need to research these arts and study them. I did not intend to confuse you; on the contrary, I am giving you interesting excerpts from various arts to let you have a clear mind and obtain what the ancient wise obtained and reach their level of prestige.





❧{Chapter Nine}❧

THERE IS A CONSENSUS REGARDING THE IMAGES of the fixed planet groupings and their substantiated effects. Some of these are:



A talisman for repelling a mouse.

Draw this symbol on a plate of red tin plate at the rise of the first phase of $\delta\lambda$. This symbol comprises the planets in the $\delta\lambda$ constellation. Place the plate in the location of the mouse, and consequently, it will run away from its location. This symbol is:



A talisman for repelling mosquitoes.

Draw this symbol on a Sulphur stone at the rise of the second phase of γ . Mosquitoes will not get near where you place the stone. This is the symbol of the group of planets in the

∞ constellation that are capable of repelling mosquitoes. This symbol is:



A talisman for repelling flies.

Draw this symbol on a tin plate at the rise of the third phase of ♀. Place it in the location to be off limits for flies. This symbol is:



A peculiar talisman.

If you want to have a person whom you love to come to you in a hurry, draw the following symbol on a new piece of cloth on the day of ♀ and in its hour, and while the ascendant is the second phase of ∞ with ♀ in it. Burn the piece of cloth from one end and mention the name of the person in question. As a result, he will come quickly to the place of the talisman. This symbol emerges when ♀ is at its peak strength and in this phase. This symbol is:



A talisman for enmity.

If you plan to promote enmity and separation between two persons, you draw this picture on a black tin plate with a black tusk of a dog on the day of ♀ and in its hour, and while the ascendant is in the third phase of ∞ and with ♀ in it. Place this plate in the location of one of them or in their meeting location, and, as a result, they will separate on the worst possible terms. This symbol appears when ♀ is at its peak strength in this phase. This symbol is:

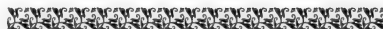


A talisman for vacating a location and preventing its development.

Draw the following symbol with a tusk of a pig on a tin plate on the day of ♀ and in its hour, and while the ascendant is the second phase of ∞ with ♀ in it. Place this plate in the desired location, and, as a result, this location will be afflicted with ♀'s catastrophic influence and will never be developed as long as this symbol is in it. This symbol is:



I have not seen any more symbols in the Persian works regarding this art. In the following chapter, I will explain the solid elements of which planets are composed, as well as their symbols and wonderful effects.



❧{Chapter Ten}❧

ROCKS AND STONES OF PLANETS: ♃: consists of the following rocks: iron, diamond, antimony, pure-black onyx, jet, turquoise, magnet, magnesium, gold, ruby, golden *marqashitha* and *shadhanj*.

♄: lead, diamond, sapphire, ruby, gold, crystal and various polished shiny stones.

♅: red brass, gray stone, various types of Sulphur, *marqashina*, blood stone, magnet, glass, carbuncle and onyx. All rocks of ♅ are dark red.

♆: gold, arsenic, sand-color rocks, diamond, Pharaoh's glass, nacre, polished shiny rocks, *shadhanj*, emery and ruby.

♇: red brass, lapis azure, pearl, nacre, *dahnaj*, corals, sand-colored rocks, glass, and pearl.

♈: *idramus*, emery, emerald, mercury, chrysolite, tin, glass and marble.

♉: silver, silver-colored *marqashina*, small pearls, marble, lapis azure, onyx and sand-colored rocks.

The symbols of planets as designated by ancient philosophers are as follows:

SATURN



JUPITER



MARS



SUN



VENUS



MERCURY



MOON



I took the above symbols of planets from *The Benefits of the Rocks of Mercury*, which is also known as *al-Katib*, from a book written by Apollonius and from *The Interpretation of Spiritual Talismans*, translated by Picatrix.

THE SUN

In the book written by Apollonius, the ☉ is symbolized by a woman standing in a carriage pulled by four horses. She holds a mirror in her right hand and a club in her left hand held close to her chest. Her head is shining. In *The Benefits of the Rocks of Mercury*, the ☉ is symbolized by a standing man stretching his hand as if he wants to shake the hand of a person next to him. He holds a shield in his left hand. Also there is a picture of a dragon under his feet. In *The Interpretation of Spiritual Talismans*,

by Quraytun, translated by Picatrix, the ☉ is symbolized by a king sitting on a chair with a crown on his head, a picture of a crow between his hands and a dragon under his feet. Others portray the ☉ in the celestial orbits as a crowned man standing on a carriage pulled by four horses. He holds a mirror in his right hand and a shield in his left hand. His clothes are all yellow.

Every one of these pictures has certain effects and actions in talismans. Afterwards, we will explain them adequately for you.

VENUS

Apollonius symbolizes ♀ by a woman standing with an apple in her right hand and holding a comb that looks like a board with various pictures on it, in her left hand. In *The Benefits of the Rocks of Mercury*, ♀ is symbolized by a human body with the head of a bird and legs of an eagle. It was portrayed by others³⁵ as a naked woman followed by a child with a necklace around his neck. ♂ is in front of her. Others delineate it as a woman with long hair riding on a stag, holding an apple in her right hand and a bouquet in her left hand. Her dress is pure white.

MERCURY, ALSO KNOWN AS AL-KATIB

Apollonius depicts ☿ as a young man with a beard holding a rod in his right hand and a cat in his abdomen. *Interpretation of Spiritual Talismans* delineates it as a man with a rooster on his head. He sits on a chair, has legs of an eagle, in his left hand a torch, and under his legs are some pictures which I will mention later. In *The Benefits of the Rocks of Mercury*, it is symbolized as a standing man with two stretched wings on his right sides. At his left side is a small rooster, in his right hand a rod, in his left hand a round clay pot, and in his middle is a picture similar to

³⁵The German edition of *Picatrix* cites these 'others' as Ptolemy.

the crown of a rooster. Also, two of these pictures are on the top of his feet. Others portray it in its orbit as a crowned man riding on a peacock, holds a rod in his right hand and a plate in his left hand. His clothes are colorful.

THE MOON

The ☾ is symbolized in *The Benefits of the Rocks of Mercury* as a beautiful woman with a dragon belt around her waist, two snakes on her head, has two horns in the form of snakes, has snake bracelets around her wrists and two dragons each with seven heads, on her head. Apollonius, the philosopher, portrays the ☾ as a woman standing on two oxen, the head of one of them is facing the tail of the other. In *The Interpretation of Spiritual Talismans*, the ☾ is depicted as a man with a head of a bird leaning on a cane and holding a tree between his hands. Others symbolize the ☾ as a crowned man standing on a carriage pulled by four oxen, holding a scepter in his right hand and a mirror in his left hand. His clothes are white and green.

SATURN

The Interpretation of Spiritual Talismans explains that ♄ has the image of a man whose face is a face of a crow and his legs are similar to the legs of a camel. He is sitting on a chair holding a cane in his right hand and a lance in his left hand. Apollonius says in his book that ♄ is a man standing on a mimbar. *The Benefits of the Rocks of Mercury* states that it has the image of a standing man, holding a whale in his hands over his head and standing on a statue of a lizard. Others mention that ♄ is depicted in its orbit as a man standing on a snake, holding a sickle in his right hand and a cane in his left hand. The color of his attire is gray and black.

JUPITER

Apollonius states that ♃ has the image of a man wearing a rope wrapped around him. He is sitting on an eagle, putting his legs on its shoulders and holding the rest of the rope in his right hand. In *The Interpretation of Spiritual Talismans*, ♃ is portrayed as a man with the face of a lion, the legs of a bird and a dragon with faces under his feet. He is holding an arrow in his right hand stabbing the head of the dragon. In *The Benefits of Rocks*, it is delineated as a man wearing a garment, riding on a dragon and holding either a rod or a spear in his hand. Others symbolize ♃, in its orbit, as a man riding on an eagle. He holds a scroll in his right hand and a nut in his left hand. His apparel is pure yellow.

MARS

Apollonius states that it has an image of a man wearing a helmet and a shield, and fastening a sword to his belt. In *The Interpretation of Spiritual Talismans*, it is symbolized as a crowned man holding a sword with carved figures on it. *The Benefits of the Rocks of Mercury* states that it has the image of a standing naked man and a statue of a virgin woman representing ♀ standing at his right-hand side with her hair braided behind her. ♂ is putting his right hand around her neck and his left hand on her chest and at the same time looking at her face. He claims in his book that this image has many effects. Others state that ♂ has the image of a man riding on a lion with a sword in his right hand and a human head in his left hand. His attire is made of iron and *ifrind*.

These are the images that have been presented by the ancient philosophers. For every one of these images, there are special actions and effects. I will cite in the following treatises some of the texts of what they wrote in this field.

Images on Stones

The images of the ☉ carved on a pure red segment of onyx portray the ☉ as a king sitting on a chair with a crown on his head, holding the figure of a crow in his hands and under his feet are the following letters:



The holder of this segment will triumph over all kings. This was presented in *The Interpretation of Spiritual Talismans* by Picatrix. He claims that the ☉ will be at its highest rank.

Some of these figures are presented in Aristotle's advice to Alexander. He says that whoever carves an image of a lion, with this figure:



on a segment of onyx, while the ascendant is δ and the Θ , cleared of all nuhus, is in it, will never be defeated. Moreover, he will fulfill all his wishes and will never have frightening dreams. Additionally, if you carve a picture of a woman sitting on a carriage pulled by four horses with a mirror in her right hand, a whip in her left hand, seven candles on her head and a pool inside the onyx stone, if you carve these images when the Θ is at its highest rank, you will gain the respect and fear of everyone you come across or meet.

Moreover, when you carve on a *shathina* stone this figure of the Q:

உயிர் உயிர்

at the first phase of $\delta 1$ and hold onto it, you will be cured from epilepsy when the $\mathfrak{D}$ is at crescent.

Hermes mentions in his book, *Al-Haditus*, that whoever carves on a stone called *samalinun* - a yellow stone with black spots, green marks, light and shiny - a figure of a fly in the hour of the ☉ and its ascendant and holds onto it, he will not be burned by fire even if he gets into it. He claims that this stone is available in Persia.

To repel snakes, carve on a stone an image of a snake in the hour of 4 when it is 7° from ☌, when 3 is 7° from ☌, the 2 is 7° from ☍, when 4 is 2° from ♄, and when the Tail is 10° from ♄. On the back of the snake are the following symbols:



On both sides of the snake are the following symbols:



Mount this stone on a golden ring and wear it and no beetles or snakes will ever get near you.

For repelling beetles, carve in a stone of myelocyte a picture of a beetle in the hour of the Θ when it is at the peak of its prestige, and while $\eth$ is 17° from $\mathfrak{W}$, $\mathfrak{V}$ is 28° from 69 , and σ is in the last degree from Ω . Draw on it the following letters:

كلا كلالا لي لاك وهد

Mount the stone on a golden ring and no beetles will ever appear in the location of the ring and will never be seen by the person wearing it.

VENUS

On a stone of onyx, carve an image of a woman holding in her right hand an apple and a comb that looks like a board in her left hand. Draw the following numbers:

٨٥١٥٨٥

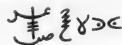
The image consists of a human body, the face of a bird and the legs of an eagle. The holder of this stone will make all people love him. Carve this image in the hour of ♀ and at its peak prestige. Additionally, carve on a stone of malachite a picture of a woman holding an apple in her right hand and a comb in her left hand. This is to be done in the second phase of ♀. The holder of this stone will be happy and in good mood as long as he holds onto it.

Another action of ♀ in its hour is to carve a picture of naked maid in a stone of lapis azure near the picture of a man wearing a chain necklace around his neck. A young child is behind her holding a sword. The holder of this stone will be attracted and loved by women.

Moreover, if you carve on a stone of lapis azure, in the hour and at the peak prestige of ♀, a picture of a standing woman holding an apple in her hand and inside the stone a female sheep, you will have a successful and growing herd.

In Quraytun's book on talismans, he states that when you carve on a stone of quartz a picture of a snake with a scorpion on its back in the early morning of Monday and in the hour and honor of ♀, you will not be bitten by a snake and you will be cured from its bite if it is placed in moisture and swallowed.

Furthermore, when the following symbols:



are carved on a stone of quartz in the hour of ♀, the holder of this stone will be loved by children, close to their hearts and cannot tolerate staying away from him once they become associated with him.

He who carves on a stone of quartz an image of a standing woman with her hair braided in two braids behind her back and with two children with wings in her lab in the hour and honor of ♀, his trips, whether distant or close, will be facilitated and will proceed without any trouble as long as he holds onto it.

On a stone of crystal, carve a picture of three persons holding a meeting. The holder of this stone will experience more success in his trade than what he expects.

A picture of a mouse between two cats is carved in the hour of ♀ and, in its ascendant, is carved on a piece of coral. In this picture ♀ functions to repel mice from the place of the coral. Also, when a picture of an upside down fly is carved on a

granite stone in the hour of ♀'s ascendant, the holder of the stone will be off limits to flies.

Carve the picture of a leech on a stone of *dahnaj* and a picture of two leeches with the head of one facing the tail of the other. This picture will remove leeches from the place of the stone. This picture is to be drawn and carved when ♀ is in its hour and ascendant. Be aware of that.

Additionally, a love talisman is made by carving a picture of a well-preserved woman with a standing semi-idol in front of her on a white stone. This is to be done in the hour when ♀ is ascendant.

Moreover, carve a picture of a woman with a wrapped rope in her hand. Her body is striped with fuzz-like stripes. She holds in the other hand a fruit that looks like an apple with which she stamps wax to cure children from their disease and all other ailments. This is to be done in the hour when ♀ is ascendant.

Furthermore, carve a picture of the head of a zebra with the head of a fly on it on a granite stone. The head should be a little oversized. This ought to be done in the hour and ♀ is ascendant. The stone is used to stamp wax for increased production. This has been successfully experimented in labyrinths.

MERCURY

The *Interpretation of Spiritual Talismans* states that for releasing prisoners and the like, carve on a stone of crystallite the picture of a man sitting on a chair with a rooster on his head. His legs are those of an eagle, a torch in his hand and the following symbols are under his feet:



This is to be done in the hour and honor of ♀.

Also, carve on a stone of emerald the following symbols:



-in its hour and ascendant. The holder of this stone will have full command of authors, accountants and laborers.

On a stone known as *mantis*, carve the image of a man sitting on a distaffed chair with a lead in his right hand writing on a scroll in his left hand. This is to be done in the hour of ♀ and in its honor. If the holder of this stone is a writer and hopes to achieve a favor from a ruler, he will be employed by that ruler, entrusted with his affairs and favored in every aspect.

It is stated in the book *The Interpretation Spiritual of Talismans*, that if you carve a picture of a frog on an emerald stone in the hour when ♀ is ascendant and hold onto it, no one can harm you or talk badly about you. On the contrary, your actions will always be commended.

Additionally, when the picture of a mouse or a jerboa is carved on an emerald stone of emerald in the hour when ♀ is ascendant, no one will steal anything from the person who will make profits in his trade.

It is stated in the same book that the person who carves on an emerald stone a picture of a lion and the head of a lion and writes underneath it a thousand and above it the letter "d" in the hour when ♀ is ascendant, will be loved by all people and saved from the atrocities of kings.

Other sources state that when a picture of a scorpion is carved on a crystallite stone in the when it is ascendant and is worn by a pregnant woman, her child will be saved from all diseases.

Also, if the figure of a hand holding a scale is carved on a glass stone in the hour when it is ascendant, this stone will cure all types of fever. It has been tested and proven to be effective.

THE SUN

An image of a scorpion is carved on a stone of bezoar when the ☽ is in ♈ and in its hour, and while ♈ is in one of the poles of the ascendant. Mount the stone on a golden ring and stamp it on a chewed glue of kundur while the ☽ is in ♈. If a person is bitten by a scorpion, he will be immediately cured when he drinks a dose of kundur. This has been tested as we mentioned before.

Besides, if the following symbols:

☿ 0 3 2 7 4 1 2

-are carved on a stone of lapis azure in the hour when the ☽ is ascendant and the stone is subsequently submerged in a type of beverage which is consumed by two persons, they will become friends although they may have been adversary.

Picatrix states in his book, *The Interpretation of Spiritual Talismans*, that if you carve the picture of the head of a bird leaning on a cane with a picture of a daisy tree between its hands on a *maha* (pearl?) stone in the hour when the ☽ is ascendant and in its honor, you will not get weary during your trip no matter how long the distance may be as long as you wear it.

Carve on a crystal stone the picture of a woman with an upright strand in her hair, two oxen under her, one of her legs on the head of one ox and the second leg on the head of the other. Also carve inside the stone the picture of a standing

woman with a crown on her head, a club in her right hand as well as the following symbols:

☿ I ☽

Stamp this stone in wax and place it in a place familiar to pigeons and as a result they will multiply in great numbers. Carving is done when it is ascendant and the hour as mentioned above.

Moreover, carve on a stone of malachite the picture of a fly in the hour of the ☽ when it is 21° from ♈, 2° from ♎ and when ☽ is in the first ° from ♎. Also carve the following symbols on the body of the fly:

☿ 5 4 3

-and around it:

☿ 9 1 1 X 1 5

Mount the stone on a ring in the hour when the ☽ is ascendant. Place under the stone a piece of the skin of a snake. No flies whatsoever will enter the location or house where this stone is placed.

Additionally, when the picture of a lion with a human face and this symbol:



on its head is carved on a stone of lapis azure in its hour while ascendant, the stone will prove to be helpful for children in whatever circumstance they may be.

Furthermore, if you carve this symbol:



on a stone of bezoar in its hour and in the first phase of 69, it will be particularly useful in repelling scorpions.

Additionally, if the picture of a flea surrounded by these letters:



-is drawn on a stone that has the color of an ambergris, being an extremely strong repellent of fleas, in the hour and ascendant of the 2, no flies will appear at all in the location of the stone. This effect will also be achieved in the hour of drawing and its ascendant.

Also, to repel snakes, carve the picture of a snake with this symbol:



-on its head on a stone of lapis azure or green *dahnaj* in its hour and ascendant. This drawing is specialized to drive away snakes and strengthen the picture and the relationship.

Besides, carve this figure:

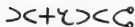


-on an emerald stone and stamp it in kundur in its hour and ascendant. Swallow whatever is chewed from it and this will promote memorization and intelligence and diminish forgetfulness.

SATURN

Carve on a stone of bezoar in its hour and ascendant, and when it is 21° from 2, the picture of a man with a wide forehead, long face, frowning, riding on a plow, two oxen in front, wearing a necklace around his neck with the head of a man and the head of a fox. The man is yearning for mercy. This picture is very effective in maintaining and promoting farms, cows, green crops and nursery plants. It is also effective in wells, rivers, stabilizing buildings, resisting aggressors, forgoing rancor, driving worries away and saves whoever wears it from fearing other people.

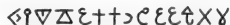
To plant animosity and discord between lovers, carve this drawing:



-on a stone of diamond and stamp it in sediment in the hour and ascendant of ♄. It is to be placed in a location frequented by them and it should be secured and not be touched or approached by its maker except at the time of stamping.

Also, if you carve the picture of a standing man on a chair that looks like a mimbar with a semi-twisted turban on his head and a sickle in his hand and if you carve this picture on a stone of turquoise in its hour and ascendant, the holder of the stone will live long and have a healthy life, Allah willing.

Carve a picture of a wolf in an amber stone in its hour and when ♄ is the ascendant at 23° from ♏. ♄ is to be at 2° from ♏ and ♄ at 29° from ♏. Draw these symbols:



-around it and mount it on a silver ring. Flies will fly away from the location of the person wearing it and they will not approach him or the people around him. They will never appear in his location or enter his area at all.

To drive away locusts, carve on a jet stone the picture of a locust in its hour and ascendant while it is at 2° from ♄, ♄ is 5° from ♏, and the ♄ is 3° from ♄. The talisman is effective at these degrees. Draw these symbols:



-around the locust. Place the skin of a rabbit under the talisman and no locust will enter where the talisman or its holder is located.

You may also carve in any of its stones the picture of a rabbit in the ascendant of ♏ and while ♄ is 13° from ♏ and the ♄ 5° from ♄. Draw around it these symbols:



-then mount the stone on a ring and wear it. The woman with whom you have a sexual relationship will not get pregnant from you.

JUPITER

Carve the picture of a man sitting on a chair with four legs and was a crown on his head. Each one of the chair's legs is lying on the neck of a standing man. All of these men have wings. The man on the chair is raising his hand praying to Allah. Carve this picture on a white onyx stone in its hour, when it is ascendant and in its honor. The person who wears this ring will become increasingly rich and prestigious. He will accumulate wealth, bring family members together, have many children and take good care of them, make the best possible decisions and every legal task he initiates will be well done and will have a good conclusions. It also wards off the plots of others, brings success in communication and saves the person wearing it from assassination.

On a stone of hyacinth draw the picture of a man with the face of a lion and the legs of a bird. A dragon with a head is under his feet. He holds in his right hand a spear stabbing the head of the dragon. This is to be done in its hour and in the first phase of the house of its honor. All the enemies of the person wearing this stone will be removed and fear and awe will be implanted in their hearts.

Also, carve the picture of a handsome man with a ringlet riding on an eagle on a stone of crystal. This is to be done in the hour of ♀ and in its honor. This stone makes you favored by judges and people specialized in religious laws.

Additionally, carve the picture of an eagle on the stone known to make giving birth easy in its hour and when the ascendant is the first phase of Sagittarius. If the person wearing this picture goes to where the birds are located for the purpose of catching them, they will fly down and surround him and will not leave him. He will also be accepted and loved by people. This stone is somewhat red, and there is a stone inside it which is loose and moves when it is moved. It secretes white liquid if it is rubbed. The characteristic of this stone is that if a woman wears it, she will never get pregnant.

Hermes mentions that this stone is one of the blessed stones. If you draw the picture of a fox on the day of ♀ and in its hour while the ♀ is looking at it and ♀ is in ♀, mankind and jinn will be afraid of you, as long as you hold onto it.

Moreover, if the picture of a nightingale is carved on this stone in its hour and at the home of its honor, and if this stone is washed and you drink from this water, you will be able to see the spirits and use them in any way you like. This information was also presented by Hermes.

MARS

On a magnet carve the picture of a man riding on a lion and raising a sword in his right hand and the head of a man in his

left hand. This is to be done in its hour and in the ascendant of its home and while it is in the second phase of ♀. Its benevolent effects are miraculous, but its cruel effects are moreso.

Carve the picture of a lion with a man standing between his hands on one of the stones of ♂. The man is wearing a shield and girded with a sword, holding a sword in his right hand and the head of a man in his left hand. This is to be done in its hour and house. Whoever wears this picture will dominate and be feared by anyone who sees him or become associated with him. I saw this picture carved on a garnet stone by one of those who deals in this art.

Additionally, if a picture of a lion with this symbol:



-between his hands is carved on a stone of garnet its ascendant and hour, it will stop the bleeding from any organ of the person holding this stone. Be aware of that.

Other planet talismans with miraculous effects of varying limitations can be made. One of these is when a talisman is made in the hour of the ♂ and in the first phase of ♂. This talisman removes the evil inclinations, and calms down the pain of liver, stomach and other diseases that are difficult to treat.

Also, when a talisman is made in the hour of the ♀ and in the first phase of ♀, it will promote the growth of seed plants and various types of trees.

Furthermore, if a talisman is made in the hour of ♀ and in the third phase of ♀, it will help a person to recover from incontinence of urine and stop women's bleeding.

As for ♂, when a talisman is made in its hour and in the third phase of ♀, it will instill courage in a coward, breaks off the anger of a ruler, alleviates the damage caused by thieves, predatory animals, wolves and every other harmful creature.

Moreover, a talisman made in the hour of ♀ and when it is in the first phase of ♀ helps women recover from uterus ailments, soothes the evil spirit suffering from melancholy, brings joy to the heart and promotes sexuality. A talisman made in the first phase of ♀ brings love and promotes distinguished deeds.

Make a talisman in the hour of ♀ when it is in the first phase of ♀ to elevate intelligence, improve thinking, motivate seeking knowledge, promote prestige among people and so forth.



❧{Chapter Eleven}❧

HAD WE INCLUDED ALL OF WHAT THE ANCIENT philosophers, who specialized in this art, wrote on this subject, the book would have been very long. The purpose is to limit the text to what is essential for the seeker of knowledge and researcher in this field. This is to let you think for yourself and when the vision of this art becomes clear to you, do not disclose it to others. You should also know that only he who does not make a living out of this art, enjoys dealing with this art. Accordingly, such a person only deals with and reflects on this art to become distinguished. Many people do not appreciate the time it takes the astrologer to study and research this science. Since we know that this time is beyond the limits of the celestial sphere itself, how can we expect it to be within the capabilities of the astrologer? If he reaches the right conclusion, he will not be commended, but, if he fails, he will be insulted. Therefore, you should not reveal this secret to the public. The wise achieved these spiritual arts only through hard work, long tiring effort and sharp intellect. It is through sharp intellect that the wise may come across the right conclusion among the various and contradicting views and through the strong potential to correct it. This is an efficient process of analysis of which the right view is a type of reflection. In conclusion, this is the speaking of the

clear mind which gives the imagination skill, clarity of approach and swift acceptance of what it conceives and promotes quick interaction with the sought result. Thus, the principle is that the strong acting intellect will have a weak acted upon result. For example, the strong interacts with difficulty and the weak interacts easily.

By the same token, intelligence is the result of the efficiency of the intellect's expeditious perception of things without time or in a non-waiting time; it is the ability of the mind to make swift and thorough examination as well as its efficient perceptibility to accept the sought object without time. This is derived from the intelligence of fire which acts quickly and the intelligence of the ☉ which penetrates air swiftly and spreads through it due to its clarity and fineness. This is similar to the intelligent who becomes intelligent due to the clarity and fineness of his mind. Consequently, he can imagine the sought objective and sense it and realize it quickly by comprehending, through revelation, the sought objective that the wise can sense and realize. Be aware of that.

Going back to our subject, I would like to add that each constellation has three phases. Each phase has images, statues, and similarities. Additionally, they are divided among planets according to their height in their orbits. Thus, if the location happens to be at the lowest planet, it reverts to the higher and more distinguished planet. Moreover, they have characteristics and configurations comparable to the characteristics and configurations of their masters. As a result, constellations concur with their masters on the same actions as exhibited by their essence whether this concurrence is on agreement or disagreement.

☿ According to the leader of this science, the image of a large and distinguished black mad man with red eyes and an ax in his hand, a white rope wrapped around

his waist, emerges in the first phase of ☿. This is the phase of ☿; it is a phase of cruelty, aggression, haughtiness and insolence. This phase is complete in its essence, character and instinct. The image of a woman wearing a red rope and a dress with one leg, probing diligently for dresses, jewelry and children appears in the third phase of ☿. It is the phase of ♀ which denotes femininity, delicateness, cleanliness, kindness, entertainment and beauty. Furthermore, the image of an angry reddish man with red hair, unyielding look, holding a sword and a wooden bracelet in his hand, wearing red clothes, skillful in iron fabrication and wants to do good but cannot, is the phase for ♀.

♂ The image of a woman with curly hair and wearing fiery clothes with a son whose clothes look like smothering embers appears in the first phase of ♂. This is the phase of ♂. It is complete by nature and it is a phase of planting and cultivation, building and development, ethics and wisdom, as well as dividing land and engineering.

In the second phase of ♂, we find the image of a man whose body and face look like those of a camel, his nails similar to the hoof of a cow, wearing an old garment, interested in developing land and buildings, and using cows for planting and cultivation. This is the phase of the ♂; it is a phase of ability, honor, vice-regency, destruction and oppression of constituency.

The image of a red man with extremely white teeth appearing between his lips, with the body of an elephant and with long legs emerges in the third phase of ♂. Also, the image of a horse, a dog and a resting calf appears in the same phase. This is the phase of ♀ and a phase of humiliation, servitude, torture, cruelty and disgrace.

II The image of a beautiful woman, experienced in dressmaking, with two calf and two horses emerges in the first phase of II. This phase is also for 4 and it is

complete in nature. It indicates recording and accountability, giving and taking, knowledge itself and seeking knowledge.

Then there is the image of a man with the face of a griffin tied with a turban, wearing a shield made of lead and armed with a helmet of iron on his head. On the top of the helmet is a crown made of brocade. He is holding a bow and an arrow in his hand. This image appears in the second phase of Π . This is the phase of σ and it indicates trudging, motivation, speed, violence and unprofitable haste.

The image of a man wearing a shield and carrying a bow and an arrow in its case emerges in its third phase. This is the phase of the Θ , and it indicates overlooking and missing what should be noticed, fun and entertainment and unemployment.

69 Consider the image of a man with curved face and fingers that looks like a horse. He has white feet and tree leaves are attached to his body. This image appears in the first phase of ζ . It is the phase of η , and it indicates wittiness, mindfulness, friendliness, delicacy and cleanliness.

There is also the image of a beautiful woman longing for pleasure and singing, wearing a wreath made of green basil on her head and holding a rod of nenuphar³⁶ in her hand is longing for pleasure and singing. This image appears in its second phase. This is the phase of ψ , and it denotes entertainment and enjoyment of music as well as grace, honor and wealth.

The image of a man holding a snake in his hand, having a foot similar to the foot of a turtle, and possessing golden jewelry appears in the third phase of ζ . This phase is for the $\mathfrak{D}$; it is a phase of tricks and driving away by force, achieving objectives by fighting, struggle and repulsion.

³⁶A water-lily.-OED

8 The image of a man wearing dirty clothes along with the image of a cavalryman who looks like a wolf and a dog is looking to the north, appear in the first phase of δ . This image is for $\mathfrak{F}$, and it is complete in form and nature. This is a phase of strength, rescue, stamina, action, attack and triumph.

The image of a man wearing a wreath made of white basil on his head and holding an arrow in his hand appears in its second phase. This is the phase of λ , and it indicates heresy, ignorance, perplexity, idleness of idiots, pulling out swords and fighting.

The image of an ugly man who looks like a Negro with a fruit and a piece of meat in his mouth and a kettle in his hand appears in its third phase. This is the phase of σ , and it indicates friendliness, rewards, affection, participation and harmony.

mp The image of a virgin maid wearing an old dress and holding a pomegranate in her hand appears in the first phase of Π . This is the phase of the Θ , and it denotes plowing and planting, grass and plants, buildings and wealth, and righteousness.

The image of a man with a nice color wearing clothes made of animal skins and another made of iron appears in its second phase. This phase is also for η . It is a phase depicting working, making a living, saving, stinginess, niggardliness and depriving others of their rights.

The image of a large white man wrapped in a rope and a woman holding in her hand a black fawn, which is offered by the Magus for sacrifice, appears in its third phase. This is also the phase of ψ ; it is a phase of old age, weakness, immobility, chronic illness, uprooting trees and destruction of buildings.

Ω The image of a man holding an arrow in his right hand and the picture of an upside down bird in the left hand appears in the first phase of Ω . This is the phase of the $\mathfrak{D}$;

it is a phase of legitimacy, justice, fairness, protection of the weak and the needy from tyrants and people in powerful positions. This phase is complete in form and nature.

The image of a black man leading a wedding emerges in its second phase. This is the phase of ♄. It is a phase of relaxation, wealth, good living, security, peacefulness and easy living.

The image of a man riding on a donkey and a predatory animal in front of him appears in its third phase. This is the phase of ♃ and it indicates sinfulness, impudence, sodomy, singing, entertainment and enjoyment.

ℳ The image of a man with an arrow in his right hand and an arrow in his left hand appears in the first phase of ℳ. This is also the phase of ♂ which is complete in form and nature. It indicates honor and glory, cunning and triumph.

The image of a man riding on a camel and holding a Scorpion in his hand appears in its second phase. This is the phase of the ☿, and it indicates disgrace, scandal, tragedy and anger.

The image of a horse and a snake appears in its third phase, and this is the phase of ♀. It indicates sinfulness, impudence and disdainful forced marital sex achieved by subduing and anger.

↗ Consider the picture of three bodies; the first is red, the second is white, and the third is red. This image appears in the first phase of Sagittarius. It is also the phase of ♃, and it indicates valor, activity, pleasure, patience and chivalry.

The image of a man driving cows, a monkey and a wolf in front of him appears in its second phase. This is the phase of the ☿, and it indicates fright, loss, weeping, fear, sadness and violence.

The image of a man wearing a cap of gold on his head killing another man appears in its third phase. This phase is for ♄, and

it indicates taking risks, unwarranted involvement, exerting efforts in disgraceful, shameful and harmful actions.

The image of a man holding a cane in his right hand and a hoop in his left hand appears in the first phase of ♄. This is also the phase of ♄, and it indicates pleasure, activity, going back and forth, incapability, weakness and humility.

The image of a man with a monkey in front of him appears in its second phase and this is the phase of ♂. This phase delineates seeking what is known but unobtainable.

The image of a man opening and closing a *Qur'an*, with the tail of a fish before him, appears in its third phase. This is also the phase of ♄ and it indicates intensity, desire, monopoly, accumulation and greed.

W The image of a beheaded man holding a peacock appears in the first phase of W, and this is the phase of ♀. It is the phase of hard and tiring work, poverty, need, few means of subsistence or lack of it.

The image of a tenacious man who looks like a powerful king emerges in its second phase, and this is the phase of ♃. It portrays beauty, nobility, goodness, complete form, complete religion and manhood.

The figure of a beheaded man with an old woman in front of him appears in its third phase, which is the phase of the ☿. This phase denotes ugliness, bad reputation and a scandal.

X The picture of a man with two bodies pointing with his fingers appears in the first phase of X, and this is the phase of ♄. It demonstrates little attacking with violence, weakness, extensive traveling, suffering, tiring, looking for wealth and earning a living.

The image of an upside down man holding food in his hand appears in its second phase, and this is also the phase of ♄. It

indicates dignity, inspiration and the capability of dealing with matters of great importance.

The image of an evil man with a woman in front of him who has a donkey above her and a bird in her hand appears in the its third phase. This phase is for σ . It indicates marital sexual relations, hugging, lust, intimacy, sensuous desire and a tendency to have leisure and relaxation time.

As a researcher, you ought to know that these images are not known except to an experienced artist who has the vision of extracting vague matters. In other words, a planet breaks a planet, a boundary breaks a phase and characteristics intermingle such as water putting out fire, fire removing the coldness from water, water moisturizing dry earth and earth drying the moisture of water. When many characteristics exist and interact, the stronger will prevail over the bigger and when they are in equilibrium and balanced, their actions are equal and even. You may also know that the $\odot$ becomes stronger by the characteristics of σ , and σ gets stronger by the characteristics of the $\odot$. Be aware that excessive characteristics are damaging and harmful to their effects and actions. Sickness occur after perfect health and reaping occurs after crops become ripe. A large essence opposes the weak by its weight and strength and the small affects the large by its delicacy and kindness. For instance, a snake kills large animals and in the same manner small and tiny ants in large numbers can kill strong snakes. You ought to reflect on these signs.

Regarding these phases, you need to know what actions resemble a planet and what actions resemble the phase of a constellation. Accordingly, draw the above-mentioned images of bodies that resemble the particular planet when it is in that phase and it will subsequently produce the aforementioned effects and actions and expose them to the world of being and corruption. If it is possible to have the $\odot$ rise in the hour of that planet or intermingle with it, its effect will be greater. As we

mentioned above, avoid having the $\odot$ in the hour of or intermingle with a coercive planet in order to maintain that effect.





❖Chapter Twelve❖

THE BASIC WORKS OF TALISMANS by Indian philosophers relied on *durayjanat*.³⁷ Every ascendant is divided into three equal parts, and each part is equal to 10° and every one of those is called a durayjan. A durayjan is related to one of the seven planets. Accordingly, we say that a particular planet is the master of the durayjan, which means to relate the first section of the ascendant constellation to the master of the ascendant and the second part to the master of al-Khamis, the third section to the master of al-Tasi, the ascendant, al-Khamis and al-Tasi. These three sections are always in groups of threes.

War talismans are made in the first durayjan of ♀ for ♂. The possessor of this talisman will be triumphant, sheep milk will be clotted and its butter will be spoiled.

Talismans for rulers and sultans are made in the second durayjan of ♀ for the ♂. These talismans protect against their harm.

Talismans for dealing with judges and jurisprudence, reconciling differences between them, and uniting them are made in the third durayjan of ♀ for ♀.

Talismans for reconciling differences between men and women

³⁷Plural form of *durayjan*; diminutive expression of degrees.

- are made in the first durayjan of ♀.
- Talismans for animosity, impotence and for inflicting conflict, especially between women are made in the second durayjan for ♀.
- Talismans to induce women lose their sexual interest in men and the same for men in women, or to make them ill and to separate them, are made in the third durayjan.
- Talismans tailored to promote someone losing his mind and becoming deranged are made in the first durayjan of ♀ for ♀.
- In the second durayjan, a talisman can be made for ♀ to return the absentee and runaway.
- A talisman can be made in the third durayjan for ♀ to spread negative commendations and disclose private secrets of others.
- A talisman can be made in the first durayjan of ♀ for the ♀ to bring rain, and to bring travelers by sea and land home safely.
- In its second durayjan, a talisman is made for ♀ to prevent rain, snow and clouds that come from the sea and to protect against all harmful sea animals.
- In its third durayjan, a talisman is made for ♀ to ensure the safety of travelers by sea.
- In the first durayjan of ♀, a talisman is made for the ♀ to have a ruler to raise one's rank, as well as to bring predatory animals to any intended location.
- A talisman is made in the second durayjan for ♀ to keep wild and predatory animals away from cattle and herds.
- A talisman is made in the third durayjan for ♀ to make wild and predatory animals attack any intended town.
- In the first durayjan of ♀, a talisman is made for ♀ for the welfare of writers and to promote what they have on hand.
- In the second durayjan, a talisman is made for ♀ to harm writers.

- A talisman is made in the third durayjan for ♀ to reconcile differences between spouses and promote love between them.
- In the first durayjan of ♀, a talisman is made for ♀ to promote excitement, love and attraction.
- A talisman is made in the second durayjan for ♀ to create attraction as well.
- A talisman is made in the third durayjan for ♀ to return a runaway from wherever he may be.
- In the first durayjan of ♀, a talisman is made for ♀ to cause scorpions, insects, birds and the like to attack.
- A talisman is made in the second durayjan for ♀ to prevent rain, scorpions and other insects, birds and the like.
- A talisman is made in the third durayjan for the ♀ to prevent rain and the harmful effects of the sea.
- A talisman is made in the first durayjan of ♀ for ♀ to bring about love and harmony.
- A talisman is made in the second durayjan for ♀ create excitement and bring shame and disgrace.
- A talisman is made in the third durayjan for the ♀ to gain the sympathy of kings against judges, jurisprudence and prominent people.
- A talisman is made in the first durayjan of ♀ for ♀ for hunting and for providing a superior quality of goat milk.
- A talisman is made in its second durayjan for ♀ to obtain a good quality of all milk, and for accumulating and multiplying bees and birds.
- A talisman is made in the third durayjan for ♀ to destroy what has been mended by the durayjan planet.
- A talisman in the first durayjan of ♀ is made for ♀ to gain the love of sheikhs, slaves and agents. Also, a talisman can be made in the same durayjan to bring out and manage treasures.
- A talisman is made in the second durayjan for ♀ to promote love

between children and youngsters.

A talisman is made in the third durayjan for ♀ to promote love and attraction to women especially to each other.

A talisman is made in the first durayjan of ♂ for ♀ to ensure safety in traveling by sea as well as for fishing in the sea.

A talisman is made in the second durayjan for the ♀ to produce healthy crops, induce rain and attract whales.

A talisman is made in third durayjan for ♂ to promote favorable conditions for traveling by land. Other talismans are made to attract hunting animals.

These are the durayjanat which are the backbone of their works. They claim that these actions will not be complete except by truthful thinking and sound intention. Moreover, their leader suggests that attracting the force of planets can only be achieved by truthful thinking, since the high forces are but images of the low forces. The relationship of the low forces to them are like a substance, which is connected to them and thus they attract each other because their body essence is the same and their spiritual essence is also the same. Some of their Brahmins believe that forces are a kind creation of Allah. They are created to become a lesson and a source of mercy for them.

In this regard, they developed a highly sophisticated encyclopedia which represented the peak of their thinking and the ultimate truth it reflected. In order to live up to the status of great law makers, become leaders and saints, and achieve honor, they refined and cleansed themselves from all sins. They started this purification in the first hour of Sunday which is the hour of the ☉ and its day, and then they fast for forty days during which they abstained from eating meat because they do not see any wrong-doing committed by animals. They only ate what grows on land such as plants, vegetation and grains. Additionally, they washed themselves everyday in the hours of the ☉ and the ☾. Some of them washed seven times a day in the

hour of planets. They observed the hours and washed at the beginning of each hour when the planets are in su'ud state. Moreover, their cleansing in the hours of the ☉ and the ☾ will add to their purification in the hours of the planets and that will, in turn, enhance their sanctification. At the same time, they start to reduce the amount of food they eat until the last day, it becomes one fourth of one tenth of the amount they ate on the first day. In the meantime and during their leisure times, they take the medicines they made for themselves as a substitute for food and water. As they do that, they develop talents, good memory and comprehension, astuteness and sharp intellect. Moreover, they will be attached less to earthly matters and become more inclined to transcend to the world of enlightenment thereby shying away from lust and sinful pleasures. At this point, they will be able to attract heavenly powers, make miracles and achieve their wishes. Additionally, they will recognize the predestined roles and the reality of their being in these roles, what has been pre-ordained for them and what is left for them to affect. This is their origin of enlightenment, and their guidance to this enlightenment is derived from their first holy text, *Buddha's Book*, which is considered the essence of their secrets and which no one is allowed to review. At the beginning of *Buddha's Book*, you see the images of the orbits of the celestial sphere, which consist of the enlightened souls. These souls are constantly engaged in worshipping the Ultimate Light. They are represented by drawings from the four individual elements which will be complete as long as the orbits of the celestial sphere are connected to knowledge. For this reason, *Buddha's Book* is viewed as the messenger that provides the light beams which connect the low forces to the Ultimate Light. At this juncture, they become cognizant of the nature of the mind, select the image that they like best, make all the laws and subsequently, the spirits of planets will obey them. With some of their secrets

in this book, they define the realities of things. Furthermore, they identify the Creator as the cause of all beings and they believe that the things they do will provide them with a means to reach Him and unite with His Light. We have mentioned this as a reference to their basic beliefs and actions and what their law-makers adhere to. This is the text of what this man says:

"If we cover all the strange things they have, this book will be too long. One of these is 'the head' which a generation of their clergy believe in. They set it next to the dragon's head. Then they pick a hairy, bluish, black-eyed man with connected eyebrows. They lure him with things he likes until they get him into the house of temples, and then he is undressed and placed in a basin full of sesame oil that covers him up to his neck. They close the basin leaving his head sticking out of the lid of the basin. They nail the cover and seal it with lead leaving the head out while the rest of the body is submerged in the sesame oil. They feed him with a certain amount of dry figs soaked in sesame oil and burn incense next to his nose and face. They do this for forty days without giving him any water. This process will render his bones flexible, his joints loose and his veins will flow abundantly; he becomes as flexible as a candle. At the conclusion of the forty days, they get together and discuss things among themselves. Then they burn incense, grab his head and pull it from the first vertebra. Pulling the head out of the body, his veins will be stretched until they all separate from the first vertebra, thereby leaving the body in the oil. Subsequently, they place it on an arch on a layer of screened ashes of olive and surround him with fluffy cotton. They perfume it with a special incense of theirs, and consequently, it tells them about fluctuation of prices, the overthrow of governments and what takes place in the world. His eyes will remain open and it will remind them if they miss any of their worshipping sacraments to the planets, prevents them from doing certain things and tells them what will happen to

everyone personally. If they ask it about knowledge and art, it will be able to answer their questions. Afterwards, they bring out the rest of the body from the basin, extract the liver and slice it, and they will see the signs which they are looking for. The bones of his shoulders and his joints will tell them about what they want, as well. Also, they do not cut their hair, eat or drink except in his name. They became public at the time of al-Muqtadir who ordered their temple to be opened and evacuated. The head was found and buried."

One of their factions assigned colors to orbits of planets by using the colors of substances that accept actions. They say that the color of the orbit of ♄ is dusty red similar to the color of ruby; the color of the orbit of ♃ is dusty white; the color of the orbit of ♀ is yellowish green similar to the color of red gold; the color of the orbit of the ☿ is dusty gold; the color of the orbit of ♁ is reddish yellow; the color of the orbit of ♀ is a mixture of all colors; and the color of the orbit of the ♄ is spotted white.

Furthermore, they assigned phases to planets which indicate the sought actions. They also assigned talismans to these phases by which they can influence actions. Subsequently, they apportioned for every planet three phases with two talismans assigned for every phase. Additionally, they allocated certain colors for the phases. They believe that the red phase is good for serious and incontestable matters and every talisman made in this phase is good for helping someone asking for help. The black phase is for diseases, torture, killing and similar tragedies. The white phase indicate brightness, happiness and light, and talismans made in this phase are good for friendliness, love and so forth. The yellow phase is for controlling speechless animals, as well as for evil actions.

They claim that the first phase of ♄ is black, the second is white and the third phase has the color of smoke and lead. The first phase of ♃ is yellow, the second is white, and the third has the color of smoke and lead. The first phase of ♀ is red, the

second is yellow and the third is rosy. The first phase of the ☉ is yellow, the second is pink and the third is golden. The first phase of ♀ is red, the second is gray and the third is rosy. The first phase of the ☽ is white, the second is red and the third is dusty.

The first talisman is made in the first phase of ♀ to black out the sight of the intended person so that he will not see anything.

The second talisman is made in the first phase of ♀ to black out the sight of the people so that they will not see you when you walk among them; the only thing they will be able to see is pitch darkness. The first talisman is made in the second phase of ♀ to reconcile the differences between two persons and bring harmony and friendship back to them, and it is also made in this phase to introduce a person to a future friend whom he has not yet met. The second talisman is made in the second phase of ♀ to bring back the intended person from a distant location. The first talisman is made in the third phase of ♀ to drive away harmful animals. The second talisman is made in the third phase of ♀ to repel flies and fleas from any house or town, so that none of these insects will ever appear in any of these locations.

The first talisman is made in the first phase of ♀ to gather bees from any place you want. The second is made in this phase by drawing a picture of a mosquito on lead to repel bees in particular. The first talisman in the second phase of ♀ is made for fishing in seas and rivers, and the second talisman is made in this phase to make fishing impossible in seas and rivers. The first talisman in the third phase of ♀ is made to expel a person from his home and drive him away from his children, and the second talisman in this phase is made to repel mice from where the person may be staying.

The first talisman is made in the first phase of ♂ to triumph in wars and fencing, and the second talisman in this phase is made to kill any enemy of yours as quickly as possible. The first

talisman is made in the second phase of ♂ to bring sickness to any of your enemies, and the second is made to bring fever and derangement to whomever you like. The first talisman is made in the third phase of ♂ to render men impotent whereby they will not be able to have any intimate relations with women as well as to inhibit the relationship of women with men. The second talisman is made in this phase to create a schism between two lovers so that they will separate forever.

The first talisman is made in the first phase of the ☉ to gain the favorable treatment and sympathy of emirs and rulers, and to have close relations with them. The second talisman in this phase is made to repel the assault of kings, despots and rulers, and to tie their tongues up. The first talisman is made in the second phase of the ☉ to ward off severe and harmful cold from any designated location. The second talisman is made to drive away birds from any location you like. The first talisman of the third phase of the ☉ is made to bleed a woman and a man until the one you choose is doomed in a short period of time. The second talisman in this phase is made to make a quern³⁸ fail to grind.

The first talisman is made in the first phase of ♀ for bringing any desired woman to you, and the second is made for marrying any desired daughter of prominent people. The first talisman is made in the second phase of ♀ to gain the favorable treatment of despots and rulers and acquire their sympathy so that they will not tolerate estrangement from you. The second talisman is made in this phase to tie up the tongues of whomsoever you choose from kings and rulers so that they will not be able to talk badly about any person who they intend to harm as long as the talisman is secured. The first talisman is made in the third phase of ♀ in order for a woman to become

³⁸A block of ice.-OED

subordinate to a man, and the second talisman is made in this phase in order to become subordinate to a woman.

The first talisman is made in the first phase of ♀ for learning wisdom and philosophy and every fine art such as poetry and singing. The second talisman is made in this phase to learn the science of stars in particular. The first talisman is made in the second phase of ♀ to bring children to any selected location. The second talisman of the second phase is made for a man to regain the affection and friendliness of children who dislike him. The first talisman is made in the third phase of ♀ so that the targeted male will never be able to grow a beard, and the second talisman of this phase is made to divert rivers to any place you like.

The first talisman is made in the first phase of the ☽ for bringing over any desired emirs and kings. The second talisman is made in this phase to make a king love whomever you want so much that he can not tolerate being away from him. The first talisman is made in the second phase of the ☽ to render the man you designate impotent so that he will not be able to have an intimate relationship with a woman. The second talisman is made in this phase to unlock the impotence of a man towards women. The first talisman is made in the third phase of the ☽ to disperse and expel people from their homeland. The second talisman is made in the third phase of the ☽ so that no harmful lion will stay in any place you do not want the lion to be in. These are the planets' talismans as they made them.

I have come across a treatise, which deals with making talismans, written by Abu Bakr Ibn Muhammad Ibn Zakariyya Al-Razi, a well-known and distinguished Arab philosopher. I included this valuable treatise in my book which I entitled *The History of Arab Philosophers*. I referred to some of his miraculous themes he presented in this treatise. He included in this treatise some relationships which he claims he tested. Some of what he says in this regard is that talismans for sympathy, love and

harmony can be made either when the ☽ is in ♊ and connected to ♀ in the ♋ constellation, or when the ☽ is in the ♋ constellation connected to ♀ in the ♊ constellation, or, finally when the ☽ is in ♎ and connected to ♀ in the ♊ constellation. These talismans will achieve wonderful results. However, talismans for the worst possible malevolence can be made when the ☽ is either in ♋ or ♎ and connected to or in conjunction with ♂ in a rising or setting constellation. Talismans for bloodshed can be made when the ☽ is in the aerial constellation. Talismans made in this situation produce stronger effects. Moreover, talismans for animosity can be made when the ☽ is either in the ♎ or ♋ constellation, and also when it is in ♊'s quarter phase or in conjunction with it. For rendering a person speechless, talismans can be made when the ☽ is under the beams of the ☉. These talismans ought to be made at night. Moreover, talismans for prominent personalities, kings and heads of state can be made when the ☽ is connected to the ☉ while it is elevated in the ☉'s domain. They can also be made when the ☽ is in the middle of the sky connected to ♂. You will be able to achieve your wishes by relying on these relationships when making the above talismans. As for talismans tailored for judges and jurisprudence, they can be made when the ☽ is connected to ♋ in the ♋ or ♂ constellations while ♋ is in the middle of the sky. Additionally, talismans for the favors of writers, ministers and laborers are made when the ☽ is full and connected to ♀ while the latter is either in the ♋ or ♎ constellations.

You may know that the lunar quarter can lead to more exclusive results for every planet in producing su'ud effects provided that the planet is in one of the poles, the strongest of which is Al-Ashir. It is not recommended for nuhus effects. If you intend to ruin something by bringing nuhus to it, ♀ and ♂ will certainly do that. By virtue of their relationship, they are the most effective instruments for this sort of action.

You may also know that the ♃'s connection to planets, when it is in view of the ☉, is similar to its connection to them when it is behind the ☉. The ♃'s connection to the ☉ in its third or sixth phase is used for achieving distinguished aims, such as becoming a king or a head of state or achieving prevalence and prominence. It will be better and more effective when it is in Al-Ashir than when it is in Al-Rabi or Al-Sabi. No good can be attained when it is waning or burning. Its connection to ♀ in its Al-Thalith, Al-Sadis or Al-Rabi phase, as well as when it is facing ♀, is good, but not so good as its connection to ♀, since ♀ is more effective in this respect. These relationships are naturally more instrumental in fostering the love of women, achieving sympathy and promoting permanent affection. This is especially true if the ♃ in its Al-Thalith phase is in an earth or water constellation, in which case you may do whatever you want in an earth or water ascendant. But if Al-Thalith phase was in a fire or air constellation, you may do whatever you want in a fire or air ascendant.

Al-Razi is a good reference for knowledge and philosophy due to his elaborate research in ancient arts. However, the absolute authority in this art is the late Abu Musa Ibn Hayyan Al-Sufi, may Allah bless him and benefit us from his knowledge. He is the author of *The Book of Research on Making Talismans* and *The Major Book of Talismans*, which consists of fifty treatises. He also wrote *The Key Book on the Images of Degrees and Their Effects on Principles* and *The Comprehensive Book on the Astrolabe in Theory and Practice*. Al-Sufi's book on the astrolabe covers more than a thousand chapters. Al-Sufi is a pioneer in his miraculous works which he presents in this book. His *Major Book on Talismans* in which he covers a great deal of knowledge, has been used and referred to by people looking for information about talismans, images, characteristics, the effects of planets and their natural functions and influences. Furthermore, Al-Sufi revived the art of equilibrium after it had fallen into oblivion.

Inasmuch as I became a student of this scholar and inasmuch as I learned from him, I pray to Allah to bestow rest and mercy on his soul.

I have read two books written by Al-Muqaddim, Plato. The first is titled *The Book of Major Laws*, and the second is *The Book of Minor Laws*. He presents in the first book some of the ugly functions of images such as walking on water, the appearance of snakes in invented images that do not exist in the real world, causing rain to fall in a non-rainy season and preventing it from falling in a rainy season, emergence of flames and luminous meteors, thunder and lightning in the sky, occurrence of out-of-season thunderbolts, setting ablaze the ships of the enemy and burning whomever you wish from a far distance, walking in air, planets rising in the wrong time and observing them when they are falling from their position in the sky down to the center of Earth, talking to the deceased, breaking up of the ☉ and the ♃ into several pieces, transforming sticks and ropes into snakes that devour anyone thrown to them and covering long distances in no time. All of the above actions are the functions of images and utilizing their spiritual forces and transfusing them in their static primordial matters. Subsequently, these primordial matters become live and effective spirits that produce unprecedented miraculous effects and results. His philosophy books are replete with images which he urges everyone to know and pursue. He cites Pythagoras in proving that these images are similar to these, there are eternal spiritual essences which do exist, but they are beyond the mind's perception. Plato's book on minor laws does not match his book on major laws except one chapter in which he talks about the function of rational as well as irrational beings. He does deal with this topic in his major book on laws. Gabir wrote a book called *The Compilation*, in which he discusses the function of the rational being. However, he discusses these functions on the natural level whereby he seeks to compare them with the functions of nature.

As for Plato, he refers to these functions by the planet functions, images and spirits whose essences are natural matters. Whoever likes to reflect on what I have mentioned, he may do so. We will include in this book if we get to the appropriate point, what we can on this topic. We hereby conclude this treatise.





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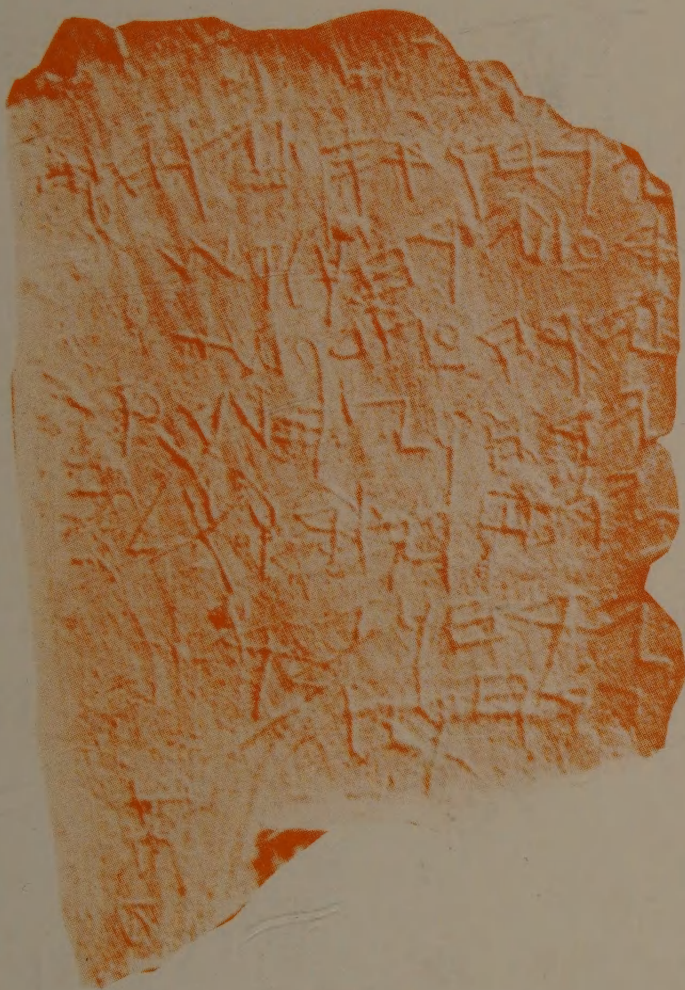
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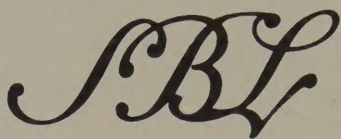
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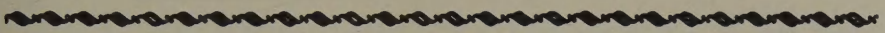
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PREFACE TO THE SERIES

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In the current volume the series presents only an English translation of an ancient text. This divergence from the usual practice is due to the fact that the Hebrew text of the Sepher Ha-Razim is readily available in a recent edition, while no English translation exists. It is hoped that the current volume will make more widely known this important work of Jewish magical literature.

Harold W. Attridge, Editor

FOREWORD

I wish to express my appreciation to the University of Alberta for the research grant which made the work on this text possible and to Joan Paton, Rhoda Zuk, and Gerane West who assisted in the preparation of the manuscript. Helpful suggestions concerning translation and understanding were received from Harold W. Attridge, Theodore H. Gaster and Roy David Kotansky. Their ideas and suggestions have been incorporated into the text. Most of all I would like to thank Morton Smith, who undertook a detailed review of the translation and whose knowledge and insight made it possible.

Michael A. Morgan

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INTRODUCTION

In 1963, while studying Kabbalistic texts at Oxford, Mordecai Margalioth happened upon a Genizah fragment which gave a magical praxis to assist one in winning at the racetrack. Recalling similar formulas from the Genizah collection and elsewhere, he began a detailed study of the preserved fragments of magical literature. He postulated that these fragments may have all come from a common source which could be reconstructed. His research led to the publication of Sepher Ha-Razim in 1966.

The published text is eclectic. No single document available to Margalioth contained all of the material which was to appear in the final text. Enough was available, however, that he felt confident that he had successfully reconstructed a magical handbook from the early Talmudic period. Since its publication, SHR has proven a valuable source of information for studies pertaining to magic in antiquity and for studies relating to Jewish life in the first centuries CE.

Margalioth was an excellent textual scholar. Even though additional texts have come to light since the publication of SHR, his original work is an exceptional piece of scholarship which demands wider circulation and use among scholars interested in the Judaisms of the Hellenistic age. No doubt a re-editing of SHR is needed in the future. For the present, I hope the scholarly community will find this annotated translation of the Margalioth text a valuable tool for further study.

A. THE MANUSCRIPTS

Codices

There were seven major codices available to Margalioth for the preparation of his text. Each of them contained significant portions of what was to become SHR.

1. פ - The Kaufman manuscript in the Oriental Library of the Hungarian Academy in Budapest. No. 224, pp. 41-63.
2. מ - Jewish Theological Seminary Manuscript Library, JTSL no. 163, p. 15A to p. 48B.
3. נ - Jewish Theological Seminary Manuscript Library, JTSL no. N.014, p. 8B to p. 28B.
4. ד - The Florence Manuscript in the Library Medicea Laurenziana, no. Plut. 44.13, p. 107B to p. 118A.
5. A manuscript in the National Library, Jerusalem, Heb. 8° 476, p. 69B to p. 81B.
6. Schocken Manuscript, Schocken Library, Jerusalem, Kabbalah Manuscript 3. This is a copy of the Florence manuscript.
7. ב - Jewish Theological Seminary Manuscript Library, JTSL no. N.012, pp. 1-24.

Of these seven manuscripts Margalioth used only the five marked with Hebrew letter designations. All of the first six are arranged similarly and are bound together with Maseket Hekhaloth, Maaseh Bereshit, and Shiur Komah. They all contain similar omissions, both accidental and deliberate, by the scribes. Ms. 1 (פ) seems to be the superior version, often completing words and sentences which are omitted in the other versions. It is the most precise and appears to contain the fewest distortions. Mss. 5 and 6 contained no material of special significance and were not used. Ms. 7 (ב) is an expanded and elaborated version. Its editor states that it was produced from two documents, a shorter Hebrew text and an expanded

Latin translation. The lists of angelic names in this version are more extensive than in the others. The text alternates languages and gives both versions in places. In addition, Margalioth (Sepher, 50-51) lists four manuscripts which were not available to him.

Hebrew Genizah Fragments

The following fragments are designated 1.

1. Oxford MS. Heb. C. 18/30:

One parchment page containing nineteen lines on each side. The beginning letters of each line on side one and the concluding letters of each line on side two--from the middle of the page to the bottom--are mutilated.

Content: The beginning of SHR to 1:6.

4. Cambridge T-S K 1/97:

One small paper page containing twenty lines on both sides. Content: 1:13-54.

10. Cambridge T-S K 1/145:

Two large paper pages which are mutilated on all four sides, partially illegible, and torn. The remainder has thirty-six/thirty-seven lines per side.

Content: 2:100-4:47.

14. Cambridge T-S K 21/95, fragment 2:

One small paper page containing twenty lines on side one only. Content: 7:1-9.

The following fragments are designated 1a.

2. Adler JTSL ENA 2750, pp. 4-5.

Two small pages containing seventeen lines on each side--torn and often illegible. Content: P:1-1:1.

6. Cambridge T-S N.S. 135:

One page containing twenty-one lines on each side--torn and often illegible. Content: 1:47-71.

11. Cambridge T-S K 1/102:

One page containing twenty-one lines on each side. Content: 3:15-46.

12. Cambridge T-S K 1/13:

One page containing twenty lines on side one and seventeen lines on side two. Content: 4:8-30.

The following fragments are designated 2λ.

3. Cambridge T-S K 21/95:

One parchment page containing twenty-two lines on side one and twenty-four lines on side two. Content: P:10-1:18. Similar to 1λ #1.

13. Cambridge T-S N.S. 246/26:

One page containing sixteen-seventeen lines per side but some lines are missing from the top of the page. Content: 4:29-52.

The following fragments are designated λ.

5. Cambridge T-S K 1/98:

One parchment page containing twenty-six lines on each side. The beginning lines on side one and the concluding lines on side two are mutilated. Content: 1:17/65.

7. Oxford MS. Heb. D. 62/50:

One page mutilated diagonally from the top of the page through line 5. Side two is illegible. Content: 2:30-76.

9. Leningrad Antonine Collection No. 238:

One parchment page. Content: 2:30-76.

The following fragment received no designation:

8. Adler JTSL ENA 2673/23.

One paper page, badly mutilated. Content: 1:237-2:25.

The Arabic Fragments

There are ten arabic fragments which were found by Margalioth in the Genizah material. They are designated γ or λγ where they are duplicates.

1. Oxford MS. Heb. f.45:

Eighteen parchment pages and by far the most important of the Arabic Fragments. Content: 1:6-2:8.

2. Oxford MS. Heb. e. 67/32-33:

Two pages. Content: 1:1-18.

3. Cambridge T-S Arabic 31/183:

One page. Content: 1:1-100.

4. Cambridge T-S Arabic 43/260.

5. Cambridge T-S N.S. 298/72:
Two pages torn at the top and missing some sections in the middle. Begins with 2:204.
6. Cambridge T-S Arabic 43/84:
Two pages. Page one begins with 2:130 and page two begins with 4:10.
7. Dropsie College, Philadelphia, Genizah Collection no. 437.
One very torn parchment page. Begins with 4:10.
8. Cambridge T-S Arabic 45/12:
One page beginning at 3:51, and then omitting the fourth firmament and continuing with the fifth firmament.
9. Cambridge T-S Arabic 33/9:
One parchment page beginning with the last line of the third firmament (3:58) and continuing with the fifth firmament.
10. Cambridge T-S Arabic 43/223:
One page beginning with 4:38.

Latin Translation

The Latin translation is titled Liber Razielis Angeli and is found in the Senate Library in Leipzig, Codex Latinus No. 745. Margalioth did not receive a copy of this manuscript until after the type had been set for the Hebrew edition. Consequently he refers to only a few places in it. Unlike the Arabic, the Latin is a free translation and adaptation which has been greatly expanded. Of the Hebrew codices, it is closest to D, whose editor claims to have used a Latin version.

Other Sources

Margalioth drew heavily upon many medieval collections of magical spells and formulas which he felt were descended from his postulated original. The most important of these are:

1. Sepher Razi'el, Amsterdam 1701. Siglum: 7.
2. Sepher Razi'el, manuscripts and fragments. cf. Margalioth, Sepher, 44f.

3. Sepher Kamay ^{Cot}, JTSL 2272. Siglum: n.
4. Sepher Kamay ^{Cot}, fragments. cf. Margalioth, Sepher, 51.
5. Mafteach Shlomo, Facsimile Oxford 1914. Siglum: n.
6. Sepher Ha-Malbush, Kaufman 245. Siglum: b.

A visual representation of the eclectic nature of the text can be found on the chart produced by Niggemeyer, Beschwörungsformeln, between pages 18 and 19.

B. STRUCTURE

The text of SHR is divided into seven unequal sections preceeded by a preface which contains a description of the book's transmission and functions. Before the flood, it was presented by the angel Razel to Noah who used it as a guide. After the flood it was passed down through the Biblical generations to Solomon.

The structure of the seven heavens reflects the fairly common cosmology known from Jewish circles during the Hellenistic age. It has close parallels to Talmudic passages, the Enoch literature, and the Hekhaloth literature. The heavens are divided as follows:

1. The first firmament has seven separate encampments. Each encampment is ruled by an angelic overseer who has numerous angels listed as serving him.
2. The second firmament is divided into twelve steps or levels. Each has between nine and twenty angels who can be called upon.
3. The third firmament is ruled by three angels. Each has a troop of angels which serve him.
4. The fourth firmament is divided between thirty-one angelic princes and their encampments who lead the sun during the day and thirty-one angelic princes and their encampments who lead the sun during the night.

5. The fifth firmament is ruled by twelve princes of glory who represent the twelve months of the year.
6. The sixth firmament is divided between an eastern overlord who rules twenty-eight angelic leaders and their encampments and a western overlord who rules thirty-one angelic leaders and their encampments.
7. The seventh firmament is a description of the divine throne followed by a long doxology.

Each firmament, except the seventh, and each subdivision is described as to its nature and function. For each subdivision there is a magical praxis described which can be initiated by calling upon the angels listed in that subdivision and by following the prescribed rites. With few exceptions, the magical praxis will reflect the descriptions of either the angels or the heaven itself. The rules of sympathy and contagion are clearly in evidence.

With minor exceptions, this is an outline of the over all structure of any given subdivision.

I. A description of the firmament followed by

A. A description of the subdivision and its usage organized thus:

1. Names of the angels of the subdivision
2. Description of the angels and their function
3. The purpose these angels can be made to serve
4. The procedures to be followed in preparation
5. The invocation to be spoken to initiate the praxis (in some cases this has been lost)
6. In some cases, additional actions and/or invocations to assist, alter, or reverse the magical praxis

A fine analysis of the form and style of these incantations and invocations has been done by Niggemeyer, Beschwörungsformeln, 63-118.

C. DATE

Dating an eclectic text is difficult at best. The consensus of those scholars who have worked with the text is to support Margalioth's dating of SHR to the early fourth or late third century CE.¹

The reasons generally listed for this are:

1. The reference to the Roman indictions in 1:27-28 (cf. Margalioth, Sepher, 24) gives a clear terminus a quo of 297 CE.
2. The majority of the text is written in a pure midrashic Hebrew which reflects the period.
3. Many of the Greek words found in the text are technical terms used in the magical praxeis of that period.
4. The spells and incantations of SHR closely parallel the magical material preserved in the Greek magical papyri and in the Aramaic incantation bowls.
5. The forms of the adjurations are similar to material we know from the early Rabbinic literature.
- ✓ 6. The cosmological framework of the text reflects the Enoch and Hekhaloth literature of that period.

Although Margalioth's basic assumptions have gained the support of the majority of scholars, we must understand exactly what it is we are dating.

There are two different types of document here. The first is a cosmological framework which shows a marked similarity with the hekhaloth literature. The second is a collection of unrelated magical praxeis which show a marked similarity to the materials preserved in PGM. Chen Merchavya (JE 13, 1594-95) implies that the praxeis were woven into the descriptions of the angels and the

¹ A notable exception to the consensus is Ithamar Gruenwald, (Apocalyptic, 226), who dates the work to sixth or seventh century.

heavens. This would make the cosmological framework the primary document. Surely the reverse is true. Gruenwald points out the SHR should not be classed as hekhalot literature despite its similarity. The magical praxeis are the primary source.

It seems to me more likely that the magical praxeis have been provided with a cosmological framework intended to make them appear as legitimate Jewish practices. Thus the formulas, spells, and incantations presumably existed prior to their present form. The use of Greek and Aramaic words is limited to the actual praxeis. The language of those sections is simple and straightforward. It lacks the flowery descriptive wording and the Biblical quotations of the cosmological framework. The only exception to this lies in the long adjurations of the latter firmaments and these hardly seem part of the original praxeis themselves. SHR has a cosmology which concerns itself in great detail with Jewish ritual purity, but praxeis which demand we eat cakes made from blood and flour. We have a framework which speaks of the glory of YHWH, but praxeis which offer prayers to Helios, and invoke Hermes and Aphrodite. We should indeed date SHR to the early fourth century CE but it is crucial to recognize that what fascinates us most about this text, the magic, is part of a folk tradition which dates from an earlier time. For example, the idol used to quell a rising river in 2:115ff. is clearly one which the Rabbis in Avodah Zarah 3:1 forbid Jews to make or possess. Since the Rabbis found it necessary to ban the image, one must assume that it was in popular use prior to the Mishnah's compilation. In dating SHR we are not dating the antiquity of the praxeis themselves.

Just as we cannot date an eclectic text by reference to any one section, so we cannot determine its origin by any one section. Even a number of references will afford no more than a list of possibilities. It is far too easy to be led to a conclusion, for example, that SHR is of Egyptian-Jewish origin. The oldest fragments were preserved there. The passage of the sun to the East via the North reflects Egyptian mythology. The use of hieratic papyrus was a sign of the Egyptian priesthood's magical rites. The listing of the descent through the mother was a common Egyptian practice and of course the Roman indictions point to a possible Alexandrian origin. Most compelling, however, is the close similarity between the material preserved in SHR and that of PGM.

Such a listing is persuasive until objectively analyzed. That an Egyptian Jewish scribal community preserved the text is no argument for its authorship. The sun's passage is part of other folklores and was surely a common theme in the ancient world. Hieratic papyrus was known as a magical tool outside of Egypt. Descent through the mother was a popular aphorism of the Greco-Roman world as well as a basis for Jewish legal definitions and serves in SHR to insure the effectiveness of the praxis. The indictions were used throughout the Roman world and could easily have been part of a document written in Constantinople. That there are close similarities between SHR and PGM is surely of interest but close similarities also exist between SHR and the incantation bowls of Syria. Furthermore, that PGM was found only in Egypt merely points out how fortunate we are that Egypt's climate is so well suited for preserving such material.

Magic was the common property of the people of the Greco-Roman world. The praxeis could have arisen in any part of that world and have been initially preserved in any part of that world. To attempt to locate a single place of origin would be futile.

Furthermore, we should not attempt to place the magical praxeis of SHR within any specific group. The praxeis are part of the popular religion of the age. Jews who could place a mosaic of Helios on their synagogue floors certainly could not have found it strange to offer invocations to that same god. On the other hand, SHR has clearly undergone editing at the hands of more "traditionally" or rabbinically oriented scribes. We can sense the tensions between a developing orthodoxy and a popular religion here. SHR is a fine example of the syncretistic nature of the Hellenistic world. ✓

D. THE TRANSLATION

A translation either can be literal, to render the exact words of the Hebrew, or can be paraphrastic to catch the meaning. This translation contains elements of both sorts. Its purpose is to convey the meaning in each case as clearly as possible. Parentheses have been used to set off words and phrases which are not found in the Hebrew text, but are either implied, understood, or needed to create a readable translation.

I have attempted to follow the Margalioth text as closely as possible. When a different reading is offered it is so footnoted. The technical Greek terms and prayers have been translated in the text and footnoted.

The angelic lists presented a special problem. There was so much conjecture involved in creating these lists in transliterated form that I opted, for the sake of consistency and accuracy, to produce the lists without the speculative vocalization. For those who find this an unsatisfactory solution, I have provided the Hebrew lists in Appendix I.

Hebrew/English equivalents for the text are as follows:

| | |
|--------|---------|
| ' = א | L = ל |
| B = ב | M = מ |
| G = ג | N = נ |
| D = ד | S = ס |
| H = ה | C = כ |
| W = ו | P = פ |
| Z = ז | Ş = ש |
| Ḥ = ח | Q = ק |
| Ṭ = ט | R = ר |
| Y = י | Ş̣ = שׂ |
| K = כ | T = ת |

E. ABBREVIATIONS AND SHORT TITLES

| | |
|---|---|
| DMP | Francis L. Griffith, <u>The Demotic Magical Papyrus</u> , London: H. Grevel & Co., 1904. |
| Ginzberg, <u>Legends</u> | Louis Ginzberg, <u>Legends of the Jews</u> , Philadelphia: Jewish Publication Society, 1937. |
| Goodenough, <u>Symbols</u> | Erwin R. Goodenough, <u>Jewish Symbols in the Greco-Roman Period</u> , New York: Pantheon Books, 1953-1968. |
| Gruenwald,
<u>Apocalyptic</u> | Ithamar Gruenwald, <u>Apocalyptic and Merkavah Mysticism</u> , Leiden: E. J. Brill, 1980. |
| Jastrow, <u>Dictionary</u> | Marcus Jastrow, <u>A Dictionary of the Targumim The Talmud Babli and Yerushalmi and the Midrashic Literature</u> , New York: The Judaica Press, 1971. |
| JE | <u>Jewish Encyclopaedia</u> , Jerusalem: Keter Publishing Ltd., 1972. |
| Margalioth, <u>Sepher</u> | Mordecai Margalioth, <u>Sepher Ha-Razim</u> , Jerusalem: Yediot Achronot, 1966. |
| Niggemeyer,
<u>Beschwörungsformeln</u> | J. H. Niggemeyer, <u>Beschwörungsformeln aus dem Buch der Geheimnisse</u> , Hildersheim: Georg Olms Verlag, 1975. |
| PGM | Karl Preisendanz, <u>Papyri Graecae Magicae</u> , Leipzig: B. G. Teubner, vol. I 1928, vol. II 1931. Quoted by papyrus and line number. |
| SHR | <u>Sepher Ha-Razim</u> |

SIGLA

- Ⲁ JTSL no. 163. See p. 2.
- ⲁ JTSL no. N. 014. See p. 2.
- Ⲃ Geniza fragments. See pp. 3-4.
- ⲃ Sepher Raziel. See p. 5.
- Ⲅ Sepher KamayCot. See p. 6.
- ⲅ Mafteach Shlomo. See p. 6.
- Ⲇ Sepher Ha-Malbush. See p. 6.
- ⲇ Geniza fragments. See p. 4.
- Ⲉ JTSL no. N. 012. See p. 2.
- ⲉ Arabic fragments. See p. 4.
- Ⲋ Florence MS Laurenziana, no Plut. 44.13. See p. 2.
- ⲋ Kaufman. MS. See p.2.

SEPHER HA-RAZIM

TRANSLATION

(PREFACE)

This is a book, from the Books of the Mysteries, which was given to Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mehallalel, the son of Kenan, the son of Enosh, the son of Seth, the son of Adam, by Raziel the angel in the year¹ when he came into the ark (but) before his entrance.

And (Noah) inscribed it upon a sapphire stone² very distinctly.³ And he learned from it how to do wondrous deeds, and (he learned) secrets of knowledge, and categories of understanding and thoughts of humility and concepts of counsel, (how) to master the investigation of the strata of the heavens, to go about in all that is in their seven abodes, to observe all the astrological signs, to examine the course of the sun, to explain the observations of the moon, and to know the paths of the Great Bear, Orion, and the Pleiades,⁴ to declare the names of the overseers of each and every firmament and the realms of their authority, and by what means they (can be made to) cause success in each thing (asked of them), and what are the names of their attendants and what (oblations) are to be

¹Ms. א reads בשעה but "hour" is probably incorrect, as "hour" could be taken to imply the exact moment and to contradict the sense of לפני .

²Cf. Ginzberg, Legends, 1.157, 5.179.

³Cf. Deut 27:8

⁴Cf. Job 9:9; Amos 5:8.

10 poured out to them, and what is the proper time' (at which they
will hear prayer,⁵ so as) to perform every wish of anyone
(who comes) near them in purity. (Noah learned) from it
rituals (that cause) death and rituals (that preserve) life, to
understand the evil and the good, to search out (the right)
seasons and moments (for magical rites), to know the time to
give birth and the time to die, the time to strike and the time
to heal,⁶ to interpret dreams and visions, to arouse combat,
and to quiet wars, and to rule over spirits and over demons, to
send them (wherever you wish) so they will go out like slaves,⁷
15 to watch the four winds of the earth, to be learned in the
speech of thunderclaps, to tell the significance of lightning
flashes, to foretell what will happen in each and every month,
and to know the affairs of each and every year, whether for
plenty or for hunger, whether for harvest or for draught,
whether for peace or for war, to be as one of the awesome ones
and to comprehend the songs of heaven.

And from the wisdom of the secrets of this book, Noah
learned and understood how to make gopher wood (into) an ark
20 and to hide from the torrent of the flood waters, to bring (the
animals) with him two by two and seven by seven, to take in
some of every kind of food and every kind of provender. And he
placed (the book) in a golden cabinet and brought it first into

⁵Literally "it (prayer) will be heard by them."

⁶Cf. Eccl 3:2,3.

⁷Cf. Job 38:35.

the ark, to learn from it the times of the day and to investigate from it the times of the night, and in which period he should arise to pour out entreaties. And when he came forth from the ark, he used (the book) all the days of his life, and at the time of his death he handed it down to Abraham,⁸ and Abraham to Isaac, and Isaac to Jacob, and Jacob to Levi, and
 25 Levi to Kohath, and Kohath to Amram, and Amram to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the sages,⁹ and thus generation by generation until Solomon the King arose. And the Books of the Mysteries were disclosed to him and he became very learned in books of understanding, and (so) ruled over everything he desired, over all the spirits and the demons that wander in the world, and from the wisdom of this book he imprisoned and released, and sent out and brought in, and built and prospered.¹⁰ For many books were handed down to him, but this one was found more precious and more honorable and more
 30 difficult than any of them. Happy the eye that will behold

⁸Mss. D and 7 insert Shem into the chronology.

⁹Cf. Pirke Avoth 1:1. This genealogy is similar to the Avot tradition but it puts Solomon the King after the prophets and the sages. Since they should follow Solomon, it seems that an original genealogy ending with Solomon (probably after "elders") has been interpolated by an editor who wanted to claim knowledge of these secrets for the rabbis. Evidence for such an insertion is important because it casts some doubt on other Rabbinic elements in the text, and because of the fact that a Rabbinic editor left the pagan elements stand, illustrates an unfamiliar side of Rabbinic Judaism.

¹⁰Cf. Ginzberg, Legends, 4.149-154, 165-169; Josephus, Antiquities, 8.2.5, #45-49.

it. Happy the ear that listens attentively to its wisdom.

✓ For in it are the seven firmaments and all that is in them.

From their encampments we shall learn to comprehend all things,
and to have success in every deed, to think and to act from the
wisdom of this book.

(THE FIRST FIRMAMENT)

The name of the first firmament is called *Shamayim*.¹

Within it are encampments filled with wrath. And seven thrones are prepared there and upon them are seated overseers, and around them on all sides encampments (of angels) are stationed and are obedient to men at the time when they practice (magic), to everyone who has learned to stand and pour (libations) to their names and cite them by their signs² at the period when
5 (prayer) is heard (so as) to make a magical rite succeed.

(Over) all these encampments of angels these seven overseers rule, to dispatch (them) for every (sort of) business so that they will hasten and bring success.

These are the names of the seven overseers who sit upon (the) seven thrones: the name of the first is 'WRPNY'L, and the name of the second is TYGRH, and the name of the third is DNHL, and the name of the fourth is KLMYY', the name of the fifth is 'SYMWR, the name of the sixth is PSKR, the name of the seventh is BW'L. And all of them were created from fire and their
10 appearance is like fire, and their fire is blazing, for from fire they emerged.

And without permission, (the angels who serve them)³ do not go out to engage in magical actions. (They wait) until a command comes to them from (one of) the seven overseers, the

¹*Shamayim* is the common Hebrew word for heaven or sky.

²Or perhaps "by their letters (of their names)."

³Inserted by Ms. 7 (Sefer Razi'el) and aids the translation.

occupants of the thrones, who rule over them. 'For they are subject to the will (of the overseers) and go about (only) with their permission. And each and every one of them goes to his work determined to act quickly in any affair on which he may be sent, whether for good or for evil, whether for superfluity or for shortage, whether for war or for peace. And all of them
15 are to be called by the names (given them) from the day they were created.

And these are the names of the seven encampments which serve the seven overseers (for each encampment serves one of the overseers).

And these are the names of the angels of the first
encampment who serve 'WRPNY'L:

| | | | | |
|----|------------------|---------|--------------------|--------|
| | BWMDY | DMN' | 'NWK' | 'LPY |
| | 'MWK | QTYBY' | PTRWPY | GMTY |
| 20 | P'WR | NRNTQ | RQHTY | 'WRNH |
| | M'WT | PRWKH | 'QYL'H | TRQWYH |
| | BRWQ | SHRWR' | 'TNNY | GYL'N |
| | TKT | 'RNWB | 'ŠMY | YWSŠ |
| | KPWN | KRBY | GYRŠWM | PRY'N |
| | ŠŠM ^C | 'BB' | NTN'L | 'R'L |
| | 'NYP | TRW'WR | ^C BDY'L | YWWN |
| | 'LWN | MW'L | LLP | YHSPT |
| | RHGL | RWM'PY | YKTY | 'RNY'L |
| | PWBWN | KDY'L | ZKRY'L | 'GDLN |
| | MYG'L | G'WPR | KRTH | KYLDH |
| | DYGL | 'LNW | TYRLY | SBLH |
| | 'BY'L | 'L | KSYL | SYQMH |
| 25 | 'ŠBH | YWTNH | R'LKH | HLY'N |
| | 'PTY'L | TY'MY'L | 'L'L | NTY'L |
| | 'PYKH | TLGY'L | N ^C NH | 'STY'L |

These are the angels who are obedient in every matter
during the first and second year of the fifteen year cycle of
the reckoning of the Greek kings.⁴ If you wish to perform an

⁴Probably a reference to the Roman indictions. See Margalioth, Sepher 24. If we suppose that this reference to the use of indictions is by the government in Constantinople, then the terminus a quo for the cosmological framework is 312 C.E. The Egyptian dating would give us a terminus a quo of 297 C.E.

act of healing, arise in the first or second hour of the night
 30 and take with you⁵ myrrh and frankincense. This (is to be)
 put⁶ on burning coals (while saying) the name of the angel
 who rules over the first encampment, who is called 'WRPNY'L,
 and say there, seven times, (the names of the) seventy-two⁷
 angels who serve before him, and say as follows:

*I, N the son of N beseech you that you will
 give me success in healing N the son of N.*

And anyone for whom you ask, whether in writing or
 verbally, will be healed. Purify yourself from all impurity
 ✓ and cleanse your flesh from all carnality and then you will
 succeed.

⁵Literally, "in your hand."

⁶Margalioth suggests reading והוא נתון for והוא בנותן. Possibly
 והוא ניתן.

⁷Ms. A refers to a list of only seventy names.

35 These are the names of the angels of the second encampment
who serve TYGRH:

| | | | | |
|----|---------|----------|----------|---------|
| | 'KSTR | MRSWM | BRKYB | KMSW |
| | 'STYB | KRYT'L | 'DYR | GB' |
| | 'QRB' | 'NBWR | KBYR | TYLH |
| | BRYTWR | TRTM | NTPY'L | PRY'L |
| | TRWHWN | SLHBYN | 'SLB' | MSTWB |
| | GRHT' | HGR' | 'YTM'Y'L | HGL |
| | LGH | MNYTY'L | TNYMY'L | 'YKRYT |
| | 'BRYT' | RKYL'L | HSTK | PPTS |
| 40 | 'STYRWP | 'WDY'L | 'SBYR | MLKY'L |
| | 'RWS | DŠWW' | HMK | TRGH |
| | ZMBWT | HSNYPLPT | ŠWW' | 'SPWR |
| | 'RQ | QNWMY'L | NHY'L | GDY'L |
| | 'DQ | YMWMY'L | PRWG | DHGY'L |
| | DGRY'L | 'GRY'L | 'RWNWR | DWNRNY' |
| | DLKT | TBL | TLY'L | 'LY'L |
| | MWT'R | 'LPY'L | PYTPR' | LPWM |
| | 'WR | TMR | 'DLY'L | 'STWRYN |
| | 'ZWTY | 'YSTWRTY | D'WBYT | BRGMY |
| | DMWMY'L | DYGR' | 'BYB'L | PRWTY'L |
| 45 | QWMY'L | DGWGR' | DLGY'L | PDWTY'L |

These are the angels who are full of anger and wrath⁸ and
who have been put in charge of every matter of combat and war
and are prepared to torment and torture a man to death. There

⁸Reading חמה instead of ח'ימה.

is no mercy in them but they (wish) only to take revenge and to punish him who is delivered into their hands. And if you wish to send them against your enemy, or against your creditor, or to capsize a ship, or to fell a fortified wall,⁹ or against any business of your enemies, to damage and destroy, whether you desire to exile him, or to make him bedridden, or to blind him or to lame him,¹⁰ or to grieve him in any thing (do as follows): Take¹¹ water from seven springs on the seventh day of the month, in the seventh hour of the day, in seven unfired pottery vessels,¹² and do not mix them¹³ with one another. Expose them beneath the stars for seven nights; and on the seventh night take a glass vial,¹⁴ (and say over it) the name of your adversary, and pour the water (from the seven unfired pottery vessels) into it, then break the pottery vessels and throw (the pieces) to the east, north, west, and south,¹⁵ and say thus to the four directions:¹⁶

⁹Probably a walled house as found in the later Roman empire. That it is the wall of a house which is meant is clear from 1:77.

¹⁰Literally, "to smite the light of his eyes...to bind his feet."

¹¹Literally, "take in your hand."

¹²Cf. PGM IV:3210f.

¹³I.e., the waters from the different springs.

¹⁴Cf. PGM IV:222; IV:3210 $\phi\iota\acute{\alpha}\lambda\eta$.

¹⁵Literally, "to the four winds of the heavens."

¹⁶Literally, "winds."

HHGRYT who dwell in the east,¹⁷ SRWKYT who dwell in the north, CWLPH who dwell in the west, KRDY who dwell in the south, accept from my hand at this time that which I throw to you, to affect¹⁸
 60 N son of N, to break his bones, to crush all his limbs, and to shatter his conceited power, as these pottery vessels are broken. And may there be no recovery for him¹⁹ just as there is no repair for these pottery vessels.

Then take the vial of water²⁰ and repeat over it the names of these angels and the name of the overseer, who is TYGRH and say thus:

I deliver to you, angels of anger and wrath, N son of N, that you will strangle him and destroy him and his appearance,²¹ make him bedridden, diminish his wealth, annul the intentions of his heart, blow away his thought and his knowledge and cause him to waste
 65 away continually until he approaches death. ✓

If you wish to exile him conclude the formula thus:

That you will exile him and banish him from his children and his home and he will have nothing left.

If he is one to whom you are in debt, conclude (the formula) thus:

That you will plug his mouth and make his planning vain and he will not think of me, nor speak of me; and when I pass in front of him, he will not see me.

70 If (the rite is) for a ship²² say thus:

¹⁷Literally, "in the east wind," et. al.

¹⁸Literally, "for the name of."

¹⁹Margalioth has "for them" and records no variant but the context requires "for him."

²⁰Reading שלמים instead of מים .

²¹I. e., so that the body will no longer be recognizable.

²²Either your enemy's ship or one on which he is.

I adjure you angels of wrath and destruction, that you will rise up against the ship of N son of N and that you not permit it to sail from any place. But if²³ wind (sufficient) for sailing²⁴ come to it, then let (the wind) carry it out to sea and shake it (so it sinks) in the midst of the sea and let neither man nor cargo be saved from it.

If you wish to fell a fortified wall say thus:

75 *I adjure you, angels of fury, wrath, and anger, that you will go with the force of your power and fell the wall of N son of N. Smite it to dust and let it be overturned like the ruins of Sodom and Gemorah, and let no man place stone upon stone on the place²⁵ (where the wall was); if it be built during the day, let it be overturned at night.*

Then pour out (the water) upon the four corners of the house. (In a like manner) if you wish to make your enemy bedridden, or to destroy his appearance, or to (do) any grievous thing, pour the water upon his doorstep. If (you wish) to exile him, pour out the water to the four directions.

80 If (you wish) to bind your creditor, throw the water on his garments. And if (you wish) to sink a ship, cast the vial and its water in the midst of the ship (while saying) the name of the ship and its master. And if you wish to overturn a wall, dig at the four corners of the wall and divide the water among (the four corners). (Use the water) thus in each

✓ case. Do it in (a state of) purity and then you will succeed.

²³Reading ואלו for ולא.

²⁴Possibly read מנהיג with Ms. ק, a leading wind."

²⁵Reading במקומה with Ms. ■ for בקומה. Possibly בחומה, "on the wall."

These are the names of the angels who serve DNHL²⁶ in
the third encampment:

| | | | | |
|----|---------|---------|----------|---------|
| 85 | 'WGRBBW | 'WBS'L | BRTWBY'L | KLWBY'L |
| | RHBY'L | 'WHY'L | KRBTWN | KRB' |
| | D'YNWT | 'YNYK | 'BYRM | 'TGL' |
| | 'WTWT | 'STNW'L | 'SPR | TGRY'L |
| | 'MYK'L | 'TDŠW | 'WRY'L | 'RMWD |
| | 'STWN | 'K'L | 'N'WR | 'SKYR' |
| | LBV'L | 'LCŠH | HSNY'L | LMWSY |
| | 'DWT | TYRWM | 'LPY | 'YMYK |
| | 'RGL' | MYG'L | 'LY'L | MDNY'L |

90 These angels tell everyone who, in purity, gains power
over them, what will happen on the earth in each and every
year, whether for plenty or for famine, whether rains will be
abundant or sparse, and whether there will be a dearth and
whether there will be produce, and whether locusts will come
and whether there will be strife among kings, and whether a
sword will come among the great men of the kingdom,²⁷ and
whether death or suffering will befall mankind.

If you wish to know and understand what will be in each
95 and every year, take a hieratic papyrus²⁸ and cut it into

²⁶Probably a variant of Daniel or Danel, both of which are found
as divine angelic names.

²⁷This seems to imply either strife or execution.

²⁸יִרְטִיקוֹן, i.e., ἱερατικόν - a hieretic sheet of papyrus.
"Hieratic" (priestly) here refers especially to the Egyptian
priests who were famed for their magic and from whence came the
types of writing and paper that they used and were thought
suitable for magical operations.

slips) and write in hieratic with a mixture of ink and myrrh²⁹ each and every possibility separately.³⁰ Then take a new flask and put in it spikenard oil³¹ and throw in the written slips³² (as well); then stand facing the sun³³ when he comes forth from his bridal chamber³⁴ and say:

100 *I adjure you O sun that shines on the earth, in the name of the angels who make men of knowledge understand and comprehend wisdom and secrets, that you will do what I ask and make known to me what will be in this year--do not conceal a thing from me.*

And you will adjure (the sun with) this adjuration for three days, three times³⁵ and the third time you will scrutinize the oil. Notice everything brought up upon the face of the oil, that is what will happen in that year. If two

²⁹ מלנון בזמירנה מלנון for σμορνό-μέλαν(ον) - a special ink used for magical purposes.

³⁰ I.e., one possibility on each slip.

³¹ Cf. PGM I:278.

³² Literally, "things."

³³ Cf. PGM II:87; III:325; IV:260; V:237.

³⁴ Here the text has צאתה מחופתה . If the final ה's were taken as feminine terminations (which they usually are) this would mean "when she comes forth from her bridal chamber." However, the sun is most often masculine. The verb forms and pronouns referring to the sun in this context are all masculine. Therefore, it is more plausible to explain these endings as Aramaizing spellings for the masculine termination ך.

³⁵ Literally, "3 days 3 times." Possibly once a day or three times each day.

possibilities come up, then there will be (these) two and
if three come up, there will be three. Afterwards, take
105 the oil and burn it while saying the names of the angels
that serve in this encampment. And (as for) the rest of
all the written (slips), hide them³⁶ in a wall or in a
window. And so, (as in) every operation, act in purity,
and you will succeed.

³⁶Reading גניזתם for יגביזתם, implying a ritual burial or storage both here and elsewhere in the text.

These are the names of the angels who serve KLMYYH³⁷

in the fourth encampment:

| | | | | |
|-----|---------------------|----------|---------|---------|
| | 'BRYH | 'YMRHY | DMN'Y | 'MNHR |
| | Y'MNWK | PTKY' | TWBY'L | GWLY'L |
| | 'WPRY | GMTY | 'WRNY'L | PRYKYHW |
| | Y'RN | LTMY'L | 'WRYT | TYMWGW |
| 110 | 'NMRY | 'LMYNY'L | YKMTW | STRTW |
| | SB ^C QNY | BWRTY'S | RSPWT | KRSWN |
| | 'M'P | WP'TN' | 'H'L | S'BY'L |
| | BLQYR | PKHWR | HSTR | STRY'L |
| | 'LYSS | HLSY'L | TRSPW | QRSTWS |
| | MLKY'L | 'RDQ | HSDY'L | 'HSP |
| | 'MY'L | PRNWS | GDY'L | SBYB'L |

These are the angels³⁸ who bring around³⁹ the opinion
 115 of the king and the good will of the nobles, chiefs, and
 leaders of the kingdom, directing and bestowing favor and
 mercy upon all who arise in purity to request anything from
 them. Perform this rite zealously and you will succeed.

If you wish to turn the king's opinion to your favor, or
 (that of) the chief of the army, or a rich man, or a ruler,
 or a judge of a city, or all the citizens of the state, or

³⁷ Here spelled with a η instead of a κ as in 1:8. The manuscripts show other variations, BLMY', GDYMY'.

³⁸ Perhaps the 36th angel comes from $\chi\rho\iota\sigma\tau\acute{o}\varsigma$.
 Cf. 1:130.

³⁹ מְשׁוּבְבִים is possibly from שָׁב . Margalioth suggests amending
 $\text{שְׁתַּחֲבֹנִי אֶם מְשַׁרְתִּים אֶת}$ to מְשׁוּבְבִים . Cf. 1:127
 שְׁתַּחֲבֹנִי .

(if you wish to change) the heart of a great or wealthy woman, or the heart of a beautiful⁴⁰ woman, (do this). Take a lion cub and slaughter it with a bronze knife and catch its
 120 blood and tear out its heart⁴¹ and put its blood in the midst (of the heart) and write the names of these (above mentioned) angels in blood upon the skin between its eyes; then wash it out with wine three years old and mix (the wine) with the blood.

Then take three of the chief spices, istorgon⁴² and myrrh and musk,⁴³ and stand clean and pure, facing the brilliant star⁴⁴ and put the spices on the fire; then take in your hand the cup in which are the wine and the blood and say (this spell over it while burning the incense) and call
 125 on the name of the overseer and the names of the angels of this encampment. (Do this) twenty-one times over the blood and over the wine and say to the brilliant star, the name (of the star) which is that of Aphrodite, three hundred (times)⁴⁵ and (the name of the) angel ḤSDY'L (and then say):

⁴⁰Reading ביופיה for יופיה.

⁴¹Cf. PGM III:425 and DMP 25:27, p. 155.

⁴²איסטרוקון is probably στύραξ (styrax), a fragrant gum.

⁴³מושך. If Margalioth is correct in assuming that מושך is a transliteration of the Persian *musk* and the Greek *moschos*, then the ך implies an Aramaic form making שורה the Aramaic "chain" or "chord." Margalioth points out the similarity between the Arabic targum of SHR which reads WSWRT 'LMSK and the Arabic targum of the Song of Songs 1:13 which reads SRH 'LMSK. Thus the targum renders "bag of myrrh" as "bag of musk."

⁴⁴I.e., Aphrodite-Venus. Cf. 1:126.

⁴⁵ש. Cf. PGM IV:2891. Margalioth suggests deletion of the ש.

I adjure you in the name of the angels of the fourth encampment who serve KLMY' that you bring around for me King N so that the heart of his army and the heart of his ministers (will be) in my hand, I, N son of N, and I will find favor and mercy before him and he will do what I want and ask, whenever I ask (anything) from him.

130 When you finish repeating the adjuration twenty-one times, look up and you will see (something) like a coal of fire descending into the blood and wine.⁴⁶

If you wish to enter the presence of the king or any (great) man, or a judge, wash yourself with "living" water⁴⁷ and take some of the blood and some of the wine and anoint your body, and place the lion's heart over your heart. If (you wish) to
135 bring around the citizens of the city⁴⁸ take the lion's heart and hide it in the midst of the city, and write on a (piece of) gold foil⁴⁹ the (name of) the overseer and (the names of the angels of) his encampment and say thus:

*You angels who go around and circulate in the world, bring around (to me) all the citizens of this city, great and small, old and young, lowly and distinguished. Let the fear and terror of me be over them as the terror of the lion is over all the animals. And as this heart is mute while I am speaking, so let
140 all of them listen to me, and let none of the children of Adam and Eve be able to speak against me.*

⁴⁶ Cf. the notion of the descent of the holy spirit, body and blood of Christ into the bread and wine of the Eucharist. Note the use of QRSTWS in the angelic list of this encampment. Cf. 4 Ezra 14:39.

⁴⁷ מֵיִם חַיִּים, "living water," i.e., water from a stream or spring, not from a cistern.

⁴⁸ מְדִינָה is here translated as "city" as it fits the sense better than "state" which was used in 1:118.

⁴⁹ צִיָּץ, gold plate, metal disc, or lamella, often used for making amulets.

Hide the heart in the middle of the city and go into seclusion⁵⁰ for three days and after three days appear in the city. (For this occasion) put some of the lion's blood under the soles of your feet.

If you wish to bind yourself to the heart of a great or wealthy woman⁵¹ take some perspiration from your face (and put it) in a new glass vessel; then write on it, (i.e.) on a tin *lamella*,⁵² the name of the overseer and the names of the angels, and throw (the tin *lamella*) in the midst (of the flask) and say thus over the perspiration of your face:

I adjure you angels of favor and knowledge, that you will turn (to me) the heart of N daughter of N and let her do nothing without me, and let her heart be (joined) with my heart in love.

Take the new flask and bury it under her doorstep⁵³ and say:

Just as a woman will return to the infant of her womb, so this N will return to me to love me from this day and forever.

This should be written⁵⁴ at the full moon.

⁵⁰Literally "hide your face."

⁵¹This love potion is independent of the previous use of the lion's blood.

⁵²Either the phrase "on it" or "on a tin *lamella*" seems to be a repetitive addition.

⁵³Literally "the place of her coming in and going out."

⁵⁴Reading יכתוב for יכתב .

These are the angels who serve 'SYMWR in the fifth
encampment:

| | | | | |
|-----|---------|-----------------|---------------------|-----------------------|
| | BTW'R | ŠKYNTTK | 'DWM' | TQW |
| | MQP' | LHB' | ^C LY | ^C ZY |
| | ŠKNY'L | KNWR | BNŠ | QRB' |
| | SRK | HLŠY'L | HRMN ^C | ^C BR |
| | HWD | MLKYH | PR ^C TWP | 'D ^C T |
| | QWP | MNMLK | DYNMWR | 'LPNT ^C WS |
| | DYDRYWK | KLNH | NYNHY' | DŠNHY' |
| 155 | MLGDM | DYMHN | LYBRNK | TTQHH |
| | 'PNY'L | ZBYTWR | DKNSWR | RMGDL |
| | LHTQWP | ^C LY | GDGDL | PRWŠ |
| | MSRWŠ | KDYR | MWS | DYQN' |
| | NŠR | TWB | DRWMY'L | DYR'Z |
| | DMWL' | DYDY'L | T ^C Y | KRM |
| | 'TR | ^C QB | HWNMWR' | 'NQYW |
| | GZRY'L | ŠBY'L | ŠBYWD ^C | YYQR |
| | 'DWT | RGBY'L | | |

These are the angels who obey (you) during the night (if
160 you wish) to speak with the moon or the stars or to question a
ghost or to speak with the spirits.

If you wish to speak with the moon or with the stars about
any matter, take a white cock and fine flour, then slaughter
the cock⁵⁵ (so that its blood is caught) in "living water."⁵⁶
Knead the flour with the water and blood and make three cakes

⁵⁵Reading 150 for 100.

⁵⁶Cf. above, note 47.

and place them in the sun, and write on them with the blood the name(s) of (the angels of) the fifth encampment and the name of its overseer and put the three of them on a table of
 165 myrtle wood, stand⁵⁷ facing the moon or facing the stars
 and say:

*I adjure you to bring the planet of N and his star near to the star and planet of N, so his love will be tied with the heart of N son of N.*⁵⁸

Or say:

*Place fire from your fire in the heart of this N (masc.) or that N (fem.) so she will abandon her father's and mother's house⁵⁹ because of love for this N (masc.) son of N (fem.).*⁶⁰

Then take two of the cakes and place them with the cock in a new flask; then seal its mouth with wax and hide the flask in a place not exposed to the sun.⁶¹

170 If you wish acts of kindness (to be done to you); take the

⁵⁷Reading עומד for אומר.

⁵⁸The grammar here is most confusing. It would seem that the first clause (1:165,166) is a homosexual love formula and that the second (1:166,167) is bi-sexual. Another possibility is that the first clause uses a common masculine to imply that the formula could be used by any party. The fact that the second clause specifically provides for attraction of either a male or a female to a man seems, however, to imply that the first clause is indeed homosexual. The question is influenced by our rendering of נאמר . Does it imply a new formula or a continuation of the former? Cf. its usage in the first firmament, second encampment (p.27). Also compare DMP 22:40 p.143; and PGM IV:345f. and 1480f.

⁵⁹Literally "her father's house and her mother." This is probably a colloquial construction.

⁶⁰Note the definition of an individual by specification of his mother. This is common in Egyptian magic texts and used often in SHR. A common saying was, "the mother is certainly known, the father uncertain."

⁶¹See also 2:173. Cf. PGM VII:915. καὶ ἅλῳ μὴ δεῖξῃς

remaining cake, crumble it, and place it in aged wine in a glass cup, and say the name(s) of the angels in the presence of the moon and the stars and continue thus:

I adjure you that you will give favor, kindness, and affection, to N, from the favor, kindness, and affection that radiate from your countenance. (Give them to) me, N son of N, so that I will find favor, kindness, affection, and honor in the eyes of every man.

Then blow into the wind and wash your face each dawn,

175 for nine days, with the wine and the cake crumbled in it.

If you wish to question a ghost; stand facing a tomb and repeat the names of the angels of the fifth encampment (while holding) in your hand a new flask (containing) oil and honey mixed together and say thus:

180 *I adjure you O spirit of the ram bearer⁶² who dwell among the graves upon the bones of the dead, that you will accept from my hand this offering and do my will and bring me (the spirit of) N son of N who is dead. Raise him up so that he will speak to me without fear and tell me true things without concealment.⁶³ Let me not be afraid of him and let him tell me (for) my question, (the answer) I need from him.*

He should appear immediately. But if he does not, repeat the adjuration a second time (and) up to three times. When he appears set the flask before him and after this speak your words while holding a twig of myrtle in your hand.⁶⁴ If you
185 wish to release him, strike him three times with the myrtle and pour out the oil and honey, and break the cup, and throw the myrtle from your hand, and return home by a different route.

⁶²קרפוריא , i.e., Κρυσφόρος or Hermes.

⁶³Cf. PGM IV:1034. Spirits do not always tell the truth.

⁶⁴The flask and myrtle are to protect the person reciting the incantation. Cf. Goodenough, Symbols 2.174.

If you wish to speak with the spirits, go out to "the place of the killed"⁶⁵ and call out there in a singsong, whimpering way:

190

I adjure you in the name of the angels who serve in the fifth encampment, and in the name of the overseer who is over them, who is 'SYMWR, that you will hear me at this time and send me the spirit of HGRGYRWT.⁶⁶ She shall go according to my will for whatever I send her and shall obey me in everything until such and such a time.

If you see opposite you a column of smoke, speak your words and send (her) for whatever purpose you wish.

These are the names of the angels who serve PSKR in the sixth encampment:

| | | | |
|------------|----------|---------|---------|
| 'ZY'L | 'RBY'L | TRYPWN | PWKBWS |
| PSTMR | LYNNY'L | QRWNYDN | ŠWKDWN |
| 195 SLBYDM | CMY'L | CWZY'L | PNY'L |
| TRMY'L | HMMY'L | SRMY'L | NYMMWS |
| NWDNY'Y' | B'RYB' | ZWNNWM | HŠTW'L |
| SDRY'L | HWPNY'WN | QDMY'L | KPNYY' |
| 'RMY'L | CDMWN | HRMWR | ŠPLY'L |
| SPRY'L | QHNY'L | ŠBKRY' | 'RMWNYS |
| TWPWMWS | PŠSY'L | HTPY'L | PRSWMWN |
| NHLY'L | | | |

200 These are the angels of might who gird on power and strength to run from place to place and to fly in all corners

⁶⁵ Possibly the place of public executions or the place where executed criminals were buried, or a place where multiple murders had been committed.

⁶⁶ חגרגירות. The reference is unknown. Possibly from "Hagar the Proselyte," הגר גירות.

of the earth to return a man, a fugitive, either a slave who fled or a thief who fled. (If you wish to catch a fugitive) take four copper *lamellae* and write upon each and every one of them the name of the man and the name of his mother,⁶⁷ the name of the overseer, PSKR, and the names of the angels who serve him, and say:

205 *I charge you, angels of might, to seize N son of N, wherever he goes and wherever he dwells, whether in a city or in a country, whether at sea or on land, whether eating or drinking. You shall make him fly like a flying bird and bring him against his will, and not let him linger one moment, whether by day or by night.*

Then take (the) four copper *lamellae* and hide them in the four directions⁶⁸ whether in the city or in the country.

These are the names of the angels who serve BW'L in the seventh encampment:

| | | | | |
|-----|---------|---------|---------|----------|
| 210 | NWHRY'L | DBB'L | DYMTMR | DB'L |
| | MḤṢYN | 'WR | DY'M | BBYT'L |
| | SRWR' | 'HGYH | PRWPY'L | MKSY'L |
| | CLZY'L | TKWRKS | QRWMY'L | RMV'L |
| | LḤSWN | SLHY'L | 'HY'L | 'KR |
| | 'WBR | SRWGY'L | YDW'L | ṢMṢY'L |
| | ṢPTȚY'L | RḤBY' | 'HMWD' | MRMRYN |
| | 'NWK | 'LPRTȚ | 'WMYGR' | QRWKNS |
| | SRPY'L | GDRY'L | 'RDWD' | PWRTNY'L |
| | 'GMY'L | RHTY'L | DYTRWN | ḤZ'L |
| 215 | PTW'L | GLGL' | DMNṢR | ZZY'L |

⁶⁷On descent through the mother, cf. First Firmament, note 60 (p. 37).

⁶⁸I.e., towards the north, south, east, and west.

These are the names of the angels in charge of dreaming, to make anyone who approaches them in purity know what the dream (was) and what its interpretation is.

If the king, or the head of the city, or governor, or your friend summons you and you want to give him an answer from your wisdom, say to him, "I will make known to you what is in your heart concerning me." (or "what you thought about me," or
 220 "what you want to do," or "what is the interpretation of your dream.")⁶⁹ "Give me a period of three days and I will make known to you all that is in your heart." Then go out on Sunday to the sea shore or to a river bank during the third hour of the night. Wear a new cloak⁷⁰ and do not eat (the meat of) any animal,⁷¹ nor anything which yields blood (when slaughtered), and do not drink wine. Take myrrh and pure frankincense and place them on burning coals in a new earthen vessel, and turn your face toward the water and repeat three
 225 times the name of the overseer with the name(s) of the angels of the encampment. When you see a pillar of fire between heaven and earth say thus:

⁶⁹The magician is to choose the appropriate phrase.
 Cf. PGM I:175.

⁷⁰ ἵνυδα i.e., στολή. Semetic pronunciation often avoids double consonants by the introduction of vowels.

⁷¹ Hebrew דג. Margalioth reads גד, fish, which might be possible in sympathy with "the river." But see 2:8 and notes. Furthermore the next phrase, "anything which issues blood" would not classically apply to "fish." In 5:35 we read "both small animals and all that yields blood *even* fish." Thus it seems that SHR would go out of its way to make the distinction if it was appropriate.

230

I adjure you by the One who measured the waters in the palm of His hand and rebuked the waters so that they fled from Him, and made winds flying in the air his personal servants, as a fiery flame, who rebuked the sea and dried it up, and made rivers a desert,⁷² by His name and by its letters, I adjure you, and by the names of the angels⁷³ of the seventh encampment who serve BW'L, that you make known to me what is in the heart of N son of N and what is his desire, and what is the interpretation of his dream and what is his thought.

Do likewise on the second and third nights and you will see that a pillar of fire will appear to you with a cloud on it like the image of a man.⁷⁴ Question him and he will tell you whatever you ask. And if you wish to release him throw some of the water, from the sea or the river by which you are standing, toward heaven three times and say under your breath:⁷⁵

235

Invisible Lord BW'L, sufficient to our need, the perfect shield bearen,⁷⁶ I free you, I free you, subside and return to your (heavenly) course.

Say this seven times. Perform the entire rite in purity and you will succeed.

These are the names of the seven spirits who serve in the firmament called *Shamayim*.

PEACE.

⁷²The adjuration is a combination of Isa 40:12; Ps 104:4; 107:33; and Nah 1:4.

⁷³Reading שמות for בשם ז, i.e., "the names of" for "the name of seven" angels, since there are 44 angels in this encampment.

⁷⁴Cf. Ezek 1:4.

⁷⁵Cf. PGM III:108.

⁷⁶With Margalioth, *Sepher* 80, following the transcription of Morton Smith. אוורודי גרי/באל פוט/מוס טריגרי טליגוס אפדיפורוס. ἀόρατε κύριε Βουήλ, ποτ' ἡμᾶς ἄρκει, τελικὸς ἀσπιδηφόρος.

(THE SECOND FIRMAMENT)

The second firmament is called "heaven of heavens."¹ In it are frost and fog² and treasuries of snow and treasuries of hail, angels of fire and angels of moisture³ and spirits of terror and spirits of dread. The firmament is full of fear, for within it are innumerable angels constituting armies upon armies and over them are officers and overseers. Within the
5 firmament are twelve steps⁴ and on each and every step stand angels in their splendor, and over them is one high official over another. Nevertheless, for human affairs, they are obedient to everyone who approaches them in purity.

If you wish to ask something of any who stand on the steps of the second firmament, cleanse yourself for three weeks from all fruit of the palm,⁵ from all kinds of animals, small and large,⁶ from wine, from (all) types of fish and from all
(animals) that yield blood (when slaughtered); and do not
approach a woman in her impurity,⁷ and do not touch anything

¹שמי שמים, a common designation in mystical literature for the second heaven.

²קטור, כפור וקטור "smoke." Here it seems to imply mist or fog in parallel to frost, snow, hail, etc.

³Reading זיעה, i.e., "moisture" with Mss. ה and נ instead of זיע, i.e., "trembling."

⁴מעלות, i.e., steps, levels, divisions.

⁵Reading דקל for דקה with Margalioth.

⁶דקה וגסה, i.e., small and large animals. This is a common distinction found in Rabbinic literature between sheep and goats as opposed to cattle.

⁷Cf. Ezek 18:6.

which has died,⁸ and do not come near a leper or one afflicted
 10 by venereal discharge, even accidental, and guard your mouth
 from every evil word and from every sin; and sanctify yourself
 from every sin.

Upon the first step stand these:

| | | | |
|----------|--------|--------|---------|
| 'HMR̥Y'L | HDRY'L | R̥SY'L | HS̥CY'L |
| DMYMY'L | ZBDY'L | RNZY'L | C̥NS'L |
| KTBR'L | | | |

These, their station is on the first step. They stand in
 terror, cloaked in wrath, girded with dread, surrounded by
 15 trembling, their raiment like an image of fire, their faces
 like the appearance of lightning, and their mouths never cease
 (to utter) mighty words. Nevertheless, their voice is not
 heard, for their task is to silence, to frighten, and to
 terrify anyone who opposes the man who calls on them in purity.

If you wish to silence a great and powerful people, or a
 governor, or a judge, or the citizens of a city, or of a state,
 take a handful of ashes from beneath the bread offering⁹ of an
 20 idol and say over it backwards¹⁰ seven times the names of the
 angels written above (as standing) on the first step, and say:

*I ask from you, angels of silence, that in this
 place, you silence every mouth and every heart of the
 children of Adam and Eve who arise against me to (say)
 anything evil. Let their mouths utter good things about*

⁸Cf. Lev 21:11.

⁹Cf. Testament of Job 7. Here reading פת for פאת

¹⁰מפריע, possibly "out of order" or "irregularly," but most
 likely "backwards" the normal meaning. Saying things backwards
 is a well-known magical practice.

*me and let me be exonerated in my lawsuit; do not permit any mouth to speak evil about me.*¹¹

Then sprinkle the ashes, either in the city or in the
 25 state, either before the governor or before the judge, and
 you will be exonerated.

Upon the second step stand these:

| | | | |
|--------|--------|---------|---------|
| CZZY'L | HNN'L | PSSY'L | YŠCY'L |
| DLQY'L | 'RPD' | MR'WT | RYPYPYS |
| 'MNY'L | NHMY'L | PRZYRWM | CNB'L |

These, their station is on the second step. They stand with
 strength, filled with might, surrounded with love, and in
 their presence fire burns, and they hasten to bring the
 30 (ruling) planets of the sons of man into conjunction for love.

If you wish to put the love of a man into the heart of a
 woman, or to arrange for a poor man to wed a rich woman, take
 two copper *lamellae* and write upon them, on both sides, the
 names of these angels, and the name of the man and the name of
 the woman and say thus:

*I ask of you, angels who rule the fates of the
 children of Adam and Eve, that you do my will and
 bring in conjunction the planet of N son of N into
 conjunction with (the planet of) the woman N daughter
 of N. Let him find favor and affection in her eyes
 and do not let her belong to any man except him.*

35

Place one (*lamella*) in a fiery furnace and the other in
 her ritual bath.¹² Do this on the twenty-ninth of the month

¹¹In this formula note that two angelic names, הסעיאל and דמימאל which are derived from verbs meaning "to silence" (הס, דממת).

¹²By Rabbinic law, if the woman uses a ritual bath, *mikvah*, she is either about to be married or married, thus limiting the formula's usefulness to bridegrooms, husbands and

when the moon has waned completely. Take care to keep yourself from intercourse, from wine, and from all (kinds of) meat for three days.¹³

Upon the third step stand these:

| | | | |
|-----------------|---------------------|--------|--------------------|
| YHW'L | D ^C YHW | 'LY'L | BRKY'L |
| ^C LY | SPWM | PNYMWR | 'L ^C ZR |
| GBLY'L | KMS ^Y 'L | 'WDH'L | Y ^C S'L |
| 40 RPPY'L | PPSY'L | | |

14



adulterers. Since we do not know in what circles this document circulated, it is of course impossible to draw a definite conclusion about its intended use.

¹³Since the introduction to the Second Firmament gives general rules of abstinence to follow before using the formulas of the Second Firmament, we must assume that these rules are to be followed after the spell has been cast in order to insure effectiveness.

¹⁴These characters appear here in Ms. N. Such symbols, which were used to enhance the power of amulets and spells, were common both in the Greek and Jewish worlds. Cf. Margalioth, Sepher 4; PGM IV:2706; VII:810, 816, 860, 922. These characters are also reproduced in the sixth step of the Second Firmament and in the Third Firmament. Full magical alphabets coalesce at a later date. Cf. Robert Ambelain, La Kabbale Pratique (Paris: Edition Niclaus, 1951), or the chart reproduced in Gustav Davidson, A Dictionary of Angels (London: Macmillan, 1967) 335. The use of ringed symbols may derive from the punch writing on Greek allotment plates which were worn in a similar fashion to amulets. Cf. John H. Kroll, Athenian Bronze Allotment Plates (Cambridge, Mass: Harvard University Press, 1972).

These, their station is on the third step, for their function is to shake and agitate the hearts of men and to make void their intentions and nullify their thoughts. Dread is theirs and fear where they walk, and their appearance is (full) of wrath, and they are exceedingly harsh and mighty men of war, and fear goes before them and trembling after them,¹⁵ and they roar and cause trembling as they go shaking¹⁶ (the world), and their voice is like the voice of thunder and in their hands are rods of fire and their faces are like sparks of fire and
 45 fire comes forth from their eyes, and all of them are ready to nullify and make void (whatever they are asked to).

If you wish to nullify a great man's intentions towards you, or the thoughts of an army officer, or the intentions of military men, or any other evil intentions or thoughts (directed against you); go out at midnight when the moon is full, barefoot,¹⁷ and pure, and wrapped in a new cloak.¹⁸ Stand under the moon and say twenty-one times the names of the angels written above, (those) who stand on the third step of
 50 the "heaven of heavens," and say:

Moon, Moon, O Moon, bring my words before the angels who stand upon the third step: nullify the thought concerning me of N son of N and the intention of his heart and his plot. Let his mouth be unable to speak

¹⁵This calls to mind the figure of Ares and his attendants.

¹⁶רעש, commonly associated with earthquakes.

¹⁷The text reads נחני, i.e., "alone." Margalioth reads נחני "barefoot." This is justified by other magical texts of a similar nature.

¹⁸נחני, i.e., στωλή. Cf. First Firmament, note 70 (p.41).

against me, destroy his knowledge, and thwart his intentions, and let his purpose¹⁹ be devastated, so that every time he sees me he will be filled with love for me, and let him be changed so that he becomes my friend, and let him not remember any hatred of me, and let me find favor and affection in his eyes.

55 Then write (the names of) the angels and these (following) characters²⁰ upon a silver *lamella*; put them on a tablet over your heart,²¹ and during all the days you wear it²² you shall succeed.

Upon the fourth step stand these:

| | | | |
|---------|-------------------|---------|---------------------|
| SGRY'L | MLKY'L | 'WNBYB | PGRY'L |
| • | | | |
| CNNY'L | KLNMY' | 'WMY'L | MPNWR |
| | | | |
| KWZZYB' | 'LPY'L | PRYBY'L | S ^C QMYH |
| | • | | |
| KDWMY'L | 'SMD ^C | HWDYH | YHZY'L |
| | | | • |

60 These, their station is on the fourth step.²³ They are girded with storm and the sound of their steps is like the sound of bronze. They fly from the east and turn from the west towards the gate.²⁴ They are swift as lightning and fire is around

¹⁹Literally "heart."

²⁰והכרטיים for χαρακτῆρες. Cf. note 14 (p.46).

²¹Reading על לוח על לבך. This is a recipe for an amulet. The idea is that you put the silver foil on a stronger tablet and wear it suspended over your heart (chest).

²²Literally, "it is upon you."

²³Note the ninth angel, KWZZYB', and the thirteenth, 'SMD^C. KWZZYB' is most probably Bar Kochba. This would clearly date the angelology as post 135 CE. 'SMD^C is most probably Asmodeus. Cf. Tob 3:7,17.

²⁴פילן for πυλῶν.

them. They withhold²⁵ sleep from men, and they can do good or do evil.

If you wish to give your enemy trouble in sleeping,²⁶ take the head of a black dog that never saw light during its days and take a *lamella* from a strip of (lead) pipe from an aqueduct,²⁷ and write upon it (the names of) these angels and say thus:

65 *I hand over to you, angels of disquiet who stand upon the fourth step, the life and the soul and the spirit of N son of N so that you may tie him in chains of iron and bind him to a bronze yoke. Do not give sleep, nor slumber, nor drowsiness to his eyelids; let him weep and cry like a woman at childbirth, and do not permit any (other) man to release him (from this spell).*

Write thus (as above) and put (the inscribed lead *lamella*) in the mouth of the dog's head²⁸ and put wax on its mouth, and seal (it) with a ring which has a lion (engraved) upon it. Then go and conceal it behind his house or in a place he frequents.²⁹

If you wish to release him (take the dog's head) away from where it is concealed and remove its seal and withdraw the text and throw it into a fire, and he will fall asleep at once. Do this with humility and you will succeed.

²⁵Literally "separate."

²⁶Cf. PGM IV:2943.

²⁷פסוקרופורון for ψυχροφόρον . Cf. PGM VII:397.

²⁸Cf. PGM XXXVI:232,370.

²⁹Literally "a place in which he goes and comes." His doorstep is most likely, as this was a popular and effective place for magic deposits. Cf. First Firmament, note 53 (p.35).

Upon the fifth step stand these:

| | | | | |
|----|-----------|---------|--------|--------|
| | QWN'QRY'L | PTWNY'L | NQRY'L | 'Y'L |
| | Y'BWTY'W | BBSB'W | BKPY | MBWM |
| 75 | SKTB'Q | 'MRY'L | Y'L'L | MKS'BW |

These are they who stand on the fifth step. They grasp shield and spear, and brass helmets are on their heads, and their garments are coats of mail. To their right and left are (storms) as of hailstones. Trembling (accompanies) their running and they stride upon rivers of fire, grasping torches, and hurrying to return an answer, and their mouths never silent from roaring, and their breath³⁰ is like flaming fire, and their fire is blazing (so that) the breath of their mouths
80 kindles fire, for all their actions concern the treasures of fire, for from fire they emerged and they are stationed in fire.

If you wish to light an oven in the cold, take a lump of sulphur (that weighs) about seven shekels³¹ and divide it into the number of compartments in the oven. Then upon each and every (lump of sulphur) write with a bronze stylus³² the names of the angels who stand upon the fifth step and say:

85 *I adjure you, angels of fire and angels of flame, by the King who is a consuming fire, that you shall stand with me and kindle the oven which is in such a place, and it shall be that anyone who approaches it will be amazed at its heat.*

³⁰Perhaps "their spirit," but "breath" is more likely here.

³¹Or possibly 27 shekels exactly. Reading כ"יז.

³²Reading בעשש נחושט של בעת with Mss. ס and ח instead of בעשש נחושט.

Do this in the proven manner³³ and you will succeed.

Then take the sulphur and cast it into each and every burner of it (the oven) and it (the sulphur) will blaze up strongly. Every day that you wish to light (the oven) write (as directed) and cast (the sulphur) into the midst (of the oven).

Upon the sixth step stand these:

| | | | | |
|----|---------------------|---------|--------|--------|
| | 'BYHWD | QYTR | ZLQY'L | STRY'L |
| 90 | 'DRK | GHLY'L | TMKY'L | SMKYH |
| | RB ^c Y'L | YWQMY'L | SMYHWD | MHRY'L |
| | DWMY'L | KRKWS | QNZ | QNY'L |
| | KNTWN | | | |

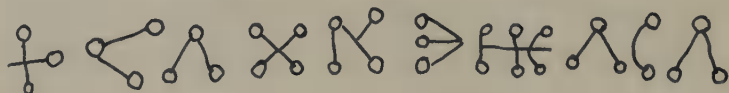
These are they who stand on the sixth step. They behave with humility, but their faces are full of glory. Their garments are garments white as light. They stand like giants, awesome as the scholars of a court,³⁴ seated in thrones of glory, trusted to give true (judgments), and in charge of healing.

95 If you wish to heal a man who has had a stroke and half of him is dried up, either by an (evil) spirit or by witchcraft, take spikenard oil and three measures of honey and stand facing the sun as it rises, repeating three times each day for seven days the name of the man and the name of his mother and the names of the angels who stand upon the sixth step. And on the seventh day take him and stand him naked before the sun, and smear oil all over his flesh, while burning myrrh, frankincense, and chosen spices in the sunlight. Then again write upon a

³³ קאריג for δονιμή, or possibly δόλμα.

³⁴ Literally, "of a yeshivah" or academy.

silver *lamella* (the names of) these angels of glory with these characters:³⁵



(Write these on the *lamella*) as an amulet and put it on his neck with a (cord of) asbestos³⁶ and incense of spices. Write it thus on the twentieth of the month and you will succeed.

Upon the seventh step stand these:

| | | | |
|--------|-------|----------|--------|
| PTHYH | RZY'L | 'GRY'L | HGDY'B |
| 'DRWN | KRQT' | Q'TYPWR | 'BRY'L |
| ŠTQY'L | °MY'L | SYKBRDWM | |

105 These are they who stand on the seventh step, girt with strength, their might like a lion. Half of them are like fire and half of them cold as water. They stand in their place (and are weakened from their fear).³⁷ They are wondrous because of their deeds and no one can comprehend their image,

³⁵ See note 14 above (p.46). The characters given in the text are from Ms. η. Ms. δ reads:



³⁶ אַמִּינִטוֹן for ἀμιάντος i.e. "asbestos." Properly an adjective meaning "undefiled." Asbestos was used to fashion magical chains. Cf. PGM XIII:300; and the Fifth Firmament, line 40 and note 11 (p.76).

³⁷ The text appears to be corrupt. Compare with lines 157-160 below.

for they come great in stature with sparks of light upon their eyelids. Those who stand below are unable to look at their appearance and those, too, who stand above are frightened by their appearance; for they turn to every side and above, and they move in all four directions.³⁸

If you wish to expel from the city every dangerous wild animal, whether lion, or wolf, or bear, or leopard, or (if you wish to quell) a river or sea which is rising and washing against buildings, (do the following). (For the wild animals) make a bronze image in the likeness of the one (which you desire to expel) and then make an iron *lamella* and write upon it, on the obverse and reverse, the names of the angels (of the seventh step) and bind it upon (the image) and bury it at the entrance of the city and let its face be facing north. If it is a river or a sea you wish to bind so that it will not come and flood (the city), make a stone image (of a man), write (the names of) these angels on two copper *lamellae* and place them beneath his heels, and make a marble staff and place it on his shoulder, his right hand grasping the staff and his left hand open and his face towards the water.³⁹

³⁸This implies that the angels can look in all directions at once.

³⁹This image seems to be forbidden by Rabbinic texts. Cf. Mishnah Avodah Zarah 3:1; Maimonides, Mishnah Torah on A.Z. 7:6. Note that there are no spells, rituals, or sacrifices mentioned to be used when employing this figure. Perhaps a later hand has deleted them.

Upon the eighth step stand these:

| | | | | |
|-----|--------|---------|----------|---------|
| | 'BRH | BRQY'L | 'DWN'Y'L | CZRY'L |
| | BRKY'L | CMY'L | QDŠY'L | MRGY'L |
| | PRW'L | PNY'L | MRBNY'L | MRNYS'L |
| 120 | ŠMY'L | C'MNY'L | MTN'L | HWD HWD |

These are they who stand upon the eighth step.⁴⁰

Their appearance is as shining amber, they speak by their deeds, trembling and fire are in their dwelling place, (their presence) is filled with fear.⁴¹ They rule the spirits that wander in the earth, and in a place where their name is invoked an evil spirit cannot appear.

If you wish to drive off an evil spirit so it will not come to a woman when she is in childbirth and so it will not kill
 125 her child, before the woman's pregnancy write (the names of) these angels on a golden *lamella* and place it in a silver tubular case and let her wear it, and at the time of childbirth take four silver *lamellae* and write upon them (the names of) the angels and place them in the four sides of the house⁴² and no (evil) spirit will come in.⁴³

⁴⁰The sixteenth, הוּר הוּר, is not an angelic name. It is rather a description of their magnificence. Possibly amend to read הוּר וְהוּר both here and in 2:121.

⁴¹The text says, "they are filled with fear," but the meaning is clearly that they frighten those they encounter.

⁴²Probably the center of the four walls and not the corners.

⁴³Literally "come up," but the meaning is come up into (the house)."

Upon the ninth step stand these:

| | | | | |
|-----|---------|--------|----------|---------|
| | GDWDY'L | SKSY'L | TRSWNY'L | NSHY'L |
| | 'SDD' | RBNY' | HLYL'L | TWQPY'L |
| 130 | SMKY'L | PDH'L | QRB' | SY'L |
| | PR'L | PTHY'L | | |

These are they who stand on the ninth step. Quick and mighty, flying through the air, their strength is a breastplate and they appear to have swords in their hands; prepared for war, grasping bows and holding javelins, they leap forth from the fire. And they have horses of fire, and the harness of their chariots is of fire, and terror goes with them wherever they turn.

If you wish that a man going forth to war be protected from
 135 arrow, sword, or any blow, take seven leaves of a bay tree⁴⁴
 and write these names on them, two on each and every one of
 them, and put them in spikenard oil, and on the day he goes
 forth to war, let him smear (the oil) upon his flesh and upon
 his sword and his bow and arrows. Again write (the names of
 the angels) on a silver *lamella*, put them in a bronze tubular
 case, and let him tie it over his heart, then no blow will
 touch him.

⁴⁴Reading ערָא for עָר. Cf. Jastrow, Dictionary 1109; PGM XXIV:15; I:264.

Upon the tenth step stand these:

| | | | | |
|-----|---------|--------|--------|--------|
| 140 | DKRY'L | HRY'L | SBQY'L | 'TKY'L |
| | SMYK'L | MRMW'L | QN'L | SPTP |
| | YH'L | 'LSDQ | 'KPP | cZM'L |
| | MKMYK'L | TRKY'L | TBGY'L | |

These are they who stand on the tenth step.⁴⁵ They have been commanded (to reward) truth. Before them are myriads upon myriads (of angels) holding reed (pens) for fire and writing scrolls uninterruptedly, and recording acquittal for all those who call upon their names, (so that they) will be rescued and saved from forced tribute, the law of the land, and from every death penalty.

145 If you wish to rescue your friend from a bad judgment, or from any difficulty, purify yourself from all impurity, and do not cohabit with a woman for three days; then stand before the sun at the dawn and repeat these names (of these angels) and say:

150 *I beseech thee O great angel who art called "sun," who ascend the steps of the firmament, who watch the children of men, that you will perform my request and will bring my words before the King of Kings of Kings, the (Holy One) Blessed be He, to whom I pray concerning the case of N son of N, who is in trouble and has a bad case; and that you will bring over for him, from (God's) presence, something good and a time of relief. Let those who sought to do him evil be ashamed and let him be rescued without injury.*

In addition, write (the names of) these angels on a copper lamella and conceal it in the east, so it will be exposed to the sun at sunrise.⁴⁶ Do everything in purity and you will succeed.

⁴⁵For the tenth angel read אֵל צֶדֶק as one word with Ms. ה.

⁴⁶Literally, "at its arising."

Upon the eleventh step stand these:

| | | | | |
|-----|--------|---------|---------|----------|
| 155 | RPDY'L | DMW'L | M'RYNWS | 'MYN'L |
| | SHY'L | CQRY'L | 'DNY'L | RDQY'L |
| | SLMY'L | 'STTY'L | ST'L | 'GLGLTWN |
| | 'RMWT | PRHG'L | NPPMYWT | |

These, their position is upon the eleventh step. There is fear where they stand, a great multitude stationing (themselves) and establishing camps of ministering (angels) in the heaven, for on their command angels of fire run and return, causing (men) to descend from greatness and rise to splendor.

160 They fly to and fro, resuming their places, glorifying their creator and extolling their maker.

If you wish to restore to office one who has fallen from his place, a king, or minister, or governor, or judge, take oil and honey and fine flour and place them in a new glass vial,⁴⁷ and purify yourself from all impurity, and do not eat *nevelah*⁴⁸ and do not touch a woman's bed,⁴⁹ for seven days. Then on the seventh day stand beneath the moon, in its fourteenth, fif-

165 teenth, or sixteenth day,⁵⁰ and take the vial in your hand, and write on it (the names of the angels of) this encampment of the

⁴⁷ פזאלי for φάλη.

⁴⁸ That is meat from an animal which has died from natural causes.

⁴⁹ This expression should probably be understood as a metaphoric prohibition of cohabitation, though the literal meaning may be understood as a Rabbinic precaution against impurity.

⁵⁰ That is, "on the full moon." It seems to be implied by 2:163 that one may begin preparations on either the seventh, eighth, or ninth, but since 2:172 implies that the adjuration is to be recited on all three days of the full moon, one must begin preparations on the seventh.

(eleventh) step and recite over it seven times, while facing the moon, the names of the angels and say:

170 *I bring my petition before you, O Moon, who travel by day and by night with chariots of light and angels of mercy before and behind you. I adjure you by the King who causes you to rise and set, as you are thin and become full and return to your place, so restore N son of N to his place and let him be (again) honored in the eyes of all who see him, and as you have glory in the world, so bestow glory upon him in the eyes of all the children of Adam and Eve, and restore him to his office, and let him rule as at the beginning and let him not move from his position (again).*

Do this for him for three days, and afterwards make them⁵¹ into a cake and dry it at night so that the sun does not shine on it, and have him eat it for three days, before sunrise, and bury (the) vial, with the writing still on it,⁵² in his house.

175 Upon the twelfth step stand these:

| | | | |
|---------|-----------|----------|---------|
| 'STRYMY | BR'WT | BMR'WT | DRWDY'L |
| SDRLY'L | TLHBM | BRG'L | PY'L |
| PP'L | YKPTYNY | KLPTWN | BWBWKWK |
| 'WMTWN | 'RTMYKTWN | 'SMYGDWN | SPNYG |
| PRNYG'L | PSYKSWK | T'GYSWN | 'RTLYDY |

180 These, their position is on the twelfth step. Surrounded by righteousness, rays of majesty on their heads, full of understanding, they understand how to praise (the Lord). They stand in two equal companies, half of them singing and the other half answering after them. Their language heals, their speech binds up (wounds), and anything they mention will be successful.

⁵¹ I.e., the oil, honey, and flour.

⁵² Literally, "and vial bury written." One expects "and bury the inscribed vial" in order to parallel 2:165.

If you wish to cure a headache (affecting) half the
head⁵³ or to bind or rebuke the spirit causing blindness, take
fat that covers the brain of a black ox, and while in (a state
of) purity, write on it the names of these angels and place it
in a silver tubular case, then bind the tube with seven colors⁵⁴
and place it beside the pain. (In order to succeed) abstain
185 from meat, from wine, from (contact with) the dead, from
menstruating women, and from every unclean thing.

⁵³Cf. PGM VII:199.

⁵⁴Cf. PGM VII:271.

(THE THIRD FIRMAMENT)

The third firmament is filled with storerooms of mist from which the winds go forth, and inside it are encampments of thunder from which lightning emanates. Within, three princes sit on their thrones; they and their raiment have an appearance like fire and the appearance of their thrones is like fire, fire that gleams like gold, for they rule over all the angels of fire. They are like fire in their strength and their voices
5 are like the roar of a peal of thunder. And their eyes are like sunbeams, and they rule over the wheels of flame and fire. Moreover, they have wings to fly. The whinnying of their mouths is as horses,¹ their appearance like torches; when they speak they cause trembling, when they shout they cause weakness. They soar in every direction and fly to every corner (of the world).

These are the names of the princes who rule in the habitation² which is the third firmament. The name of the first is YBNY'L, the name of the second is RHTY'L, and the
10 name of the third is DLQY'L. YBNY'L is in charge of all things concerning the igniting and extinguishing of fire. RHTY'L is in charge of every chariot of fire³ causing it to

¹Cf. Nah 2:5.

²מִעֲוָן, i.e., habitation, temple, place.

³The chariots of fire are the heavenly fires over which these princes rule. The circling celestial bodies are viewed as the circling chariots of the hippodrome. Thus RHTY'L appears as the ruler of chariot races and his name (*RHT* = run) indicates that he was created for this function. The association of RHTY'L with the other angels of fire comes through Helios who drove a fiery chariot and team and was therefore the most conspicuous of charioteers and thus became the patron of their profession.

run (successfully) or to fail.⁴ DLQY'L is in charge of flames of fire, to kindle or quench (them).

These are the names of the angels who serve YBNY'L:

| | | | | |
|----|---------|----------|---------|---------|
| | ŠCYPY'L | 'DRY'L | TDHDY'L | BČŠY'L |
| | THPY'L | RLBY'L | BLNY'L | THZRY'L |
| 15 | 'CZY'L | 'MNHY'L | MLTHY'L | DYBQY'L |
| | BRŠS'L | SH'L | TTB'L | QSMY'L |
| | TSY'L | QSTSDY'L | NMDY'L | |

If you wish to extinguish (the fire which heats) a bath-house so it will neither flare up nor burn, bring a salamander⁵ and place it in a glass vessel with oil aged for three years. Do not set it upon the ground, but repeat backwards over it seven times during the third hour of the night the name of
20 the overseer and the names of the angels who serve before him, and say:

I adjure you, O salamander, in the name of YBNY'L and in the name of the angels of fire who serve him, just as you were driven from fire, so drive away and extinguish the fire from the bathhouse⁶ of N son of N. And you, angels of fire, all of whose deeds pertain to fire, do not permit fire to enter or warm this bathhouse, but stand on the gates of his (the owner's) house and enter it, and make it like cold snow⁷ or cold water.
25

⁴Literally, "stumble." The author is writing of chariots but thinking of horses.

⁵אֱלִיָּהוּ for σαλαμάνδρα. The salamander is well known in the ancient world as being associated with fire. Cf. Ginzberg, Legends 5.52, n. 157f.

⁶Deleting טִלְחָה, i.e., "blazing" since the purpose was to prevent ignition and the adjective implies the bathhouse is already ablaze.

⁷Cf. Prov 25:13.

Then take the flask of oil and put some of it on the four corners of each and every room. If you wish to undo the spell, take some of the remaining oil and stand facing the sun and repeat the name of YBNY'L and the names of the angels who serve him and say:

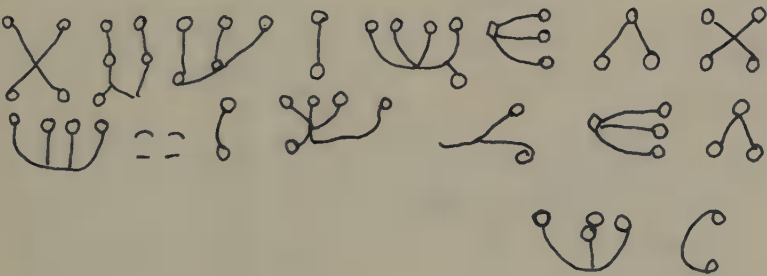
30 *I adjure you, angel of fire and angel of conflagration, that you will undo what I have bound and will permit the angels standing at the gates of the bathhouse of N son of N to ignite and kindle its fire as before.*

Then take the flask of oil and pour (some of it) in the four corners of each room and the fire will ignite and burn.

These are the names of the angels who serve RHTY'L:

| | | | |
|----------|---------|---------|--------------------|
| 'GR' | ZRGRY | GNTS | T ^C ZM' |
| LTSRP'L | GDY'L | TMNY'L | ^C QHY'L |
| GWHPNY'L | 'RQNY | SPYQW'L | MWŠY'L |
| SWSY'L | HTNY'L | ZKRY'L | 'KNSP |
| 35 SDQY | 'HSP | NKMR' | PRDY'L |
| QLYLY'L | DRWMY'L | | |

8



⁸These characters are from Ms. n . Cf. Second Firmament, note 14 (p.46).

If you wish to race horses, (even) when they are exhausted, so that they will not stumble in their running, that they will be swift as the wind, and the foot of no living thing will pass them, and they will win popularity in their running, take a silver *lamella* and write upon it the names of the horses and the names of the angels and the name of the prince⁹ who is over them and say:

40 *I adjure you angels of running, who run amid the stars, that you will gird with strength and courage the horses that N is racing and his charioteer¹⁰ who is racing them. Let them run and not become weary nor stumble. Let them run and be swift as an eagle. Let no animals stand before them,¹¹ and let no other magic or witchcraft affect them.*

Take the *lamella* and conceal it in the racing lane (of the one) you wish to win.

These are the names of the angels who serve DLQY'L:

| | | | | |
|----|---------|---------|---------|--------------------|
| 45 | NWRY'L | 'ZLYBN | 'YLY'L | MLKYH |
| | HYLY'L | HRH'L | SLQY'L | SGRY'L |
| | PSKY'L | CQRY'L | SMNY'L | SBBY'L |
| | NHLY'L | TGMLY'L | 'MYNW'L | TLB ^C P |
| | QTHNY'L | 'PRY'L | 'NGY'L | MŠRY'L |
| | 'MNGN'N | | | |

If you wish to give proof¹² (of your powers) to your

⁹The texts read "princes," but the singular is necessary. Cf. Ms. n

¹⁰סוֹכֵי הַכֶּרֶס for ἡνιόχος.

¹¹Cf. Dan 8:4.

¹²דּוּקְמִי probably for דּוּמְמִי - "proof" or "demonstration," but possibly דּוּגְמָא - i.e. "example." Cf. Second Firmament, note 33 (p.51).

beloved or to your friend, for example, to fill a house with fire which will not burn, take a root¹³ of a wild plant¹⁴ and put it on burning coals and as the smoke rises in the house, 50 recite the names of the angels and the name of their overseer, who is DLQY'L. When the smoke rises seven times, and when the smoke will be....¹⁵ all those who see it will see it as fire. When you recite the names of the angels say:

55 *I adjure you, O angels cloaked in fire, by Him who is all fire, who sits upon a throne of fire, and whose ministers are a flaming fire,¹⁶ and encampments of fire serve before Him. By His great name I adjure you, that you show me this great miracle and fill this house with your fire. Let me and all with me see this great miracle and not be afraid.*

When you finish your words, you will see the house filled with fire. If you wish to cause (the fire) to subside speak the adjuration backwards and say:

Angels of fire, extinguish, extinguish at once, hurry, make haste.¹⁷

How great are your works O Lord, you have made all of them in wisdom.¹⁸

¹³Reading עקר for עגר.

¹⁴אגריאנופוריס for άγρυλοφορος.

¹⁵The text seems corrupt. We seem led to understand, "and when the smoke will be (all that can be seen) all those who see it will see it as fire."

¹⁶Cf. Ps 104:4

¹⁷Cf. 1 Sam 20:38

¹⁸Cf. Ps 104:24. This is the end of the Third Firmament and not part of the adjuration.

(THE FOURTH FIRMAMENT)

The fourth firmament is pitched¹ upon a storm wind, and stands on pillars of fire, and is held up by crowns of flame,² and full of treasuries of strength, also storehouses of dew. As each of its corners are swift angels running with each other, prancing, prancing.³

Within are seven rivers of fire and water, and along them, on both sides, stand innumerable angels. On one side stand
5 angels of fire that burn with an incandescent flame and on the other side angels of cold wrapped in hailstones. Neither do the (angels of cold) quench (the angels of fire) nor do (the angels of fire) ignite the (angels of cold). These immerse themselves in the rivers of fire and those immerse themselves in the rivers of water,⁴ and they all recite and chant⁵ songs and praises to the Life of the World for He created them to glorify His power.

Within the (fourth) firmament is the lovely bridal chamber of the sun, filled with light and all aflame. The angels of fire, girded with strength, surround him (the sun) and lead him
10 during the day. Then the angels of water, their bodies like

¹That is, it is pitched like a tent upon its posts.

²Greek capitals on columns seem implied.

³Cf. Judg 5:22.

⁴The immersion is for ritual purification. Presumably they immerse themselves in the river of their own substance, rather than the opposite, but the text leaves the question open.

⁵They thus alternate like a choir. The singing thus seems to be antiphonal.

the sea and their voices like the voice of waters⁶ strengthen themselves with an adornment of might and lead him at night.

These are the names of the angels that lead him during the day:

| | | | | |
|----|---------|---------|---------|---------|
| | 'BR'SKS | MRMR'WT | MWKTY'L | M'RYT |
| | SDQY'L | YHSY | HSY'L | RB'L |
| | Y'BWK | MY'L | KRYMK' | MRM'N |
| | PW'L | GBRY'L | 'ŠTWN | TWQPY'L |
| 15 | 'LY'L | NPLY | 'W'L | QWDŠY'L |
| | HWDY'L | NRWMY'L | YRŠY'L | MLKY'L |
| | 'GRYT'L | LHGY'L | MNWRY'L | PL'W'L |
| | NWRY'L | HRM'Y'L | NSBRY'L | |

These are the princes of the encampments who lead the sun during the day.⁷

And these are the names of the angels who lead him at night:

| | | | | |
|----|---------|--------|---------|--------|
| | PRSY'L | ŠRSY'L | CGY'L | NBYM'L |
| 20 | CMY'L | YSRY'L | 'SMCW'L | ŠPTY'L |
| | S'W'L | RDRY'L | ŠCSY'L | LYBB'L |
| | BNRY'L | SGRY'L | MNH'L | LMY'L |
| | PRY'L | PDH'L | LYBR'L | RBS'L |
| | HMQY'L | BGHY'L | NBRY'L | QSPY'L |
| | RCDNY'L | HTNY'L | 'SPPY'L | HLW'L |
| | ŠM'Y'L | ZHZH'L | NKBRY'L | PS'L |
| | QMNY'L | ZH'L | HDY'L | |

⁶Perhaps read כקול מים רבים, "like the voice of many waters." Cf. Ps 93:4.

⁷Apparently each of the thirty-one named here and below is a leader of others. Note the first angel, ἄβρασαξ, is a transliteration of the correct spelling.

These are the princes of the encampments who lead him at night.

25 If you wish to view the sun during the day, seated in his chariot and ascending; guard yourself, take care, and keep pure for seven days from all (impure) food, from all (impure) drink, and from every unclean thing.⁸ Then on the seventh day stand facing (the sun) when he rises and burn incense of spices weighing three shekels before him, and invoke seven times the names of the angels that lead him during the day. Then if you
30 are not answered after these seven times, go and invoke them in reverse order seven times, and say:

I adjure you, angels that lead the sun in the power of your strength on the heavenly paths to illuminate the world, by the One whose voice shakes the earth, who moves mountains in His anger, who calms the sea with His power, who shakes the pillars of the world with His glance, who sustains everything with His arm, who is hidden from the eyes of all the living, who sits upon the throne of greatness of the kingdom of the glory of His holiness, and who moves through the entire world; I repeat (your names) and adjure you by His great, fearful, powerful, majestic, forceful, mighty, holy, strong, wondrous, secret, exalted, and glorious name;⁹ that you will do my will and desire at this time and season, and will remove the radiance of the sun¹⁰ so I may see him face to face as he is in his bridal chamber. Let me not catch fire from your fire and give me¹¹ permission to do my will.

⁸Abstinence from impure food and drink seems implied rather than a fast. This creates a parallel to "unclean things" and follows the same pattern as previous commands of abstinence found in SHR.

⁹For an example of this type of listing see BT Berakhot 33b.

¹⁰The rays of the sun obscure the sun angel.

¹¹Reading וְלִי for לִי with Ms. 7 .

At the completion of your adjuration, you will see him in his bridal chamber and you can ask him (to foretell questions) of death or life, good or evil. And if you wish to release him, repeat the adjuration and say:

I adjure you that you return the radiance of the sun to its place as in the beginning.

Then the sun will go on his way.

If you wish to see the sun during the night, proceeding (on his course) in the north,¹² purify (yourself) for three weeks of days from all (impure) food and drink, and from every unclean thing. Then stand during the third hour¹³ in the night watches, wrapped in white garments, and say twenty-one times¹⁴ the name of the sun and the names of the angels that lead him at night, and then say:

I adjure you, angels that fly through the air of the firmament, by the One who sees but is not seen, by the King who uncovers all hidden things and sees all secret things, by the God who knows what is in darkness, and who transforms the shadows into morning,¹⁵ and who illumines the night as the day, before whom all secrets are as clear as the sun, for whom there is nothing too difficult.¹⁶ In the name of the Holy King who walks upon the wings of the wind,¹⁷ by the letters of the complete name that was revealed to Adam in the Garden of Eden, (by)¹⁸ the Ruler of the planets,¹⁹ and the

¹²Cf. 1 Enoch 72:5.

¹³Cf. PGM XXXVI:136.

¹⁴This adjuration is triple the previous one in both number of days and times the adjuration is spoken.

¹⁵Cf. Amos 5:8.

¹⁶Cf. Jer 32:17.

¹⁷Cf. Ps 104:3.

¹⁸Reading המושל for במושל .

¹⁹"By the ruler of the planets," stars or fate.

55 sun, and the moon, who²⁰ bow down before Him as slaves before their masters, by the name of the wondrous God, I adjure you, that you will make known to me this great miracle that I desire, and that I may see the sun in his power in the (celestial) circle (traversed by) his chariot, and let no hidden thing be too difficult for me. Let me see him perfectly today, and let me ask him what I wish, and let him speak with me as a man speaks with his friend and tell me the secret of the depths, and make known to me hidden things, and let no evil thing happen to me.

When you finish speaking, you will hear a peal of thunder from the north and you will see something like lightning come forth and light up the earth before you. And after you see him, you will assuredly bow down to the ground and fall upon your face to the earth and pray this prayer:

65 *Holy Helios who rises in the east, good mariner, trustworthy leader of the sun's rays, reliable (witness), who of old didst establish the mighty wheel (of the heavens), holy orderer, ruler of the axis (of the heaven), Lord, Brilliant Leader, King, Soldier.²¹ I, N son of N, present my supplication before you, that you will appear to me without (causing me) fear, and you will be revealed to me without causing me terror, and you will conceal nothing from me and will tell me truthfully all that I desire.*

²⁰Reading $\text{οἱ ἡλιος καὶ ὁ μῆσς}$ for οἱ ἡλιος .

²¹The prayer to Helios here is transliterated into Hebrew from Greek. Cf. Margalioth, Sepher 12 and 99f. The following transcription differs from Margalioth in the underlined words: εὐσεβῆς ἀνατολικὸν ἥλιος, ναύτης, ἀγαθός, πιστός ἀκτῶν κορυφαίος,

εὐπιστός, ὃς πάλαι τροχὸν ὀβριμον καθίστης, κοσμητὴς ἅγιος.

πολοκράτωρ, κύριε, πομπὸς εὐφωτος, τύραννος, στρατιώτης.

Then stand up and you will see (the sun) in the north proceeding to the east.²² After this, put your hands behind you, and bow your head low, and ask whatever you desire. And after you have questioned him, lift your eyes toward heaven and say:

70 'WRPLY'L, 'WRPLY'L,²³ I adjure you by the One who formed you, for His splendor and His glory, to illuminate His world, and who gave you rulership of the day, that you will not harm me,²⁴ and will not terrify me. I shall neither fear nor tremble, and you will return to your course in peace when I release you²⁵ and you will not pause in your course from now on forever.²⁶

AMEN SELAH.²⁷

²²Cf. 1 Enoch 72:5.

²³אורפליאל, this is apparently a name for the sun. Possibly אור פלי אל. The "marvelous" or "hidden" "light of God." פלאיה פלאו = פלו Where

²⁴Cf. PGM I:346; IV:3122; V:41.

²⁵Reading ואתירך for וחתירך.

²⁶Cf. Ps 115:18.

²⁷This is the conclusion of the Fourth Firmament and not part of the preceeding adjuration.

(THE FIFTH FIRMAMENT)

The fifth firmament is exceedingly exalted. It is magnificent in appearance, for within it are clouds of splendor. It is filled with angels of majesty, and within it (their knees) knock with fear. They are stationed in troop after troop, glorifying (the One) who carved them into flame. The sound of their running is like the crashing of the sea, and their walk is like wheels of thunder. Therein, moreover, are twelve princes of glory seated upon magnificent thrones, the appearance of their
5 thrones is like that of fire. They quarter the heavens at the middle by facing the four directions of the world, three by three toward each direction.¹ And (the) angels run when they send them, and their roaring shakes the world. Lightnings issue from their breath and they have wings of fire and are wreathed with crowns of fire, and the (fifth) firmament shines from the lustre of their faces. They are in charge of the twelve months of the year and understand what will be in each and every month, and without them nothing can happen, for they were created for
10 this. Each is stationed over his month² since they make known month by month that which will be in each and every year.

These are the names of the twelve princes of glory of the fifth firmament:

| | | | |
|---------------------|--------|------------------------|---------------------|
| Š ^c PY'L | DGHY'L | DYDN'WR | T ^C NBWN |
| TRWRGR | MWR'L | PHDRWN | YLDNG |
| 'NDGNWR | MPNY'L | HŠ ^c NDNRWS | 'BRKY'L |

¹This seems slightly redundant. Perhaps one λ should be deleted, thus reading "three toward each direction.

²Cf. Isa 47:13.

These are they who are in charge of the twelve months of the year, from the month of Nisan to the month of Adar, each in his month, as they are written.³

15 If you wish to know in which month you will be taken from the world, or what will occur in each and every month, or in which month there will be rain, whether the grain will be plentiful, whether the olive tree will drop its fruit, or in which month kings will set forth for war, or in which month there will be pestilence among men and cattle, or in which month an epidemic will fall among men, or whatever you wish (to know); ask them and you will know.

If you wish to know in which month you will be taken from
20 the world;⁴ take refined gold *lamellae* and make from them twelve pieces of foil,⁵ then write on each of them the name of an angel and the name of his month. Then take good oil that has aged for seven years and throw all the pieces of foil into it and recite this adjuration seven times over the oil, and say:

25 *I adjure you, O angels of wisdom and understanding, by the One who spoke and the world came into being, by the name of the God of Truth, the majestic and glorious, The King high and exalted, strong and powerful, mighty and wondrous, God of all creatures, Refuge of Hosts, righteous, pure and upright and trustworthy, and by the name (of Him) who established you over all the months of the year, He who sits in hidden heights,⁶ who*

³This probably means "as they are written above," i.e., the preceeding list gives them in the order of their months from Nisan to Adar.

⁴Cf. PGM I:188; XIII:711.

⁵Literally, "hammered out pieces."

⁶Cf. Ps 91:1.

30 *reveals secret mysteries, who rules over death and life, who is King forever and ever and ever, who is established for all eternity. By this adjuration, the great, powerful, strong, fearful, terrible, wondrous, pure, and holy, I adjure you that you will truthfully make known to me the month in which I will be taken, and tell me my fate,⁷ in accordance to my request.*

Then put the oil in a new glass vessel (and place it) under the stars for seven nights without exposing it to the sun. And on the seventh night, get up in the middle of the night, and look at the oil and see which month is written upon whichever piece of foil floats on the surface of the oil. In that month it is your fate to be taken. But before you perform this rite, 35 purify yourself from all impurity for three weeks of days, and guard yourself from all (meat of) small animals⁸ and from all that yields blood (when slaughtered) even fish, and do not drink wine, and do not come near a woman, and do not touch a grave, be wary of nocturnal pollution, and walk in humility and prayer, and make your prayers and supplications long, and devote your heart to the fear of heaven, and you will succeed.

After the rite, take the oil and be careful of it for it has great healing power. Make a ring of purified silver, with a large hollow space within.⁹ Take all the pieces of foil and

⁷ Literally, "cast my lot for me."

⁸ See 1:223; 2:8; and note 71, First Firmament (p.41); note 6, Second Firmament (p.43).

⁹ *οὐρανίου* perhaps for *μεγαλοκοιλος* i.e. "pot bellied." The equivalent is dubious, but the sense is clear: a ring with a large top containing a compartment for storage.

40 and put them in the ring with a white flower¹⁰, and with
 asbestos,¹¹ and seal (it) and place it on your finger; then
 no evil eye and no evil spirit will come near you, and no evil
 thing will have dominion in (your) house. In the oil is a
 great (power of) healing to the sick.

¹⁰ פרח לבן is literally "white flower," and is possibly Greek in origin. Cf. PGM XII:356. Possibly an extract or wine made from the flower.

¹¹ אמיינטון for ἀμύαντος . Cf. 2:101 and note 36, Second Firmament (p.52).

(THE SIXTH FIRMAMENT)

As for the sixth firmament, its storehouses are full of honey.¹ Within is the place prepared for the spirits of the righteous. Light and fire encompass it and within are myriads, thousands upon thousands,² and armies and encampments (of angels) standing in awe and trembling. And on the head of each of them is (what) appears as a crown of fire, and their fire has the appearance of gold. The regiments of the army march within (the sixth firmament), and their strength is like an
5 inextinguishable fire and they are in fear from dread of their rulers. For two officers rule over them, one in the west of the (sixth) firmament and one in the east. And before the armies of spirits are myriads of angels created from flame and burning like fire. Their bodies are like fiery coals and upon coals of fire is their station. And they tremble and shake to sing forth³ songs and praises to the Exalted One of the Universe, who has prepared them to praise His honor and honor His praise.

10 These are the holy angels who rule over all the encampments of the sixth firmament. The name of the first is 'PRKSY⁴ and the name of the second is TWQPYRS. And all the princes of the encampments serve before them.

¹ חֲמֹמֶה, or possibly "fine flour."

² Cf. Ps 68:18.

³ Deleting עִמָּם, "with them," following Ms. 7.

⁴ ἄβραξας ? The common ancient spelling was ἄβρασαξ. Cf. 4:14 and Fourth Firmament, note 7 (p.68).

These are the heads of the encampments which are in the west of the firmament:

| | | | | |
|----|---------|---------|----------|--------------------|
| | WYWTN | DWKMS'L | KRH'L | 'ŠRY'L |
| | BYW'L | NRH'L | GŠQY'L | GR ^C YH |
| 15 | ŠRY'L | MSGY'L | HNY'L | 'WRPNY'L |
| | 'QWDW | MWK'L | 'LNYTK'L | DM'L |
| | 'KZ'N | ŠYR'YWM | NHRY'L | BHDRK |
| | ŠWPRY'L | SDRKYN | DBWB'WR | 'MLY'L |
| | TMPNYH | BHHML | PRNYN | 'MŠTY'L |
| | TYMNHRQ | | | |

Over these 'PRKSY, who has his camp in the west, is ruler.

These are the heads of the encampments which are in the east of the firmament:

| | | | | |
|----|---------|---------|----------|---------|
| 20 | GWRY'L | SNY'L | ČZRY'L | ŠRY'L |
| | 'LY'L | MLKY'L | MLMY'L | ŠMY'L |
| | RNHY'L | 'QRY'L | QŠTY'L | 'BRKY'L |
| | ŠDRY'L | SPYPY'L | 'RM'T | DMW'L |
| | MRY'L | ČNNY'L | NYPLY'L | DRMY'L |
| | GČŠY'L | MNHR'L | BHNYRY'L | 'PŠRY'L |
| | QLČY'L | HDRNY'L | DLRY'L | ŠČPY'L |
| | DLGLY'L | ČDNNY'L | THRY'L | DBRY'L |
| | HMNKY'L | HNY'L | TWBY'L | |

Over these TWQPYRS, who has his camp in the east of the firmament is ruler.

25 If you wish to go on a journey (or) to war⁵ and if you wish to return (safely) from the war or from the journey, or

⁵Reading למלחמה או למלחמה for למלחמה, to correspond to the clear separation following "to return from the war or from the journey."

(if you wish) to flee from the city and you want it to appear that a large and powerful company is with you, so that all who see you will be afraid of you, as of one who has with him a military escort armed⁶ with swords and spears and all of the implements of battle, (then) before you depart from the city or from the place where you dwell, purify yourself from all impurity and cleanse your flesh from all sin and transgression, and make yourself an iron ring and a pure *lamella* of gold and write (on the *lamella*) during the third day of the month,⁷ the names of the overseers and the names of the heads of the encampments (both east and west), and put (the *lamella*) in the ring, and engrave upon the ring, outside of the *lamella* the image of a man and a lion.⁸ Then at the time you set out to go on your way⁹ and you see that men are coming to seize you, take the ring and put it in your mouth, and lift your eyes to heaven with a pure and cleansed heart and repeat the names of the overseers¹⁰ and the names of the heads of the sixth heaven who serve before them and say:

⁶Reading והם חגורים for ויהיו חגורי with Ms. ל .

⁷Reading בשלושה בחודש with Mss. ח and ל, thus deleting ימים. Cf. PGM IV:170.

⁸The *lamella* is placed on the top of the ring and the engraving is done around it.

⁹Reading מן במקום שתעא למלחמה בדרך instead of with Mss. ח, ח, ח.

¹⁰PRKSY and TWQPYRS.

I adjure you, O angels of strength and might,¹¹
 by the strong and the mighty right hand (of the
 Lord), by the force of His might and by the power of
 His rule, by the God revealed at Mt. Sinai, by the
 myriads of His chariots,¹² by the God whose ministers
 are a thousand thousands of ten thousands, by the
 Lord who saved Israel, all six hundred thousand,
 from Egypt, by the life of the worlds, who spoke
 to Moses face to face, by the Lord who brings
 40 princes to naught,¹³ by the Rock whose hand is
 sufficient to save and to rescue, by the One who
 commanded and ignited the camp of Sennacharib,¹⁴ by
 His name and by its letters; I repeat (your names)¹⁵
 and adjure you that you come and stand with me, to
 aid at this time in every place that I will go. Be
 seen with me as a great army, in all your might and
 with the strength of your spears, and let all who
 see me, from near or far, and all who come to fight
 45 me or to seize me, be shattered before me by their
 great fear of your terrible appearance.¹⁶ And let
 them not be able to harm me or approach me, let fear
 and terror fall upon them¹⁷ and let fear of me fall
 upon them and all the children of Adam and Eve and
 upon every dangerous animal, and let them (all)
 tremble and recoil from before me.

When you finish speaking the adjuration, you will see some-
 thing like fog and smoke before you. Then take the ring from
 your mouth and put it on your finger. And when you come to your
 house and wish to release (the angels), return the ring to your
 50 mouth and stand facing the sun and repeat (the names of the)
 angels in reverse order and thereafter say:

I release you, go on your way.

Then put the ring on your finger.

¹¹Cf. Ps 24:8.

¹²Ps 68:18.

¹³Cf. Isa 40:23.

¹⁴Cf. 2 Kgs 19:35; and Isa 37:36. Neither source mentions any fire.

¹⁵I.e., those of the ministering angels and their overseers.

¹⁶Cf. Matt 26:53.

¹⁷Cf. Exod 15:16.

(THE SEVENTH FIRMAMENT)

The seventh firmament, all of it is sevenfold light, and from its light all the (seven) heavens shine. Within it is the throne of glory, set on the four glorious *ḥayot*.¹ Also within it are the storehouses of lives,² and the storehouses of souls. There is no calculation or limit to the great light within it, and the fullness of the light illumines all the earth. The angels are fixed in pillars of light, and their light is as the light of the brilliant star³ and cannot be extinguished, for
5 their eyes are like flashes of lightning, and they stand upon the margins of (the divine) light, and glorify in fear the One who sits upon the throne of glory. For He alone sits in the heaven of His holiness, seeking out judgment, evening the scales of justice; judging in truth and speaking in righteousness.

And before Him the books of fire are open

And from before Him flow rivers of fire.⁴

When He rises⁵ the gods are afraid,

And when He roars the pillars shake,

¹The "living creatures" of Ezekiel's vision. Cf. Ezek 1:5ff. The *ḥayot* and *opanīm* are part of or equivalent to the class of heavenly beings, like the *cherubim* in Ezek 10, who are the supports of the heavenly throne of the deity.

²"Lives" are here thought of as entities placed by the deity in all living things, and causing them to live. They are distinguished from "souls." Cf. Gen 2:7, "the breath of lives."

³This is certainly a reference to Aphrodite-Venus, who has been referred to previously. Cf. First Firmament, note 44 (p.33).

⁴Cf. Dan 7:10.

⁵Possibly "When He lifts (His voice)."

And from His voice the doorposts tremble.⁶

His soldiers stand before Him,

But they do not gaze upon His likeness.

10 For He is hidden from every eye,

And none can see Him and live.

His appearance is hidden from all,

But no appearance is hidden from Him.

He uncovers deep things from the darkness,⁷

And He knows the secrets of obscurity.

For light dwells with Him,⁸

And He puts on light as a garment.⁹

He sits on light as a throne,

And light is a wall around Him.¹⁰

The *Hayot* and *Opanim* bear Him up,

As they fly with their wings.

They have six wings each

And they cover their faces with their wings,

And they turn their faces downward.

15 Their faces are turned toward their fellows,¹¹

And they do not lift their faces upwards,

Because of their fear and their terror.

⁶Cf. Isa 6:4.

⁷Cf. Job 12:22.

⁸Cf. Dan 2:22.

⁹Cf. Ps 102:4.

¹⁰Literally, "closes off what surrounds Him."

¹¹Literally, "to the four of them."

Troops upon troops stand one above another before Him,

And immerse themselves in rivers of purity.

And wrap themselves in garments of white fire,

And sing with humility in a strong voice:

"Holy Holy Holy is the Lord of Hosts,

The whole world is full of His glory,¹²

He is prior to all creatures;

He was when earth and heaven were not yet.

He is alone;

There is no stranger with Him.

By His strength He upholds the heaven(s),

And in all the heavens He is feared,

20 And by all the angels He is revered,

For by the breath of His mouth they were formed

And to glorify His power they were established.

He (acts) alone and who can turn Him back?¹³

And if He commands none can annul.

For He is the King of Kings of Kings,

Ruling over all of the kings of the earth,

And exalted among the angels of heaven.

He searches hearts before they are formed,

And He knows thoughts before they occur.

Blessed be His name

And blessed the greatness of His glory.

¹²Cf. Isa 6:3.

¹³Cf. Job 23:13.

For ages and ages,

And for an eternity of eternities.

For there is no God apart from Him,¹⁴

5 And there is no God beside Him.

Blessed is His name in each generation

And blessed in the heavens on high.

Blessed is His name with its might,

And blessed its mention with the beauty of His power.

For as His name so is His praise as it has been said (in scripture): As is your name, O God, so is your praise to the ends of the earth; your right hand is full of righteousness.¹⁵

He brings the pure to reverence Him,¹⁶

And in His wrath drives away the impure.

He moves mountains by His might and strength,

They did not know when He overturned them in His wrath.¹⁷

He holds the world as a cluster of grapes,

30 Bearing all that was, is, and will be.¹⁸

He is the Ancient of Days,¹⁹

¹⁴Cf. 2 Sam 22:32.

¹⁵This is a prose gloss which breaks the continuity of the hymn.

¹⁶Literally, "to His fear," i.e., to worship and magical practices.

¹⁷Cf. Job 9:5.

¹⁸Cf. Heb 1:3.

¹⁹Cf. Dan 7:9.

And with Him are enduring riches and righteousness.²⁰

Blessed be His glory from His habitation,

And blessed (be He) in the beauty of His dignity.

The hearts of those who fear Him He fills with knowledge,

To search and to know the power of the fear of His name.

Blessed be His name in the dwelling place of His splendor,

And blessed in the beauty of His strength.

Blessed be His name in the storehouses of snow,

And blessed in the rivers of flames.

Blessed be His name in the mists of brilliance,

And blessed in the clouds of glory.

35 Blessed be His name in the myriads of chariots,²¹

And blessed in the thousands upon thousands (of His
warriors).

Blessed be His name in the chains of fire,

And blessed in the ropes of flame.

Blessed be His name in the peals of thunder,

And blessed in the bolts of lightning.

Blessed be His name in the mouths of all on earth,

And blessed in the depths of the earth.

Blessed be His name amid all the deserts,

And blessed amid the waves of the sea.

Blessed be His name alone on His throne,

²⁰Cf. Prov 8:18.

²¹Cf. Ps 68:18.

And blessed in dwelling places of His majesty,
Blessed be His name in the mouth of all living,

And blessed in the song of every creature.

40 Blessed be the Lord forever,

AMEN, AMEN, HALLELUJAH.

APPENDIX: ANGELIC LISTS

THE FIRST FIRMAMENT

And these are the names of the angels of the first encampment who serve אורפניאל:

בומדי דמנא אנוך אלפי אמוך קטיביא פטרופי גמתי פאאור נרנתק רקהני אורנה מאות פרוכה אקילאה תרקויה ברוק סחרוא אתנני גילאן תכת ארנוב אשמי יוצש כפון כרבי גירשום פריאן ששמע אבבא נתנאל אראל אניף תרואור עבדיאל יוום אלון מואל ללף יחספת רחגל רומאפי יכתי ארניאל פובון כדיאל זכריאל אגדלן מיגאל גאופר כרתה כילדה דיגל אלנו תירלי סבלה אביאל אל כסיל סיקמה אשבה יותנה ראלכה חליאן אפתיאל תיאמיאל אלאל נויאל אפיכה תלגיאל נענה אסתיאל.

These are the names of the angels of the second encampment who serve תיגרה:

אכסתר מרסום ברכיב כמשו אשטיב כריתאל אדיר גבא אקרבא אנבור כביר תילה בריתור תרטס נטפאל פריאל תרוחון שלהבין אשלבא משתוב גרחתא חגרא איטמיאל חגל לגח מנתיאל תנימיאל איכרית אבריתא רכילאל חשתן פפתש אסתירוף אודיאל אשכיר מלכילאל ארוש דשווא המך תרגח זמבות הצניפלפת שווא אשפור ארק קנומיאל נהיאל גדיאל אדק ימומיאל פרוג דחגילאל דגריאל אגריאל ארונור דונרניא דלכת תבל תליאל אליאל מותאר אלפילאל פיתפרא לפום אור טמר אדליאל אסטורין אזותי איסטורטי דאובית ברגמי דמומיאל דיגרא אביבאל פרוטיאל קומיאל דוגורא דלגיאל פדוטיאל.

These are the names of the angels who serve דנהל in the third encampment:

אוגרבבו אובשאל ברתוביאל כלוביאל רחביאל אוהיאל כרבתון כרבא דאינוט איניך אבירם אתגלא אותות אשתנאל אשפר תגריאל אמכאל אתדשו אוריאל ארמוד אסתון אכאל אנאור אסקירא לביאל אלעשה חסניאל למושי אדות תירום אלפי אימין ארגלא מיגאל אליאל מדניאל.

These are the names of the angels who serve כלמיה in the fourth encampment:

אבריה אימרהי דמנאי אמנהר יאמנוך פטכיא טוביאל גולילאל אופרי גמתי אורניאל פריכיהו יארן לטמיאל אוריט תימוגו אנמרי אלמניאל יכמטו סטרטו צבעקני בורתיאס רספות כרסון אמאף ופאטנא אחאל סאביאל בלקיר פכהור הסתר סתריאל אליסס חלסיאל טרספו קרסטוס מלכילאל ארדק חסדיאל אחסף אמיאל פרוס גדיאל סביבאל.

These are the angels who serve אסימור in the fifth encampment:

בתואר שכינתתך אדומא תקו מקפא להבא עלי עזי שכניאל כנור בנש קרבא סרך חלשיאל הרמנע עבר הוד מלכיה פרעתוף אדעת קוף מנמלך דינמור אלפנטוס דידריון כלנה נינחיא דצנחיא מלגדם דיממן ליברנך תתקה אפניאל זביטור דכנסור רמגדל להתקוף

עלי גדגדל פרוץ מסרוץ כדיר מוס דיקנא נשר תוב דרומיאל
דיראז דמולא דידיאל טעי כרם אתר עקב הונמורא אנקיו גזריאל
צביאל צביודע ייקר אדות רגביאל.

These are the names of the angels who serve פסכר in the sixth encampment:

אזיאל ארביאל טריפון פוכבוס פסתמר לינניאל קרונידן שוכדון
סלבידם עמיאל עוזיאל פניאל תרמיאל חממיאל צרמיאל ניממוס
נודניא באריבא זוננוס חטואל סדריאל הופניאון קדמיאל כפניא
ארמיאל עדמון הרמור צפליאל ספריאל קחניאל שבכיריא ארמוניס
טופומוס פצציאל חטפאל פרסומון נחליאל.

These are the names of the angels who serve בואל in the seventh encampment:

בוהריאל דבבאל דימתמר דבאל מחשיו אאור דיאם בביתאל סרורא
אהגייה פרופיאל מכסיאל עלזיאל תכורכס קרומיאל רמיאל לחסון
סלחאל אחיאל אכר אובר סרוגיאל ידואל שמשאל שפטיאל
רחביא אחמודא מרמיון אנוך אלפרט אומיגרא קרוכנס סרפיאל
גדריאל ארדודא פורטניאל אגמיאל רהטיאל דיתרון חזאל פתואל
גלגלא דמנצר זזיאל.

THE SECOND FIRMAMENT

Upon the first step stand these:

אחמריאל הדריאל רציאל הסעאל דמימיאל זבריאל רנזיאל
ענשאל כטבראל.

Upon the second step stand these:

עזזיאל חננאל פצציאל ישעאל דלקיאל ארפא מראות ריפיפיס
אמניאל נחמיאל פזירום ענבאל.

Upon the third step stand these:

יהואל דעיהו אליאל ברכיאל עלי ספוס פנימור אלעזר גבליאל
כמשיאל אודהאל יעצאל רפפיאל פספיאל.

Upon the fourth step stand these:

צגריאל מלכיאל אונביב פגריאל ענניאל כלנמיא אומיאל מפנור
כוזזיבא אלפיאל פריביאל צעקמיה כדומיאל אשמדע הוריה יחזיאל.

Upon the fifth step stand these:

קונאקריאל פתוניאל נקריאל איאל יאבותיאו בבסבאו בכפי מבום
סכתבאו אמריאל יאלאל מכסאבו.

Upon the sixth step stand these:

אביהוד קיטר זלקיאל סתריאל אדרך גחליאל תמכיאל סמכיה רבעיאל
ינקמיאל שמהוד מהריאל גומיאל כרכוס קנז קניאל כנטון.

Upon the seventh step stand these:

פתחיה רזיאל אגריאל הגדיאב אדרון כרטא קטיפור אבריאל
שתקיאל עמיאל סיכברדום.

Upon the eighth step stand these:

אברה ברקיאל אדוניאל עזריאל ברכיאל עמיאל קדשיאל מרגיאל
פרואל פניאל מרבניאל מרניסאל שמיאל עמניאל מתנאל הוד הוד.

Upon the ninth step stand these:

גדודיאל סכסיאל תרסוניאל נצחיאל אצא רבניא חלילאל תוקפיאל
סמכיאל פדהאל קרבא ציאל פראל פתחיאל.

Upon the tenth step stand these:

דכריאל חריאל שבקיאל אתכיאל סמיכאל מרמואל קנאל צפתא יהאך
אל צדק אכפא עזמאל מכמיכאל תרכיאל תבגיאל.

Upon the eleventh step stand these:

רפדיאל דמואל מארינוס אמינאל צחיאל עקריאל אדניאל רדקיאל
שלמיאל אסתטיאל סטאל אגלגלתון ארמות פרחגאל נפפמיות.

Upon the twelfth step stand these:

אסטרימי בראות במראות דרודיאל שרליאל תלהבם ברגאל פאל
פפאל יכפתיני כלפתון בובוכוך אומטון ארטמיכטון אשמיגדון
ספניג פרניגאל פסיכסוך תאגישון ארטלידי.

THE THIRD FIRMAMENT

These are the names of the angels who serve יבניאל:

שעיפיאל אדריאל תדהדיאל בעשיאל טהפיאל רלביאל בלניאל
תהזריאל אעזיאל אמנחאל מלתיחאל דיבקיאל ברשסאל סחאל
תתבאל קסמיאל טסיאל קסטסדיאל נמדיאל.

These are the names of the angels who serve רהטיאל:

אגרא זרגרי גנטס תעזמא לתסרפאל גדיאל תמניאל עקחאל
גוחפניאל ארקני צפיקואל מושיאל סוסיאל התניאל זכריאל
אכנסא צדקי אחסא נכמרא פרדיאל קליליאל דרומיאל.

These are the names of the angels who serve דלקיאל:

נוריאל אזליבן איליאל מלכיה חיליאל חרהאל שלקיאל צגריאל
פסכיאל עקריאל סמניאל צבכיאל נחליאל תגמליאל אמינואל תלבעא
קטחניאל אפריאל אנגיאל משריאל אמנגנאן.

THE FOURTH FIRMAMENT

These are the names of the angels that lead (the sun) during the day:

אבראסכס מרמראות מוכתיאל מארית צדקיהל יחסי חסיהל רבאל
יאבון מיהל כרימכא מרמאן פואל גבריהל אשתון תוקפיהל אליאל
נפלי אואל קודשיאל הודיהל נרומיהל ירשיאל מלכיהל אגריתאל
להגיהל מנוריהל פלאואל נוריהל הרמיהל נסבריהל.

And these are the names of the angels that lead (the sun) during the night:

פרסיהל צרציהל עגיהל נבימאל עמיהל ישריהל אשמעואל
שפטיאל שאואל רדריאל שעסיהל ליבבאל בנריאל צגריאל מנהאל
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THE FIFTH FIRMAMENT

These are the names of the twelve princes of glory of the fifth firmament:

שעפיהל דגהיהל דידנאור תענבון תרורגר מוראל
פחדרון ילדנג אנדגמור מפניהל חשנדרנוס אברכיהל.

THE SIXTH FIRMAMENT

These are the heads of the encampments which are in the west of the firmament:

ויותן דוכמסאל כרהאל אשריהל ביואל נרהאל גצקיהל גרעיה
שריהל מסגיהל חניהל אורפניהל אקודו מוכאל אלניתכאל דמאל
אכזאן שיראיוס נהריאל בהדרן שופריאל סדרכין דכובאור אמליאל
תמפניה בהחמל פרנין אמצתיהל תימנהרק.

Over these אפרכסי, who has his camp in the west, is ruler.

These are the heads of the encampments which are in the east of the firmament:

גוריהל סניהל עזריאל שריאל אליאל מלכיהל מלמיהל צמיהל
רנחיהל אקריאל קשתיהל אברכיהל שדריאל ספיפיהל ארמאת דמואל
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Over these תוקפירס, who has his camp in the east of the firmament, is ruler.

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THE GREEK
MAGICAL PAPYRI
IN TRANSLATION

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THE GREEK
MAGICAL PAPYRI
IN TRANSLATION

INCLUDING THE DEMOTIC SPELLS

Edited by
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Shall we write about the things not to be spoken of?

Shall we divulge the things not to be divulged?

Shall we pronounce the things not to be pronounced?

Julian, *Hymn to the Mother of the Gods*

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Preface

This volume of translations of the Greek magical papyri has been a long time in the making. The project began in a planning colloquium at Claremont, California, May 31 to June 4, 1978. At this meeting, a team of scholars resolved to produce this translation volume as part of a research project on the Greek magical papyri, the project as a whole being designed as a contribution to the *Corpus Hellenisticum Novi Testamenti*.

The translations turned out to be more difficult and time-consuming than had been expected. Since it seemed desirable to expand the Preisendanz collection to include as many newly discovered and newly published magical papyri as possible, the number of papyri increased from 81 to 131. In this respect, the translation volume differs from the Preisendanz volumes. It differs also in that while Preisendanz reproduced only the Greek sections of bilingual Greek-Demotic papyri, this volume includes the full translations of all bilingual texts.

All translations are based on the Greek, Demotic, and Coptic texts. *PGM* I–LXXXI follow the Preisendanz edition, while *PGM* LXXXII–CXXX and *PDM* Supplement follow their critical editions, which are indicated in the notes. Translators were free to make changes in the texts when they thought it necessary; these changes are also indicated in the notes. Where earlier translations exist, they have been consulted, but all the translations included in this volume are new.

Unlike the Preisendanz edition, this new volume does not have an *apparatus criticus*. Instead, it has notes explaining difficulties in the text and the translation, and notes alerting readers to important information. It has been necessary to limit these notes to a degree which many readers may find drastic, but the team decided not to attempt what could only be a lengthy commentary on the papyri. Instead, they agreed that other research tools should be developed to encourage and assist further research on the papyri. The following research tools are presently being prepared:

1. An index of Greek words is being prepared by Professor Edward O'Neil.
2. A subject index based on the English translation is being worked out by Ms. Marjorie Menaul.
3. A collection of parallels between the magical papyri and early Christian literature is being prepared by the research team. This part of the project is most directly related to the task of the *Corpus Hellenisticum Novi Testamenti*, namely, the collection of parallels from ancient literature to the New Testament and the other Christian literature up to approximately A.D. 150.
4. A comprehensive bibliography, including editions and investigations of the magical papyri, is being assembled by Professor David Hellholm.

The present volume would not have come about without the generous support of institutions and individuals. The National Endowment for the Humanities has funded the entire venture from the beginning by substantial grants from 1978 to 1983. Without this financial assistance, the project would simply not exist; schol-

arly team projects of this magnitude cannot live on enthusiasm alone. Apart from the purely financial aspect, the officers of the NEH have helped more than they may realize by their quiet encouragement and confidence expressed over a number of years.

A great deal of assistance also came from the institutions where the project was initiated and where it is now based. These include the Institute for Antiquity and Christianity at Claremont, where the project was based during the years 1977 and 1978, and the Institute for the Advanced Study of Religion at the University of Chicago, where it has been from 1978 to the present. Thanks are especially due to the officers of these institutions, Professors James M. Robinson and James Brashler of the Institute for Antiquity and Christianity; and Professors Joseph M. Kitagawa, formerly dean, and Franklin I. Gamwell, currently dean, of the Divinity School of the University of Chicago, as well as to Martin E. Marty, program coordinator for the Institute for the Advanced Study of Religion of the University of Chicago.

The present project could not have succeeded without the unfailing loyalty and generosity of the members of the team, both contributors and consultants. Among these should be named Professors Jan Bergman, Walter Burkert, Franco Maltomini, and P. J. Sijpesteijn. The research specialists of the project, Professor William C. Grese (1977–80), and Mr. Roy Kotansky and Ms. Marjorie Menaul (1980–83), not only helped to carry the burdens of administration and editorship, but made substantial contributions to the project as well. To all of them sincere thanks are due.

H. D. Betz

Table of Spells

This list of spells presupposes the divisions in the texts and the identification of section titles made by the editor. In the Demotic spells, section titles are sometimes indicated by red lettering (but this is not done consistently). If no titles are given, this fact is stated (No title) and a short description of content is added.

| <i>Reference</i> | <i>Translator</i> | <i>Short Title</i> |
|-------------------------|-------------------|--|
| <i>PGM I</i> | | (No title) Magical handbook |
| <i>PGM I. 1–42</i> | E.N.O. | [Rite] for acquiring an assistant daimon |
| <i>PGM I. 42–195</i> | E.N.O. | The spell of Pnouthis (for acquiring an assistant daimon) |
| <i>PGM I. 195–222</i> | E.N.O. | Prayer of deliverance |
| <i>PGM I. 222–31</i> | E.N.O. | Invisibility spell |
| <i>PGM I. 232–47</i> | E.N.O. | Memory spell |
| <i>PGM I. 247–62</i> | E.N.O. | Spell for invisibility |
| <i>PGM I. 262–347</i> | E.N.O. | Apollonian invocation |
| <i>PGM II</i> | | (No title) Magical handbook |
| <i>PGM II. 1–64</i> | J.M.D. / E.N.O. | (No title) Spell for revelation |
| <i>PGM II. 65–183</i> | J.M.D. / E.N.O. | (No title) Alternative spell for revelation |
| <i>PGM III</i> | | (No title) Magical handbook |
| <i>PGM III. 1–164</i> | J.M.D. | (No title) Cat ritual for many purposes |
| <i>PGM III. 165–86</i> | J.M.D. | (No title) Oracular request (?) |
| <i>PGM III. 187–262</i> | J.M.D. / E.N.O. | (No title) Spell for revelation |
| <i>PGM III. 263–75</i> | W.C.G. | Foreknowledge charm |
| <i>PGM III. 275–81</i> | E.N.O. | [Horoscope] |
| <i>PGM III. 282–409</i> | W.C.G. / M.W.M. | (No title) Spell for foreknowledge |
| <i>PGM III. 410–23</i> | W.C.G. | (No title) Memory spell |
| <i>PGM III. 424–66</i> | W.C.G. | A copy from a holy book (spell for foreknowledge and memory) |
| <i>PGM III. 467–78</i> | W.C.G. | Memory spell |
| <i>PGM III. 479–83</i> | W.C.G. | Foreknowledge charm |
| <i>PGM III. 483–88</i> | W.C.G. | Another (foreknowledge charm to detect a thief) |
| <i>PGM III. 488–94</i> | W.C.G. | Another (spell to detect a thief?) |
| <i>PGM III. 494–611</i> | W.C.G. / E.N.O. | [Spell to establish a relationship with] Helios |
| <i>PGM III. 612–32</i> | J.M.D. | (No title) Spell for gaining control of one's shadow |
| <i>PGM III. 633–731</i> | M.W.M. | (No title) Spell for a direct vision |
| <i>PGM IV</i> | | (No title) Magical handbook |
| <i>PGM IV. 1–25</i> | M.W.M. | (No title) Spell for revelation |
| <i>PGM IV. 26–51</i> | H.M. | Initiation |
| <i>PGM IV. 52–85</i> | H.M. / M.W.M. | (No title) Spell for revelation |
| <i>PGM IV. 86–87</i> | M.W.M. | Phylactery against daimons |

| | | |
|--------------------------|-----------------|--|
| <i>PGM</i> IV. 88–93 | W.C.G. / M.W.M. | Another, to Helios |
| <i>PGM</i> IV. 94–153 | M.W.M. | (No title) Love spell of attraction |
| <i>PGM</i> IV. 154–285 | J.P.H. / E.N.O. | Nephotes to Psammetichos (letter concerning bowl divination) |
| <i>PGM</i> IV. 286–95 | E.N.O. | Spell for picking a plant |
| <i>PGM</i> IV. 296–466 | E.N.O. | Wondrous spell for binding a lover |
| <i>PGM</i> IV. 467–68 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> IV. 469–70 | H.M. | (Charm) to get friends |
| <i>PGM</i> IV. 471–73 | H.M. | (No title) Verses from Homer |
| <i>PGM</i> IV. 474 | H.M. | (No title) Verse from Homer |
| <i>PGM</i> IV. 475–829 | M.W.M. | (No title) The “Mithras Liturgy” |
| <i>PGM</i> IV. 830 | H.M. | (No title) Verse from Homer |
| <i>PGM</i> IV. 831–32 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> IV. 833–34 | H.M. | (Charm) to get friends |
| <i>PGM</i> IV. 835–49 | W.C.G. | (No title) Astrological text |
| <i>PGM</i> IV. 850–929 | W.C.G. | Charm of Solomon that produces a trance |
| <i>PGM</i> IV. 930–1114 | W.C.G. / E.N.O. | Charm that produces direct vision |
| <i>PGM</i> IV. 1115–66 | W.C.G. | Hidden stele (prayer) |
| <i>PGM</i> IV. 1167–1226 | W.C.G. | Stele (spell for deliverance) |
| <i>PGM</i> IV. 1227–64 | M.W.M. | Rite for driving out daimons |
| <i>PGM</i> IV. 1265–74 | E.N.O. | Aphrodite’s name (love spell) |
| <i>PGM</i> IV. 1275–1322 | W.C.G. | Bear charm |
| <i>PGM</i> IV. 1323–30 | W.C.G. | Another (Bear charm) |
| <i>PGM</i> IV. 1331–89 | W.C.G. | Bear charm |
| <i>PGM</i> IV. 1390–1495 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 1496–1595 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 1596–1715 | M.S. | Consecration for all purposes |
| <i>PGM</i> IV. 1716–1870 | E.N.O. | Sword of Dardanos (love spell) |
| <i>PGM</i> IV. 1872–1927 | E.N.O. | (No title) Fetching charm |
| <i>PGM</i> IV. 1928–2005 | E.N.O. | King Pitys’ spell of attraction |
| <i>PGM</i> IV. 2006–2125 | E.N.O. | Pitys’ spell of attraction |
| <i>PGM</i> IV. 2125–39 | M.S. | A restraining seal |
| <i>PGM</i> IV. 2140–44 | W.C.G. | Pitys the Thessalian’s spell for questioning corpses |
| <i>PGM</i> IV. 2145–2240 | H.M. | Divine assistance from three Homeric verses |
| <i>PGM</i> IV. 2241–2358 | E.N.O. | Document to the waning moon |
| <i>PGM</i> IV. 2359–72 | R.F.H. | Business spell |
| <i>PGM</i> IV. 2373–2440 | R.F.H. | Charm for acquiring business |
| <i>PGM</i> IV. 2441–2621 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2622–2707 | E.N.O. | Slander spell to Selene |
| <i>PGM</i> IV. 2708–84 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2785–2890 | E.N.O. | Prayer to Selene |
| <i>PGM</i> IV. 2891–2942 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2943–66 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2967–3006 | E.N.O. | (No title) Spell for picking a plant |
| <i>PGM</i> IV. 3007–86 | W.C.G. | Charm of Pibechis for those possessed by daimons |
| <i>PGM</i> IV. 3086–3124 | W.C.G. | Oracle of Kronos, called “little mill” |
| <i>PGM</i> IV. 3125–71 | M.S. | (No title) Spell for favor |
| <i>PGM</i> IV. 3172–3208 | W.C.G. | Dream-producing charm |
| <i>PGM</i> IV. 3209–54 | J.P.H. | Saucer divination of Aphrodite |
| <i>PGM</i> IV. 3255–74 | E.N.O. | (No title) Spell to induce insomnia |
| <i>PGM</i> V | | (No title) Magical handbook |

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| <i>PGM</i> V. 1–53 | W.C.G. | Oracle of Sarapis |
| <i>PGM</i> V. 54–69 | W.C.G. | Direct vision spell |
| <i>PGM</i> V. 70–95 | W.C.G. | (No title) Spell to catch a thief |
| <i>PGM</i> V. 96–172 | D.E.A. | Stele of Jeu the hieroglyphist (letter) |
| <i>PGM</i> V. 172–212 | W.C.G. | Another way (spell to catch a thief) |
| <i>PGM</i> V. 213–303 | M.S. | Hermes' ring |
| <i>PGM</i> V. 304–69 | M.S. | (No title) Defixio |
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| <i>PGM</i> VII. 209–10 | J.S. | For swollen testicles |
| <i>PGM</i> VII. 211–12 | J.S. | For fever with shivering fits |
| <i>PGM</i> VII. 213–14 | J.S. | For daily fever and nightly fever |
| <i>PGM</i> VII. 215–18 | H.M. | Stele of Aphrodite (spell for favor) |
| <i>PGM</i> VII. 218–21 | J.S. | Phylactery for daily fever with shivering fits |
| <i>PGM</i> VII. 222–49 | W.C.G. | Request for a dream oracle from Besas |
| <i>PGM</i> VII. 250–54 | W.C.G. | Request for a dream oracle |
| <i>PGM</i> VII. 255–59 | W.C.G. | Another to the same lamp |
| <i>PGM</i> VII. 260–71 | J.S. | For the ascent of the uterus |
| <i>PGM</i> VII. 272–83 | W.C.G. | (No title) Astrological calendar |
| <i>PGM</i> VII. 284–99 | E.N.O. | Orbit of the moon (horoscope) |
| <i>PGM</i> VII. 300 | W.C.G. | (No title) Spell of uncertain purpose |
| <i>PGM</i> VII. 300a–310 | E.N.O. | Love charm |
| <i>PGM</i> VII. 311–16 | M.S. | Phylactery |
| <i>PGM</i> VII. 317–18 | M.S. | Another phylactery |
| <i>PGM</i> VII. 319–34 | W.C.G. | Charm for direct vision |
| <i>PGM</i> VII. 335–47 | W.C.G. | Charm for direct vision |
| <i>PGM</i> VII. 348–58 | W.C.G. | Divination by means of a boy |
| <i>PGM</i> VII. 359–69 | W.C.G. | Request for a dream oracle |
| <i>PGM</i> VII. 370–73 | W.C.G. | (Spell) against every wild animal |
| <i>PGM</i> VII. 374–76 | R.F.H. | Charm to induce insomnia |
| <i>PGM</i> VII. 376–84 | R.F.H. | Another (charm to induce insomnia) |
| <i>PGM</i> VII. 385–89 | E.N.O. | Cup spell (love spell) |
| <i>PGM</i> VII. 390–93 | R.F.H. | Victory charm for the races |
| <i>PGM</i> VII. 394–95 | R.F.H. | Coercive spell for restraining |
| <i>PGM</i> VII. 396–404 | R.F.H. | Spell for silencing, subjecting, and restraining |

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| <i>PGM VII. 405–6</i> | E.N.O. | Love spell |
| <i>PGM VII. 407–10</i> | E.N.O. | (No title) Dream spell |
| <i>PGM VII. 411–16</i> | E.N.O. | Spell for causing talk while asleep |
| <i>PGM VII. 417–22</i> | M.S. | Restraining spell |
| <i>PGM VII. 423–28</i> | R.F.H. | To win at dice |
| <i>PGM VII. 429–58</i> | M.S. | Restraining spell |
| <i>PGM VII. 459–61</i> | E.N.O. | Love charm |
| <i>PGM VII. 462–66</i> | E.N.O. | Love charm |
| <i>PGM VII. 467–77</i> | E.N.O. | (No title) Love spell of attraction |
| <i>PGM VII. 478–90</i> | H.M. | (No title) Spell for dream revelation |
| <i>PGM VII. 490–504</i> | M.S. | (No title) Spell for protection |
| <i>PGM VII. 505–28</i> | H.M. | Meeting with your own daimon |
| <i>PGM VII. 528–39</i> | R.F.H. | Victory charm |
| <i>PGM VII. 540–78</i> | J.P.H. | Lamp divination |
| <i>PGM VII. 579–90</i> | M.S. | Phylactery |
| <i>PGM VII. 591–92</i> | W.C.G. | (No title) Prayer of invocation |
| <i>PGM VII. 593–619</i> | D.E.A. | Fetching charm |
| <i>PGM VII. 619–27</i> | E.N.O. | From the Diadem of Moses (spells for invisibility and love) |
| <i>PGM VII. 628–42</i> | M.S. | (No title) Rite involving a magical ring |
| <i>PGM VII. 643–51</i> | E.N.O. | Cup spell (love spell) |
| <i>PGM VII. 652–60</i> | R.F.H. | Spell to induce insomnia |
| <i>PGM VII. 661–63</i> | E.N.O. | Love spell |
| <i>PGM VII. 664–85</i> | E.N.O. | Request for dream revelations |
| <i>PGM VII. 686–702</i> | H.D.B. | Bear charm |
| <i>PGM VII. 703–26</i> | W.C.G. | Request for dream oracle |
| <i>PGM VII. 727–39</i> | W.C.G. | Charm for a direct vision of Apollo |
| <i>PGM VII. 740–55</i> | W.C.G. | [Request for a dream oracle] |
| <i>PGM VII. 756–94</i> | W.C.G. | Prayer |
| <i>PGM VII. 795–845</i> | J.P.H. | Pythagoras' request for a dream oracle and Demokritos' dream divination |
| <i>PGM VII. 846–61</i> | W.C.G. | Shadow on the sun (spell for revelation) |
| <i>PGM VII. 862–918</i> | E.N.O. | Lunar spell of Klaudianos |
| <i>PGM VII. 919–24</i> | R.F.H. | Hermes' wondrous victory charm |
| <i>PGM VII. 925–39</i> | R.F.H. | Another, charm to subject |
| <i>PGM VII. 940–68</i> | R.F.H. | Charm to restrain anger and to subject |
| <i>PGM VII. 969–72</i> | E.N.O. | A good potion (love spell) |
| <i>PGM VII. 973–80</i> | E.N.O. | Love spell of attraction . . . |
| <i>PGM VII. 981–93</i> | E.N.O. | [Love spell of attraction] |
| <i>PGM VII. 993–1009</i> | W.C.G. | (No title) Spell of uncertain purpose |
| <i>PGM VII. 1009–16</i> | W.C.G. | Divination by a dream |
| <i>PGM VII. 1017–26</i> | R.F.H. | [No title] Spell for favor and victory |
| <i>PGM VIII. 1–63</i> | E.N.O. | Binding love spell of Astrapsoukos |
| <i>PGM VIII. 64–110</i> | W.C.G. / E.N.O. | Request for a dream oracle of Besas |
| <i>PGM IX. 1–14</i> | R.F.H. / E.N.O. | (No title) Spell to subject and silence |
| <i>PGM X. 1–23</i> | E.N.O. | (No title [?]) Love spell |
| <i>PGM X. 24–35</i> | R.F.H. | Charm to restrain anger |
| <i>PGM X. 36–50</i> | R.F.H. | Apollo's charm to subject |
| <i>PGM XIa. 1–40</i> | H.M. | Apollonius of Tyana's old serving woman |
| <i>PGM XIb. 1–5</i> | R.D.K. | (No title) "Table gimmick" (?) |
| <i>PGM XIc. 1–19</i> | E.N.O. | (No title) Love spell |
| <i>PDM xii (PGM XII)</i> | | (No title) Magical handbook |
| <i>PDM xii 1–5</i> | J.H.J. | (No title) Invocation |
| <i>PDM xii 6–20</i> | J.H.J. | A ring to cause praise |

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| <i>PDM</i> xii 21–49 | J.H.J. | (No title) Prayer for a revelation of a remedy for a disease |
| <i>PGM</i> XII. 1–13 | H.M. | Rite (to produce an epiphany of Kore) |
| <i>PGM</i> XII. 14–95 | H.M. | Eros as assistant daimon |
| <i>PGM</i> XII. 96–106 | R.F.H. | Himerios' recipes |
| <i>PGM</i> XII. 107–21 | W.C.G. | Charm of Agathokles for sending dreams |
| <i>PGM</i> XII. 121–43 | R.D.K. | Zminis of Tentyra's spell for sending dreams |
| <i>PGM</i> XII. 144–52 | W.C.G. | Request for a dream |
| <i>PGM</i> XII. 153–60 | W.C.G. | Spell for a divine revelation |
| <i>PGM</i> XII. 160–78 | R.F.H. | (No title) Spell to release from bonds |
| <i>PGM</i> XII. 179–81 | R.F.H. | (No title) Spell for restraining anger |
| <i>PGM</i> XII. 182–89 | R.F.H. | (No title) Spell for gaining favor |
| <i>PGM</i> XII. 190–92 | W.C.G. | Request for a dream oracle spoken to the Bear |
| <i>PGM</i> XII. 193–201 | J.S. | [To make] a tincture of gold |
| <i>PGM</i> XII. 201–69 | M.S. | A ring |
| <i>PGM</i> XII. 270–350 | M.S. | A little ring for success and favor and victory |
| <i>PGM</i> XII. 351–64 | J.P.H. | Demokritos' "sphere" |
| <i>PGM</i> XII. 365–75 | R.F.H. | Charm for causing separation |
| <i>PGM</i> XII. 376–96 | R.F.H. | Charm to induce insomnia |
| <i>PGM</i> XII. 397–400 | H.M. | To gain favor and friendship forever |
| <i>PGM</i> XII. 401–44 | H.D.B. / J.S. | Interpretations |
| <i>PDM</i> xii. 50–61 | J.H.J. | Spell for separating one person from another |
| [<i>PGM</i> XII. 445–48] | | |
| <i>PDM</i> xii. 62–75 | J.H.J. | Another (spell for separation) |
| [<i>PGM</i> XII. 449–52] | | |
| <i>PDM</i> xii. 76–107 | J.H.J. / R.F.H. | Another (spell for separation) |
| [<i>PGM</i> XII. 453–65] | | |
| <i>PDM</i> xii. 108–18 | J.H.J. | A spell [to] cause a woman to hate a man |
| [<i>PGM</i> XII. 466–68] | | |
| <i>PDM</i> xii. 119–34 | J.H.J. / E.N.O. | A spell for it (fetching spell?) |
| [<i>PGM</i> XII. 469–73] | | |
| <i>PDM</i> xii. 135–46 | J.H.J. / E.N.O. | (No title) Love spell of attraction |
| [<i>PGM</i> XII. 474–79] | | |
| <i>PDM</i> xii. 147–64 | J.H.J. / E.N.O. | Another (love spell of attraction) |
| [<i>PGM</i> XII. 480–95] | | |
| [<i>PGM</i> XII. 480–95] | | |
| <i>PGM</i> XIII. 1–734 | M.S. | A sacred book called "Unique" or "Eighth Book of Moses" |
| <i>PGM</i> XIII. 1–343 | M.S. | [Part A: Initiation ritual and magical handbook] |
| <i>PGM</i> XIII. 343–646 | M.S. | [Part B: A second, different version of the initiation ritual] |
| <i>PGM</i> XIII. 647–734 | M.S. | [Part C: A third, different version of the initiation ritual] |
| <i>PGM</i> XIII. 734–1077 | M.S. | (No title) A collection of miscellaneous spells |
| <i>PDM</i> xiv | | (No title) Magical handbook |
| <i>PDM</i> xiv. 1–92 | J.H.J. | [A vessel divination] |
| <i>PDM</i> xiv. 93–114 | J.H.J. / W.C.G. | (No title) Spell for revelation |
| [<i>PGM</i> XIVa. 1–11] | | |
| <i>PDM</i> xiv. 115 | J.H.J. | (No title) Spell for vision (?) |
| <i>PDM</i> xiv. 116 | J.H.J. | Another spell for vision (?) |

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| <i>PDM</i> xiv. 117–49 | J.H.J. | A “god’s arrival” |
| <i>PDM</i> xiv. 150–231 | J.H.J. | An inquiry of the lamp |
| <i>PDM</i> xiv. 232–38 | J.H.J. | A “god’s arrival” |
| <i>PDM</i> xiv. 239–95 | J.H.J. | The vessel inquiry of Khonsu |
| <i>PDM</i> xiv. 295–308 | J.H.J. | [A] vessel [inquiry] |
| <i>PDM</i> xiv. 309–34 | J.H.J. | A spell for causing favor |
| <i>PDM</i> xiv. 335–55 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 355–65 | J.H.J. | Another love spell |
| <i>PDM</i> xiv. 366–75 | J.H.J. | The method (spell for separating man and woman) |
| <i>PDM</i> xiv. 376–94 | J.H.J. | (No title) Various recipes |
| <i>PDM</i> xiv. 395–427 | J.H.J. | [A vessel divination] |
| <i>PDM</i> xiv. 428–50 | J.H.J. | (No title) Two love potions |
| <i>PDM</i> xiv. 451–58 | J.H.J. / R.F.H. | (No title) Spell for going before a superior |
| [<i>PGM</i> XIVb. 12–15] | | |
| <i>PDM</i> xiv. 459–75 | J.H.J. | (No title) Lamp divination |
| <i>PDM</i> xiv. 475–88 | J.H.J. | (No title) Lamp divination |
| <i>PDM</i> xiv. 489–515 | J.H.J. | Another (lamp divination) |
| <i>PDM</i> xiv. 516–27 | J.H.J. | Another (lamp divination) |
| <i>PDM</i> xiv. 528–53 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 554–62 | J.H.J. | (No title) Spell for dog bite |
| <i>PDM</i> xiv. 563–74 | J.H.J. | (No title) Spell for removal of poison |
| <i>PDM</i> xiv. 574–85 | J.H.J. | (No title) Spell for removal of bone stuck in the throat |
| <i>PDM</i> xiv. 585–93 | J.H.J. | (No title) Spell for dog bite |
| <i>PDM</i> xiv. 594–620 | J.H.J. | (No title) Spell for sting |
| <i>PDM</i> xiv. 620–26 | J.H.J. | (No title) Spell for removal of bone stuck in the throat |
| <i>PDM</i> xiv. 627–35 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 636–69 | J.H.J. | (No title) Love potion |
| <i>PDM</i> xiv. 670–74 | J.H.J. | (No title) Introduction to a collection of spells (?) |
| <i>PDM</i> xiv. 675–94 | J.H.J. / R.F.H. | A spell (to cause “evil sleep”) |
| [<i>PGM</i> XIVc. 15–27] | | |
| <i>PDM</i> xiv. 695–700 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 701–5 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 706–10 | J.H.J. | (No title) Spell against “evil sleep” |
| <i>PDM</i> xiv. 711–15 | J.H.J. | Prescription (to cause “evil sleep”) |
| <i>PDM</i> xiv. 716–24 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 724–26 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 727–36 | J.H.J. | A prescription (three prescriptions to cause “evil sleep”) |
| <i>PDM</i> xiv. 737–38 | J.H.J. | A prescription (to cause “evil sleep”) |
| <i>PDM</i> xiv. 739–40 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 741 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 742 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 743–49 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 750–71 | J.H.J. | (No title) Lamp divination |
| <i>PDM</i> xiv. 772–804 | J.H.J. | A method (love spells) |
| <i>PDM</i> xiv. 805–40 | J.H.J. | Another (vessel inquiry) |
| <i>PDM</i> xiv. 841–50 | J.H.J. | Another method (vessel inquiry) |
| <i>PDM</i> xiv. 851–55 | J.H.J. | Another (vessel inquiry) |
| <i>PDM</i> xiv. 856–75 | J.H.J. | (No title) Inquiry of the sun |
| <i>PDM</i> xiv. 875–85 | J.H.J. | Here is another (inquiry of the sun) |

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| <i>PDM</i> xiv. 886–96 | J.H.J. | (No title) Recipes involving herbs |
| <i>PDM</i> xiv. 897–910 | J.H.J. | (No title) List of herbs and minerals |
| <i>PDM</i> xiv. 912–16 | J.H.J. | (No title) Spell to cause “evil sleep” |
| <i>PDM</i> xiv. 917–19 | J.H.J. | Prescription (to cause “evil sleep”) |
| <i>PDM</i> xiv. 920–29 | J.H.J. | (No title) Information concerning mineral |
| <i>PDM</i> xiv. 930–32 | J.H.J. | A prescription (love spell) |
| <i>PDM</i> xiv. 933–34 | J.H.J. | (No title) Information concerning mineral |
| <i>PDM</i> xiv. 935–39 | J.H.J. | (No title) Prescription for a watery ear |
| <i>PDM</i> xiv. 940–52 | J.H.J. | (No title) Information concerning sala-
mander and herbs |
| <i>PDM</i> xiv. 953–55 | J.H.J. | A prescription (to stop blood) |
| <i>PDM</i> xiv. 956–60 | J.H.J. | (No title) Test of pregnancy |
| <i>PDM</i> xiv. 961–65 | J.H.J. | A prescription (two prescriptions to stop
blood) |
| <i>PDM</i> xiv. 966–69 | J.H.J. | (No title) Information concerning herbs |
| <i>PDM</i> xiv. 970–77 | J.H.J. | A prescription (two prescriptions to stop
liquid in a woman) |
| <i>PDM</i> xiv. 978–80 | J.H.J. | Another (prescription to stop liquid in a
woman) |
| <i>PDM</i> xiv. 981–84 | J.H.J. | Another (prescription to stop liquid in a
woman) |
| <i>PDM</i> xiv. 985–92 | J.H.J. | Gout (prescription) |
| <i>PDM</i> xiv. 993–1002 | J.H.J. | Another (prescription for gout) |
| <i>PDM</i> xiv. 1003–14 | J.H.J. | (No title) Amulet for gout |
| <i>PDM</i> xiv. 1015–20 | J.H.J. | (No title) Prescription for unidentifiable
ailment |
| <i>PDM</i> xiv. 1021–23 | J.H.J. | (No title) Prescription for a stiff foot |
| <i>PDM</i> xiv. 1024–25 | J.H.J. | (No title) Another prescription for a stiff
foot |
| <i>PDM</i> xiv. 1026–45 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1046–47 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1047–48 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1049–55 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1056–62 | J.H.J. | (No title) Spells involving <i>voces magicæ</i> |
| <i>PDM</i> xiv. 1063–69 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1070–77 | J.H.J. | (No title) Spell to send dreams and make a
woman love |
| <i>PDM</i> xiv. 1078–89 | J.H.J. | (No title) Request for revelation |
| <i>PDM</i> xiv. 1090–96 | J.H.J. | (No title) Fetching spell |
| <i>PDM</i> xiv. 1097–1103 | J.H.J. | (No title) Spell to heal an eye disease |
| <i>PDM</i> xiv. 1104–9 | J.H.J. | (No title) Recipe concerning eye ointment |
| <i>PDM</i> xiv. 1110–29 | J.H.J. | (No title) Spell to open eyes for divination |
| <i>PDM</i> xiv. 1130–40 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1141–54 | J.H.J. | (No title) Spell for lamp divination |
| <i>PDM</i> xiv. 1155–62 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1163–79 | J.H.J. | (No title) Spell for vessel divination |
| <i>PDM</i> xiv. 1180–81 | J.H.J. | (No title) Fragment from invocation |
| <i>PDM</i> xiv. 1182–87 | J.H.J. | (No title) Spell to cause madness |
| <i>PDM</i> xiv. 1188–89 | J.H.J. | (No title) Love spell (?) |
| <i>PDM</i> xiv. 1190–93 | J.H.J. | (No title) Another love spell |
| <i>PDM</i> xiv. 1194–95 | J.H.J. | (No title) Another love spell |
| <i>PDM</i> xiv. 1196–98 | J.H.J. | (No title) Another love spell |
| <i>PDM</i> xiv. 1199–1205 | J.H.J. | (No title) Spell for lamp divination |
| <i>PDM</i> xiv. 1206–18 | J.H.J. | (No title) Love spell |

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| <i>PDM</i> xiv. 1219–27 | J.H.J. | (No title) Spell for fever |
| <i>PGM</i> XV. 1–21 | R.F.H. | (No title) Charm to bind a lover |
| <i>PGM</i> XVI. 1–75 | E.N.O. | (No title) Charm to bind a lover |
| <i>PGM</i> XVIIa. 1–25 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XVIIb. 1–23 | E.N.O. | (No title) Prayer |
| <i>PGM</i> XVIIc. 1–14 | R.D.K. | (No title) Amulet |
| <i>PGM</i> XVIIIa. 1–4 | J.S. | (No title) Amulet for headache |
| <i>PGM</i> XVIIIb. 1–7 | J.S. | (No title) Fever amulet |
| <i>PGM</i> XIXa. 1–54 | E.N.O. / R.D.K. | (No title) Love spell of attraction |
| <i>PGM</i> XIXb. 1–3 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XIXb. 4–18 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XX. 1–4 | E.N.O. | [Spell for] headache |
| <i>PGM</i> XX. 4–12 | E.N.O. | [The charm] of the Syrian woman of Gadara for any inflammation |
| <i>PGM</i> XX. 13–19 | E.N.O. | The charm of the Thessalian Philinna, [for] headache |
| <i>PGM</i> XXI. 1–29 | W.C.G. | (No title) Invocation |
| <i>PGM</i> XXIIa. 1–27 | J.S. | (No title) Magico-medical recipes |
| <i>PGM</i> XXIIb. 1–26 | D.E.A. | Prayer of Jacob |
| <i>PGM</i> XXIIb. 27–31 | D.E.A. | Request for a dream oracle |
| <i>PGM</i> XXIIb. 32–35 | D.E.A. | Request for a dream oracle |
| <i>PGM</i> XXIII. 1–70 | E.N.O. | Fragment of the <i>Kestoi</i> of Julius Africanus |
| <i>PGM</i> XXIVa. 1–25 | W.C.G. | (No title) Oracle |
| <i>PGM</i> XXIVb. 1–15 | R.D.K. | (No title) Love spell |
| <i>PGM</i> XXVa–d | R.D.K. | (No title) Amulets (?) |
| <i>PGM</i> XXVI. 1–21 | — | (No title) <i>Sortes Astrampsychi</i> (omitted) |
| <i>PGM</i> XXVII. 1–5 | R.F.H. | Victory charm |
| <i>PGM</i> XXVIIIa. 1–7 | R.D.K. | (No title) Spell for scorpion sting |
| <i>PGM</i> XXVIIIb. 1–9 | R.D.K. | (No title) Spell for scorpion sting |
| <i>PGM</i> XXVIIIc. 1–11 | R.D.K. | (No title) Spell for scorpion sting |
| <i>PGM</i> XXIX. 1–10 | E.N.O. | (No title) Prayer (poem) |
| <i>PGM</i> XXX a–f | — | (No title) Oracle questions (omitted) |
| <i>PGM</i> XXXI a–c | — | (No title) Oracle questions (omitted) |
| <i>PGM</i> XXXII. 1–19 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XXXIIa. 1–25 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XXXIII. 1–25 | J.S. | (No title) Fever amulet |
| <i>PGM</i> XXXIV. 1–24 | E.N.O. | (No title) Fragment from a novel |
| <i>PGM</i> XXXV. 1–42 | R.F.H. | Charm for favor and victory |
| <i>PGM</i> XXXVI. 1–34 | M.S. | Charm to restrain |
| <i>PGM</i> XXXVI. 35–68 | R.F.H. | Charm to restrain anger and to secure favor |
| <i>PGM</i> XXXVI. 69–101 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 102–33 | E.N.O. | Divination by fire (love spell) |
| <i>PGM</i> XXXVI. 134–60 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 161–77 | R.F.H. | Charm to restrain anger, and for success |
| <i>PGM</i> XXXVI. 178–87 | M.S. | Charm to break spells |
| <i>PGM</i> XXXVI. 187–210 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 211–30 | R.F.H. | Prayer to Helios: charm to restrain anger, and for victory and favor |
| <i>PGM</i> XXXVI. 231–55 | R.F.H. | (No title) Charm to inflict harm |
| <i>PGM</i> XXXVI. 256–64 | M.S. | (No title) Charm to break enchantment |
| <i>PGM</i> XXXVI. 264–74 | R.F.H. | (No title) Charm of uncertain purpose |
| <i>PGM</i> XXXVI. 275–83 | H.M. | Charm for gaining favor |
| <i>PGM</i> XXXVI. 283–94 | E.N.O. | Pudenda key spell |

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| <i>PGM</i> XXXVI. 295–311 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 312–20 | R.F.H. | Charm to open a door |
| <i>PGM</i> XXXVI. 320–32 | J.S. | Contraceptive spell |
| <i>PGM</i> XXXVI. 333–60 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 361–71 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVII. 1–26 | R.D.K. | (No title) Spell of uncertain purpose |
| <i>PGM</i> XXXVIII. 1–26 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XXXIX. 1–21 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XL. 1–18 | R.F.H. | (No title) Curse |
| <i>PGM</i> XLI. 1–9 | R.D.K. | (No title) Amulet (?) |
| <i>PGM</i> XLII. 1–10 | R.D.K. | (No title) Amulet (?) |
| <i>PGM</i> XLIII. 1–27 | J.S. | (No title) Amulet against fever |
| <i>PGM</i> XLIV. 1–18 | R.D.K. | (No title) Amulet against fever (?) |
| <i>PGM</i> XLV. 1–8 | R.D.K. | (No title) Amulet (?) |
| <i>PGM</i> XLVI. 1–4 | R.F.H. | (No title) Request for revelation (?) |
| <i>PGM</i> XLVI. 4–8 | R.F.H. | Spell to silence and subject |
| <i>PGM</i> XLVII. 1–17 | M.S. | (No title) Amulet against fever |
| <i>PGM</i> XLVIII. 1–21 | M.W.M. | (No title) Amulet (?) |
| <i>PGM</i> XLIX | R.D.K. | (No title) Amulet |
| <i>PGM</i> L. 1–18 | R.D.K. | (No title) Oracle (?) |
| <i>PGM</i> LI. 1–27 | R.F.H. | (No title) Charm to inflict harm |
| <i>PGM</i> LII. 1–9 | R.D.K. | (No title) Love spell (?) |
| <i>PGM</i> LII. 9–19 | R.D.K. | (No title) Love spell (?) |
| <i>PGM</i> LII. 20–26 | R.D.K. | Spell to induce insomnia |
| <i>PGM</i> LIII–LVI | — | (No titles) Spells (?) of uncertain purpose (omitted) |
| <i>PGM</i> LVII. 1–37 | R.F.H. | (No title) Rite to acquire an assistant daimon (?) |
| <i>PGM</i> LVIII. 1–14 | R.F.H. | (No title) Spell to inflict harm |
| <i>PGM</i> LVIII. 15–39 | R.F.H. | (No title) Spell of uncertain purpose |
| <i>PGM</i> LIX. 1–15 | M.S. | (No title) Phylactery |
| <i>PGM</i> LX. 1–5 | M.S. | (No title) Amulet |
| <i>PDM</i> lxi. 1–30 | R.K.R. | (No title) Spell for revelation |
| <i>PDM</i> lxi. 30–41 | J.H.J. | (No title) Spell of uncertain purpose |
| <i>PDM</i> lxi. 42 | J.H.J. | (No title) Spell of uncertain purpose |
| <i>PDM</i> lxi. 43–48 | J.H.J. / R.D.K. | Remedy for [an] ulcer (?) of the head |
| [<i>PGM</i> LXI. i–v]* | | |
| <i>PDM</i> lxi. 49–57 | J.H.J. | [Remedy for the] head (?) |
| <i>PDM</i> lxi. 58–62 | R.D.K. | For an erection |
| [<i>PGM</i> LXI. xi, x]* | | |
| <i>PDM</i> lxi. 63–78 | J.H.J. | (No title) Spell for a dream revelation |
| <i>PDM</i> lxi. 79–94 | J.H.J. | Way of finding a thief |
| <i>PDM</i> lxi. 95–99 | J.H.J. | Spell of giving praise and love in Nubian |
| <i>PDM</i> lxi. 100–105 | J.H.J. | The red cloth of Nephthys |
| <i>PDM</i> lxi. 106–11 | J.H.J. | Prescription for a donkey not moving |
| <i>PDM</i> lxi. 112–27 | J.H.J. | Prescription for making a woman love |
| <i>PDM</i> lxi. 128–47 | J.H.J. | (No title) Love spell |
| <i>PDM</i> lxi. 148–58 | J.H.J. | (No title) Love spell |
| <i>PDM</i> lxi. 159–96 | E.N.O. | Love charm |
| [<i>PGM</i> LXI. 1–38] | | |
| <i>PDM</i> lxi. 197–216 | E.N.O. | Love spell of attraction |
| [<i>PGM</i> LXI. 39–71] | | |
| <i>PGM</i> LXII. 1–24 | E.N.O. | (No title) Love spell of attraction |

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| <i>PGM</i> LXII. 24–46 | W.C.G. / J.P.H. | (No title) Saucer divination |
| <i>PGM</i> LXII. 47–51 | M.S. | (No title) Oracle |
| <i>PGM</i> LXII. 52–75 | R.D.K. | (No title) Horoscope |
| <i>PGM</i> LXII. 76–106 | J.S. | (No title) Spell (or two spells), to inflict harm (?) |
| <i>PGM</i> LXIII. 1–7 | E.N.O. | (No title) Love-potion (?) |
| <i>PGM</i> LXIII. 7–12 | E.N.O. | [Spell to make a woman] confess the name of the man she loves |
| <i>PGM</i> LXIII. 13–20 | E.N.O. | (No title) Spell of uncertain purpose |
| <i>PGM</i> LXIII. 21–24 | E.N.O. | (No title) Spell of uncertain purpose |
| <i>PGM</i> LXIII. 24–25 | J.S. | Contraceptive |
| <i>PGM</i> LXIII. 26–28 | J.S. | Contraceptive |
| <i>PGM</i> LXIV. 1–12 | R.F.H. | (No title) Charm to inflict harm |
| <i>PGM</i> LXV. 1–4 | J.S. | Spell to [prevent pregnancy] |
| <i>PGM</i> LXV. 4–7 | J.S. | For migraine headache |
| <i>PGM</i> LXVI. 1–11 | R.F.H. | (No title) Charm to cause separation |
| <i>PGM</i> LXVII. 1–24 | E.N.O. | (No title) Love spell (?) |
| <i>PGM</i> LXVIII. 1–20 | E.N.O. | (No title) Love spell |
| <i>PGM</i> LXIX. 1–3 | D.E.A. | (No title) Victory spell (?) |
| <i>PGM</i> LXX. 1–4 | H.D.B. | Charm for favor, etc. |
| <i>PGM</i> LXX. 4–25 | H.D.B. | Charm of Hekate Ereschigal against fear of punishment |
| <i>PGM</i> LXX. 26–51 | H.D.B. | Against fear and to dissolve spells |
| <i>PGM</i> LXXI. 1–8 | M.S. | Phylactery |
| <i>PGM</i> LXXII. 1–36 | W.C.G. | [Rite concerning the Bear] |
| <i>PGM</i> LXXIII–LXXVI | — | (No titles) Oracle questions (omitted) |
| <i>PGM</i> LXXVII. 1–24 | W.C.G. | (No title) Charm for getting a revelation |
| <i>PGM</i> LXXVIII. 1–14 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> LXXIX. 1–7 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> LXXX. 1–5 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> LXXXI. 1–10 | W.C.G. | (No title) Greetings to deities |
| <i>PGM</i> LXXXII. 1–12 | R.D.K. | (No title) Recipe for ingredients (fragment of formula?) |
| <i>PGM</i> LXXXIII. 1–20 | R.D.K. | For fever with shivering fits |
| <i>PGM</i> LXXXIV. 1–21 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> LXXXV. 1–6 | R.D.K. | (No title) For daimon possession |
| <i>PGM</i> LXXXVI. 1–2 | R.D.K. | (No title) Amulet |
| <i>PGM</i> LXXXVI. 3–7 | R.D.K. | (No title) Rite |
| <i>PGM</i> LXXXVII. 1–11 | R.D.K. | (No title) Fever amulet |
| <i>PGM</i> LXXXVIII. 1–19 | R.D.K. | (No title) Fever amulet |
| <i>PGM</i> LXXXIX. 1–27 | R.D.K. | (No title) Phylactery for fever, phantoms, daimons, etc. |
| <i>PGM</i> XC. 1–13 | H.D.B. | (No title) Rite or phylactery |
| <i>PGM</i> XC. 14–18 | H.D.B. | Salve for fever |
| <i>PGM</i> XCI. 1–14 | R.D.K. | (No title) Fever amulet (?) |
| <i>PGM</i> XCII. 1–16 | R.D.K. | [Charm] for favor |
| <i>PGM</i> XCIII. 1–6 | R.D.K. | (No title) Sacrificial rite |
| <i>PGM</i> XCIII. 7–21 | R.D.K. | (No title) Rite |
| <i>PGM</i> XCIV. 1–3 | R.D.K. | (No title) <i>Voces magicæ</i> |
| <i>PGM</i> XCIV. 4–6 | R.D.K. | Drying powder made with saffron [for] sharp eyesight |
| <i>PGM</i> XCIV. 7–9 | R.D.K. | For excellent health |
| <i>PGM</i> XCIV. 10–16 | R.D.K. | A phylactery for [fever] |

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| <i>PGM</i> XCIV. 17–21 | R.D.K. | For those possessed by daimons |
| <i>PGM</i> XCIV. 22–26 | R.D.K. | For the eyes |
| <i>PGM</i> XCIV. 27–35 | R.D.K. | [For] tumors [and] . . . |
| <i>PGM</i> XCIV. 36–38 | R.D.K. | [For . . .] and strangury |
| <i>PGM</i> XCIV. 39–60 | R.D.K. | Another, for migraine headache |
| <i>PGM</i> XCV. 1–6 | R.D.K. | (No title) Spell for subjugation |
| <i>PGM</i> XCV. 7–13 | R.D.K. | Concerning the mole-[rat] |
| <i>PGM</i> XCV. 14–18 | R.D.K. | A remedy for all cases of . . . [epilepsy] |
| <i>PGM</i> XCVI. 1–8 | R.D.K. | (No title) Amulet |
| <i>PGM</i> XCVII. 1–6 | H.D.B. | (No title) Spell against eye disease (?) |
| <i>PGM</i> XCVII. 7–9 | H.D.B. | Another (spell) |
| <i>PGM</i> XCVII. 10–13 | H.D.B. | Another (spell) |
| <i>PGM</i> XCVII. 15–17 | H.D.B. | For every [disease] |
| <i>PGM</i> XCVIII. 1–7 | H.D.B. | (No title) Amulet |
| <i>PGM</i> XCIX. 1–3 | H.D.B. | (No title) Amulet |
| <i>PGM</i> C. 1–7 | H.D.B. | (No title) Amulet |
| <i>PGM</i> CI. 1–53 | H.D.B. | (No title) Fetching charm |
| <i>PGM</i> CII. 1–17 | H.D.B. | (No title) Request for a dream oracle |
| <i>PGM</i> CIII. 1–18 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CIV. 1–8 | R.D.K. | (No title) Amulet for fever with shivering fits |
| <i>PGM</i> CV. 1–15 | R.D.K. | (No title) Invocation of Sarapis |
| <i>PGM</i> CVI. 1–10 | R.D.K. | (No title) Amulet for fever with shivering fits |
| <i>PGM</i> CVII. 1–19 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CVIII. 1–12 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CIX. 1–8 | H.D.B. | (No title) Love spell |
| <i>PGM</i> CX. 1–12 | R.D.K. | (No title) Horoscope |
| <i>PGM</i> CXI. 1–15 | R.D.K. | (No title) Instruction for making magical figures |
| <i>PGM</i> CXII. 1–15 | R.D.K. | (No title) Amulet for scorpion sting |
| <i>PGM</i> CXIII. 1–4 | R.D.K. | (No title) Amulet for scorpion sting |
| <i>PGM</i> CXIV. 1–14 | R.D.K. | (No title) Amulet for attacks by daimons and for epilepsy |
| <i>PGM</i> CXV. 1–7 | R.D.K. | (No title) Amulet for fever with shivering fits |
| <i>PGM</i> CXVI. 1–17 | H.D.B. | (No title) Invocation of Typhon-Seth |
| <i>PGM</i> CXVII. Fr. 1–23 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CXVIII | — | (No title) Magical scroll (omitted) |
| <i>PGM</i> CXIXa. 1 | R.D.K. | (No title) Fragment from formulary |
| <i>PGM</i> CXIXa. 2–3 | R.D.K. | Love spell through touch |
| <i>PGM</i> CXIXa. 4–6 | R.D.K. | Fetching charm |
| <i>PGM</i> CXIXa. 7–11 | R.D.K. | Charm to subject |
| <i>PGM</i> CXIXb. 1–3 | R.D.K. | (No title) |
| <i>PGM</i> CXIXb. 4–5 | R.D.K. | [For fever with shivering fits] |
| <i>PGM</i> CXX. 1–13 | R.D.K. | (No title) Amulet (for inflammation of the uvula?) |
| <i>PGM</i> CXXI. 1–14 | R.D.K. | (No title) Phylactery for a variety of evils |
| <i>PGM</i> CXXII. 1–5 | H.D.B. | An excerpt for enchantments |
| <i>PGM</i> CXXII. 5–25 | H.D.B. | Enchantment using apples |
| <i>PGM</i> CXXII. 26–50 | H.D.B. | (No title) Love spell (fetching charm?) |
| <i>PGM</i> CXXII. 51–55 | H.D.B. | For headache |
| <i>PGM</i> CXXIIIa. 1–23 | R.D.K. | (No title) <i>Voces magicae</i> |

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| <i>PGM</i> CXXIIIa.
24–47 | R.D.K. | Erotylos |
| <i>PGM</i> CXXIIIa.
48–50 | R.D.K. | For childbearing |
| <i>PGM</i> CXXIIIa.
51–52 | R.D.K. | For sleep |
| <i>PGM</i> CXXIIIa.
53–55 | R.D.K. | For strangury |
| <i>PGM</i> CXXIIIa.
56–68 | R.D.K. | For a shivering fit |
| <i>PGM</i> CXXIIIa.
69–72 | R.D.K. | For victory |
| <i>PGM</i> CXXIIIb | R.D.K. | (No title) <i>Voces magicae</i> |
| <i>PGM</i> CXXIIIc | R.D.K. | (No title) <i>Voces magicae</i> |
| <i>PGM</i> CXXIIId | R.D.K. | (No title) <i>Voces magicae</i> |
| <i>PGM</i> CXXIIIe | R.D.K. | (No title) Parallel of CXXIIIa. 24–47 |
| <i>PGM</i> CXXIII f | R.D.K. | (No title) Parallel of CXXIIIa. 24–47 |
| <i>PGM</i> CXXIV. 1–5 | R.D.K. | (No title) Charm to inflict harm (?) |
| <i>PGM</i> CXXIV. 6–43 | R.D.K. | Charm to inflict harm |
| <i>PGM</i> CXXVa–f | R.D.K. | (No title) Fragments of spells |
| <i>PGM</i> CXXVIa. 1–21 | H.D.B. | (No title) Spell to cause separation |
| <i>PGM</i> CXXVIb. 1–17 | H.D.B. | (No title) Spell to cause separation |
| <i>PGM</i> CXXVII. 1–12 | R.D.K. | (No title) Fragment of formulary of magico-medical prescriptions |
| <i>PGM</i> CXXVIII. 1–12 | R.D.K. | Phylactery for fever |
| <i>PGM</i> CXXIX. 1–7 | R.D.K. | (No title) Fragment of unidentifiable spell |
| <i>PGM</i> CXXX. 1–13 | H.D.B. | (No title) For a shivering fever |
| <i>PDM</i> Supplement | | |
| 1–6 | J.H.J. | {Spell for} sending a dream |
| 7–18 | J.H.J. | [Spell for] sending a dream |
| 19–27 | J.H.J. | Spell for sending a dream |
| 28–40 | J.H.J. | {Spell for} sending a dream |
| 40–60 | J.H.J. | Spell for sending a dream |
| 60–101 | J.H.J. | Spell for sending a dream |
| 101–16 | J.H.J. | Spell for sending a dream |
| 117–30 | J.H.J. | {Spell} for sending a dream |
| 130–38 | J.H.J. | A “god’s arrival” of Osiris |
| 138–49 | J.H.J. | Spell for . . . (subjection?) |
| 149–62 | J.H.J. | A “god’s arrival” of Thoth |
| 162–68 | J.H.J. | Spell for finding your house of life |
| 168–84 | J.H.J. | Spell for reciting a document |
| 185–208 | J.H.J. | (No title) Fragments of rites and formulae |

List of Papyri in Preisendanz

| Reference | Location | Number | Date |
|-----------|--|---|-------------------------------------|
| I | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 5025 | IV ^P /V ^P — |
| II | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 5026 | IV ^P |
| III | Paris, Musée du Louvre | no. 2396 (P.Mimaut frags.
1–4) | IV ^P — |
| IV | Paris, Bibliothèque Nationale | <i>P.Bibl.Nat. Suppl.</i> gr. no. 574 | IV ^P — |
| V | London, British Museum | <i>P.Lond.</i> 46 | IV ^P ? |
| Va | Uppsala, Victoriamuseet | <i>P.Holm.</i> , p. 42 | |
| VI | London, British Museum | <i>P.Lond.</i> 47 | II ^P or III ^P |
| VII | London, British Museum | <i>P.Lond.</i> 121 | III ^P /IV ^P — |
| VIII | London, British Museum | <i>P.Lond.</i> 122 | IV ^P or V ^P |
| IX | London, British Museum | <i>P.Lond.</i> 123 | IV ^P or V ^P |
| X | London, British Museum | <i>P.Lond.</i> 124 | IV ^P or V ^P |
| XIa | London, British Museum | <i>P.Lond.</i> 125 verso | V ^P |
| XIb | London, British Museum | <i>P.Lond.</i> 147 | III ^P |
| XIc | London, British Museum | <i>P.Lond.</i> 148 | II ^P /III ^P |
| XII | Leiden, Rijksmuseum van
Oudheden | <i>P.Lugd.Bat.</i> J 384 (V) | IV ^P |
| XIII | Leiden, Rijksmuseum van
Oudheden | <i>P.Lugd.Bat.</i> J 395 (W) | IV ^P — |
| XIV | London, British Museum | <i>P.Lond.demot.</i> 10070 | III ^P |
| | Leiden, Rijksmuseum van
Oudheden | <i>P.Lugd.Bat.</i> J 383 | III ^P |
| XV | Alexandria, Musée gréco-
romain d'Alexandrie | <i>P.Alex.</i> inv. 491 | III ^P |
| XVI | Paris, Musée du Louvre | no. 3378 | I ^P |
| XVIIa | Strasbourg, Bibliothèque
universitaire et régionale | <i>P.gr.</i> 1167 | IV ^P |
| XVIIb | Strasbourg, Bibliothèque
universitaire et régionale | <i>P.gr.</i> 1179 | II ^P |
| XVIIc | Strasbourg, Bibliothèque
universitaire et régionale | <i>P.gr.</i> 574 | |
| XVIIIa | Berlin, Staatliche Museen | <i>BGU</i> III 955 | III ^P /V ^P |
| XVIIIb | Berlin, Staatliche Museen | <i>BGU</i> III 956 | III ^P /V ^P |
| XIXa | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 9909 | IV ^P or V ^P |
| XIXb | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 11737 | IV ^P |
| XX | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 7504 + <i>P.Amb.</i>
ii, Col. II (A) + <i>P.Oxy. inedit.</i>
(=Pack ² 1872) | I ^a |
| XXI | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 9566 verso | II ^P or III ^P |
| XXIIa | Berlin, Staatliche Museen | <i>BGU</i> IV 1026 (inv. no.
9873) | IV ^P or V ^P |
| XXIIb | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 13895 | IV ^P |

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| XXIII | Oxford, Bodleian Library | <i>P.Oxy.</i> 412 | III ^P |
| XXIVa | Oxford, Bodleian Library | <i>P.Oxy.</i> 886 | III ^P |
| XXIVb | Oxford, Bodleian Library | <i>P.Oxy.</i> 887 | III ^P |
| XXVa | Oxford, Bodleian Library | <i>P.Oxy.</i> 959 | III ^P |
| XXVb | Freiburg i. Br.,
Universitätsbibliothek | <i>P. Un. Bibl. Freib.</i> (w/o no.) | VI ^P |
| XXVc | Cairo, Musée des antiquités
égyptiennes | <i>P. Cairo</i> 10434 | |
| XXVd | Florence, Società Italiana
per la ricerca de papiri | <i>P. Flor.</i> (w/o no.) | |
| XXVI | Oxford, Bodleian Library | <i>P.Oxy.</i> 1477 | III ^P /IV ^P |
| XXVII | Oxford, Bodleian Library | <i>P.Oxy.</i> 1478 | III ^P /IV ^P |
| XXVIIa | Oxford, Bodleian Library | <i>P.Oxy.</i> 2061 | V ^P |
| XXVIIb | Oxford, Bodleian Library | <i>P.Oxy.</i> 2062 | VI ^P |
| XXVIIc | Oxford, Bodleian Library | <i>P.Oxy.</i> 2063 | VI ^P |
| XXIX | Oxford, Bodleian Library | <i>P.Oxy.</i> 1383 | III ^P |
| XXXa–f | [omitted] | | |
| XXXIa–c | [omitted] | | |
| XXXII | London, University College
Institute of Archaeology | <i>P. Haw.</i> 312 | II ^P |
| XXXIII | Berkeley, University of
California | <i>P. Tebt.</i> II 275 | III ^P |
| XXXIV | Ann Arbor, University of
Michigan Library | <i>P. Fay.</i> 5 | II ^P /III ^P |
| XXXV | Florence, Università degli
Studi, Istituto di Papirologia | PSI I 29 | V ^P |
| XXXVI | Oslo, Universitetsbiblioteket | <i>P. Osl.</i> I, 1 | IV ^P |
| XXXVII | Oslo, Universitetsbiblioteket | <i>P. Osl.</i> I, 2 | IV ^P |
| XXXVIII | Oslo, Universitetsbiblioteket | <i>P. Osl.</i> I, 3 | IV ^P |
| XXXIX | Oslo, Universitetsbiblioteket | <i>P. Osl.</i> I, 4 | IV ^P |
| XL | Vienna, Nationalbibliothek | <i>P. gr.</i> 1 | IV ^P |
| XLI | Vienna, Nationalbibliothek | <i>P. gr.</i> 339 = <i>P. Rain.</i> 4 | V ^P /VI ^P |
| XLII | Vienna, Nationalbibliothek | <i>P. gr.</i> 331 = <i>P. Rain.</i> 8 | VI ^P |
| XLIII | Vienna, Nationalbibliothek | <i>P. gr.</i> 335 = <i>P. Rain.</i> 9 | V ^P |
| XLIV | Vienna, Nationalbibliothek | <i>P. gr.</i> 328 = <i>P. Rain.</i> 10 | NA |
| XLV | Vienna, Nationalbibliothek | <i>P. gr.</i> 334 = <i>P. Rain.</i> 11 | VI ^P /VII ^P |
| XLVI | Vienna, Nationalbibliothek | <i>P. gr.</i> 332 = <i>P. Rain.</i> 12 | V ^P |
| XLVII | Vienna, Nationalbibliothek | inv. no. 8034 = <i>P. Rain.</i> 2
[no. 526, Wessely] | NA |
| XLVIII | Vienna, Nationalbibliothek | inv. no. 8031 = <i>P. Rain.</i> 6
[no. 529, Wessely] | VI ^P /VII ^P |
| XLIX | Vienna, Nationalbibliothek | inv. no. 8035 = <i>P. Rain.</i> 7
[no. 525, Wessely] | NA |
| L | Vienna, Nationalbibliothek | inv. no. 8033 = <i>P. Rain.</i>
[no. 527, Wessely] | VI ^P |
| LI | Leipzig, Universitätsbibliothek | <i>P. gr.</i> 9.418 | III ^P |
| LII | Leipzig, Universitätsbibliothek | <i>P. gr.</i> 9.429 | III ^P |
| LIII–LVI | [omitted] | | |
| LVII | Ann Arbor, University of
Michigan | cryptogr. pap. [otherwise
uncataloged] | I ^P /II ^P |
| LVIII | Giessen, Universitätsbibliothek | inv. no. 266 = <i>P. Iand.</i> 87 | IV ^P |
| LIX | Cairo, Musée des antiquités
égyptiennes | <i>P. Cairo</i> 10563 | II ^P or III ^P |
| LX | Brussels, Fondation Egyp-
tologique Reine Elisabeth | <i>P. Brux.</i> in. E 6390, 6391 | VI ^P |

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| LXI | London, British Museum | <i>P.Brit.Mus.</i> inv. 10588
(Egyptian Dept.) | III ^p |
| LXII | Leiden, Institutum Papyrologicum Universitatis
Lugduno-Batavae | <i>P.Warren</i> 21 | III ^p |
| LXIII | Vienna, Nationalbibliothek | <i>P.gr.</i> 323 | II ^p /III ^p |
| LXIV | Vienna, Nationalbibliothek | <i>P.gr.</i> 29273 | IV ^p |
| LXV | Vienna, Nationalbibliothek | <i>P.gr.</i> 29272 | VI ^p /VII ^p |
| LXVI | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 60139 | III ^p /IV ^p |
| LXVII | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 60140 | NA |
| LXVIII | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 60636 | II ^p /III ^p |
| LXIX | Ann Arbor, University of
Michigan | inv. no. 1463 = <i>P.Mich.</i> III,
156 | II ^p |
| LXX | Ann Arbor, University of
Michigan | inv. no. 7 = <i>P.Mich.</i> III, 154 | III ^p or IV ^p |
| LXXI | Ann Arbor, University of
Michigan | inv. no. 193 = <i>P.Mich.</i> III,
155 | II ^p or III ^p |
| LXXII | Oslo, Universitetsbiblioteket | inv. no. 75 = <i>P.Osl.</i> III, 75 | I ^p /II ^p |
| LXXIII–LXXVI | [omitted] | | |
| LXXVII | Birmingham, Woodbroke
College | <i>P.Harr.</i> 55 | II ^p |
| LXXVIII | Heidelberg,
Universitätsbibliothek | <i>P.Heid.</i> 2170 | III ^p |
| LXXIX | Prague, National and Univer-
sity Library | <i>P.gr.</i> I, 18 | III ^p or IV ^p |
| LXXX | Prague, National and Univer-
sity Library | <i>P.gr.</i> I, 21 | III ^p or IV ^p |
| LXXXI | London, Egypt Exploration
Society | <i>P.Oxy.</i> 1566 | IV ^p |

List of New Papyri Not in Preisendanz

Note: Bibliographical references are provided at the end of the translation of each spell.

| <i>Reference</i> | <i>Location</i> | <i>Number</i> | <i>Date</i> |
|------------------|--|--|-------------------------------------|
| LXXXII | Warsaw, Uniwersytet Warszawski | <i>P.Vars.</i> 4 | III ^P |
| LXXXIII | Princeton, Princeton University AM 8963 | <i>P.Princ.</i> II 107 | |
| LXXXIV | Princeton, Princeton University Garrett Dep. 7665 | <i>P.Princ.</i> II 76 | III ^P |
| LXXXV | Birmingham, Selly Oak Colleges Central Library | <i>P.Harris</i> 56 | I ^P /II ^P |
| LXXXVI | Paris, L'Institut de Papyrologie de l'Université de Paris | <i>P.Rein.</i> II 89 inv. 2176 | IV ^P |
| LXXXVII | Erlangen, Universitätsbibliothek | <i>P.Erlangen</i> 37 | IV ^P |
| LXXXVIII | Princeton, Princeton University AM 11230 | <i>P.Princ.</i> III 15 | III ^P or IV ^P |
| LXXXIX | Lund, Universitetsbiblioteket | <i>P.Lund Univ.Bibl.</i> IV 12 inv. no. 32 | IV ^P |
| XC | Università Cattolica del Sacro Cuore | <i>P.Med.</i> inv. no. 23 | IV ^P /V ^P |
| XCI | Collection, G. A. Michailidis | <i>P.Michael.</i> 27 | III ^P or IV ^P |
| XCII | Dublin, Chester Beatty Library | <i>P.Merton</i> II 58 | III ^P |
| XCIII | London, Egypt Exploration Society | <i>P.Ant.</i> II 65 | V ^P |
| XCIV | London, Egypt Exploration Society | <i>P.Ant.</i> II 66 | V ^P |
| XCV | London, Egypt Exploration Society | <i>P.Ant.</i> III 140 | V ^P /VI ^P |
| XCVI | Barcelona, Seminario di papirologia . . . San Cugat del Valles | <i>P.Palau Rib.</i> inv. 126 | IV ^P /V ^P |
| XCVII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 1886 | III ^P /IV ^P |
| XCVIII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 1982 | III ^P |
| XCIX | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 2283 | V ^P /VI ^P |
| C | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 2861 | V ^P /VI ^P |
| CI | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 3323 | V ^P |

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|--------------------------|--|------------------------------------|-------------------------------------|
| CII | London, Egypt Exploration Society | <i>P.Oxy.</i> 2753 | IV ^P |
| CIII | Athens, Archaeological Society | <i>P.S.A. Athen.</i> 70 | II ^P |
| CIV | Genoa, Università di Genova | <i>PUG</i> I 6 | III ^P |
| CV | Berlin, Sammlung des Ägyptischen Museums | <i>P.Berol.</i> 21227 | III ^P /IV ^P |
| CVI | Berlin, Sammlung des Ägyptischen Museums | <i>P.Berol.</i> 21165 | III ^P /IV ^P |
| CVII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 5512 | III ^P or IV ^P |
| CVIII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 5514 | III ^P or IV ^P |
| CIX | London, Egypt Exploration Society | <i>P.Oxy.</i> 50.4 B23 J(1–3)b | ca. A.D. 300 |
| CX | Washington, Washington University | <i>P.Wash. Univ.</i> inv. 181 | II ^P or III ^P |
| CXI | Washington, Washington University | <i>P.Wash. Univ.</i> inv. 139 | III ^P /IV ^P |
| CXII | Washington, Washington University | <i>P.Wash. Univ.</i> inv. 242 | IV ^P /V ^P |
| CXIII | Amsterdam, Bibliotheek der Universiteit van Amsterdam | <i>P.Amst.</i> inv. 16 | V ^P |
| CXIV | Yale, Yale University Library | <i>P.Yale</i> inv. 989 | III ^P /IV ^P |
| CXV | Budapest, Collection of Erno Gaál | <i>P.(Mag.) Gaál.</i> ined. | IV ^P |
| CXVI | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> inv. 54 | VI ^P |
| CXVII | Munich, Bayerische Staatsbibliothek, Handschriftenabteilung | <i>P.Mon.Gr.</i> inv. 216 | I ^a |
| CXVIII | Barcelona, Seminario di papirologia . . . San Cugat del Valles | <i>P.Palau Rib.</i> inv. 200 | before X ^P ? |
| CXIX | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> III 57 (PL II/52) | III ^P |
| CXX | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> III 58 (PL III/442) | III ^P |
| CXXI | Milan, Università Cattolica di Milano | <i>P.Med.</i> inv. 71.58 | III ^P /IV ^P |
| CXXII | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 21243 | I ^a /I ^P |
| CXXIIIa–f | Pisa, Università di Pisa | <i>P.Cazzaniga</i> , nos. 1–6 | V ^P |
| CXXIV | Pisa, Università di Pisa | <i>P.Cazzaniga</i> , no. 7 | V ^P |
| CXXVa–f | Pisa, Università di Pisa | <i>P.Cazzaniga</i> , nos. 8–13 | V ^P –VI ^P |
| CXXVI | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> III/472 | V ^P |
| CXXVII | Yale, Yale University Library | <i>P.Yale</i> inv. 1206 | III ^P or IV ^P |
| CXXVIII | Heidelberg, Universitäts-Papyrussammlung | <i>P.Heid.G.</i> 1386 | V ^P |
| CXXIX | Berlin, Sammlung des Ägyptischen Museums (?) | <i>P.Berol.</i> 21260 | III ^P |
| CXXX | Ann Arbor, University of Michigan | <i>P.Mich.</i> inv. 6666 | III ^P |
| <i>PDM</i>
Supplement | Paris, Musée du Louvre | <i>P.Louvre</i> E3229 | III ^P |

Note on Editions

For the editions of the Greek papyri as cited, see the bibliography in E. G. Turner, *Greek Papyri, an Introduction* (Oxford: Oxford University Press, ²1980), pp. 154–77, with the following exceptions:

- | | |
|--|---|
| PGM XC: A. Traversa, <i>Aegyptus</i> 33
(1953): 57–62 | PGM CXVIII: J. O'Callaghan, <i>StPapy</i> 17
(1978): 85–87 |
| PGM XCVI: R. W. Daniel, <i>ZPE</i> 25
(1977): 150–53 | PGM CXIX–CXX: R. Pintaudi, <i>Dai Papiri della Biblioteca Medicea Laurenziana</i> (P.Laur. III), <i>Papyrologica Florentina</i> 5
(Firenze: Gonnelli, 1979), nos. 57–58 |
| PGM XCVII–CI: D. Wortmann, <i>BoJ</i> 168
(1968): 85–111 | PGM CXXI: G. Geraci, <i>Aegyptus</i> 33
(1979): 63–72 |
| PGM CV–CVI: W. Brashear, <i>ZPE</i> 17
(1975): 25–33 | PGM CXXII: W. Brashear, <i>ZPE</i> 33
(1979): 261–78 |
| PGM CVII–CVIII: R. Daniel, <i>ZPE</i> 19
(1975): 249–64 | PGM CXXIII–CXXV: F. Maltomini, <i>Studi Classici e Orientali</i> 29 (1979): 55–124 |
| PGM CIX: P. Gorissen, <i>ZPE</i> 37
(1980): 199–200 | PGM CXXVI: F. Maltomini, in R. Pintaudi, ed., <i>Dai Papiri della Biblioteca Medicea Laurenziana</i> (P.Laur. IV), <i>Papyrologica Florentina</i> 12 (Firenze: Gonnelli, 1983): 46–53 |
| PGM CX–CXII: Z. M. Packman, <i>BASP</i> 13
(1976): 175–80 | PGM CXXVII: G. M. Parássoglou, <i>Hellenica</i> 27 (1974): 251–53 |
| PGM CXIII: P. J. Sijpesteijn, <i>ZPE</i> 22
(1976): 108 | PGM CXXVIII–CXXIX: F. Maltomini, <i>Studi Classici e Orientali</i> 31
(1981): 111–117 |
| PGM CXIV–CXV: R. W. Daniel, <i>ZPE</i> 25
(1977): 145–54 | PGM CXXX: R. W. Daniel, <i>ZPE</i> 50
(1983): 147–54 |
| PGM CXVI: R. Pintaudi, <i>ZPE</i> 26
(1977): 245–48 | |
| PGM CXVII: P. Fabrini and F. Maltomini, in A. Carlini, ed., <i>Papiri Letterari Greci</i> (Pisa: Giardini, 1978), no. 34 | |

For the Demotic magical papyri, see Janet H. Johnson's Introduction to the Demotic Magical Papyri below, pp. 00–00. The editions are accordingly:

- | | |
|--|--|
| PDM xii: J. H. Johnson, <i>OMRM</i> 56
(1975): 29–64 | PDM lxi: Bell, Nock, and Thompson, <i>Magical Texts</i> |
| PDM xiv: F. Ll. Griffith and H. Thompson, <i>The Demotic Magical Papyrus of London and Leiden</i> , 3 vols. (London: Grevel, 1904) | PDM Supplement: J. H. Johnson, <i>Enchoria</i> 7
(1977): 55–102 |

Explanation of References and Textual Signs

PGM I.
262–347

References cited thus refer to translations of the corresponding Greek text of Preisendanz's *Papyri Graecae Magicae*, with each roman numeral (including those with appended letters, e.g., *PGM* Va) corresponding to a separate papyrus manuscript. Roman numerals after *PGM* LXXXI refer to texts whose translations are based on editions published since, and sometimes overlooked by, Preisendanz. The bibliographies of these editions are mentioned in the introductory note (*) to each spell. Arabic numerals usually delineate the compass of individual spells within the papyrus manuscript. The use of the separate designations for each independent spell or charm represents a new feature designed to enable easy identification and ready reference to an individual spell.

PDM xxi. 6–20

References listed thus refer to Demotic (bilingual) spells corresponding to the texts whose editions are listed in the introductory note (*) to each spell. *PDM* stands for *Papyri Demoticae Magicae*, referring to this volume and not to be confused with *DMP*, an abbreviation for Griffith and Thompson, *Demotic Magical Papyri*, a work often referred to in the notes. Lower-case roman numerals are used simply to avoid confusion with spells labeled *PGM*. Arabic numerals are used as above.

[*PGM* XII.
445–48]

PGM references bracketed thus come immediately after references for bilingual Greek sections with the given spell. The references correspond to the appropriate Greek portions in Preisendanz, whose edition contained only the Greek sections of the Greek/Demotic spells. Since this translation volume contains all the Demotic spells, Preisendanz's numbering system is retained, but it is subsumed under the new Demotic collation.

A,b,c

Texts set in roman type represent spells and portions of spells whose original language was Greek.

A,b,c

Texts set with leader dots beneath represent spells and portions of spells whose original language was Demotic (Egyptian).

A,b,c

Texts with a thin underscore represent spells and portions of spells whose original language was Old Coptic. Coptic is found both in the Greek texts of Preisendanz's edition and as glosses in portions of the Demotic/Greek bilingual spells; however, the purely Coptic magical spells form a separate corpus not dealt with in this volume.

- * An asterisk introduces an independent spell or a spell that contains most of the constituent parts necessary to effect the whole charm, though organic connections with adjacent spells can be recognized (e.g., spells entitled "*Another* . . .," or the like). The asterisk directs the reader to the contributor, whose name is given at the end of the spell. Some introductory comments may be found here as well. Bibliographical data, if appropriate, may also be listed.
- Tr.: This abbreviation stands for "translator" or "transcriber" (if the text contains no recognizable words that can be translated).
- Victory spell:** Phrases set in roman boldface type refer to general titles of charms which usually stand at the beginning of the spell and which are often followed by one or more subtitles. Many spells do not possess a title, either because of a scribal omission or because it has been lost in a lacuna in the text.
- Spell to be spoken* Phrases set in italic boldface type refer to various subtitles and a number of types of rubrics (subsumed under the main title) that function in a titular sense to introduce a component feature of a spell. These may introduce ingredients, additional instructions, invocations, figures, magical names and characters, and so on, which are mentioned in the instructions in the text. In a long, multifunctional spell (cf. *PGM* IV. 2145–2240 and *PGM* XIII. 1–343), general titles are subordinate to the larger title, which describes an often elaborate ritual. In description, these general titles are identical to the main titles of most spells but are set as subtitles since they usually depend on a prior set of conditions to guarantee their efficacy.
- IAŌ SABAŌTH
ADŌNAI Small capital letters indicate magical names (*voces magicae*) which are usually untranslatable and often meaningless to the reader. In some instances, small capital letters preserve recognizable Greek, Egyptian, or Semitic words that merit special attention. Portions of texts whose fragmentary nature precludes the possibility of proper translation, but which may in fact have been readable in the original, are also set in small capitals.
- A diagonal slash indicates every fifth line of translated text, corresponding to the number given in the left-hand margin. Usually these are numbered consecutively until a new papyrus number is introduced.
- 35 [5] A bracketed number alongside the regular number refers to the line number of the original edition (in a Greek/Demotic text). Occasionally at the beginning the column number and line are also cited (e.g., [Col. III,5]).
- 30 (4) A number in parentheses refers to the original line of Preisendanz in a Greek/Demotic spell. The number corresponds to the *PGM* reference given within the bracketed number at the head of the spell.

- ... An ellipsis in the body of the text refers to a lost portion regardless of the size of the lacuna. Some punctuation (e.g., a comma or a period) may also be added at the end of the ellipsis.
- [spell] Brackets enclosing words indicate that the words are not preserved in the original text. These include (1) suggested restorations of lacunae; (2) editorial expansions of the text to elucidate the sense of the original language; and (3) phrases traditionally set off by pointed brackets ⟨ ⟩, namely, modern corrections to scribal omissions or errors. Scholars interested in determining which use the bracketed text refers to are recommended to consult the texts of the original editions. As a general rule, bracketed texts will not divide a word, but will surround the whole word if its reading is fairly uncertain.
- (add the usual) Parentheses enclosing words simply indicate material in the *original texts best understood as parenthetical comments* of the ancient authors and redactors.
- “Come to me . . .” Quotation marks enclosing words indicate material that is spoken (or intended to be spoken) or written (or intended to be written). Material not enclosed in quotation marks usually refers to parts of a formulary that contain instructions and directions apart from the material to be written or spoken. Such instructions are peculiar to the papyri that have preserved magical formularies, whereas the actual amulets and phylacteries found on papyrus usually contain simple invocations that have been transcribed as a result of following the instructions in such magical handbooks.
- Incantations originally written in Greek meter are set as verse, that is, they are indented *en bloc*, with the first letter of each line capitalized. In cases where the meter falters within such a hymnic portion, the original margin is restored to indicate prose.
- NN In the magical formularies, this abbreviation stands for a name or names to be inserted by the reader, the names of the persons against or for whom the magic is to be carried out. In the case of “(the) NN matter,” the reader understands that specific requests are to be named at this point.
- [R.K.R.] At the end of each footnote, the bracketed initials refer to the contributing scholar responsible for the material immediately preceding. Notes that carry no initials represent the joint efforts of the contributors and scholars.

Abbreviations of Periodicals, Series Titles, and General Reference Works

| | |
|---------------------------------------|---|
| AJA | <i>American Journal of Archaeology</i> |
| AKA | <i>Arbeiten zur Kirchengeschichte</i> |
| APAW | <i>Abhandlungen der (K.) preussischen Akademie der Wissenschaften</i> |
| APAW.PH | <i>Philosophisch-historische Klasse</i> |
| ANET | J. B. Pritchard, <i>Ancient Near Eastern Texts Related to the Old Testament</i> (Princeton: Princeton University Press, 1969) |
| ANRW | <i>Aufstieg und Niedergang der römischen Welt</i> |
| ARW | <i>Archiv für Religionswissenschaft</i> |
| BASP | <i>Bulletin of the American Society of Papyrologists</i> |
| Bauer | W. Bauer, W. F. Arndt, and F. Wilbur Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 2d ed. (Chicago: University of Chicago Press, 1979) |
| BCH | <i>Bulletin de correspondance hellénique</i> |
| BIFAO | <i>Bulletin de l'Institut Français d'Archéologie Orientale, Le Caire</i> |
| BoJ | <i>Bonner Jahrbücher</i> |
| Bonnet, RÄRG | Hans Bonnet, <i>Reallexikon der ägyptischen Religionsgeschichte</i> (Berlin: de Gruyter, 1952) |
| ByZ | <i>Byzantinische Zeitschrift</i> |
| CAH | <i>Cambridge Ancient History</i> |
| CEg | <i>Chronique d'Égypte</i> |
| Černý, Coptic Etymological Dictionary | J. Černý, <i>Coptic Etymological Dictionary</i> (Cambridge: Cambridge University, 1976) |
| CIR | <i>Classical Review</i> |
| Crum, Coptic Dictionary | W. E. Crum, <i>A Coptic Dictionary</i> (Oxford: Clarendon, 1962) |
| DMP | <i>Demotic Magical Papyri</i> (see Griffith and Thompson) |
| EPRO | <i>Études préliminaires aux religions orientales dans l'empire romain</i> |
| Erman and Grapow, Wörterbuch | A. Erman and H. Grapow, <i>Wörterbuch der ägyptischen Sprache im Auftrage der deutschen Akademien</i> 5 vols. (Berlin: Akademie-Verlag, 1971 repr.) |
| GGA | <i>Göttingische gelehrte Anzeigen</i> |
| GM | <i>Göttinger Miscellen</i> |
| HR | <i>History of Religions</i> |
| HSCP | <i>Harvard Studies in Classical Philology</i> |
| HTR | <i>Harvard Theological Review</i> |
| JAC | <i>Jahrbuch für Antike und Christentum</i> |
| JBL | <i>Journal of Biblical Literature</i> |

| | |
|-------------------------------------|---|
| <i>JEA</i> | <i>Journal of Egyptian Archaeology</i> |
| <i>JHS</i> | <i>Journal of Hellenic Studies</i> |
| <i>JNES</i> | <i>Journal of Near Eastern Studies</i> |
| <i>JWCI</i> | <i>Journal of the Warburg and Courtauld Institute</i> |
| <i>KP</i> | <i>Der kleine Pauly</i> |
| Kropp, <i>Koptische Zaubertexte</i> | A. M. Kropp, <i>Ausgewählte Koptische Zaubertexte</i> 3 vols. (Brussels: Fondation Reine Elisabeth, 1930–31) |
| <i>LCL</i> | <i>Loeb Classical Library</i> |
| <i>LdÄ</i> | <i>Lexikon der Ägyptologie</i> , ed. by W. Helck and E. Otto (Wiesbaden: Harrassowitz, 1975–) |
| <i>LSJ</i> | Liddel-Scott-Jones, <i>A Greek-English Lexikon</i> (Oxford: Clarendon, 1968) |
| <i>N.F.</i> | <i>Neue Folge</i> |
| <i>NHSt</i> | <i>Nag Hammadi Studies</i> |
| <i>NT.S</i> | <i>Novum Testamentum, Supplements</i> |
| <i>OMRM</i> | <i>Oudheidkundige mededelingen uit het rijksmuseum van oudheden te Leiden</i> |
| <i>Orph. Frag.</i> | <i>Orphicorum Fragmenta</i> , ed. O. Kern (Dublin and Zürich: Weidmann, ³ 1972) |
| <i>P.Oxy.</i> | <i>Papyrus Oxyrhynchus</i> |
| <i>PDM</i> | <i>Papyri Demoticae Magicae</i> (as cited in this volume only) |
| <i>PGM</i> | <i>Papyri Graecae Magicae. Die Griechischen Zauberpapyri</i> , 2 vols., ed. K. Preisendanz, et al. (Stuttgart: Teubner, ² 1973–74) |
| <i>PRE</i> | Pauly-Wissowa, <i>Real-Encyclopädie der classischen Altertumswissenschaften</i> |
| <i>PRE.S</i> | Pauly-Wissowa, <i>Real-Encyclopädie der classischen Altertumswissenschaften, Supplementa</i> |
| Preisendanz | See <i>PGM</i> ; on Preisendanz, vol. III, see the Introduction below, n. 37 |
| <i>RAC</i> | <i>Reallexikon für Antike und Christentum</i> |
| <i>RÄRG</i> | See Bonnet, <i>RÄRG</i> |
| <i>RhM</i> | <i>Rheinisches Museum für Philologie</i> |
| Roscher | W. H. Roscher, <i>Ausführliches Lexicon der griechischen und römischen Mythologie</i> |
| <i>RVV</i> | <i>Religionsgeschichtliche Versuche und Vorarbeiten</i> |
| <i>SCHNT</i> | <i>Studia ad Corpus Hellenisticum Novi Testamenti</i> |
| <i>SO</i> | <i>Symbolae Osloenses</i> |
| <i>StPapy</i> | <i>Studia papyrologica</i> |
| <i>TAPA</i> | <i>Transactions and Proceedings of the American Philological Association</i> |
| <i>TDNT</i> | <i>Theological Dictionary of the New Testament</i> |
| <i>TU</i> | <i>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</i> |
| <i>WSt</i> | <i>Wiener Studien</i> |
| <i>ZÄS</i> | <i>Zeitschrift für ägyptische Sprache und Altertumskunde</i> |
| <i>ZPE</i> | <i>Zeitschrift für Papyrologie und Epigraphik</i> |

Abbreviations of Major Titles Used in This Volume

Ancient authors are cited with name and title, the latter following the customary abbreviations. In cases of doubt, see *LSJ*, pp. xvi–xxxviii: “Authors and Works.”

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|---|--|
| Abt, <i>Apologie</i> | A. Abt, <i>Die Apologie des Apuleius von Madaura und die antike Zauberei</i> . Beiträge zur Erläuterung der Schrift <i>de magia</i> (Giessen: Töpelmann, 1908) |
| Audollent, <i>Defixionum Tabellae</i> | A. Audollent, <i>Defixionum Tabellae quotquot innotuerunt</i> . . . (Paris: Fontemoing, 1904) |
| Bell, Nock, and Thompson, <i>Magical Texts</i> | H. I. Bell, A. D. Nock, and Herbert Thompson, <i>Magical Texts from a Bilingual Papyrus in the British Museum</i> (Oxford: Oxford University Press, 1933) |
| Bergman, <i>Ich bin Isis</i> | J. Bergman, <i>Ich bin Isis. Studien zum memphitischen Hintergrund der griechischen Isissetologien</i> , <i>Acta Universitatis Upsaliensis</i> 3 (Uppsala: Almqvist and Wiksell, 1968) |
| Berthelot and Ruelle, <i>Collection des anciens alchimistes grecs</i> | M. Berthelot and C.-E. Ruelle, <i>Collection des anciens alchimistes grecs</i> (Paris: Steinheil, 1888) |
| Blau, <i>Das altjüdische Zaubrerwesen</i> | L. Blau, <i>Das altjüdische Zaubrerwesen</i> (Strassburg: Trübner, 1898) |
| Betz, “The Delphic Maxim” | H. D. Betz, “The Delphic Maxim ‘Know Yourself’ in the Greek Magical Papyri,” <i>HR</i> 21 (1981): 156–71 |
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Introduction to the Greek Magical Papyri

Hans Dieter Betz

"The Greek magical papyri" is a name given by scholars to a body of papyri from Greco-Roman Egypt containing a variety of magical spells and formulae, hymns and rituals. The extant texts are mainly from the second century B.C. to the fifth century A.D. To be sure, this body of material represents only a small number of all the magical spells that once existed.¹ Beyond these papyri we possess many other kinds of material: artifacts, symbols and inscriptions on gemstones, on ostraka and clay bowls, and on tablets of gold, silver, lead, tin and so forth.²

I

The history of the discovery of the Greek magical papyri is a fascinating subject.³ We know from literary sources that a large number of magical books in which spells were collected existed in antiquity. Most of them, however, have disappeared as the result of systematic suppression and destruction. The episode about the burning of the magical books in Ephesus in the Acts of the Apostles (Acts 19:10) is well known and typical of many such instances. According to Suetonius,⁴ Augustus ordered 2,000 magical scrolls to be burned in the year 13 B.C. Indeed, the first centuries of the Christian era saw many burnings of books, often of magical books, and not a few burnings that included the magicians themselves.

As a result of these acts of suppression, the magicians and their literature went underground. The papyri themselves testify to this by the constantly recurring admonition to keep the books secret.⁵ Yet the systematic destruction of the magical literature over a long period of time resulted in the disappearance of most of the original texts by the end of antiquity. To us in the twentieth century, terms such as "underground literature" and "suppressed literature" are well known as descriptions of contemporary phenomena. We also know that such literature is extremely important for the understanding of what people are really thinking and doing in a particular time, geographical area, or cultural context. Magical beliefs and practices can hardly be overestimated in their importance for the daily life of the people. The religious beliefs and practices of most people were identical with some form of magic, and the neat distinctions we make today between approved and disapproved forms of religion—calling the former "religion" and "church" and the latter "magic" and "cult"—did not exist in antiquity except among a few intellectuals.⁶

Thus the suppression of this magical literature has deprived us of one of our most important sources of ancient religious life. Modern views of Greek and Roman religions have long suffered from certain deformities because they were unconsciously shaped by the only remaining sources: the literature of the cultural elite, and the archeological remains of the official cults of the states and cities.

But not everything was lost.⁷ At the end of antiquity, some philosophers and theologians, astrologers and alchemists collected magical books and spells that were still available. Literary writers included some of the material in their works, if only

to make fun of it. It is known that philosophers of the Neopythagorean and Neoplatonic schools, as well as Gnostic and Hermetic groups, used magical books and hence must have possessed copies. But most of their material vanished and what we have left are their quotations.

The Greek magical papyri are, however, original documents and primary sources. Their discovery is as important for Greco-Roman religions as is the discovery of the Qumran texts for Judaism or the Nag Hammadi library for Gnosticism.⁸

Like these manuscript discoveries, the discovery of the Greek magical papyri was and often still is the outcome of sheer luck and almost incredible coincidences. In the case of the major portion of the collection, the so-called Anastasi collection, the discovery and rescue is owed to the efforts (and, if one may use the term, cooperation) of two individuals separated by more than a thousand years: the modern collector d'Anastasi and the original collector at Thebes.

In the nineteenth century, there was among the "diplomatic" representatives at the court in Alexandria a man who called himself Jean d'Anastasi (1780?–1857). Believed to be Armenian by birth, he ingratiated himself enough with the pasha to become the consular representative of Sweden.⁹ It was a time when diplomats and military men often were passionate collectors of antiquities, and M. d'Anastasi happened to be at the right place at the right time. He succeeded in bringing together large collections of papyri from Egypt, among them sizable magical books, some of which he said he had obtained in Thebes.¹⁰ These collections he shipped to Europe, where they were auctioned off and bought by various libraries: the British Museum in London, the Bibliothèque Nationale and the Louvre in Paris, the Staatliche Museum in Berlin, and the Rijksmuseum in Leiden. Another papyrus was acquired by Jean François Mimaud (1774–1837), also a diplomat, whose acquisition ended up in the Bibliothèque Nationale (*PGM* III).¹¹ Unfortunately, we know almost nothing about the circumstances of the actual findings. But it is highly likely that many of the papyri from the Anastasi collection came from the same place, perhaps a tomb or a temple library.¹² If this assumption is correct, about half a dozen of the best-preserved and largest extant papyri may have come from the collection of one man in Thebes. He is of course unknown to us, but we may suppose that he collected the magical material for his own use. Perhaps he was more than a magician. We may attribute his almost systematic collections of *magica* to a man who was also a scholar,¹³ probably philosophically inclined, as well as a bibliophile and archivist concerned about the preservation of this material.¹⁴

Although the person who collected the Anastasi papyri remains unknown, comparable figures are known from later Egyptian literature. In the Demotic Papyrus no. 30646 in the Cairo Museum, there appears Prince Khamwas, the fourth son of King Ramses II and high priest of Ptah in Memphis. This legendary figure belongs to the *Stories of the High Priests of Memphis*, published by Francis Llewelyn Griffith,¹⁵ stories that in many ways can serve as illustrative companions to the Greek magical papyri. Miriam Lichtheim has given this summary portrait in the third volume of her *Ancient Egyptian Literature*:

Prince Khamwas, son of King Ramses II and high priest of Ptah at Memphis, was a very learned scribe and magician who spent his time in the study of ancient monuments and books. One day he was told of the existence of a book of magic written by the god Thoth himself and kept in the tomb of a prince named Naneferkaptah (Na-nefer-ka-ptah), who lived in the distant past and was buried somewhere in the vast necropolis of Memphis. After a long search, Prince Khamwas, accom-

panied by his foster brother Inaros, found the tomb of Naneferkaptah and entered it. He saw the magic book, which radiated a strong light, and tried to seize it. But the spirits of Naneferkaptah and of his wife Ahwere rose up to defend their cherished possession. . . .¹⁶

The collection of the Anastasi papyri, if it was brought together by one person, may have been buried with him, either in his tomb or in the rubble of collapsed buildings. At any rate, when d'Anastasi came to Thebes and the papyri were offered to him, he sensed their value and acquired them, thus saving them from destruction.

It took almost another century, however, before scholars learned to appreciate the value of the papyri and started investigating them. It is noteworthy that the auction catalog of d'Anastasi's collection calls the material simply "fromage mystique."¹⁷ Until the middle of the nineteenth century, the papyri were stored in the museums simply as curiosities.

Scholarly investigations began when the great Dutch scholar Caspar Jacob Christiaan Reuvs (1793–1835) described some of the content of the Leiden papyrus J 395 (*PGM XIII*) in his *Lettres à M. Letronne* published in 1830.¹⁸ This work was reviewed almost immediately by the German historian of religion Karl Otfried Müller (1797–1840), who also translated Reuvs's excerpts into German.¹⁹ But Reuvs died before his edition of the Leiden papyri could appear. It was forty years before another Dutch scholar, the Egyptologist Conrad Leemans (1809–93), published the edition (*PGM XII, XIII*)²⁰ together with a Latin translation (1885).²¹

The first publication, however, is due to the efforts of the British scholar Charles Wycliffe Goodwin (1817–78), who published one of the papyri (*PGM V*) together with an English translation and commentary for the Cambridge Antiquarian Society in 1853.²² Then the German philologist Gustav Parthey (1798–1872) edited the two papyri from Berlin in 1865 (*PGM I, II*).²³ A very important new phase began when the Viennese papyrologist Carl Wessely (1860–1931) published in 1888 a transcription of the great magical papyrus of Paris (*PGM IV*), the London papyrus (*PGM V*), and the Mimaout papyrus (*PGM III*),²⁴ followed in 1889 by corrections.²⁵ In 1893 both Wessely²⁶ and Frederick George Kenyon (1863–1952)²⁷ independently edited and published the magical papyri of London (*PGM VII–X*). The last major papyrus was published in 1925 by the Norwegian scholar Samson Eitrem (1872–1966),²⁸ who had acquired in Egypt a valuable magical scroll with many drawings (*PGM XXXVI*).

With these important publications, the major pieces of the Greek magical papyri known to this period had become available. It seems to have been a suggestion first made by the great scholar of Greek religion, Albrecht Dieterich (1866–1908), that all the available papyri should be published in a handy study edition. But this idea developed only gradually after Dieterich began teaching a seminar on the subject of the magical papyri at the University of Heidelberg in 1905.²⁹

Today it is astonishing to learn that teaching such a seminar at that time was quite a daring enterprise. Magic was so utterly despised by historians and philologists that the announcement of the seminar did not mention the word "magic" but was simply phrased as "Selected Pieces from the Greek Papyri."³⁰

How far the dislike of the magical papyri could go is illustrated by a remark made by Ulrich von Wilamowitz-Moellendorf: "I once heard a well-known scholar complain that these papyri were found because they deprived antiquity of the noble splendor of classicism."³¹

Dieterich,³² however, was at the edge of a wave of interest generated by the new

discipline of history of religions. His seminar therefore had a surprising attraction for students, some of whom wrote their dissertations on related subjects and became contributors to the study edition. The plan for such a study edition was seriously threatened by Dieterich's sudden death on 6 May 1908, but the work was taken over by Dieterich's students, foremost of whom was Richard Wünsch, chief editor. Adam Abt, Ludwig Fahz, Adolf Erman, Georg Möller, and other contributors³³ stepped in to carry on the work.

When the body of the material of *PGM* I–IV was almost ready, World War I broke out and interrupted the work. Wünsch, Abt, and Möller were killed in the war. Despite these terrible losses and the desperate economic situation following the war, the publisher, B. G. Teubner of Leipzig, did not give up the project, but decided to start over. The edition was entrusted to Karl Preisendanz (1883–1968), another of Dieterich's former students.³⁴ Scholars at that time faced difficulties scarcely conceivable to us today, yet they persisted. In addition, a remarkable degree of international cooperation existed among the scholars.³⁵ Sam Eitrem from Oslo and Adolf Jacoby from Luxemburg joined the team, and British, French, and Dutch scholars gave their support to the effort. The *Notgemeinschaft der Deutschen Wissenschaft* as well as other governmental agencies gave financial support, so that despite all the problems the first volume of the first edition of the *Papyri Graecae Magicae* could appear in 1928, with a second volume following in 1931.³⁶

While all this was happening, new magical papyri were being discovered and published. A third volume, which was also supposed to contain extensive indexes, therefore became necessary. But this volume never appeared, for World War II broke out.

Despite the war, the work had progressed to the actual production of galley proofs, with the preface dated "Pentecost, 1941,"³⁷ when on 4 December 1943 the publishing house of Teubner in Leipzig was bombed and everything was destroyed.³⁸ Fortunately, however, the galley proofs survived the war and are at present being used by a number of scholars in the form of xerox copies. When Karl Preisendanz, the editor of the first edition and tireless promoter of the study of the Greek magical papyri before and after World War II, died on 26 April 1968, the publishing house of Teubner, which had in part been relocated in Stuttgart, West Germany, decided to bring out a new edition. This new edition was prepared by Albert Henrichs, a papyrologist from Cologne, who has been on the faculty of Harvard University since 1973.³⁹ It appeared in two volumes in 1973–74.⁴⁰ The first volume is mostly a reprint of the first edition, though many corrections have been made. The second volume, however, is considerably different from the first edition. A number of papyri were reedited completely, and the papyri originally planned to appear in vol. III were added so that vol. II of the 1974 edition contains all pieces up to *PGM* LXXXI. The idea of a third volume containing the indexes was postponed because all indexes would have to be redone in view of the changes and additions in the material.

II

What is the significance of the Greek magical papyri? Scholars since Albrecht Dieterich have consistently pointed out the importance of the Greek magical papyri to the study of ancient religions; thus we can limit ourselves here to a summary of the issues.⁴¹

Historians of religion are intrigued by the Greek magical papyri for a number of reasons. If, as Dieterich rightly says,⁴² the papyri are a depository of a great reli-

gious literature over many centuries, the recovery of the sources becomes a task of primary interest. In fact, throughout these sources we find citations of hymns, rituals, formulae from liturgies otherwise lost, and little bits of mythology called *historiolae*. These older materials are now embedded in a secondary context, but by careful application of the methods of literary criticism they are often recoverable.⁴³

Taken as a whole, the material presents a plethora of interesting problems for modern scholarship. One must realize first that the material assembled under the name Greek magical papyri represents a collection of texts of diverse origin and nature. This collection includes individual spells and remedies, as well as collections made by ancient magicians, from the early Hellenistic period to late antiquity. Since the material comes from Greco-Roman Egypt, it reflects an amazingly broad religious and cultural pluralism. Not surprising is the strong influence of Egyptian religion throughout the Greek magical papyri, although here the texts nevertheless show a great variety. Expressed in Greek, Demotic, or Coptic, some texts represent simply Egyptian religion. In others, the Egyptian element has been transformed by Hellenistic religious concepts. Most of the texts are mixtures of several religions—Egyptian, Greek, Jewish, to name the most important.

The picture presented by the Greek magical papyri has been changed substantially by the inclusion of the translation of the Demotic magical papyri. In Preisendanz's edition, the Demotic material was deleted, even when it occurred in the same papyrus as Greek sections apparently written by the same scribe. The inclusion of the Demotic material in the present translation raises new and intriguing questions regarding the relationship between the Greek texts and the antecedent Egyptian sources. Further studies must clarify the process of transmission and transformation of these texts. Such studies will gain new insights into the complex phenomena of the hellenization of religious traditions. (See also the Introduction to the Demotic texts below.)

Another interesting problem is posed by the fact that this material from Greco-Roman Egypt contains many sections that are Greek in origin and nature.⁴⁴ How did this older Greek religious literature find its way into Egypt? We do not, and probably never shall, know. In this older material, the Greek gods are alive and well. But Zeus, Hermes, Apollo, Artemis, Aphrodite, and others are portrayed not as Hellenic and aristocratic, as in literature, but as capricious, demonic, and even dangerous, as in Greek folklore.⁴⁵ The gods and their activities resemble those in the popular myths and local cults, as reported by mythographers or by Pausanias. Therefore, strange as it may sound, if we wish to study Greek folk religion, the magical papyri found in Egypt are to be regarded as one of the primary sources.⁴⁶

Questions similar to those appropriate to the study of Greek religion must be raised in view of the material (divine names as well as entire passages) that comes from some form of Judaism. Jewish magic was famous in antiquity,⁴⁷ and more sources have come to light in recent years; but the origin and nature of the sections representing Jewish magic in the Greek magical papyri is far from clear. Did this material actually originate with Jewish magicians? How did it get into the hands of the magicians who wrote the Greek magical papyri? What kind of transformation took place in the material itself? If the texts in question come from Judaism, what type of Judaism do they represent?

The historian of religion will be especially interested in the kind of syncretism represented in the Greek magical papyri.⁴⁸ This syncretism is more than a mixture of diverse elements from Egyptian, Greek, Babylonian, and Jewish religion, with a few sprinkles of Christianity.⁴⁹ Despite the diversity of texts, there is in the whole cor-

pus a tendency toward assimilation and uniformity. Such assimilation and uniformity, however, includes primarily the religious traditions already mentioned: the Romans, although in control of Egypt by the time most of the papyri were written, left only a few traces in the material. Thus the papyri represent a Greco-Egyptian, rather than the more general Greco-Roman, syncretism.

In this syncretism, the indigenous ancient Egyptian religion has in part survived, in part been profoundly hellenized.⁵⁰ In its Hellenistic transformation, the Egyptian religion of the pre-Hellenistic era appears to have been reduced and simplified, no doubt to facilitate its assimilation into Hellenistic religion as the predominant cultural reference. It is quite clear that the magicians who wrote and used the Greek papyri were Hellenistic in outlook.

Hellenization, however, also includes the egyptianizing of Greek religious traditions. The Greek magical papyri contain many instances of such egyptianizing transformations, which take very different forms in different texts or layers of tradition. Again, working out the more exact nature of this religious and cultural interaction remains the task of future research.

The papyri also provide many insights into the phenomenon of the magician as a religious functionary, in both the Egyptian and the Hellenistic setting. One must be cautious, however, in making generalizing statements in regard to the figure of the magician in the Greek magical papyri.⁵¹ Some of the magicians writing and using the spells may have been associated with temples of Egyptian and Greek deities. According to Egyptian practice, the magician was a resident member of the temple priesthood. Genuine understanding of the older Egyptian and Greek languages and traditions can be assumed in some of the material, but by no means in all instances.

There are texts reflecting perhaps a different type of magician, a type we know from the Greek religious milieu.⁵² This type of wandering craftsman seems keen to adopt and adapt every religious tradition that appeared useful to him, while the knowledge and understanding of what he adopted was characterized by a certain superficiality. This type of magician no longer understood the old languages, although he used remnants of them in transcription. He recited and used what must at one time have been metrically composed hymns; but he no longer recognized the meter, and he spoiled it when he inserted his own material. In the hands of magicians of this type, the gods from the various cults gradually merged, and as their natures became blurred, they often changed into completely different deities. For these magicians, there was no longer any cultural difference between the Egyptian and the Greek gods, or between them and the Jewish god and the Jewish angels; and even Jesus was occasionally assimilated into this truly "ecumenical" religious syncretism of the Hellenistic world culture.

We should make it clear, however, that this syncretism is more than a hodgepodge of heterogeneous items. In effect, it is a new religion altogether, displaying unified religious attitudes and beliefs. As an example, one may mention the enormously important role of the gods and goddesses of the underworld. The role of these underworld deities was not new to Egyptian religion or, to some extent, to ancient Greek religion; but it is characteristic of the Hellenistic syncretism of the Greek magical papyri that the netherworld and its deities had become one of its most important concerns. The goddess Hekate, identical with Persephone, Selene, Artemis, and the old Babylonian goddess Ereschigal, is one of the deities most often invoked in the papyri. Through the egyptianizing influence of Osiris, Isis, and their company, other gods like Hermes, Aphrodite, and even the Jewish god

Iao, have in many respects become underworld deities. In fact, human life seems to consist of nothing but negotiations in the antechamber of death and the world of the dead. The underworld deities, the demons and the spirits of the dead, are constantly and unscrupulously invoked and exploited as the most important means for achieving the goals of human life on earth: the acquisition of love, wealth, health, fame, knowledge of the future, control over other persons, and so forth. In other words, there is a consensus that the best way to success and worldly pleasures is by using the underworld, death, and the forces of death.

Apart from this fascination with the control of death and the underworld powers, there is an equally important fascination with the universe. The older gods of the Greco-Egyptian pantheon now mostly represent the forces of the universe. Thus the Greek god most often invoked is Apollo Helios, a fact consistent with the enormous expansion of the worship of the sun in the Greco-Roman era. Besides other astral deities such as Selene, the constellation of the Bear, and the like, abstract deities, new and old, demand attention. These abstract deities personify Nature (Physis), Time (Kronos, Chronos), Destiny (the Moirai), and most important, the All (Aion). Popular Egyptian gods and goddesses are, however, called upon just as often. Yet the god most often employed is Iao, the Jewish god.

The people whose religion is reflected in the papyri agree that humanity is incapable at the whim of the forces of the universe. Religion is nothing but taking seriously this dependency on the forces of the universe. Whether the gods are old or new, whether they come from Egyptian, Greek, Jewish, or Christian traditions, religion is regarded as *nothing* but the awareness of and reaction against our dependency on the unathomable scramble of energies coming out of the universe. In this energy jungle, human life can only be experienced as a jungle, too. People's successes and failures appear to be only the result of Chance (Tyche). Individuals seem to be nothing but marionettes at the end of power lines, pulled here and there without their knowledge by invisible forces.

If this world view takes hold of people, what hope can there be for human life? How could ordinary men and women in the small towns of Egypt get something out of their lives? It is at this point that the magician enters the picture. In a transitional culture like Greco-Roman Egypt, a religious functionary who operated as a crisis manager became a necessity to the lives of ordinary people. This role the magician was able to fulfill.

Applying his craft, the magician could give people the feeling that he could make things work in a world where nothing seemed to work the way it used to. He had handbooks of magic,⁵³ which contained the condensed wisdom of the past, wisdom made effective to solve the problems of the present.

The magician claimed to know and understand the traditions of various religions. While other people could no longer make sense of the old religions, he was able to. He knew the code words needed to communicate with the gods, the demons, and the dead. He could tap, regulate, and manipulate the invisible energies.⁵⁴ He was a problem solver who had remedies for a thousand petty troubles plaguing mankind: everything from migraine to runny nose to bedbugs to horse races, and, of course, all the troubles of love and money.

In short, it was this kind of world in which the magician served as a power and communications expert, crisis manager, miracle healer and inflicter of damages, and all-purpose therapist and agent of worried, troubled, and troublesome souls.⁵⁵ To raise one final question: It is one of the puzzles of all magic that from time immemorial it has survived throughout history, through the coming and going of

entire religions, the scientific and technological revolutions, and the triumphs of modern medicine. Despite all these changes, there has always been an unbroken tradition of magic. Why is magic so irrepressible and ineradicable, if it is also true that its claims and promises never come true? Or *do* they? Do people never check up on the efficiency of magicians?

The answer appears to be that, in general, people are not interested in whether or not magicians' promises come true. People want to believe, so they simply ignore their suspicions that magic may all be deception and fraud. The enormous role deception plays in human life and society is well known to us.⁵⁶ In many crucial areas and in many critical situations of life, deception is the only method that really works. As the Roman aphorism sums it up, "Mundus vult decipi, ergo decipiatur" ("The world wishes to be deceived, and so it may be deceived"). To an immeasurable extent, people's lives carry on by what they decide they want to believe rather than by what they should believe or even know, by what appears to be real rather than by what is really real, by props and by fads, and by gobbledygook of this kind today and that kind tomorrow.

Magicians are those who have long ago explored these dimensions of the human mind. Rather than decrying the facts, they have exploited them. Magicians have known all along that people's religious need and expectations provide the greatest opportunity for the most effective of all deceptions. But instead of turning against religion, as the skeptics among the Greek and Roman philosophers did, the magicians made use of it. After all, magic is nothing but the art of making people believe that something is being done about those things in life about which we all know that we ourselves can do nothing.

Magic is the art that makes people who practice it feel better rather than worse, that provides the illusion of security to the insecure, the feeling of help to the helpless, and the comfort of hope to the hopeless.

Of course, it is all deception. But who can endure naked reality, especially when there is a way to avoid it? This is why magic has worked and continues to work, no matter what the evidence may be. Those whose lives depend on deception and delusion and those who provide them have formed a truly indissoluble symbiosis. Magic makes an unmanageable life manageable for those who believe in it, and a profession profitable for those who practice the art.

Notes

1. For a survey of the material, see the indispensable work by T. Hopfner, *Griechisch-ägyptischer Offenbarungszauber*, 2 vols. (Leipzig: Haessel, 1921, 1924); idem, "Mageia," *PRE* 14.1 (1928): 201–393; S. Sauneron, *Le papyrus magique illustré de Brooklyn (Brooklyn Museum 47.218.156)* (Oxford: Oxford University Press, 1970); idem, "Le monde du magicien égyptien," in *Le monde du sorcier, Sources Orientales VII* (Paris: Edition du Seuil, 1966) 27–65; J. F. Borghouts, *The Magical Texts of Papyrus Leiden I 348* (Leiden: Brill, 1971); idem, "Magical Texts," in *Textes et Langages de l'Égypte Pharaonique; Hommage à J.-F. Champollion* (Le Caire: Institut d'Égypte, 1974), 3: 7–19. See also J. F. Borghouts, "Magie," *LdÄ* 3 (1980): 1137–51; H. Altenmüller, "Magische Literatur," *LdÄ* 3 (1980): 1151–62. A wider range of literature is discussed by D. E. Aune, "Magic in Early Christianity," *ANRW* II. 23. 2 (Berlin: de Gruyter, 1980) 1507–57.

2. See the collections by Campbell Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian*, University of Michigan Studies, Humanistic Series XLIX (Ann Arbor: University of Michigan Press, 1950); idem, "Amulets Chiefly in the British Museum," *Hesperia* 20 (1951): 301–45, pls. 96–100; idem, "A Miscellany of Engraved Stones," *Hesperia* 23

(1954): 138–57; A. Delatte and P. Derchain, *Les intailles magiques gréco-égyptiennes* (Paris: Bibliothèque Nationale, Cabinet des Médailles, 1964). On the latter, see especially the reviews by H. Seyrig, *Syria* 42 (1965): 409–10; K. Preisendanz, *ByZ* 59 (1966): 388–92; M. Smith, *AJA* 71 (1967): 417–19; A. A. Barb, *Gnomon* 41 (1969): 298–307. On the relationship between gems and papyri see M. Smith, “Relations between Magical Papyri and Magical Gems,” *Papyrologica Bruxellensia* 18 (1979): 129–36; J. Schwartz, “Papyri Graecae Magicae und magische Gemmen,” in M. J. Vermaseren, ed., *Die orientalischen Religionen im Römerreich*, *EPRO* 93 (Leiden: Brill, 1981) 485–509. For the magical tablets, see A. Audollent, *Defixionum tabellae, quotquot innotuerunt . . . praeter Atticas . . .* (Paris: Fontemoling, 1904); K. Preisendanz, “Fluchtafel (Defixion),” *RAC* 8 (1972): 1–29.

3. See especially K. Preisendanz, “Zur Überlieferungsgeschichte der spätantiken Magie,” in *Aus der Welt des Buches. Zentralblatt für Bibliothekswesen, Beiheft* 75 (Leipzig: Harrassowitz, 1951) 223–40.

4. Suetonius, *Augustus* 31.1. See Hopfner, *OZ* II, section 67; K. Preisendanz, “Dans le monde de la magie grecque,” *Chronique d’Égypte* 10 (1935): 336–37; W. Speyer, “Büchervernichtung,” *JAC* 13 (1970): 123–52, with bibliography.

5. PGM LVII and LXXII are even written in cryptography. See also my article “The Formation of Authoritative Tradition in the Greek Magical Papyri,” in *Jewish and Christian Self-Definition*, vol. 3: *Self-Definition in the Graeco-Roman World*, ed. B. F. Meyer and E. P. Sanders (Philadelphia: Fortress Press, 1982), 161–70.

6. A definition of the notion of magic cannot be attempted here. In order to provide an adequate definition, the complexities of the notion, its relations with “religion” and “science,” and the rather frustrating history and literature of the problem would have to be discussed first. For a good introduction to the question, see A. A. Barb, “The Survival of Magic Arts,” in *The Conflict between Paganism and Christianity in the Fourth Century*, ed. A. Momigliano (Oxford: Clarendon, 1963) 100–125; G. Widengren, *Religionsphänomenologie* (Berlin: De Gruyter, 1969) 1–19; cf. also Aune, *ANRW* II. 23.2, 1510–16 and G. E. R. Lloyd, *Magic, Reason and Experience*, *Studies in the Origin and Development of Greek Science* (Cambridge: Cambridge University Press, 1979).

7. On the survival of magic, see Barb’s stimulating article mentioned in note 6 above. Also important for this question is the autobiographical account of the physician Thessalos and its discussion by J. Z. Smith, “The Temple and the Magician,” in his *Map Is Not Territory: Studies in the History of Religions* (Leiden: Brill, 1978) 172–89.

8. For the circumstances connected with the discoveries of the Qumran texts, see F. M. Cross, *The Ancient Library of Qumran and Modern Biblical Studies* (Garden City, N.Y.: Doubleday, 1961); for the Nag Hammadi Library, see J. M. Robinson, “The Jung Codex: The Rise and Fall of a Monopoly,” *Religious Studies Review* 3 (1977): 17–30.

9. C. J. C. Reuven’s, *Lettres à M. Letronne, sur les Papyrus bilingues et Grecs, et sur quelques autres Monuments Gréco-Egyptiens du Musée d’Antiquités de l’Université de Leide* (Leiden: Luchtmans, 1830), 1: “M. le chevalier D’ANASTASY, vice-consul de Suède à Alexandrie.” For bibliographical information, see W. R. Dawson, “Anastasi, Sallier, and Harris and Their Papyri,” *JEA* 35 (1949): 158–66.

10. See the remark by F. Lenormant in his catalog of the Anastasi collection entitled *Catalogue d’une collection d’antiquités égyptiennes. Cette collection rassemblée par M. d’Anastasi, Consul général de Suède à Alexandrie, sera vendue aux enchères publiques Rue de Cléchy, N° 76, les Mardi 23, Mercredi 24, Jeudi 25, Vendredi 26 & Samedi 27 1857 à une heure, etc.* (Paris: Maulde et Renou, 1857) 84: “M. Anastasi, dans ses fouilles à Thèbes avait découvert la bibliothèque d’un gnostique égyptien du second siècle, et une partie de cette bibliothèque avait passé avec sa première collection dans le musée de Leide; c’est de là que venait le fameux texte magique en écriture démotique et deux petits papyrus grecs pliés en forme de livres qui font plusieurs des plus beaux ornements de ce musée.”

11. See J.-F. Dubois, *Description des antiquités égyptiennes grecques et romaines, monuments coptes et arabes composant la collection de Feu M.J.-F. Mimaud* (Paris: Panckoucke, 1837) pp. Vff.

12. Cf. the report of another collector who speaks of his "residence of eighteen years at Thebes, entirely devoted to its objects of antiquity" (p. IX). This man, a Greek named Giovanni d'Athanasī, from the island of Lemnos, the son of a Cairo merchant, wrote his story at the suggestion of English travelers: Giovanni d'Athanasī, *A Brief Account of the Researches and Discoveries in Upper Egypt, made under the direction of Henry Salt, Esq., to which is added a detailed catalogue of Mr. Salt's collection of Egyptian Antiquities; illustrated with twelve engravings of some of the most interesting objects, and an enumeration of those articles purchased for the British Museum* (London: John Hearn, 1836). As d'Athanasī reports, the papyri are found mostly in or near tombs; so he says about the Demotic papyri: "they are very rare, and are found not in the mummies, but in the terra-cotta urns which are found closed up and buried in the earth around the tombs" (p. 79). See also the *Catalogue of the Very Magnificent and Extraordinary Collection of Egyptian Antiquities, the Property of Giovanni d'Athanasī, which will be sold by auction by Mr. Leigh Sotheby, at his house, 3, Wellington Street, Strand, on Monday, March 13th, 1837, and the Six following Days (Sunday excepted), at One o'Clock precisely* (London: J. Davy, 1837) 23–24: "Manuscript Rolls of Papyrus, found in the tombs at Thebes." On the whole subject, see Wolfgang Speyer, *Bücherfunde in der Glaubenswerbung der Antike* (Göttingen: Vandenhoeck and Ruprecht, 1970), esp. 44ff.: books placed as gifts in tombs.

13. *PGM* V.a is a loose page stuck into a work on chemistry, the *Papyrus graecus Holmīensis* in Stockholm. This indicates that the owner and collector of the magical material also possessed works on chemistry. See also B. Olsson, "Zwei Papyrusstellen besprochen," *Aegyptus* 12 (1932): 355–56; Preisendanz, *Papyrusfunde und Papyrusforschung* 91–92.

14. See my article mentioned in note 5 above.

15. Francis Llewelyn Griffith, *Stories of the High Priests of Memphis*, 2 vols. (Oxford: Clarendon Press, 1900).

16. Miriam Lichtheim, *Ancient Egyptian Literature*, vol. 3: *The Late Period* (Berkeley and Los Angeles: University of California Press, 1980) 127; cf. also 8–9. See also Farouk Gomaā, *Chaemwese. Sohn Ramses' II. und Hoherpriester von Memphis. Ägyptologische Abhandlungen* 27 (Wiesbaden: Harrassowitz, 1973), esp. 70ff. The papyrus was found in a Christian (!) tomb in Thebes. It should be noted that the story dealing with the search for the secret book has a parallel in Pseudo-Democritus, who may be identical with Bolos of Mendes. According to this text, Democritus went to Memphis where he was received by Ostanēs and his students in the temple of Ptah, but Ostanēs died before he initiated Democritus into his mysteries and handed his secret books over to him. Democritus also brought up the shadow of Ostanēs from Hades and asked him about the books. Ostanēs replied that they were in the temple, where they were finally discovered. Both names occur also in *PGM* (Democritus: VII.167, 795; XII. 351; Ostanēs: IV.2006; XII.122). The text is given in J. Bidez and F. Cumont, *Les mages hellénisés* II (Paris: Société d'édition "Les belles lettres," 1938) 317–18; see J. H. Waszink, "Bolos," *RAC* 2 (1954): 502–8; Speyer, *Bücherfunde* 26–27, 72–73.

17. Lenormant, *Catalogue* 87 about *PGM* IV: "En tête sont trois pages de copte, qui débutent par l'histoire d'un fromage mystique pour la composition duquel s'associent Osiris, Sabaoth, Iao, Jésus et tous les autres éons. Ce fromage n'est autre que la *gnose*."

18. See note 9 above.

19. *GGA*, 56. Stück, den 9. April 1831, pp. 545–54. Müller remarks (p. 547): "Es gibt wohl keine Urkunde, die es so deutlich machte, wie die Magie, diese Seuche der Geister, vor allem in Aegypten sich entwickelt, und von dem alten Religionssystem dieses Volkes ausgehend, mit Hülfe metaphysischer Speculationen und verworrener Naturkenntnisse, sich zu einem Schrecken erregenden Umfange ausgebildet habe."

20. Leemans's edition was based upon Reuven's manuscript. See Preisendanz, "Zur Überlieferungsgeschichte," 225 n.13.

21. C. Leemans, *Papyri graeci musei antiquarii publici Lugduni-Batavi. Regis augustissimi jussu edidit, interpretationem latinam, annotationem, indicem et tabulas addidit C. L.*, 2 vols. (Lugduni Batavorum: Brill, 1843, 1885). On Leemans, see *L'Egyptologue* Conrad Leemans et son correspondance. Contribution à l'histoire d'une science, à l'occasion du cent-cinquantième an-

niversaire du déchiffrement des hiéroglyphes et du centenaire des Congrès des Orientalistes (Leiden: Brill, 1973).

22. C. W. Goodwin, *Fragment of a Graeco-Egyptian Work upon Magic: From a Papyrus in the British Museum, Edited for the Cambridge Antiquarian Society, with a Translation and Notes*. Publications of the Cambridge Antiquarian Society, no. II (Cambridge: Deighton, 1852).

23. G. Parthey, "Zwei griechische Zauberpapyri des Berliner Museums," *Philologische und historische Abhandlungen der Kgl. Akademie der Wissenschaften zu Berlin* 1865 (Berlin: Kgl. Akademie der Wissenschaften, 1866) 109–80.

24. C. Wessely, "Griechische Zauberpapyrus von Paris und London," *Denkschriften der Akademie der Wissenschaften in Wien, philosophisch-historische Klasse* 36 (1888): 27–208. On Wessely's achievements in particular, see H. Gerstinger, *Aegyptus* 12 (1932): 250–55; Preisendanz, *Papyrusfunde* 120–22.

25. K. Wessely, "Zu den griechischen Papyri des Louvre und der Bibliothèque nationale," *Fünfzehnter Jahresbericht des K. K. Staatsgymnasiums in Hernals* (Wien: Verlag des K. K. Staatsgymnasiums in Hernals, 1889) 3–23. See the review by A. Dieterich, *Berliner Philologische Wochenschrift* 11 (1891): 9–10.

26. "Neue griechische Zauberpapyri," *Denkschriften der Kaiserlichen Akademie der Wissenschaften [Wien], philosophisch-historische Klasse* 42 (1893), II. Abhandlung.

27. F. G. Kenyon, *Greek Papyri in the British Museum*, vol. I (London: British Museum, 1893).

28. S. Eitrem, *Papyri Osloenses, I: Magical Papyri* (Oslo: Dybwad, 1925).

29. See A. Dieterich, *Abraxas* (Leipzig: Teubner, 1891), p. 164 n.1, and his remark in a review article, "Griechische und römische Religion," *ARW* 8 (1905): 486–87:

Es nimmt mich immer wieder wunder, dass der unermessliche Gewinn, der aus den Zauberpapyri nach so vielen Seiten hin zu erlangen ist, nur so wenige Arbeiter lockt. Wie mancher, der religionsgeschichtliche Arbeit tun will, täte besser hier sich zu bemühen als um Probleme herumzureden, zu deren Lösung er doch nichts beitragen kann. Nach dem Schema der 'Papyrologie' gehören sie weder zu den Urkunden noch zu den literarischen Papyri; denn daß sich hier die große religiöse Literatur von Jahrhunderten niedergeschlagen hat, ist nur sehr wenigen deutlich. Die Unbekanntheit mit den magischen Papyri macht sich zum Schaden so mancher religionshistorischer Arbeiten, auch der letzten Jahre, bemerklich, und da die wichtigste Publikation von Wessely in den Denkschriften der Wiener Akademie, philos.-hist. Klasse XXXVI Band 1888, allerdings ohne eigene recensio und emendatio kaum benutzbar ist, habe ich es mit einem meiner Schüler zusammen unternommen, zunächst wenigstens das kapitalste Stück dieser Literatur, das grosse Pariser Zauberbuch, in einer neuen Ausgabe vorzulegen.

See also K. Preisendanz, *Papyri Graecae Magicae. Die griechischen Zauberpapyri I* (Leipzig and Berlin: Teubner, 1928), p. VI.

30. S. Preisendanz, *Papyri Graecae Magicae I*, p. V.

31. U. von Wilamowitz-Moellendorf, *Reden und Vorträge* (Berlin: Weidmann, ²1902) 254–55. The remark in full reads as follows:

Ich habe einmal gehört, wie ein bedeutender Gelehrter beklagte, dass diese Papyri gefunden wären, weil sie dem Altertum den vornehmen Schimmer der Klassizität nehmen. Dass sie das thun, ist unbestreitbar, aber ich freue mich dessen. Denn ich will meine Hellenen nicht bewundern, sondern verstehen, damit ich sie gerecht beurteilen kann. Und selbst Mahadöh, der Herr der Erden,—soll er strafen, soll er schonen, muss er den Menschen menschlich sehn.

32. It should be noted, however, that Dieterich's doctoral dissertation was already devoted to the subject, a work that posed most of the pertinent problems. The dissertation was published in an expanded form under the title "Papyrus magica musei Lugdunensis Batavi . . .," *Jahrbücher für klassische Philologie*, Supplementband 16 (1888): 749–830; its prolegomena were reprinted in his *Kleine Schriften* (Leipzig: Teubner, 1911) 1–47.

Dieterich's commentary on the Leiden papyrus J 395 (= PGM XIII) followed under the title *Abraxas. Studien zur Religionsgeschichte des spätern Altertums* (Leipzig: Teubner, 1891). Related is the work entitled *Nekyia. Beiträge zur Erklärung der neuentdeckten Petrusapokalypse* (Leipzig: Teubner, 1893, ²1913; reprinted Darmstadt: Wissenschaftliche Buchgesellschaft, 1969). Still indispensable is his commentary on PGM IV. 475–834, entitled *Eine Mithrasliturgie* (Leipzig: Teubner, 1903; ²1909 ed. R. Wünsch; ³1923 ed. O. Weinreich; reprinted Darmstadt: Wissenschaftliche Buchgesellschaft, 1966). For biographical details and a bibliography see R. Wünsch, "Albrecht Dieterich," in Dieterich, *Kleine Schriften* pp. IX–XLII; H. J. Mette, "Nekrolog einer Epoche: Hermann Usener und seine Schule. Ein wirkungsgeschichtlicher Rückblick auf die Jahre 1856–1979," *Lustrum* 22 (1979–80): 5–106.

33. See Preisendanz, *Papyri Graecae Magicae I* (1928) pp. VIII–IX.

34. *Ibid.*, p. IX.

35. *Ibid.*, pp. IX–XII.

36. *Papyri Graecae Magicae. Die griechischen Zauberpapyri*, herausgegeben und übersetzt von Karl Preisendanz, vol. I (Leipzig: Teubner, 1928), vol. II (Leipzig: Teubner, 1931).

37. See the *Vorrede* to vol. III (Leipzig: Teubner, 1941), reprinted in the new edition of vol. II, ed. A. Henrichs (Stuttgart: Teubner, 1974), pp. VII–XVII.

38. See K. Preisendanz, "Zur Überlieferung der griechischen Zauberpapyri," in *Miscellanea critica Teubner* (Leipzig: Teubner, 1964) 215 n.1.

39. See the *Vorwort zur Neuauflage* by Henrichs in vol. I of the new edition (see n. 40 below), pp. XIII–XIV.

40. *Papyri Graecae Magicae. Die griechischen Zauberpapyri*, herausgegeben und übersetzt von Karl Preisendanz. Zweite, verbesserte Auflage, mit Ergänzungen von Karl Preisendanz, durchgesehen und herausgegeben von Albert Henrichs (Stuttgart: Teubner, 1973, 1974).

41. See A. Dieterich, "Der Untergang der antiken Religion," *Kleine Schriften* 449–539; A. D. Nock, "Greek Magical Papyri," *JEA* 15 (1929): 219–35, reprinted in his *Essays on Religion and the Ancient World*, ed. Z. Stewart (Cambridge, Mass.: Harvard University Press, 1972), 1: 176–94; A. J. Festugière, "La valeur religieuse des papyrus magiques," in his *L'Idéal religieux des grecs et l'évangile* (Paris: Gabalda, 1932) 281–328; M. P. Nilsson, "Die Religion in den griechischen Zauberpapyri," *Opuscula selecta* 3 (Lund: Gleerup, 1960) 129–66; S. Eitrem, "Aus Papyrologie und Religionsgeschichte: Die magischen Papyri," *Papyri und Altertumswissenschaft. Vorträge des 3. internationalen Papyrologentages in München vom 4. bis 7. September 1933*, hrsg. von W. Otto und L. Wenger, Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte 19 (München: Beck, 1934) 243–63.

42. See note 29 above.

43. See, e.g., the attempt to recover ritual fragments from PGM LXX in my article "Fragments of a Catábasis Ritual in a Greek Magical Papyrus," *HR* 19 (1980): 287–95.

44. Cf. Nilsson's remark concerning the magical hymns, "Die Religion," 132: "Jedoch sind die Hymnen das Griechischste der Zaubervliteratur. Ich kann mich des Eindrucks nicht erwehren, dass es ein älteres Zauberwesen gegeben hat, das an die griechischen Götter angeschlossen, von dem die auf uns gekommene ägyptische Zaubervliteratur Brocken sich einverleibt hat."

45. Since then fundamental changes have occurred in the interpretation of Greek religion, of which the success of the book by E. R. Dodds, *The Greeks and the Irrational* (Berkeley and Los Angeles: University of California Press, 1951) was symptomatic. See also on this point E. R. Dodds, *Missing Persons: An Autobiography* (Oxford: Clarendon, 1977) 180–81. For recent developments, see W. Burkert, *Griechische Religion der archaischen und klassischen Epoche* (Stuttgart: Kohlhammer, 1977) 21ff.; idem, *Structure and History in Greek Mythology and Ritual*, Sather Classical Lectures 47 (Berkeley: University of California Press, 1979).

46. Cf. the comment made by A. A. Barb, "Three Elusive Amulets," *JWCI* 27 (1964): 4 n.16: "Much that we are accustomed to see classified as late 'syncretism' is rather the ancient and original, deep-seated popular religion, coming to the surface when the whitewash of 'classical' writers and artists began to peel off. . . ."

47. On Jewish magic and related bibliography, see L. Blau, *Das altjüdische Zaubervwesen*

(Strassburg: Trübner, 1898, ²1914); J. Trachtenberg, *Jewish Magic and Superstition: A Study in Folk-Religion* (New York: Behrman, 1939); G. G. Scholem, *Jewish Gnosticism, Merkavah Mysticism, and Talmudic Tradition* (New York: The Jewish Theological Seminary of America, ²1965); J. Neusner, *A History of the Jews in Babylonia*, vols. 4 and 5 (Leiden: Brill, 1969, 1970); I. Gruenwald, *Apocalyptic and Merkavah Mysticism* (Leiden: Brill, 1980).

48. See for surveys A. A. Barb, "Mystery, Myth, and Magic," in *The Legacy of Egypt*, ed. J. R. Harris (Oxford: Clarendon Press, ²1971) 138–69; Nilsson, *GGR* II, 520–43 and passim; K. Preisendanz, "Zur synkretistischen Magic im römischen Ägypten," *Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek (Papyrus Erzherzog Rainer)*, Neue Serie, V. Folge, ed. H. Gerstinger (Wien: Rohrer/Österreichische Nationalbibliothek, 1956) 111–25.

49. On Jesus and early Christian magic, with related bibliography, see Morton Smith, *Jesus the Magician* (San Francisco: Harper and Row, 1978).

50. On Egyptian magic of the later periods, see the collection by Lichtheim (see note 16 above); G. Roeder, *Volks Glaube im Pharaonenreich* (Stuttgart: Spemann, 1952); idem, *Der Ausklang der ägyptischen Religion mit Reformation, Zauberei und Jenseitsglauben*, = *Die ägyptische Religion in Text und Bild*, vol. 4 (Zürich and Stuttgart: Artemis, 1961).

51. On the figure of the magician, see Smith, *Jesus the Magician*, pp. 81–89.

52. See W. Burkert, "Craft versus Sect: The Problem of Orphics and Pythagoreans," in *Jewish and Christian Self-Definition*, vol. 3 (see note 5 above), 1–22.

53. Some of these handbooks are among the PGM. How they were made can still be seen from the partly unfinished, late Byzantine (16th c.) copy in the Gennadios Library in Athens (Codex Gennadianus 45), the text of which was published by A. Delatte, "Un nouveau témoin de la littérature so'omonique, le codex *Gennadianus* 45 d'Athènes," *Bulletin de l'Académie royale de Belgique, Classe des lettres*, 5^e série, tome 45 (1959): 280–321.

54. As I have tried to show, even the human self was regarded as a daimon which could be handled by the magician in the same way as all the other energies of the universe. See H. D. Betz, "The Delphic Maxim 'Know Yourself' in the Greek Magical Papyri," *HR* 21 (1981): 156–71.

55. A beautiful testimony of this self-understanding is cited by D. Wildung, *Egyptian Saints: Deification in Pharaonic Egypt* (New York: New York University Press, 1977) 84–85, where the great magician Amenhotep says about himself:

I am really magnificent among any people, one with a heaving heart when he is looking for a plan in some unknown problem, like one whose heart knows it already; who finds a sentence even if it was found destroyed; master of wisdom, friend of the ruler, who does useful things for the Horus, who makes his monuments splendid in order to cause everybody to remember him forever at the august place. Who guides the ignorant through the events since the primeval times, who shows their place to everybody who forgot about it; useful in his ideas, when he is looking for monuments to make immortal the name of his lord; who relates the proverb and acts with his fingers; leader of mankind, of engaging manners as a pleasant one. Who venerates the name of the king and his power, who praises his Majesty at any time of the day, who is on his guard in all his decisions. . . ."

56. A good illustration of the phenomenon is the social and psychological syndrome called "cognitive dissonance." The syndrome can be observed among persons of strong conviction who, when faced with evidence to the contrary of their convictions ("disconfirmation"), become more intense and close themselves off from their social context, rather than develop doubts about these convictions. See the study by Leon Festinger, Henry W. Riecken, and Stanley Schachter, *When Prophecy Fails: A Social and Psychological Study of a Modern Group that Predicted the Destruction of the World* (New York: Harper and Row, 1964). The authors of this study themselves may have become another instance of the syndrome: apparently they entered into the project armed with strong convictions about the origins of religion and, without ever becoming suspicious, found nothing but confirmation.

Introduction to the Demotic Magical Papyri

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As important as the Greek magical papyri are to the understanding of Greco-Roman religion, as noted by Betz in his Introduction to the Greek magical texts, their full significance can be perceived only when it is realized that these texts written in Greek are part of a larger corpus that also includes texts written in that stage of the Egyptian language known as “Demotic,” and that the corpus as a whole derives in very large measure from earlier Egyptian religious and magical beliefs and practices. The interrelationship between the Greek and Egyptian aspects of these magical texts is emphasized by the fact that not only did the major find of such texts, the collection of Anastasi noted by Betz, occur in Egypt, in the ancient capital of Thebes (modern Luxor) and include both Greek and Egyptian documents, but it also included documents that were bilingual—some of the spells were written in Greek, others in Egyptian, all within the same texts and all for use by the same magician. Perhaps even more telling is the fact that even in the spells written in Greek, the religious or mythological background and the methodology to be followed to ensure success may be purely Egyptian in origin. Thus it is only with the inclusion of the Egyptian materials together with the Greek, and the study of the complete corpus, that the full ramifications of this extraordinary body of material can be studied and appreciated.

All four of the Demotic magical texts appear to have come from the collections that Anastasi gathered in the Theban area. Most have passages in Greek as well as in Demotic, and most have words glossed into Old Coptic (Egyptian language written with the Greek alphabet [which indicated vowels, which Egyptian scripts did not] supplemented by extra signs taken from the Demotic for sounds not found in Greek); some contain passages written in the earlier Egyptian hieratic script or words written in a special “cipher” script, which would have been an effective secret code to a Greek reader but would have been deciphered fairly simply by an Egyptian.

The longest of the four Demotic texts was at some time torn into two sections (*PDM* xiv; *PGM* XIV). The longer second section was acquired by the Leiden Museum of Antiquities in 1828; it now bears number *P.Lugd.Bat.* J 383 (formerly Anastasi 65). The shorter beginning section was purchased by the British Museum in 1857; it now bears number *P.Lond.demot.* 10070 (formerly Anastasi 1072). The definitive publication of the two sections, including hand copy, transliteration, and translation, with extensive commentary and glossary, is the work of F. Ll. Griffith and Herbert Thompson.¹ Attention was attracted to the Leiden section very early when Reuvens recognized the value that the glosses into Greek letters provided for the deciphering of Demotic script.² The entire preserved text (both the beginning and the end of the original manuscript are lost) consists of twenty-nine large columns on the recto and thirty-three smaller columns on the verso. All are in Egyptian with the exception of three short passages in three separate columns, which are written in Greek. Elsewhere occasional Greek words occur as glosses to Egyptian

words or are written in the Egyptian text in an alphabetic Demotic script apparently developed for writing magical and foreign words. Much more common than the Greek passages is the use of the older Egyptian hieratic script in the midst of Demotic passages (as if the scribe were transcribing from an earlier manuscript and occasionally forgot to update what he was copying) and glosses into Old Coptic, most frequently for the writing of magical names and presumably to indicate proper pronunciation (which would have been very difficult to do given the abbreviated nature and great age of the traditional Egyptian scripts). Each column of the recto is written within a frame of horizontal and vertical lines; chapter or section headings are written in red ink (a tradition in Egyptian literature from Old Kingdom times³). In some cases, the scribes, while writing the body of the text in black ink, left room for the heading to be added later in red ink but failed to do so. Such headings can easily be restored.

The same scribe who wrote the London and Leiden text also wrote a second manuscript in the Leiden Museum (*PDM* xii; *PGM* XII) that contains Demotic magical texts—the verso of P.Lugd.Bat.J 384 (formerly Anastasi 75).⁴ Of the nineteen columns of magical spells on the verso, the two columns at the beginning (the left end of the manuscript) are purely Demotic, the following thirteen columns are in Greek (although two headings are written in Demotic), the next two columns are again in Demotic, and the last two columns at the right end of the papyrus are largely in Demotic although they have short passages in Greek cited in the middle. (Note that the papyrus is broken at both ends, so it is impossible to determine how many more columns there were originally and in what language.) Within the Demotic sections of the manuscript are occasional passages written in the earlier hieratic script and in alphabetic Demotic as well as Old Coptic glosses. It appears that this text was written before the London and Leiden text since it is in this text that one can see the development of the Old Coptic script being used for glosses. In the columns at the left end of the papyrus, the Old Coptic glosses were written letter by letter above the corresponding Demotic letter. Since the Demotic runs right to left, the glosses run the same direction. This would have been quite confusing to someone reading what appeared to be Greek, so by the glosses in the second group of Demotic spells, at the right end of the papyrus, the scribe had taken to writing the glosses word for word, left to right, over the appropriate Demotic word. It is this latter system that is found throughout the papyrus of London and Leiden. In Leiden J 384, the scribe did not write within a frame or use red ink for headings. That both the papyri of London and Leiden and Leiden J 384 were written in Thebes, where they were found and sold to Anastasi, is indicated further by the fact that the dialect of Coptic to which the glosses and other alphabetic spellings most closely correspond has been identified as “archaic Theban.”⁵

The British Museum also contains a second bilingual Greek and Demotic magical text (*PDM* lxi; *PGM* LXI), P.Brit.Mus. inv. 10588.⁶ The recto contains eight columns of Demotic; two have occasional magical names written in Old Coptic and one has the names of some ingredients written in Greek in addition to two Greek sections within the Demotic. The verso contains two columns of Demotic with occasional Old Coptic and four columns of Greek. The Demotic sections use red ink for chapter headings (italicized in the translations), as in the papyrus of London and Leiden.

The fourth Demotic magical text is P.Louvre E3229 (formerly Anastasi 1061).⁷ The preserved fragments (*PDM Supplement*) contain seven columns of Demotic on the recto and one column on the verso; the papyrus is broken at both ends. Both

the earlier hieratic script and Old Coptic are used, together with the alphabetic Demotic script developed for writing magical names and attested in each of these texts except P.Brit.Mus. inv. 10588. Section headings are written in red ink on the recto (italicized in the translations); the columns on the recto are written within a red frame, as in the papyrus of London and Leiden.

In all four of these texts, all of which can be dated paleographically to the third century A.D. or only slightly later, there is every indication that all the various scripts were written by, and for, the same scribe, a bilingual person equally at home in Egyptian (old, current, and future) and Greek. The contents and the methodology are overwhelmingly Egyptian. Most of the material is completely Egyptian and its origins are easily traceable in earlier Egyptian religious and magical literature. The methods used are likewise standard Egyptian practices. Some of this is indicated in the notes to the translations.

By contrast, Egyptian divinities (in their own names or in the guise of their Greek counterparts) and Egyptian mythological references abound in the Greek texts and Egyptian methodology is also frequent. For example, although threats against gods who might fail to do what one wants go back to the earliest Egyptian religio-magic literature (Old Kingdom Pyramid Texts), but are unparalleled in classical Greece, they are frequent in the Greek magical texts as well as those written in Egyptian. Much of the Egyptian background of the Greek texts has been pointed out in the numerous textual notes added by Robert K. Ritner. The common source of the Greek and Egyptian language texts is also indicated by their frequent use of identical strings of invocation names, including, in addition to Egyptian and Greek divinities, western Asiatic divinities, "abracadabra" names, and what appear to the modern reader as gibberish.

Because the bulk of the texts is written in Greek, and because there are short passages of Greek in some of the Egyptian texts,⁸ it has been suggested that the Egyptian texts are translations from the Greek. But there are passages in Egyptian, written in Old Coptic, within many of the Greek texts and, as indicated above, the religious and magical background of many of the spells, both Greek and Egyptian, is decidedly Egyptian. In discussing the Egyptian texts, Griffith and Thompson concluded: "even where there are reasons for believing that the demotic is a translation from the Greek, the original source, in relation to magic at any rate, was probably Egyptian."⁹ The same may be true for much of the Greek material. One must, at any rate, be leery of overstating the Greek case and attributing too much to Greek influence.

The present collection of all the texts, Greek and Egyptian, in one easily usable volume, points this out conclusively. This will, in turn, allow and encourage the comparative study of the purposes, methods, props, magical names, and the like, of the Greek and Egyptian spells and encourage the study of the antecedents of the material in both cultures. This work will add greatly to our understanding of the cultural milieu in which these magical texts were produced and copied. Thus it is the hope of all those who have collaborated on the production of this volume that it will both further our knowledge of a dynamic period in the history of man and also encourage future study of cultural contact and cross-fertilization.

Notes

1. *The Demotic Magical Papyrus of London and Leiden*, 3 vols. (London: Grevel, 1904).
2. See n. 9 to Betz's Introduction, above.

3. See Georges Posener, "Sur l'emploi de l'encre rouge dans les manuscrits égyptiens," *JEA* 37 (1951): 75–80.

4. The recto contains a long Demotic literary composition known variously as the "Tefnut Legend" or the "Myth of the Sun's Eye"; for a short summary and bibliography, see Lichtheim, *Ancient Egyptian Literature*, vol. 3, pp. 156–57. The magical spells on the verso were published by Janet H. Johnson, "The Demotic Magical Spells of Leiden J 384," *OMRM* 56 (1975): 29–64; for the identification of the scribe, see *ibid.*, pp. 51–53.

5. Janet H. Johnson, "The Dialect of the Demotic Magical Papyrus of London and Leiden," in *Studies in Honor of George R. Hughes*, ed. Janet H. Johnson and Edward F. Wente, *Studies in Ancient Oriental Civilization*, vol. 39 (Chicago: The Oriental Institute, 1977), pp. 105–32.

6. Published by H. I. Bell, A. D. Nock, and Herbert Thompson, *Magical Texts from a Bilingual Papyrus in the British Museum* (London: Humphrey Milford, 1933).

7. Published by Janet H. Johnson, "Louvre E3229: A Demotic Magical Text," *Enchoria* 7 (1977): 55–102.

8. But note that, e.g., one of the passages in Greek in London and Leiden concerns the purely Egyptian divinity Osiris and his burial in Abydos.

9. *Demotic Magical Papyrus*, vol. 1, p. 12.

THE GREEK
MAGICAL PAPYRI
IN TRANSLATION

INCLUDING THE DEMOTIC SPELLS

PGM I. 1–42

*[*Rite*]: A [daimon comes] as an assistant who will reveal everything to you clearly and will be your [companion and] will eat¹ and sleep with you.

Take [together, therefore,] two of your own fingernails and all the hairs [from] your head, and take a Circean² falcon / and deify it³ in the [milk] of a black [cow] after you have mixed Attic honey with the milk. [And once you have deified it,] wrap it⁴ with an undyed piece of cloth and place [beside] it your fingernails along with your hairs; and take [a piece of choice papyrus], and inscribe in myrrh the following, and set it in the same manner [along with the] hairs and fingernails, and plaster / it with [uncut] frankincense [and] old wine.

So, the writing on/[the strip] is: "A EE ĒĒ ĪĪ OOOO YYYYYY ŌŌŌŌŌŌ." [But write this, making] two figures:⁵

| | |
|-------------|-------------|
| A | Ō Ō Ō Ō Ō Ō |
| E E | Y Y Y Y Y Y |
| Ē Ē Ē | O O O O O |
| Ī Ī Ī Ī | Ī Ī Ī Ī |
| O O O O O | Ē Ē Ē |
| Y Y Y Y Y Y | E E |
| Ō Ō Ō Ō Ō Ō | A |

/ And take the milk with the honey⁶ and drink it before the rising of the sun, and there will be something divine in your heart. And take the falcon and set it up as a statue in a shrine made of juniper wood. And after you have crowned the shrine itself, make an offering of non-animal foods and have on hand some old wine. And before you recline, speak directly to the bird itself after you have made / sacrifice to it, as you usually do, and say the prescribed *spell*:

"A EE ĒĒ ĪĪ OOOO YYYYYY ŌŌŌŌŌŌ, come to me, Good Husbandman,⁷ Good Daimon, HARPON KNOUPHI BRINTANTĒN SIPHRI BRISKYLMA AROUAZAR [BAMESEN] KRIPHI NIPOUMICHMOUMAŌPH. Come to me, O holy Orion, [you who lie] in the north, / who cause [the] currents of [the] Nile to roll down and mingle with the sea, [transforming them with life] as it does man's seed in sexual intercourse, you who have established the world on an indestructible . . .

1. For meals with deities see below, II. 23–24, 85–89; III. 424–30; IV. 750–75; VII. 644–51. For the background and further material, see H.-J. Klauck, *Herrenmahl und hellenistischer Kult, Neutestamentliche Abhandlungen*, N.F. 15 (Münster: Aschendorff, 1982), esp. 156–58, 190.

2. The adjective *κυρκαιος* is not attested elsewhere. Cf. LSJ s.v. "*κύρκος*," I: "a kind of hawk or falcon." See S. Eitrem, "Sonnenkäfer und Falke in der synkretistischen Magic," in *Pisciculi. Festschrift für F. Dölger* (Münster: Aschendorff, 1939) 94–101; Bonnet, *RÄRG* 178–80, s.v. "Falkc."

3. The magical rite of drowning effects deification. See F. L. Griffith, "Herodotus II. 90: Apotheosis by Drowning," *ZÄS* 46 (1909): 132–34; W. Spiegelberg, "Zu dem Ausdruck *ἡς Ἑστῆς*," *ZÄS* 53 (1917): 124–25; A. Hermann, "Ertrinken," *RAC* 6 (1966): 370–409; idem, "Ertrinken, Ertränken," *LdÄ* 2 (1977): 17–19; Griffiths, *Plutarch's De Iside et Osiride* 273. See also PGM III. 1 and n. [R.K.R.]

4. The ritual suggests that the falcon is to be mummified. See Preisendanz, *apparatus ad loc.*

5. The translation of the term *κλίματα* is uncertain here. The triangular formation, found also elsewhere in the PGM and called "grapelikey," "heart-shaped" or "winged," may be an example of *technopaision*, the technique of writing words pictorially in the shape of objects. See on this subject Dornseiff, *Das Alphabet* 63–67; C. Lenz, "Carmina figurata," *RAC* 2 (1954): 910–12; Wortmann, "Neue magische Texte" 104; G. Wojacek, *Daphnis. Untersuchungen zur griechischen Bukolik* (Meisenheim am Glan: Hain, 1969) 59ff., esp. 62 and n. 12.

6. For milk and honey in sacred meals, see Klauck, *Herrenmahl* 193–96; Bonnet, *RÄRG* 459–61, s.v. "Milch."

7. Cf. for the title also Anubis "the good oxherd": *PDM* xiv. 17; xiv. 35, 400. See Griffith and Thompson, *The Leyden Papyrus* 24 and n. [R.K.R.]

[foundation], who are young in the morning and [old in the evening], who journey through the subterranean sphere and [rise], breathing fire,⁸ you who have parted the seas in the first / month, who [ejaculate] seeds⁹ into the [sacred fig] tree of Heliopolis¹⁰ continually. [This] is your authoritative name: ARBATH ABAÖTH BAKCHABRË.¹¹

[But] when you are dismissed, [go without shoes] and walk backwards¹¹ and set yourself to the enjoyment of the food [and] dinner and the prescribed food offering, [coming] face to face as companion [to the god]. / [This] rite [requires complete purity]. Conceal, conceal the [procedure and] for [7] days [refrain] from having intercourse with a woman.

*Tr.: E. N. O'Neil.

PGM I. 42–195

*The spell of Pnouthis, the sacred scribe, for acquiring an assistant:¹² . . . Pnouthios to Keryx,¹³ a god[-fearing man], greetings. As one who knows, I have prescribed for you [this spell for acquiring an assistant] to prevent your failing / as you carry out [this rite]. After detaching all the prescriptions [bequeathed to us in] countless books, [one out of all . . .] I have shown you this spell for acquiring an assistant [as one that is serviceable] to you . . . for you to take this holy [assistant] and only . . . O friend of aerial / spirits [that move] . . . having persuaded me with god-given spells . . . but [now] I have dispatched this book so that you may learn thoroughly. For the spell of Pnouthis [has the power] to persuade the gods and all [the goddesses]. And [I shall write] you from it about [acquiring] an assistant.

[The] traditional rite [for acquiring an assistant]: After the preliminary purification, / [abstain from animal food] and from all uncleanness and, on whatever [night] you want to, go [up] onto a lofty roof after you have clothed yourself in a pure garment . . . [and say] the first spell of encounter as the sun's orb is disappearing . . . with a [wholly] black Isis band on [your eyes], and in your right hand / grasp a falcon's head [and . . .] when the sun rises, hail it as you shake its head [and] . . . recite this sacred spell as you burn [uncut] frankincense and pour rose oil, making the sacrifice [in an earthen] censer on ashes from the [plant] heliotrope. And as you recite the spell there will be / this sign for you: a falcon will [fly down and] stand in front of [you], and after flapping its wings in [mid-air and dropping]

8. The section describes the voyage of the sun god, his changing age, and his journey through the underworld. See E. Hornung, *Das Amduat* (Wiesbaden: Harrassowitz, 1963). For the forms of the sun god, see H. Brugsch, *Thesaurus Inscriptionum Aegyptiacarum* (Leipzig: Hinrichs, 1883) 405–33. [R.K.R.]

9. The reference is to Ra-Atum emerging from the seas of chaos in the primal month and his creation of the gods by masturbation. In the Egyptian view of time this cosmic event occurs continually (*δενεκέως*). Cf. also Pritchard, *ANET* 6. [R.K.R.]

10. Ancient religion knew of a large number of sacred fig trees, but little is known about the one in Heliopolis. The reference may point to another sacred tree as well, such as the *jšd* tree (see L. Kákossy, "Ischedbaum," *LdÄ* 3 [1980]: 182–83) or the tree "in which is life and death" (idem, *LdÄ* 2 [1977]: 112). Or the tree is the *persea* tree sacred to Ra (see Herodotus 2. 73; and *LdÄ* 3 [1980]: 182–84; Bonnet, *RÄRG* 83–84, s.v. Darby, *Food: The Gift of Osiris* 736–40). [R.K.R.]

11. Walking backwards as a magical rite. See PGM IV. 44, 2493; XXXVI. 273.

12. The term refers to an assistant daimon; see Glossary. Pnouthis and Pnouthios refer to the same person.

13. *Keryx*, which means "herald," may refer to a real or to an ideal person of priestly or holy status. See W. Quandt, "Keryx," *PRE* 21 (1921): 348–49.

an oblong stone,¹⁴ it will immediately take flight and [ascend] to heaven. [You] should pick up this stone; carve it at once [and engrave it later]. Once it has been engraved, bore a hole in it, pass a thread through and wear it around your neck. But in the evening, / go up to [your] housetop [again] and, facing the light of the goddess, address to her this [hymnic spell] as you again sacrifice myrrh troglitis¹⁵ in the same fashion. Light [a fire] and hold a branch of myrtle . . . shaking it, [and salute] the goddess.

At once there will be a sign for you like this: [A blazing star] will descend and come to a stop in the middle / of the housetop, and when the star [has dissolved] before your eyes, you will behold the angel¹⁶ whom you have summoned and who has been sent [to you], and you will quickly¹⁷ learn the decisions of the gods. But do not be afraid: [approach] the god and, taking his right hand, kiss him and say these words to the angel, for he will quickly respond to you about whatever you want. But you / adjure him with this [oath] that he meet you and remain inseparable and that he not [keep silent or] disobey in any way. But when he has with certainty accepted this oath of yours, take the god by the hand and leap down, [and] after bringing him [into] the narrow room where you reside, [sit him] down. After first preparing the house / in a fitting manner and providing all types of foods and Mendesian wine,¹⁸ set these before the god, with an uncorrupted boy¹⁹ serving and maintaining silence until the [angel] departs. And you address preliminary (?) words²⁰ to the god: “I shall have you as a friendly assistant, a beneficent god who serves me whenever I say, ‘Quickly, by your / power now appear on earth to me, yea verily, god!’”

And while reclining, you yourself quickly speak about what you propose.²¹ Test this²² oath of the god on [what] you wish. But when 3 hours have passed, the god will immediately leap up. Order the boy to run [to] the door. And say, “Go, lord, blessed god, / where you live eternally, as you will,” and the god vanishes.

This is the sacred rite for acquiring an assistant. It is acknowledged that he is a god; he is an aerial spirit which you have seen. If you give him a command, straightway he performs the task: he sends dreams, he brings women, men without the use of magical material, he kills, he destroys, he stirs up winds from the earth, he carries / gold, silver, bronze, and he gives them to you whenever the need arises. And

14. For the relationship between amulets and the magical papyri, see M. Smith, “Relations between Magical Papyri and Magical Gems,” *Papyrologica Bruxellensia* 18 (1979): 129–36; J. Schwartz, “Papyri Graecae Magicae und magische Gemmen,” in M. J. Vermaseren, ed., *Die orientalischen Religionen im Römerreich*, *EPRO* 93 (Leiden: Brill, 1981) 485–509.

15. This statement shows that something has fallen from the text, for this is the first extant reference here to myrrh *troglitis*. [E.N.O.] The name may be commonly referred to as “Ethiopian myrrh.”

16. This angel or messenger (ἄγγελος) is also referred to as “the god” throughout this spell.

17. The adverb, which occurs in PGM I. 76, 79, 91, 108, 111, 113, 116, 121, can mean “precisely” or “in detail.”

18. This is not to be confused with the famous Mendacian wine. Mendesian refers to the Egyptian city of Mendes in the Nile Delta. For a discussion of the confusion between the names, see Darby, *Food: The Gift of Osiris* II, 600.

19. Apparently this boy serves as a child medium. Cf. for this form of medium PGM II. 56; V. 376; VII. 544, etc.

20. *πρόπεμπε* with an inanimate (and esp. abstract) object is poetic. Here the prefix seems to have its literal meaning: “first,” hence “preliminary words.” [E.N.O.]

21. *πρὸς ἃ φράζει* should be read as second-person middle (cf. I. 79) and not third-person active, as Preisendanz translates.

22. The position of the word “this” is awkward in the Greek text; perhaps “the oath itself” is preferable. Cf. I. 156: “the same spell.”

he frees from bonds a person chained in prison, he opens doors, he causes invisibility so that no one can see you at all, he is a bringer of fire, he brings water, wine, bread and [whatever] you wish in the way of foods: olive oil, vinegar—with the
 105 single exception of fish²³—and he will bring plenty of vegetables, / whatever kind you wish, but as for pork,²⁴ you must not ever tell him to bring this at all! And when you want to give a [dinner], tell him so. Conjure up in your mind any suitable room and order him to prepare it for a banquet quickly and without delay. At once he will bestow chambers with golden ceilings, and you will see their walls covered
 110 with marble—and you consider these things partly real / and partly just illusionary—and costly wine, as is meet to cap a dinner splendidly. He will quickly bring daimons, and for you he will adorn these servants with sashes. These things he does quickly. And [as soon as] you order [him] to perform a service, he will do so, and
 115 you will see him excelling in other things: He stops ships and [again] / releases them, he stops very many evil [daimons], he checks wild beasts and will quickly break the teeth of fierce reptiles, he puts dogs to sleep and renders them voiceless. He changes into whatever form [of beast] you want: one that flies, swims, a quadruped, a reptile. He will carry you [into] the air, and again hurl you into the billows / of the sea's current and into the waves of the sea; he will quickly freeze rivers
 120 and seas and in such a way that you can run over them firmly, as you want. And [especially] will he stop, if ever you wish it, the sea-running foam, and whenever you wish to bring down stars²⁵ and whenever you wish to make [warm things] cold
 125 and cold things / warm,²⁶ he will light lamps and extinguish them again.²⁷ And he will shake walls and [cause] them to blaze with fire; he will serve you suitably for [whatever] you have in mind, O [blessed] initiate of the sacred magic, and will accomplish it for you, this most powerful assistant, who is also the only lord of the air.
 130 And the gods will agree to everything, for without him / nothing happens. Share this great mystery with no one [else], but conceal it, by Helios, since you have been deemed worthy by the lord [god].

This is the spell spoken [seven times seven] to Helios as an adjuration of the assistant: "ÖRI PI . . . AMOUNTE²⁸ AINTHYPH PICHAROUR²⁹ RAIAL KAPHIOUTH
 135 YMOU ROTHIRBAN OCHANAU MOUNAICHANAPTA/ZÖ ZÖN TAZÖTAZÖ PTAZÖ MAU-
 IAS SOUÖRI SOUÖ ÖOUS SARAPTOUMI SARACHTHI A . . . RICHAMCHÖ BIRATHAU
 ÖPHAU PHAUÖ DAUA AUANTÖ ZOUZÖ ARROUZÖ ZÖTOUAR THÖMNAÖRI AYÖI
 PTAUCHARËBI AÖUSÖBIAU PTABAIN AAAAAA AEËIOYÖYÖÖIËEA CHACHACH
 140 CHACHACH CHARCHARACHACH AMOUN Ö ËI³⁰ / IAEÖBAPHRENEMOUNOTHILAR-
 IKRIPHIAEYEAIPHIRKIRALITHON OMENERPHABÖEAI CHATHACH PHNESCHËR
 PHICHRÖ PHNYRÖ PHÖCHÖCHOCH IARBATHA GRAMMË PHIBAÖCHNËMEÖ." This is the spell spoken seven times seven to Helios.

23. For the taboo on fish in ancient Egypt, see Darby, *Food: The Gift of Osiris* I, 380–404. [R.K.R.]

24. The prohibition against eating pork was well known in Egypt (see also IV. 3079). The pig was considered unclean because it was related to Seth/Typhon (see also IV. 3115, 3260). See Bonnet, *RÄRG* 690–91, s.v. "Schwein"; J. Bergman, "Isis auf der Sau," *Acta Universitatis Upsalensis* 6 (1974): 81–109; Darby, *Food: The Gift of Osiris* I, 171–209; cf. also Plutarch, *De Is. et Os.* 8, 353F and Griffiths, *Plutarch's De Iside et Osiride* 281.

25. Pulling down stars was a feat for which the Thessalian witches were famous. See H. Reiche, "Myth and Magic in Cosmological Polemics," *Rheinisches Museum* 114 (1971): 296–329.

26. This magical operation is similar to the table gimmick of Demokritos (see PGM VII. 177).

27. Cf. the table gimmick in PGM VII. 171–72.

28. This is Egyptian for Horus . . . Amon. [R.K.R.]

29. This is Egyptian *pikrour*, "the frog." [R.K.R.]

30. This is Egyptian meaning "Amon the Great." [R.K.R.]

*And engraved on the stone*³¹ is: Helioros³² as a lion-faced figure, holding in the left / hand a celestial globe and a whip, and around him in a circle is a serpent biting its tail. And on the exergue of the stone is this name (conceal it): “ACHA ACHACHA CHACH CHARCHARA CHACH.” And after passing an Anubian string³³ through it, wear it around your neck.

Spell to Selene: “INOUTHŌ³⁴ PTOUAUMI ANCHARICH CHARAPTOUMI ANOCHA ABITHROU / ACHARABAUBAU BARATHIAN ATEB DOUANANOU APTYR PANOR PAU- RACH SOUMI PHORBA PHORIPHORBARABAU BŌĒTH AZA PHOR RIM MIRPHAR ZAURA PTAUZOU CHŌTHARPARACHTHIZOU ZAITH ATIAU IABAU KANTANTOUMI BATHARA CHTHIBI ANOCH.” Having said this, you will see some star gradually free itself from [heaven] and become a god. / But you approach, take him by the hand, kiss him and say the same spell: “ŌPTAUMI NAPHTHAUBI MAIOUTHMOU MĒTROBAL RACHĒPTOUMI AMMŌCHARI AUTHEI A. . . TAMARA CHTŌBITAM TRIBŌMIS ARACHO ISARI RACHI IAKOUBI TAURABERŌMI ANTABI TAUBI.” When you have spoken this, / a reply will be given. But you say to him: “What is your divine name? Reveal it to me ungrudgingly, so that I may call upon [it].” It consists of 15 letters: SOUESOLYR PHTHĒ MŌTH.³⁵

And this is spoken next: “Hither to me, King, [I call you] God of Gods, mighty, boundless, undefiled, indescribable, firmly established Aion. / Be inseparable from me from this day forth through all the time of my life.”

Then question him by the same oaths. If he tells you his name, take him by the hand, descend and have him recline as I have said above, setting before him part of the / foods and drinks which you partake of. And when you release him, sacrifice to him after his departure what is prescribed and pour a wine offering, and in this way you will be a friend of the mighty angel. When you go abroad, he will go abroad with you; when you are destitute, he will give you money. He will tell you what things will happen both when and at what time of the night or day. And if / anyone asks you “What do I have in mind?” or “What has happened to me?” or even “What is going to happen?” question the angel, and he will tell you in silence. But you speak to the one who questions you as if from yourself. When you are dead, he will wrap [up] your body as befits a god,³⁶ but he will take your spirit and carry it into the air with him. / For no aerial spirit which is joined with a mighty assistant will go into Hades, for to him all things are subject. Whenever you wish to do something, speak his name alone into the air [and] say, [“Come!”] and you will see him actually standing near you. And say to him, “Perform this task,” and he does it at once, and after doing it he will say to you, “What else do you want? For I am eager for heaven.” If you do not / have immediate orders, say to him, “Go, lord,” and he will depart. In this fashion, then, the god will be seen by you alone, nor will anyone ever hear the sound of his speaking, just you yourself alone. And he will tell you

31. For gemstones with figures similar to the one described here, see Bonner, *SMA* 19–20, 151–53; nos. 233–37, 283; also the statue described by Nilsson, *GGR* II, 498–99. See furthermore Bonnet, *RARG* 427–429, s.v. “Löwe.”

32. This is Helios-Horus. See Bonner, *SMA* 19–20, 153.

33. The precise nature of the Anubian cord is not clear. Anubis, the divine undertaker, may have had his name applied to thread used in mummification (see also IV. 1083, 2899; XXXVI. 237). See P. Wolters, “Faden und Knoten als Amulett,” *ARW* 8, Beiheft (1905): 1–22; Bonner, *SMA* 3.

34. INOUTHŌ corresponds to Egyptian *i ntr* ‘3, “O great god,” and is the beginning of an invocation. [R.K.R.]

35. In Greek the name consists of fifteen letters.

36. This dressing up refers to the practice of mummification and the body’s subsequent deification. See B. Gunn, “The Decree of Amonrasenethēr for Neskhons,” *JEA* 41 (1955): 84–85. [R.K.R.]

about the illness of a man, whether he will live or die, even on what day and at what
 190 hour of night. / And he will also give [you both] wild herbs and the power to cure,
 and you will be [worshiped] as a god since you have a god as a friend. These things
 the mighty assistant will perform competently. Therefore share these things with no
 one except [your] legitimate son³⁷ alone when he asks you for the magic powers
 imparted [by] us. Farewell.

195 The address to the sun / requires nothing except the formula “IAEÖBAPHRENE-
 MOUN” and the formula “IARBATHA.”

*Tr.: E. N. O’Neil.

PGM I. 195–222

*This, then, is the prayer of deliverance for the first-begotten and first-born
 god: “I call upon you, lord. Hear me, holy god who rest among the holy ones, at
 200 whose side the Glorious Ones³⁸ stand continually. I call upon you, / [fore]father,
 and I beseech you, eternal one, eternal ruler of the sun’s rays, eternal ruler of the
 celestial orb, standing in the seven-part region, CHAÖ CHAÖ CHA OUPH CHTHE-
 THÖNIMEETHËCHRINIA MEROUMI ALDA ZAÖ BLATHAMMACHÖTH PHRIXA ÈKE
 . . . PHYËIDRYMËÖ PHERPHRITHÖ IACHTHÖ PSYCHEÖ PHIRITHMEÖ ROSERÖTH /
 205 THAMASTRA PHATIRI TAÖCH IALTHEMEACHE; you who hold fast to the root,
 [who] possess the powerful name which has been consecrated by all angels. Hear
 me, you who have established the mighty Decans and archangels, and beside whom
 210 stand untold myriads of angels. You have been exalted to heaven, and the lord / has
 borne witness to your wisdom and has praised your power highly and has said that
 you have strength in the same way as he, as much strength as he [himself] has.

“I call upon you, lord of the universe, in an hour of need; hear me, for my soul is
 [distressed], and I am perplexed³⁹ and in want of [everything]. Wherefore, come]
 215 to me, you who are lord over all / angels; shield me against all excess of magical
 power of aerial daimon [and] fate.⁴⁰ Aye, lord, because I call upon your secret name
 which reaches from the firmament to the earth, ATHËZOPHÖIM ZADËAGËÖBËPHIA-
 220 THEAA AMBRAMI ABRAAM THALCHILTHOE ELKÖTHÖÖËË ACHTHÖNÖN / SA ISAK
 CHÖËIOURTHASIÖ IÖSIA ICHËMEÖÖÖÖ AÖAEI, rescue me in an hour of need.”

Say this to Helios or whenever you are forced to do so.⁴¹

*Tr.: E. N. O’Neil. Since the character of this invocation shows no tangible connection with
 the preceding or foregoing spells, it is best understood as a separate charm. Although the
 purpose of this prayer (which at certain points is reminiscent of the language of the Psalms)
 is not exactly stated, ll. 215–16 and 221–22 suggest that deliverance from the onslaught of a
 demonic attack is requested.

37. Preisendanz’s reading *ἰσχνὴ νύχ* is doubtful because the term is nowhere else attested (see his apparatus ad loc.). The word may reflect an Egyptian or Semitic idiom (“son of your own loins”), an idiom formed in Greek from the word *ἰσχνιον* (hips). The Egyptian term is more general, however, and refers to “part of the body.” [J.B.] Cf. also Gn 35:11; 1 Kgs 8:19; Acts 2:30; Heb 7:5, 10. See furthermore PGM IV. 646, 2519, and Abt, *Apologie* 65–66.

38. *Doxai* is a name for angels. See also IV. 1051, 1202, and Bauer, s.v. “δόξα,” 4.

39. The translation of *ἄβουλος* follows Preisendanz (“ratos”). For the general language of prayer, cf. Ps 42:6, 12; 43:5; Jon 4:9 LXX: Sir 37:2; Mk 14:34 par.

40. The concept of Heimarmene is found in PGM here and XIII. 613, 635; cf. 709. See D. Amand, *Fatalisme et liberté dans l’antiquité grecque. Recherches sur la survivance de l’argumentation morale anti-fataliste de Carnéade chez les philosophes grecs et les théologiens chrétiens des quatre premiers siècles* (Amsterdam: Hakkert, ²1974); H. O. Schröder, “Fatum (Heimarmene),” *RAC* 7 (1969):524–636, esp. 567–68.

41. The translation is tentative at this point.

PGM I. 222–31

***Indispensable invisibility spell:** Take fat or an eye of a nightowl and a ball of dung rolled⁴² by a beetle and oil of an unripe olive⁴³ and grind them all together until smooth, and smear your whole / body with it and say to Helios: “I adjure you by your great name, BORKĒ PHOIOUR IŌ ZIZIA APARXEOUCH THYTHE LAILAM AAAAAA IIIII OOOO IEŌ IEŌ IEŌ IEŌ IEŌ IEŌ IEŌ NAUNAX AI AI AEŌ AEŌ ĒAŌ,” and moisten it and say in addition: “Make me invisible, lord Helios, AEŌ ŌAĒ EIE ĒAŌ, / in the presence of any man until sunset, IŌ IŌ Ō PHRIXRIZŌ EŌA.” 225 230

*Tr.: E. N. O’Neil.

PGM I. 232–47

***Memory spell:** Take hieratic papyrus and write the prescribed names with Hermaic⁴⁴ myrrh ink. And once you have written them as they are prescribed, wash them off⁴⁵ into spring water / from 7 springs and drink the water on an empty stomach for seven days while the moon is in the east. But drink a sufficient amount. 235

This is the writing on the strip of papyrus: “KAMBRĒ CHAMBRE SIXIŌPHI HARPON CHNOUPHI BRINTATĒNŌPHRIBRISKYLMA ARAOUAZAR BAMESEN KRIPHI NIPTOUMI CHMOUMAŌPH AKTIŌPHI ARTŌSE BIBIOU / BIBIOU SPHĒ SPHĒ NOUSI NOUSI SIEGŌ SIEGŌ NOUCHA NOUCHA LINOCHA LINOCHA CHYCHBA CHYCHBA KAXIŌ CHYCHBA DĒTOPHŌTH II AA OO YY ĒĒ EE ŌŌ.” After doing these things wash the writing off and drink as is prescribed. 240

This is also the composition of the ink: myrrh troglitis, 4 drams; 3 karian figs, 7 pits of Nikolaus dates, / 7 dried pinecones, 7 piths of the single-stemmed wormwood, 7 wings of the Hermaic ibis,⁴⁶ spring water. When you have burned the ingredients, prepare them and write. 245

*Tr.: E. N. O’Neil.

PGM I. 247–62

***Tested spell for invisibility:** A great work. Take an eye of an ape or of a corpse that has died a violent death and a plant of peony (he means the rose). Rub these with oil of lily, and as you are rubbing / them from the right to the left,⁴⁷ say the spell as follows: “I am ANUBIS, I am OSIR-PHRE,⁴⁸ I am OSOT SORONOUIER, I am OSIRIS whom SETH destroyed.⁴⁹ Rise up, infernal daimon, IŌ ERBĒTH IŌ PHOBĒTH IŌ PAKERBĒTH IŌ APOMPS; whatever I, NN, order you to do, / be obedient to me.” 250 255

And if you wish to become invisible, rub just your face with the concoction, and you will be invisible for as long as you wish. And if you wish to be visible again, move from west to east and say this name, and you will be obvious and visible to all / men. 260

42. The pellet (“that which is rolled”) of a scarab is sacred to the sun god Ra. See also PGM VII. 584. [R.K.R.]

43. The papyrus reads *φακνίνου*, which Preisendanz emends to *(ὀμ)φακνίνου*. For similar expressions, see PGM IV. 228–29, 3008. For a different reading, see Schmidt, GGA 1931, 445.

44. This is the myrrh ink of Hermes.

45. In order to transfer the magical powers of the names, they were washed off and consumed. For the widespread practice, see *Handbuch des deutschen Aberglaubens* 8 (1936/37): 1156–57.

46. The ibis was sacred to Hermes Thoth. [R.K.R.]

47. See on this point J. F. Borghouts, *Ancient Egyptian Magical Texts*, Nisaba 9 (Leiden: Brill, 1978) 27, 30, 41, 56. [R.K.R.]

48. This is Osiris-Re.

49. The papyrus has *tako* where one expects the standard Coptic *takof*, “destroyed (him).” [M.W.M.] Cf. DMP col. I, 13, p. 23 (and n.) for Demotic parallels to part of this passage.

“O lord Apollo, come with Paian.⁵⁷

Give answer to my questions, lord. O master
Leave Mount Parnassos and the Delphic Pytho
Whene’er my priestly lips voice secret words, /
First angel of [the god], great Zeus. IAŌ

300

And you, MICHAËL, who rule heaven’s realm,
I call, and you, archangel GABRIËL.

Down from Olympos, ABRASAX, delighting
In dawns, come gracious who view sunset from
The dawn, / ADŌNAI. Father of the world,

305

All nature quakes in fear of you, PAKERBĒTH.

I adjure God’s head,⁵⁸ which is Olympos;

I adjure God’s signet, which is vision;

I adjure the right hand you held o’er the world;

I adjure God’s bowl containing wealth;

I adjure eternal god, AIŌN of all;

/ I adjure self-growing Nature, mighty ADŌNAIOS;

310

I adjure setting and rising ELŌAIOS:

I adjure these holy and divine names that

They send me the divine spirit and that it

Fulfill what I have in my heart and soul.

/ Hear blessed one, I call you who rule heav’n⁵⁹

315

And earth and Chaos and Hades where dwell

[Daimons of men who once gazed on the light].

Send me this daimon at my sacred chants,

Who moves by night to orders ’neath your force,

From whose own tent this comes, and let him tell me /

In total truth all that my mind designs,

320

And send him gentle, gracious, pondering

No thoughts opposed to me. And may you not

Be angry at my sacred chants. But guard

That my whole body come to light intact,

For you yourself arranged these things among

Mankind for them to learn. / I call your name,

325

In number equal to the very Moirai,

ACHAIPHŌTHŌTHŌAIËIAËIA

AIËIAËIAŌTHŌTHŌPHIACHA.”⁶⁰

And when he comes, ask him about what you wish, about the art of prophecy, about divination with epic verses, about the sending of dreams, about obtaining revelations in dreams, about / interpretations of dreams, about causing disease, about everything that is a part of magical knowledge.

330

Cover a throne and couch with a cloth of linen, but remain standing while you

57. The words “Ἀναξ . . . σὺν Παίῳ” form an iambic pentameter which may preserve a line from a longer hymn. The line belongs to Hymn 8 in Preisendanz, vol. II, p. 244. For a similar expression, cf. PGM II. 7–8. [E.N.O.]

58. Or, “I adjure (you by) God’s head,” here and in the verses that follow.

59. The dactylic hexameters are part of the reconstructed Hymn 4: vv. 7–8, 12–17, 20, 18, 23–24. For other versions and sections of Hymn 4, see PGM IV. 436–61, 1957–89; VIII. 74–80. (The identification of lines in Preisendanz is not correct, vol. II, p. 239: l. 18 is present, l. 19 is missing.) [E.N.O.]

60. The word should be read as a palindrome. One can see the word THŌTHŌ, written twice; it means “Thoth the great.” [R.K.R.]

sacrifice with the aforementioned burnt offering. And after the enquiry, if you wish / to release the god himself, shift the aforementioned ebony staff, which you are holding in your left hand, to your right hand; and shift the sprig of laurel, which you are holding in your right hand, to your left hand; and extinguish / the burning lamp; and use the same burnt offering while saying:⁶¹

“Be gracious unto me, O primal god,
O elder-born, self-generating god.
I adjure the fire which first shone in the void;
I adjure your pow’r which is greatest o’er all; /
I adjure him who destroys e’en in Hades,
That you depart, returning to your ship,
And harm me not, but be forever kind.”

*Tr.: E. N. O’Neil.

PGM II. 1–64

“... AKRAKANARBA KANARBA ANARBA NARBA ARBA RBA BA A” (speak the whole name thus, in wing formation).¹

“O Phoibos, helper through your oracles,
Come joyous, Leto’s son, who works afar,
Averter, hither come, hither, come hither.
Foretell, give prophecies amid night’s hour,²
5 ALLALALA ALLALALA SANTALALA TALALA”³ (speak this name too, / leaving off one letter in succession, so as to make a wing formation):⁴

“If e’er with vict’ry-loving laurel branch
Here from your holy peak you often voiced
Words of good omen, so may you now speed
Your way to me with truthful oracles,

LAETONION and TABARAÖTH AEÖ EÖ, lord Apollo Paian, who control this night, who are master of it, who hold the hour of prayer too. Come, mighty daimons, help me today / by truly speaking with the son of Leto and Zeus.”

Add also the following [spell], which is to be written on laurel leaves, and together with the strip of papyrus on which the Headless One is drawn, it is to be placed beside your head, rolled up. It is to be spoken also to the lamp, after you come in from the prayer, before going to bed, after you have placed a lump of frankincense in the wick of the lamp: “BOASOCH⁵ OĒAĒ IAÖIĒ ŌIAĒ ŌIAĒ NICHAROPLEX / STHOM ÖTHÖ . . . Y IE IÖ ĒI LAĒL IRMOUCH ÖNOR ÖEYE IYÖ EAÖ SABAÖTH
15 THĒOTĒ PAÖMIACH SIEOU IAÖ IE IEÖ . . . IOY IEÖY IÖ IĒI ĒÖ IĒAI IEÖA A E Ē I O Y Ö.”

61. The following dactylic hexameters also form vv. 16–18 of the reconstructed Hymn 23 in Preisendanz, vol. II, p. 262. [E.N.O.] In contrast to the preceding hymn, ll. 341–47 are Egyptian in character and refer to the sun god’s self-generation and daily travel in his ship. See Hornung, *Das Amduat*, passim. See also PGM I. 34. [R.K.R.]

1. On the wing formation, see PGM I. 11 and n. Here the formula seems to be incomplete. Supply (KRAKANARBA RAKANARBA AKARNABA) and (A) at the end. Cf. l. 65 below.

2. These lines, except for 4–5, are dactylic hexameters which are not always metrically correct; they are the reconstructed Hymn 9, Preisendanz, vol. II, p. 244. The first three lines appear, in slightly altered form, at PGM IV. 24–27 (Hymn 10, 4–6). [E.N.O.]

3. Presumably SANTALALA, but there is considerable corruption in the text.

4. The lines of the following hymn may have originally been written in some iambic meter. Cf. PGM I. 296–97.

5. In l. 32 the papyrus gives BOLSOCH in lieu of BOASOCH as the beginning of the incantation. One or the other is probably wrong.

In order to remember what is said: Use the following compound.⁶ Take the plant wormwood, a sun opal, a “breathing stone,” the heart of a hoopoe⁷ (also known as the “vulture cock”). Grind all these together, add a sufficiency of honey, and anoint your lips with the mixture, having first incensed / your mouth with a grain of frankincense gum. 20

This is the preparation: In the evening, just before retiring, purify your bed with ass’s milk, and then, holding in your hands twigs⁸ of laurel (the preparation for which is given below), speak the invocation given below. Let your bed be on the ground, either upon clean rushes or upon a rush mat, and lie on your right side, on the ground and in the open air. While performing the invocation, give answer to nobody, and as you are uttering it, make an offering of a lump of frankincense / and 25 twelve right-whorled⁹ pinecones and 2 unblemished [gizzard stones of a] rooster, one to Helios and one to Selene, on the first day [of the month], on a censer¹⁰ of bronze or of earth. On your right inscribe this character,¹¹ and go to sleep in line with the upper stroke of it. While praying, wear a garland of laurel of the following description: Take 12 laurel twigs; make a garland of 7 sprigs, and bind the remaining five together and hold them in your right hand while you pray, / and lie down 30 to sleep holding this, in the above-mentioned position. Inscribe the character with myrrh ink, such as is shown to you [below], with a . . . feather [or pen],¹² and hold it, along with the laurel, while you are uttering in prayer the words which begin “BOLSOCH,” etc.¹³

The names to be written on the sprigs, on each leaf: “YESSEMIGADŌN ORTHŌ BAUBŌ NOËRE SOIRE SOIRĒ SANKANTHARA ERISCHIGAL SANKISTĒ DŌDEKAKISTĒ AKROUROBORE KODĒRE” / (write 12 names). 35

The ink is as follows: In a purified container burn myrrh and cinquefoil and wormwood; grind them to a paste, and use them. Take a sprig of laurel and Ethiopian cumin and nightshade, and grind them together; take in a clay pot water from a new well, dug either 5 months previously or within the last 5 years, or any one you come across on the first day after its being dug, and throw the mixture into the water. Leave it for just 3 nights, and, as you are uttering the invocation, put a little of it into your / right ear. 40

To achieve a good memory: Write on a leaf of cinquefoil the following character, written with myrrh ink, and keep it in your mouth while you sleep.

The character is:¹⁴ *ℓ*

Start saying the aforementioned invocation at the 7th hour of the moon, until the god hearkens to you, and you make contact with him.

And these are the compulsive [procedures]: All of them may be brought before the moon after the first or second day. / If he does not appear, sacrifice the brain of 45

6. σύνθεμα as a variant of σύνθημα may also have the meaning of “token” or “sign.”

7. Cf. Horapollo, *Hier.* 1. 55, and the use of the hoopoe in a magical recipe in *PDM* xiv. 116. See Crum, *Coptic Dictionary* 102, s.v. [R.K.R.]

8. κλάδος is normally to be translated “branch,” but that seems to convey the notion of something larger than can be envisioned here. “Twig” may be better, but it may sound too small. The reader must think of a small branch.

9. δεξιούς is either “right-turning” or simply “perfect in shape.” Cf. *PGM* III. 694; XIII. 10.

10. θυμιατήριον is properly an incense burner, but here perhaps simply a word for “altar.”

11. In the margin is the *ankh* sign (ⲁ), a symbol of life.

12. The papyrus reads εν πιννηλι. . . . Preisendanz suggests πίννη λι[τῆ], “with a simple, or plain, pen” (taking πίννη as the equivalent of the Latin *penna*).

13. Cf. above, l. 14.

14. The sign is called *shenou*, an Egyptian symbol of protection. [J.B.]

a black ram, and on the third day the little nail of its right forefoot, the one nearest to the ankle; on the fourth, the brain of an ibis; on the fifth, write the figure sketched below¹⁵ on papyrus with myrrh ink, wrap it in a piece of clothing of one
 50 who has died violently, and throw it into the furnace of a bathhouse¹⁶ / (some, however, [throw it] not into a furnace, for that is too extreme, but they suspend it over a lamp, or place it beneath one).

In another [text] I have found the following: If then, he does not hearken to this method, wrap up the figure in the same piece of cloth, and throw it into the furnace of a bathhouse on the fifth day, saying after the invocation: “ABRI and ABRO EXANTIABIL, God of gods, king of kings, now force a friendly daimon of prophecy to come to me, lest I apply worse tortures to you, the things written on the strips of papyrus.” /

55 If even after this he does not hearken, pour fine, pure oil of radishes over an uncorrupted boy, who has been tested,¹⁷ and having gathered it up again, prepare a lamp not painted red, and set it upon a lampstand fashioned from virgin soil (some authorities say to pour some of the oil on the altar also). If you feel a blow,¹⁸ chew up the cumin and drink it down with some unmixed wine.

60 Write the prescribed figure / as given above, along with the characters and the prescribed spell twice with myrrh ink on hieratic papyrus. And of these, one you should hold as you make your invocation, as you go to sleep grasping it in your right hand, and placing it under your head, while the other, if the necessity arrives for the compulsive [procedure], you should roll up in the aforementioned cloth and use as prescribed.

*Tr.: John Dillon and E. N. O’Neil (hymnic sections, ll. 2–4; 5–10)

PGM II. 64–183

65 **An alternative procedure:* Take a sprig of laurel and write the / 2 names on its leaves, the one: “[AKRAKANARBA] KRAKANARBA RAKANARBA AKANARBA KANARBA ANARBA NARBA ARBA RBA BA A”;¹⁹ the other: “SANTALALA ANTALALA NTALALA TALALA ALALA LALA ALA LA A.”¹⁹

Take another sprig with twelve leaves on it, and inscribe on it the following heart-shaped name,²⁰ while you begin with a sacred utterance. *This is as follows:*
 70 And make of the sprig inscribed with the two names / a garland for yourself, weaving about it a binding consisting of white wool, bound at intervals with red wool, and let this hang down as far as the collarbone. You shall hang a similar binding also from the twelve-leaved sprig, and present yourself to the god in the following manner: Take a completely white cock and a pinecone; pour wine upon it,
 75 anoint yourself and remain praying / until the sacrifice²¹ is extinguished. Then rub

15. That is, the figure of the Headless One given at the end of the variant spell, PGM II. 64–183.

16. Properly, the hot-air space of a hypocaust. [J.M.D.] Bathhouses were important places for doing magic. See Kropp, *Koptische Zaubertexte* I, 51–52; II, 32; J. H. Johnson, *OMRM* 56 (1975): 44–45. See also *PDM* xii. 149. [R.K.R.]

17. *γυμναζομένω* means literally “trained” or “practiced.” But cf. *PDM* xiv. 287 and esp. xiv. 68, where a boy’s sexual purity is stressed. Hence the accompanying use of *ἀφθόρῳ* here.

18. What seems to be envisioned is something akin to an electric shock. Cf. VII. 230. [J.M.D.] Cf. also 2 Sm 6:7.

19. Cf. above, ll. 1–5. Each name is to be uttered in “wing formation,” leaving off one letter from the beginning in sequence. See I. 11 and n.

20. The heart-shaped name is lost, but presumably it resembled the allegedly twelve-part inscription given at ll. 33–35 above. Cf. III. 70, “in the shape of a heart, like a bunch of grapes.”

21. Cf. above, ll. 24ff.

yourself all over with the following mixture: laurel bayberries, Ethiopian cumin, nightshade, and “Hermes’ finger.” You shall also speak into the lamp the following: “PERPHAËNŌ . . . DIAMANTHŌ . . . L DIAMENCHTHŌTH²² PERPERCHRĒ ŌANOUTH PHROUMEN THORPSOU.”

*The operative name*²³ is: “AKTI KARA ABAIŌTH, O lord god, servant of god, who are in control of this night, stand by me, Apollo Paian.”

Go to sleep with your head toward the south. / Use this at the time of sunrise,²⁴ 80
when the moon is in Gemini:

*Fourth Invocation:*²⁵

“Laurel,²⁶ Apollo’s holy plant of presage,
Whose leaves the scepter-bearing lord once tasted
And sent forth songs himself, Ieios,
Renowned Paian, who live in Kolophon,
Give heed to holy song. And quickly come
To earth from heaven and converse [with me].
Stand near and from ambrosian lips inspire
My songs; come, / lord of song, yourself; renowned
Ruler of song. Hear, blessed one, heavy
In wrath and stern. Now, Titan, hear our voice,
Unfailing one, do not ignore. Stand here,
Speak presage to a suppliant from your
Ambrosian mouth, quickly, all-pure Apollo.”

85

(Speak while the sun is rising).

*Greeting formula:*²⁷

“Hail, fire’s dispenser, world’s far-seeing king,
O Helios, with noble steeds, the eye
Of Zeus which guards the earth, all-seeing one,
Who travel lofty paths, O gleam divine,²⁸
Who move, through the heaven, bright, unattainable, /
Born long ago, unshaken, with a headband
Of gold, wearing a disk, mighty with fire,
With gleaming breastplate, winged one, untiring

90

22. MENCHTHŌTH is equivalent to *mnē Dhwty*, “Thoth is excellent/beneficent.” [R.K.R.]

23. On the significance of the term *κύριον ὄνομα*, see Philo, *Leg. alleg.* 1. 75; *Det.* 22; 83; *Plant.*

74. For the doctrine of the sacred name, see also Iamblichus, *Myst.* 7.4–5.

24. The exact significance is not clear, but cf. *PGM* VI. 4–5, where a very similar hymn is to be recited at sunrise. See also Philo, *Vit. cont.* 89; Apuleius, *Met.* 11.20.

25. The basic form of the lines in this passage is metrical, but the dactylic hexameters are frequently interrupted by *voces magicae* and brief statements in prose. Ll. 81–102, 107, 132–40, 163–66 have been combined to reconstruct Hymn 11. See Preisendanz, vol. II, pp. 245–46. Ll. 81–82 (Hymn 11. 1–2) appear also at *PGM* VI. 6–7 (Hymn 13. 1–2) and 81 also appears at *PGM* XII. 87–93. [E.N.O.]

26. For the role of laurel in magic, see L. Deubner, *Kleine Schriften zur Klassischen Altertumskunde* (Königstein: Hain, 1982) 401–3.

27. The papyrus reads *χαίρε*, “hail,” which Preisendanz understands as an abbreviation of *χαίρε-τισμός*, “greeting formula.” See on this A. Baumstark, “Chairetismos,” *RAC* 2 (1954): 993–1006. The hymn that follows is written in hexameters, although toward the end of the passage the meter falters. The hymnic section that begins in l. 101, “I call upon you . . .,” may be in prose; however, cf. *PGM* IV. 261ff., where *σέ* is used repeatedly as the first word of a hexameter and where *καλ(έ)ω* follows *σέ* three times.

28. *δυπετός* properly means “fallen from Zeus or heaven,” referring to water, but the term is widely used to mean simply “divine.” Here some of the original meaning seems appropriate. See Bauer, s.v. “*δυπετός*,” Betz, *Lukian* 168 n. 2.

- With golden reins, coursing a golden path,
 And you who watch, encircle, hear all men.
 For you day's flames that bring the light give birth
 To Dawn, and as you pass the midmost pole,
 Behind you rosy-ankled Sunrise goes
 Back to her home in grief; in front, Sunset
 Meets you and leads your team of fire-fed steeds /
 95 Down into Ocean; Night darts down in flight
 From heav'n, whenc'er she hears the crack of whip
 That strikes with force around the horses' flanks,
 AAAAAA EEEEEEE ÊÊÊÊÊÊÊ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ;
 O scepter-bearing leader of the Muses,
 Giver of life, come now to me, come quickly
 To earth, Icios, hair wreathed with ivy.
 And, Phoibos, with ambrosian mouth give voice
 100 To song. Hail, fire's guard, / ARARACHCHARA
 ÊPHTHISIKÊRE, and hail, Moirai three,
 Klotho and Atropos and Lachis²⁹ too.
 I call you,³⁰ who are great in heav'n, airlike,
 Supreme ruler, you whom all nature serves
 Who dwell throughout the whole inhabited world,
 you [whose] bodyguard is the sixteen giants, you who are seated upon the lotus and
 who light up the whole inhabited world;³¹ you who have designated the various
 105 living things upon the earth, you who have the sacred bird / upon your robe³² in
 the eastern parts of the Red Sea, even as you have upon the northern parts the figure
 of an infant child seated upon a lotus, O rising one, O you of many names,
 SESENGENBARPHARANGÊS; on the southern parts you have the shape of the sacred
 falcon, through which you send fiery heat into the air, which becomes LERTHEXANAX;
 110 NAX; / in the parts toward the west you have the shape of a crocodile, with the tail
 of a snake, from which you send out rains and snows; in the parts toward the east
 you have [the form of] a winged dragon, a diadem fashioned of air, with which you
 quell all discords beneath the heaven and on earth, for you have manifested yourself
 115 as god in truth, ÎÔ ÎÔ ERBÊTH / ZAS³³ SABAÔTH SMARTH ADÔNAI SOUMARTA IALOU
 BABLA YAM MOLÊENTHIÔ PETOTOUBIÊTH IARMÎÔTH LAILAMPS CHÔOUCH³⁴ AR-
 SENOPHRÊ EU PHTHA ÊÔLI. Hear me, O greatest god, Kommes, who lights up the
 120 day, NATHMAMEÔTH; you who rise as an infant,³⁵ / MAIRACHACHTHA; you who
 traverse the pole, THARCHACHACHAU: you who unite with yourself and endow

29. Lachis is probably metrical for Lachesis.

30. The following is an Egyptian section in contrast to the preceding Greek hymn. Ll. 102 and 106–7 contain an invocation of the sun god as a child sitting upon the lotus, enlightening the world. See S. Morenz and J. Schubert, *Der Gott auf der Blume* (Ascona: Artibus Asiae, 1954). [R.K.R.]

31. For the transformations of the sun god hour by hour, see PGM III. 500ff.; IV. 1596ff., and on the whole subject H. Brugsch, "Die Kapitel der Verwandlungen," *ZÄS* 5 (1867): 21–26. [R.K.R.]

32. Cf. Apulcius' description of the *Olympiaca stola* in *Met.* 11. 24, and Griffith's commentary, *The Isis-Book* 308–14. The bird may be the phoenix, for which cf. PGM XII. 231; XIII. 881. See on the Phoenix myth the chapter in M. Tardieu, *Trois mythes gnostiques: Adam, Èros et les animaux d'Égypte dans un écrit de Nag Hammadi (II, 5)* (Paris: Études Augustiniennes, 1974) 231–62.

33. Zas is an old name for Zeus. See also PGM XIXa. 44; *Orph. Frag.* no. 145 (p. 189); cf. Dieterich, *Abraxas* 130 n. 1.

34. CHÔOUCH is equivalent to Egyptian *kky*, "darkness." [R.K.R.]

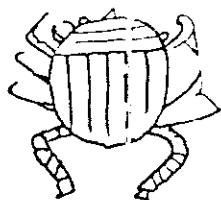
35. See on this point PGM II. 102 and n.

yourself with power, giver of increase and illuminator³⁶ of many things, SESEN-
 GENBARPHARANGĒS of waters, most powerful god, Kommes, Kommes IASPHĒ³⁷
 IASPHĒ BIBIOU BIBIOU NOUSI NOUSI SIETHŌN / SIETHŌN ARSAMŌSI ARSAMŌSI 125
 NOUCHA NOUCHA Ē ĒI OMBRI THAM BRITHIAŌTH ABERAMENTHŌOUTHLERTHEX-
 ANAXETHRELUOŌTHNEMAREBA, the most great and mighty god. I am he, NN,
 who have presented myself to you, and you have given me as a gift the knowledge of
 your most great name, of which the number is 9,999: IĒ IE IA IĀE IAE IEY IĒA IŌA
 IEY / IĒI ĒIA EA EĒ ĒE ŌĒ ĒŌ EĒE EĒE EĒE AAŌ ŌEA EAŌ ŌI ŌE ĒŌ EĒ EAE III OOO 130
 YYY ŌŌŌ IY EY OY ĒEA IĒEA EAE EIA IAIE IĒA IOY IŌE IOY IĒ IĒ IĒ IĒIE; Paian,³⁸
 Phoibos of Kolophon, Phoibos of Parnassos, Phoibos of Kastalia; IĒEA IĒ IŌ
 IY / IE IŌA IĒA EYA ŌEA EYĒA ŌEYA EYŌA EYIE EYIAE EYE EYĒ EYIE EYŌ IEYAE 135
 EYĒAE, I will hymn Phoibos Mentor . . . AREŌTH IAEŌTH IŌA IŌĒA AE OŌE AĒŌ
 ŌĒA EŌA AĒE IE IŌ IŌ IŌ IEA IĀE IEŌY EOYŌ AA AĒŌ EE EĒY ĒĒ EĒA CHABRACH
 PHLIESKĒR PHIKRO PHINYRŌ PHŌCHŌBŌCH;³⁹ I summon you, Apollo of
 Klaros, / EĒY; Kastalian One, AĒA; Pythian, ŌAE; Apollo of the Muses, IEŌŌEI.” 140

Preparation for the rite: On the first day, [collect] nails of a sheep; on the sec-
 ond, the nails of a goat; on the third, the hair or knucklebone of a wolf. Use these as
 burnt offerings for the next 3 days. On the seventh day, in case he does not yet
 come, / make a lampwick out of a piece of cloth taken from one who has died vio- 145
 lently, and light a lamp from pure oil, and recite the prescribed formulas, beseech-
 ing and exhorting the god to come with good will; let your place be cleansed of all
 pollution, and having purified it, begin in purity the supplication to the god, for it
 is very great and irresistible.

/ *Rite:* Take mud and purify the doorposts of your bedchamber, in which you are 150
 observing ritual purity, and having thus smeared on the mud, write the following
 inscription with a bronze stylus on the right-hand doorpost.⁴⁰

What is to be written is as follows: “𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁 2 ARSAMŌSI NOUCHA NOUCHA 𐤀
 ĒI ĒI IA IA IE ĒY / ABRASAX LERTHEMINŌTH.” Similarly on the left-hand doorpost: 155
 “𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁 IŌE EŌA ĒIEA IALA IE IAIĒEA HARPON KNOUPHI” (formula).⁴¹



On the upper part of the door: “𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁 𐤀𐤁𐤁𐤁𐤁 AA EE 160
 MICHAĒL ĒIA EYŌ YAE EYŌ IAE.” Below the door, [inscribe]
 the scarab, as it stands / here,⁴² having anointed it with the
 blood of a goat, outside your bedchamber. Let the throne be
 purified, and upon it a linen cloth, and beneath it a foot-
 stool. Inscribe on the throne, on the underside: “IĒ IEA
 IOAY DAMNAMENEUS ABRAĒ ABRAŌ ABRAŌA; lord of the

36. The papyrus reads πολυφωτιστα (cf. LSJ, s.v. πολυφωτίστης), a reasonably well-formed word only attested here. However, in view of the genitive ὑδάτων following the *vax magica*, which seems to need a governing noun, Preisendanz emends to πολύφω(τε κ)τίστα.

37. For similar formulas see PGM V. 485; XII. 80; XIII. 805ff.; XXI. 25. The formula beginning “ABERAMEN . . .” (see Glossary) should be read in Preisendanz’s text as a long palindrome.

38. The following text has many epithets of the god Apollo. Cf. PGM II. 139–40; III. 251; VI. 24–25. See I. 263 and n.

39. The spacing of this formula has been changed to conform to the spacing of the same formula found elsewhere in the PGM (see I. 141–42; III. 77–78, 151–52, etc.).

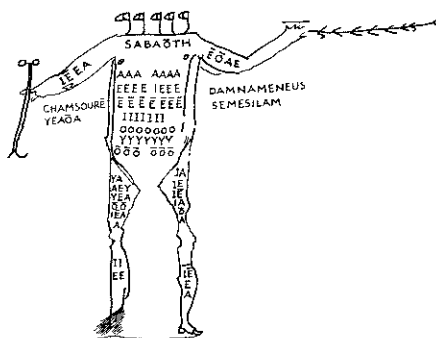
40. For the ritual concerning the doorposts cf. the Jewish *mezuzah*, for which see Ex 12:7, 22–23; Dt 6:4–9; 11:13–21. See Blau, *Das altjüdische Zauberbuch* 152; Schürer, *History of the Jewish People* II, 479–80 (with additional references).

41. For the whole formula, see PGM I. 27.

42. The papyrus has *ωσπεριεχει*, which Preisendanz emends to read *ὡς περιέχει*, but the meaning is not clear.

- 165 Muses, / be gracious to me, your suppliant, and be benevo-
lent and merciful; appear to me with pure countenance.”

170



This figure is to be / in-
scribed on a piece of clothing
belonging to one who has died
violently, and is to be cast into
a pure lamp.

175 SENSENGEN BARPHARANGĒS / ŌĒIA IŌAE

- After you have learned all you want, you will release him, doing honor to him in a worthy manner. Sprinkle dove's blood round about, make a burnt offering of myrrh, and say, "Depart, lord, CHORMOU CHORMOU OZOAMOROIŔŌCH KIMNOIE
180 EPOZOI EPOIMAZOU / SARBOENDOBALACHCHA IZOMNEI PROSPOI EPIOR; go off, lord, to your seats, to your palace, leaving me strength and the right of audience with you."

*Tr.: John Dillon and E. N. O'Neil (hymnic sections, ll. 81–87; 88–101).

PGM III. 1–164

*[Take a] cat, and [make] it into an *Esiēs* [by submerging] its body in water. While you are drowning it, speak [the formula] to [its] back.

The formula during the drowning [is as follows]:

- 5 "Come hither to me, you who are in control of the form of Helios, you the cat- / faced god,¹ and behold your form being mistreated by [your] opponents,² [them,] NN, so that you may revenge yourself upon them, and accomplish [the]
10 NN deed, because I am calling upon you, O sacred spirit. Take on / strength and vigor against your enemies, them, NN, because I am conjuring you by your names, BARBATHIAŌ BAINCHŌŌŌCH NIABŌAITHABRAB³ SESENGENBARPHARARGĒS . . . PHREIMI; raise yourself up for me, O cat-faced god, and perform the NN deed" (add the usual).

- 15 / Take the cat, and make [three] lamellae, one for its anus,⁴ one for . . . , and one for its throat; and write the formula [concerning the] deed on a clean⁵ sheet of

1. The goddess addressed here is Sekhmet-Bastet, well known from Egyptian magical texts. See Borghouts, *Ancient Egyptian Magical Texts*, nos. 5, 13–15, 18, 20, 124; Bergman, *Ich bin Isis* 264–67; E. Otto, "Bastet," *LdÄ* 1 (1975): 628–30.

2. For this type of accusation, see PGM III. 113–14; IV. 2475 and n.

3. The letters BARBATHIAŌBAINCHŌŌŌCHNIABŌAITHABRAB form a palindrome. BAINCHŌŌŌCH ("soul of Khukh," the god of darkness) is often read separately, but is adapted to this form for numerical reasons: the formula adds up to 3663.

4. That is, "one [to be placed] in its anus." Preisendanz in the second case restores ἐν τῷ στόματι, but this is in conflict with the other restoration in l. 67 below: [. . . διὰ τῶν καμ[αρῶν], "through the carholes."

5. "Clean" is meant regularly in PGM in a descriptive sense, i.e., previously unused or "free" from imperfections, etc. See LSJ, s.v. "καθαρός," 3a. For detailed description regarding papyrus, see Pliny, *NH* 13. 68–89, and R. Wünsch, "Charta," *PRE* 3 (1899): 2185–92.

papyrus, with cinnabar [ink], and [then the names of] the chariots and chariotcers, and the chariot boards / and the racehorses.⁶ Wind this around the body of the cat and bury it. Light seven lamps upon [7] unbaked bricks, and make an offering, fumigating storax gum to it, and be of good cheer.⁷ / Take its body [and preserve] it by immuring it either in a tomb or in a burial place . . . with colors, . . . bury . . . looking toward the sunrise, pour out (?) . . . , saying:

“Angel, . . . [SĒMEA], chthonic / . . . lord⁸ (?), grant [safety?], . . . O chthonic one, in [the] horse race, IAKTÖRĒ;⁹ hold . . . restrain . . . , PHÖKENSEPSEUARE[K-TATHOUMISONKTAI],¹⁰ for me, the spirit . . . the daimon of [the] place . . . / and may the [NN deed] come about for me immediately, immediately; quickly, quickly, because I conjure you, at this place and at this time, by the implacable god . . . THACHÖCHA EIN CHOUCHEÖCH, and by the great chthonic god, / ARIÖR EUÖR, and by the names that apply to you; perform the NN deed” (add the usual).

Then take up the water in which the drowning took place, and sprinkle it [on] the stadium or in the place where you are performing [the rite].

The formula to be spoken, while you are sprinkling the drowning water, is as follows: “I call upon you, Mother of all men, / you who have brought together the limbs of Meliouchos, even Meliouchos himself, OROBASTRIA NEBOUTOSOUALĒTH, Entrapper,¹¹ Mistress of corpses,¹² Hermes, Hekate, [Hermes?], Hermekate,¹³ LETH AMOUMAMOUTERMYÖR;¹⁴ I conjure you, the daimon that has been aroused in this place, / and you, the daimon of the cat that has been endowed with spirit;¹⁵ come to me on this very day and from this very moment, and perform for me the NN deed” (add the usual, whatever you wish), “CHYCHBACHYCH BACHACHYCH BACH-AXICHYCH BAZABACHYCH BALACHACHYCH BAZĒTÖPHÖTH / BAINCHÖÖCH ANI-BÖÖ CHÖCHE . . . PHIÖCHEN GĒBRÖCHTHÖ MYSAGAÖTH CHEÖÖ . . . Ö¹⁶ SABAÖTH EULAMOSI ĒĒLAXIMA . . . [. . . THACHÖCH]AXIN CHOUCHEÖCH.”

On the [1st and 3rd leaves of metal] which you are to use for the conjuration, there should be this: “IAEÖ” /

6. *μονότωρ* is a late word for *μονόμπτυξ*, “horse with a single frontlet,” i.e., a racehorse. Presumably one drew crude representations of them, along with their names, on a sheet of papyrus. Cf. such figures on the so-called Sethian curse tablets in R. Wünsch, *Sethianische Verfluchungstafeln aus Rom* (Leipzig: Teubner, 1899), esp. 51.

7. Cf. PGM IV. 2390 for a similar injunction to perform a rite with good cheer. See also Plutarch, *De tranq. an.* 20, p. 477E, and R. Bultmann, *TDNT* 2 (1976): 772–75 s.v. “*εὐφραίνω*.”

8. The papyrus reads . . . *ονε*. Eitrem suggests *τύραννε*.

9. It is not clear whether *iaktore* is a magical word or something sensible. Preisendanz suggests *ακτωρε* as a Greek equivalent of Latin *actores*, “drivers,” but in that case the syntax is unclear.

10. Emended and restored with plausibility from PGM III. 78–79, 513–14, 545–46; IV. 339–40; LXVII. 13.

11. Although attested in LSJ, s.v. “*ἄγκυια*,” as an epithet of the goddess Hekate with uncertain meaning (with reference to Audollent, *Defixionum Tabellae* 38. 14 [third cent. A.D.]), “the netter” is a standard Egyptian underworld daimon. See D. Bidoli, *Die Sprüche der Fangnetze* (Glückstadt: Augustin, 1976); J. Zandee, *Death as an Enemy* (Leiden: Brill, 1960) 226–34. [R.K.R.]

12. The term *νεκρία* is also attested in this sense only in PGM IV. 2781, but necessarily having some such meaning.

13. The name Hermekate is a combination of Hermes and Hekate. See Wünsch, *Defixionum Tabellae*, nos. 104–7. Here in the papyrus the name could also be read Hermekatēlēth, that is, with the typical ending *-ēth*; thus Eitrem in the apparatus to III. 37.

14. *ΑΜΟΥ* at the beginning is Coptic for “come!” [R.K.R.]

15. *πνευματώδης* is a form not otherwise attested; cf. PGM XIII. 525: *ἐμπνευματώδη*.

16. A plausible restoration is *IAÖ* in that *IAÖ* and *SABAÖTH* form a common pairing in the PGM.

60

[AEŌ]BAPHRENEMOUNOTH[ILARIKRIPTHNAI]-
YIANTHPIRKIRALITH[ONYOMENER]-
PHABŌEA.

[ABLAN]ATHANALBA
[ABLAN]ATHANALBA.¹⁷

65 / On [the 2nd] metal leaf, that is to be put [through the earholes],¹⁸ there should
be this: "TREBA ABERAMENTHŌOUTHLEAEXANAXETHRELTHYŌETHNEMA-
70 REBA" / (in the shape of a heart, like a bunch of grapes).

Right skeletal figure:

[Left skeletal figure]:



75 "IŌ ERBĒTH
IŌ PAKERBĒTH
IŌ BOLCHOSĒTH
IŌ APOMPS
IŌ PATATHNAX
IŌ AKOUBIA
IŌ SĒTH
PHŌKENSEPSEU-
AREKTATHOUMISAKTAI,
80 Perform the NN deed"
(add the usual, what-
ever you wish).

"I conjure you, the powerful and mighty angel of
this animal in this place; rouse yourself for me,
and perform the NN [deed] both on this very
day and in every hour and day; rouse yourself /
for me against my enemies, NN, and perform
NN deed" (add the usual), "for I conjure you
by IAŌ SABAŌTH ADŌNAI ABRASAX, and by the
great god, IAEŌ" (formula), "AEĒIOYŌ ŌYOIĒEA
CHABRAX PHNESKĒR PHIKO PHNYRO PHŌ-
CHŌ BŌCH / ABLANATHANALBA

AKRAMMACHAMARI SESENGENBARPHARANGĒS MITHRA NAMAZAR ANAMARIA
DAMNAMENEU CHEU CHTHŌ[NIE]¹⁹ THORTOEI, holy king, the sailor, [who steers]

17. After the second ABLANATHANALBA there appears an isolated "K" followed by a lacuna of uncertain size. The papyrus either reads *καί*, "and," or *κοινά*, "add the usual." For obvious reasons, it has been left untranslated.

18. See above, l. 16 and n.

19. This formula, repeated below l. 100, may well be garbled Greek for *Damnameneu, Zeu chthonie*, identifying Helios-Mithras with Hades. [J.M.D.]

the tiller of the lord god,²⁰ rouse [yourself] for me, great cat-faced one, steerer of the tiller [of God], perform the NN deed (add the usual), from this very day, / immediately, immediately; quickly, quickly. Perform for me the NN deed (add the usual, as much as you wish), powerful Seth-Typhon,²¹ and act lawlessly through your strength and overturn the NN deed in this place . . . [in this very hour?], as I command your image, / for I conjure you, MASKELLI MASKELLÖ (formula). Perform for me this, the NN deed, by virtue of your visage, cat-faced spirit; perform for me the NN deed (add the usual), and what is written hereafter” (add your additional requests).²² Proceed toward the sunset²³ and, / taking the right-hand and left-hand whiskers of the cat as a phylactery, complete the rite by saying this formula to Helios.

Formula: “Halt, halt the sacred boat,²⁴ steersman of the sacred boat! Even you, Meliouchos, / I will bind to your moorings, until I hold converse with sacred Helios. Yea, greatest Mithra, NAMAZAR ANAMARIA DAMNAMENEU CHEU CHTHŌNIE THON-TOEI, holy king, the sailor, he who controls the tiller of the lord god,²⁵ THON-TOEI KATHEN KAI MENŌPHRIS²⁶ . . . KMEBAU KERKERYMI, before / [you attain to] the southwest of the heaven, before [you reach nightfall?] in flight from the outrages committed against you. Hearken to me as I pray to you, that you may perform the NN [deed], because I invoke you by your names BARBARATHAM CHELOU-BRAM / BAROUCH[AMBRA] SESENGENBARPHARANGĒS AMPHI MIOURI . . . MIN. Perform the NN deed” (add the usual, whatever you wish), “for it is those same people who have mistreated²⁷ your holy image, they who have mistreated [the holy] boat, / wherefore for me . . . , that you may return upon them the NN deed (add the usual). Because I call upon you, IŌ ERBĒTH [IŌ] PAKERBĒTH IŌ BOLCHOSĒTH IŌ APOMPS IŌ PATATHNAX IŌ AKOUBIA IŌ ABERAMENTHŌOUTHLETHEXANAXETHRELTHYOŌTHNEMAREBA. Perform the NN deed (add the usual), I conjure you in the Hebrew tongue²⁸ / and by virtue of the Necessity of the Necessitators,²⁹ MASKELLI MASKELLÖ. Accomplish this for me and destroy and ravage in the coming dawn, and let the NN deed befall them” (add the usual, whatever you wish), “immediately, immediately; quickly, quickly. Pleasant be your setting!”

When you have come to the place / in which you are performing the rite, then, taking hold of the long whiskers of the cat, both the right-hand and the left-hand, as a phylactery, go through the whole of this formula to Helios at his rising.

Formula: “Hither to me, O greatest in heaven, for whom the heaven has come into being as a dancing place, / SATIS³⁰ PEPHŌOUTH HŌRA, OITCHOU; of necessity

20. A reference to the solar bark of Re. See PGM III. 98–105. [R.K.R.]

21. Seth plays here the role of the defender of the bark of Re. See H. te Velde, *Seth, God of Confusion* (Leiden: Brill, 1967) 99–108. [R.K.R.]

22. Or, “for other uses.” Cf. the list of uses at PGM XIII. 230–333.

23. A reference to a place from where the sunset can be viewed.

24. For the halting of the solar bark, cf. Iamblichus, *Myst.* 6.5 and B. Ebbell, *Papyrus Ebers* (London: Oxford University Press, 1937) 70–71. [R.K.R.]

25. Cf. PGM III. 81 and n.

26. Egyptian *mn-nfr*, “established and beautiful,” an epithet of Memphis. [J.B.]

27. For this type of accusation see PGM III. 5; IV. 2475 and n.

28. Probably the meaning is “by the Hebrew sound” and refers to the vowel combinations with IŌ. [J.B.] See also Blau, *Das altjüdische Zauberen* 128–37; O. Eissfeld, “Jahwe-Name und Zauberen,” in his *Kleine Schriften* 1 (Tübingen: Mohr, Siebeck, 1962) 150–71. On the use of “barbaric language” (ῥῆσις βαρβαρικῇ) generally, see Hopfner, *OZ* I, sections 706–69; Betz, *Lukian* 153–54.

29. This peculiar expression is found also in PGM IV. 262; cf. VII. 302–4; XXXVI. 342–49 and perhaps IV. 1456; XIII. 291; XIXa. 11.

30. Probably referring to the Egyptian goddess Satis. See Bonnet, *RÄRG* 670–71, s.v. “Satis.”

- perform for me the NN deed, EĪ LAANCHYCH AKARBĒN LAAR MENTHRĒ SENE-
 135 BECHYCH, you who love prophecy, golden-visaged,³¹ gold-gleaming, / shining
 with fire in the night, valiant, valiant ruler of the world, who shine out early in the
 day, who set in the west³² of heaven, who rise up from the east, SL . . . IX,³³ circle-
 140 shaped, who run until midday and linger in Arabia, MOURŌPHO³⁴ / EMPHE . . . IR,
 the messenger of the holy light, the fiery circle, PERTAŌMĒCH PERAKŌNCHMĒCH
 PERAKOMPHTHŌAK KMĒPH,³⁵ the brilliant Sun, who shine throughout the whole
 inhabited world, who ride upon the ocean, PSOEI Ō PSOEI Ō PNOUTE NENTĒR
 145 TĒROU;³⁶ / I adjure you by the Egg.³⁷ I am Adam the forefather; my name is Adam.
 Perform for me the NN deed, because I conjure you by the god IAŌ, by the god
 ABAŌTH, by the god ADŌNAI, by the god MICHAĒL, by the god SOURĪĒL, by the
 150 god GABRIĒL, by the god RAPHAĒL, / by the god ABRASAX ABLATHANALBA AK-
 RAMMACHARI, by the lord god, IAIŌL, by the god lord CHABRA(CH)³⁸ PHNESKĒR
 PHICHRO PHNYRO PHŌCHŌBŌCH AEĒIOYŌ ŌYOIĒEA; you who light up the day,
 155 NETHMOMAŌ; the child, / the riser, OROKOTOTHRO, augments of fire and of much
 light, SESENGENBARPHARAGGĒS. Come to me, hearken [to me], most just one of
 all, steward of truth, establisher of justice; I am he whom you met and granted
 160 knowledge and holy utterance of your greatest name, by which you control / the
 whole inhabited world; perform for me the NN deed” [(add the usual)].

This is the ritual of the cat, [suitable] for every ritual purpose: *A charm to re-
 strain charioteers in a race, a charm for sending dreams, a binding love charm,
 and a charm to cause separation and enmity.*

*Tr.: J. M. Dillon. This elaborate spell, a charm suitable for a number of purposes (all of
 which are forms of malicious magic), is set forth with special reference to its use in chariot
 races; it is understood, however, that the additional functions, as stated at the end of the
 spell, also prove useful to the practitioner, provided that he supply in the required places the
 appropriate requests.

PGM III. 165–86

- 165 *Take [some] water cress,³⁹ 4 fingers in length, and make from it . . . and of the
 plant bugloss . . . construct . . . a strip of papyrus, and in the middle of the papyrus
 170 strip . . . throw it away, saying the / names: “AN . . . SAŌ IBR . . . EISIRO . . .
 OUSIREN [TECHTHA⁴⁰ . . .]L, I conjure you, lord gods, . . . do not, therefore, dis-

31. Neither φιλομαντοσύνης nor χρυσοπρόσωπος is attested elsewhere, according to LSJ.

32. Reading λιβυβόρω, a compound found nowhere else; it probably means “west.”

33. It is not clear whether this damaged word is a *vox magica* or a Greek word.

34. Mourōph is a name of the hour god in PGM IV. 1690 (the god of the eleventh hour, having the
 form of an ibis).

35. Forms of this *logos* occur in PGM IV. 1010; XII. 190; XIII. 780, 820. The final name Kmēph is
 an epithet of Osiris and is the equivalent of the Egyptian *hm̄f*, “his shrine.” Cf. SATRAPERKMĒPH in
 PGM XII. 185; XIII. 915.

36. The phrase is equivalent to the Egyptian *p3 šy ʿ3 p3 šy ʿ3 p3 ntr n3 ntr. w tr. w*, “Good Daimon,
 Good Daimon, O god of all the gods!” PSOETŌ should be the usual PSALAS. [R.K.R.]

37. For the sun as an egg, cf. PGM XII. 100–106. On the cosmic egg, see J. Bergman, *Isis-Seelen und
 Isis-Ei* (Uppsala: Almqvist and Wiksell, 1970) 73–102; Morenz, *Egyptian Religion* 177–79. [R.K.R.]

38. This formula has been misread and is here emended on the basis of PGM I. 141–42; II. 138–
 39; III. 77–78. Preisendanz has LABRA at the beginning. The lambda has been misread for a chi.

39. The papyrus has [.]α[.] δαμινον, which Preisendanz restores to read [κ]α[ρ] δαμινον, an unat-
 tested adjectival form of κάρδαμον, “nose-smart” (thus LSJ, s.v.; a mustardlike plant). However,
 Schmidt, GGA 1931, 450 suggests [β]α[λ] σάμινον, “balsam wood.” Cf. PGM XII. 364.

40. A variant of the name OSIRCHENTECHTHA. See also PGM VII. 257. The name corresponds to
 Egyptian *Osiris-khenty-khet*, a combination of Osiris and Khenty-khet, the local god of Athribis, who in
 the text is joined together with Osiris, Horus, and Apis. See Bonnet, *RÄRG* 131–33, s.v. “Chen-
 rehtai.” [R.K.R.]

regard me; speak to me [clearly about] everything, accomplish everything . . . of / my prayer [and . . .] if god will, of this prayer [on the strip of papyrus] and of the important matter of mine.” 175

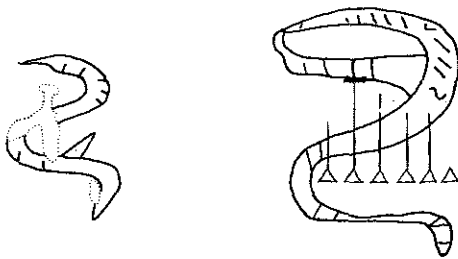
And you must make an offering in . . . [write] this [on a piece of priestly papyrus] with myrrh ink: . . . / [ouroboros]⁴¹ serpent . . . “ÖTE . . . IAM . . . GRASÖ-CHÖ . . . NÖPSITHER THERNÖPSI . . .” 180

*Tr.: J. M. Dillon. This fragmentary portion of PGM III begins another untitled spell which probably ends at line 186, since line 187 begins a new column (col. VIII) in the papyrus manuscript. Although the exact purpose of this short spell cannot be determined, its function may be similar to that of the spell to follow, viz., an oracular request.

PGM III. 187–262

* Pound up dry fruit (?)⁴² with a pestle (?)⁴³ and mix it to sufficiency with honey and [oil of] a date palm. Grind up a magnet. Boil all together and pulverize it. Make little rounds, as many as you wish, / but put an ounce of each element of the mixture into each of these, and proceed thus, singing a hymn of praise to the god. 190
Then the deity will come to you, shaking the whole house and the tripod⁴⁴ before him. Then he will bring about⁴⁵ your enquiry into the future, being clear in his intercourse with you,⁴⁶ as long as you wish, / and then dismiss the god with thanks. 195

The drawing of the tripod:



*This is the prayer of encounter of the rite which is recited to Helios:*⁴⁷

“Keep silent, everyone, the voice that’s in
Your mouths; O circling birds of air, keep quiet; /
Cease frolicking, you dolphins, o’er the brine.
Stand for me, river streams and fountain [flows].” 200

41. Supplying [οὐροβ]ορος in the lacuna. [R.D.K.]

42. τὰ ξυρά. Preisendanz translates on the basis of a gloss in Hesychius, ξυρόν, “cutting, dry, sharp.” But perhaps we are to understand simply ξύλα, “pieces of wood,” assuming a confusion of lambda and rho. The definite article, however, suggests the pieces of wood were previously mentioned, in which case this spell would be connected to the preceding (cf. l. 165).

43. The papyrus has σχομπανον, a word otherwise unattested and meaningless. Preisendanz emends to κομπανον, “strawberry tree,” a rather radical change. Perhaps we should read κοπάνον, “pestle,” the sigma being an error, and the mu intrusive, as it often is with pi. This, however, would have to be a genitive used instrumentally, which is troublesome.

44. This tripod has not been mentioned before, but it is obviously central to the ceremony (cf. ll. 291–96 below). Perhaps we can assume the tripod is a part of the magician’s basic equipment (see PGM IV. 1890–91; 1897; V. 200–201; XIII. 104, 661, etc.).

45. Reading future τελει instead of imperative τέλει. The phrase that follows (τρανής τῇ ὁμιλ[λ]ίῃ) seems to make better sense if it refers to the god. Cf. PGM II. 83–84, where ὁμιλῶν is used of the god consorting with the magician.

46. On Apollo’s epiphany cf. Callimachus, Hy. 2.1–2. [W.B.]

47. The following dactylic hexameters are also the reconstructed Hymn 5. See Preisendanz, vol. II, pp. 241–42. [E.N.O.]

- Now, birds of augury, stop everything
 Beneath the sky. Snakes in your dens, attend
 The cry and be afraid. May you in awe
 205 [Keep] silence, daimons 'mid the shades. / The world
 Itself's astonished by the secret words.
 King Semea,⁴⁸ [father] of the world, be gracious
 To me, O scarab; [I call you] immortal,
 Golden-haired god, O scarab, marvel great
 To ev'ry god and man, [be gracious, lord,
 Who hold the fiery vapor in your power], /
 210 Lord of the [sunrise], risen fiery,
 Titan, I call [you], flaming messenger
 Of Zeus, divine ΙΑΘ; and you, too,
 Who rule in heaven's realm, O [RAPHAËL],
 Who joy in sunrise, be a gracious god,
 O ABRASAX; and you, O greatest one,
 O heav'nly one, I call, and [you, MICHAËL], your helper,⁴⁹ /
 215 Who saves [his people's lives], the perfect eye
 Of Zeus, and who has both exalted⁵⁰ nature
 And brought forth nature in its turn from nature.
 And I call . . . of the immortals . . .
- ΟΠΑΣΕΕΡΑ SESE[NGENB]ARPHARAGGĒS:
 All-mighty is the god, but you are⁵¹ greatest,
 Immortal one; I beg you, shine forth now,
 220 Lord of the world, ΣΑΒΑΘΘΗ, / who veil⁵² sunset
 From dawn, ΑΔΩΝΑΙ, who, being a world,
 Alone among immortals tour the world, self-taught,
 Untutored, through the world's midst traveling
 To those who with a cry raise you at night.⁵³
- ΑΚΡΑΜΜΑΧ[ΑΡΙ], ΚΑ . . . Κ . . .
 225 Who joy in laurel offering, / in gates
 Of untamed Stryx and Death the Arbiter.

48. The name Semea also appears at *PGM* III. 29, where it is fem., and at V. 429; *PDM* xiv. 214 among the *voces magicae*. Despite the designation "King" here, Semea elsewhere is a Syrian goddess whose name appears in various forms on numerous votive inscriptions. She is identified with several deities, e.g., Astarte, Athena, Hera. Semea does not appear in Greco-Roman literary writings except perhaps in Ps.-Lucian, *De Syr. Dea* 33 (yet the text is uncertain), where it is suggested she is Semiramis. There is also a Syrian god Seimios. See O. Höfer, in Roscher IV, 601; R. Dussaud, "Simea und Simios," *PRE*, second series 5 (1927): 137–40; W. Fauth, "Simia," *KP* 5 (1979): 200. [E.N.O.]

49. The papyrus reads ἀ[ρ]ωγόν σου Μ[ι]χαήλ, which is unmetrical. Heitsch would excise ἀρωγόν σου; Preisendanz would excise μέγιστε at the beginning of the line, and write Μιχαήλ σου ἀρωγόν, which would restore the meter. "Michael" is a restoration, but a probable one; cf. *PGM* I. 301.

50. ἀέξοντα, the emendation of Wünsch, is preferable to δειξαντα for two reasons: (1) it corrects the meter and (2) it restores the proper sense, for whatever is written must govern φύσιν in both clauses. In any case, ἀέξοντα must be taken as azeugma. [E.N.O.]

51. Fahz reads ἐσσι in lieu of ἐστι, "you are almighty god."

52. ἐπισκεπάζω is properly "to cover over," hence "veil." It may, however, be a solecism for ἐπισκοπέομαι, "look upon," the sense required here (cf. Preisendanz: "beschaut"). Cf. *PGM* I. 303, ἐπισκοπάζεις, which is at least metrical, though the verb is not elsewhere attested. [E.N.O.]

53. The readings of the papyrus are quite uncertain here. See the restoration by Heitsch in Preisendanz, vol. II, pp. 241–42 (Hymn 5).

You I adjure, god's seal,⁵⁴ at whom all deathless
 Gods of Olympos quake and daimons who
 Stand forth preeminent, for whom the sea
 Is ordered to be silent when it hears.⁵⁵
 You I adjure by mighty god Apollo. /

ΑΕΪΙΟΥΩ."

230

Also say this: "Send me the daimon who will give responses to me about every-
 thing which I order him to speak about." And he will bring this about.

*This is also [another] hymn:*⁵⁶

"I⁵⁷ sing of you, O blessed one, O healer,
 Giver of oracles, / O all-wise one,
 O Delian [lord and Python-]slaying⁵⁸ [youth],
 Dodona's [king, foretell,] O Pythian Paian;
 I call you, [god who rule the tuneful lyre],
 Which you [alone] of gods [do hold and strike]
 [With sturdy hands] . . . [lord of the silver bow],
 [O well]-named Phoibos . . .

235

/ . . . ruler absolute . . .

240

Who roam the wooded peaks [of Mount Parnassos],
 Be silent, do not now unstring . . .
 O myrrh tree . . . / Lykian god,
 Cease grow . . .

245

A greater light, for he will learn . . .
 From lips divine; someone . . . to arouse
 The seer with plectrum⁵⁹ . . .
 But come you hither, prophesying; come,
 Come hither, prophet, who bring joy, O Smintheus,
 Give your response and / hearken, Pythian Paian;
 Undying shoot, hail, Delphic maiden, Daphne,
 For to you first did Phoibos strike up songs
 In contest with the Muses; Daphne, you
 Shake bough and urge on Phoibos. Then in hymns
 They praise your tunefulness from holy Delphi.
 O maiden who exult in tones divine
 And oracles / . . . heaven's runner,⁶⁰ light bearer,
 Earth shaker: gracious and obedient,

250

255

54. O, "I adjure you [by] the god's seal." See PGM I. 306 and n.

55. In Hymn 5, Preisendanz concludes with ἀκούει, but the following words seem part of the hymn for two reasons: (1) they are almost metrically sound, and (2) they seem to have a poetic sense. [E.N.O.]

56. This hymn is extremely fragmentary in the papyrus. Here the suggested restoration by Heitsch is followed. See Preisendanz, vol. II, p. 247 (Hymn 12). [E.N.O.]

57. This passage contains what appears to be dactylic hexameters, many of which are fragmentary while others are completely missing. [E.N.O.]

58. The papyrus has]ωλετοκτυπε, which Preisendanz (vol. II, p. 247 [Hymn 12]) restores as [Πυθ]ολετοκτύπε. This, if correct, would be a unique epithet, a combination of two attested epithets: Πυθολκτόνος, "Python slayer," and Πυθολέτης, "Python destroyer."

59. On the instrument called πλῆκτρον, cf. Plutarch, *De def. or.* 436E; Clement Alex., *Protr.* I. 5. 3. [W.B.]

60. Read οὐρ(αν)οδρόμε for papyrus ουροδρομε, which is meaningless. For this epithet see I. 258 and LSJ, s.v.

Come to your prophet, but come now in haste,
O you who run through the air, O Pythian Paian.”

- 260 *Dismissal*: [“Hasten], O air-traversing Pythian Paian; return to your heavens, / leaving to me health together with all gratitude, benevolent and ready to hearken, a sure breastplate (?), and depart to your own heavens, and [dwell there.]”
*Tr.: John Dillon and E. N. O’Neil (hymnic sections, ll. 198–230; 234–58).

PGM III. 263–75

- ***Foreknowledge charm**: Take your finger and place it under your [tongue]⁶¹ before you speak to anyone.⁶² Say these things along with the [great name]: / “make me know in advance the things in each person’s mind, today, [because] I am TOM . . . IAÖ SABAÖTH IAÖ THĒAĒĒTH . . . M ADOUNAI BATHIAÖ . . . EA THÖĒ IABRABA ARBATHRAS[IAÖ] BATHIAÖÖIA ZAGOURĒ BARBATHIAÖ AĒI AAAAAAA EEEEEEE . . . ÖE . . . SOESĒSISIETH . . . SABAÖTH IAEÖ” (formula). If you wish, you will know
270 [all things in advance], . . . if you have [your finger] / under your tongue, according to [the command, and if you say] this formula to Helios.

- And the formula is*: “Lord, if you [wish me to know in advance], let the falcon [descend] onto the tree.” If it does not happen, also speak this formula to the four winds while you turn around [toward] the wind.⁶³ Whenever you say the formula,
275 also say to Helios the great name . . . and the great name . . . : AÖTH / SABAÖTH. The formula [is as] above.

*Tr.: W. C. Grese.

PGM III. 275–81

- *[**Horoscope**]:⁶⁴ Moon in [. . . or] Virgo: anything is obtainable, perform bowl divination, as you wish; in [Cancer]: perform the spell of reconciliation, air divination . . . ; in Gemini: perform spells of binding, . . . ; [in] Libra: perform invocation . . . spell of release . . . necromancy; in Pisces . . . OÖ or love charm; in Sagittarius: conduct business / . . . ; [in] Capricorn: do what is appropriate; in . . .
280

*Tr.: E. N. O’Neil.

PGM III. 282–409

*. . . words not to be spoken . . . beyond measure. . . .

- Rite that brings foreknowledge**, [which has] complete power and makes [all the passions] / subservient:⁶⁵ In the deep . . . of a river [or in] a tomb . . . after descending, throw into . . . [the] passion stops, and you will learn whatever you wish.

- [But speak thus:] “Continue without deception, lord, the vision of every act, in accordance with the command of the holy spirit, the [angel]⁶⁶ of Phoibos, you
290 yourself being pliable because of these / songs and psalms.”

The preparation for the operation: For a direct vision, set up a tripod and a table of olive wood or of laurel wood, and on the table carve in a circle these characters:⁶⁷

61. For another example of placing something under the tongue, see PGM IV. 1745–46. Cf. also V. 253–54.

62. Cf. Smith, *Jesus the Magician* 116, who translates: “(in the morning) before you speak to anyone.”

63. The formula is spoken to each of the four winds as the officiant faces them successively.

64. κύκλος is supplied by Preisendanz, who translates it “Zodiakalkreis.” In the parallel passage in PGM VII. 284 papyrus has κύκλος Σελήνης, which Preisendanz translates “Kreislauf des Mondes.”

65. Cf. PGM IV. 1718–19, 1721 for such a use of κλίνω.

66. The term “angel” can also be read as “messenger.”

67. Among these characters a scarab is drawn.

ΖΖΥΕΘΔ'Λ. Cover the tripod with clean linen, / and place a censer on the tripod. 295
 It is advantageous⁶⁸ to place on the table a [hollow figurine] of Apollo out of lau-
 rel wood. Engrave [on a lamella] of gold, of silver, or of tin these characters:
 ΘΣΥΚΕΖΕΣΕΩ. Place the lamella under the censer, near / the wooden image, 300
 which was set up [at the same time as the] censer, and place [next to] the tripod a
 beaker or a shell containing [pure] water. In the center of the shrine, surrounding
 the tripod, inscribe on the floor with a white stylus the following character. . . . It is
 necessary to keep yourself pure for three days in advance. The shrine and the [tri-
 pod] must be / covered. [If] you wish [to see], look inside, wearing clean [white] 305
 garments [and crowned] with a crown of laurel,⁶⁹ which on the head . . . worm-
 wood . . . [before the] invocation, sacrifice laurel to him . . . [during the] sacri-
 fice / honor the [god] with paian [directed to the sunrise]. . . ask . . . [car- 310
 damom] . . . holy god . . . [almond blossom] . . . from balsam . . / and taking . . . 315
 my thought . . / a buttercup, after taking, taste . . . four-footed. . . . 320

But the formula that is recited is . . . if you wish [to know], say these things which are in the . . . god and all such prophetic . . . worm in . . . as for ten days. Mixing . . . / . the heart [with] honey. [Recite] this formula toward the sunrise, 325 [and] you will know in advance during the hour [and during this] day. [After sacrificing,] make a drink offering with dark wine . . . middle . . . say: "Make me know in advance each of the . . . from . . . and . . . toward the sunrise early / [to know] 330 each of the men [and] to know in advance [what things] each has in his mind [and] all their essence."

Single-shooted wormwood, with a single stem, born of the sun, born of the moon⁷⁰ . . . fruit pulp of the lotus, houseleek, a turnip; [wait for] the sunrise in your house fasting. During the third hour finger . . . / . [your] face, say: "[TH]Ō-OU[TH] PIŌPIŌ⁷¹ AUAPS THŌOUTH . . . ARS . . . KENON ŌOUN PACHEN NO . . . TOOU Ê . . . T ARSASŌTA YNASPOR . . . THA P . . . MNĒPHIELŌKNĒMEŌ, give to me from your effluence."

[To] the rising of the moon on the thirtieth day [say:] "Come to me, greatest archangel; come to me XASR XAM [THŌ]OUT . . . come to me, ruler / of reality, ĒMI 340
THĒ . . . BA THŌOUTH THEŌREI . . . ENĒN PAUPIOU PSIBIOAU ABLANATHANALBA
. . . AMOAMMA. Give to me, NN, memory . . . sō . . . I may know all things and I
may understand the things above the. . ."

... toward the sunrise MASÈS . . . saying thus: "I am [the lord] of the sea. Make
all things . . . / all things [that will be, so that] I know in advance. Reveal this, the 345
concerns of all men and what things will be . . . TŌOUT ANG⁷² . . . SA . . . OUT ANG

68. Fahz and Preisendanz take *καλόν* as modifying *θυμιατήριον*, "a beautiful censer." Here *καλόν* has been taken with *ἔστιν κτλ.*, and the text has been punctuated accordingly. Cf. also *PGM* IV. 2520 and Bauer, s.v. "καλός," 3.a.

69. The text at this point has many lacunae, and the reconstruction is uncertain. Fahz and Preisendanz take the reference to the garments and the laurel to refer to the god who is seen.

70. LSJ, s.v. *ἡλιόγονος, σεληνόγονος* translates these epithets accordingly. However, since *selēnagonon* is attested as a plant (peony) and since a plant name would be appropriate here, one should perhaps translate “peony.” “Sun-born” is not attested as a plant name.

71. ΘΗΟΟΥΤΗ ΠΙΘ ΠΙΘ (cf. also l. 340) is equivalent to Egyptian *Dhwtwy p3 3 p3 3*, "Thoth the twice-great." Cf. PGM IV. 19. For this title of Thoth, see J. D. Ray, *The Archive of Hor* (London: Egypt Exploration Society, 1976) 158–60; R. K. Ritner, "Hermes Pentamegistos," *Göttinger Miszellen* 49 (1981): 73–75. [R. K. R.]

72. Following G. Möller (see the apparatus in Preisendanz ad loc.) this short section can also be read as Coptic: "[I am] Thoṯ; I am Sa[.]out; I am Em[...e]on; I am Alaboul[.....]lōrai; I am (?) Natreko; [..m]..... is your [true] name [...]." [M.W.M.]

EMĒS . . . ON ANG ALABOUL . . . ”

- . . . during the tenth hour . . . A . . . N . . . N precisely . . . IE PEKREN EM . . .
 350 ONEI E . . . PO . . . NGAL . . . / . just now. . . ”
 . . . and at the rising . . . third . . . the upper . . . at the rising . . . “CHÖLÖM
 355 CHÖL . . . MASKELLI [MASKELLŌ] / . . . ITHĒCHTHŌ . . . lord. . . ”
 360 . . . from the . . . at the same time . . . sun . . . and on . . . yet living . . . / . anoint
 . . . ABLATHANALBA . . . according to the second formula . . . seventh sunrise . . .
 365 you have. / But if [you] want . . . throat of asses . . . the animal . . . tail . . . often
 repeating the seventh formula . . . whatever [you wish] . . . from a human head . . .
 [the formula], the beginning of which is: “Cause me to know, in order that . . . ”⁷³
 370 the ear whatever . . . on earth . . . heaven, / the [beginning] . . . the hand accord-
 ing to . . . formula.”

But if [you want] . . . and [to read] a written, sealed letter . . . the same seventh formula: “Do for me the things that are written. . . ”

- To read the things that are written, take at [the rising] of the moon . . . carve . . .
 375 pieces of honeycomb. Put these in together with . . . / . fresh, pleasing, happily as
 . . . with the things that are written, after thoroughly mixing, [with] all power daily
 . . . to the sun . . . say [also] the prescribed . . . and that day . . . up to half of the
 egg . . . put into a small drinking vessel and rub with chalk the parts of the egg, in a
 380 place⁷⁴ or in a river / where the sun . . . to animals and to humans becomes inac-
 cessible . . . after bathing and . . . crowned with a crown of the season’s flowers . . .
 to an altar, sacrifice on the altar and then take, [as you know,] three loaves of white
 bread . . . olive oil, likewise new wine . . . and milk of a [black] cow; in the finest
 385 cloaks of shieldbearers and . . . / following. Rub first . . . the half of the egg . . . the
 lord . . . all things . . . and the substance . . . and after saying the following for-
 mula, this the seventh, to the sun thus . . . into a holy, small drinking vessel . . .
 after going away and sacrificing . . . say also to the sun . . . formula or hymn giving
 390 advance knowledge . . . [single-stemmed] wormwood into . . . / saying seven times
 . . . Take cardamom and say the holy names . . . for all things belong to the master
 . . . whenever you conjure the earth by saying the seventh [formula to the] earth
 and all the immortal [gods].

This is the formula: “Come to me, lord . . . holy spirit. . . ”

- . . . in the ninth hour . . . after this the [formula]: “I conjure those with com-
 395 plete power . . . and I conjure [the] earth, the heaven, [the light, and] / him who
 [created the universe]” . . . formula spoken of god. While saying [this] formula [to]
 a holy . . . ”⁷⁵

- 400 “ . . . my name . . . / say that which . . . call . . . my name . . . my true name
 405 which . . . who makes . . . / . Gabriel, Michael, PYAOUËTE . . . NETETETET . . . the
god (?) TAAIAIAIAIALOP . . . ĒL.” Seven times you say . . . then say one time or
 three times.

*Tr.: W. C. Grese and M. W. Meyer (Coptic sections, ll. 399–409).

PGM III. 410–23

- 410 *Take a silver tablet and engrave it after the god⁷⁶ sets. Take cow’s milk and pour

73. At the beginning of l. 369 appears what could be an isolated Coptic name, Hor-Pre; cf. Möller, in the apparatus, who suggests Harpokrates. [R.K.R.]

74. This could also be rendered “a grave.” Cf. LSJ, s.v. “*τόπος*,” 5; also l. 285 above.

75. Because of the fragmentary character of this Old Coptic section, little can be given here in translation. [M.W.M.]

it.⁷⁷ Put down a clean vessel⁷⁸ and place the tablet under [it]; add barley meal, mix and form bread: twelve rolls in the shape of female figures.⁷⁹ Say [the formula] three times, eat [the rolls] on an empty stomach, and you will know the power.

[It is]: “BORKA BORKA PHRIX PHRIX RIX Ō . . . ACHACH AMIXAG OUCH THIP LAI LAI LAMLAI LAI LAM MAIL AAAAAA I IY EI AI ŌŌŌŌŌŌ MOUMOU ŌYIŌ NAK NAK NAX LAINLIMM LAILAM AEDA . . . LAILAM / AĒO ŌAĒ ŌAĒ EOĀ AŌĒ EOĀ ŌĒA, 415
enter, master, into my mind, and grant me memory, MMM ĒĒĒ MTHPH.” Do this monthly, facing the moon, on the first day [of the month]. Prostrate yourself before the goddess,⁸⁰ and wear the tablet as an amulet.



The name of the soul of god is: “EIKIZITELITHDE then PHYSOUSKAZĒTHZ blood.” Write these things with a copper stylus: “I am KŌOU BŌOU PĈŌSM . . . HOUIT⁸¹ . . . APRIĒFMLNIĒF . . . MANIŌĒSE NMANIĒFIHTENOHĒIT RENIRE RENIM E GEINNA⁸² EOI . . . EFREF / NGŌOU DNI IĒSOUS PNETO.”⁸³ Speak into your 420
hand seven times in front of the sun, stroke your face, spit, move your thumb from your nose up to your forehead. Facing the sun, speak seven times into your hand, spit once, stroke your face, and go on to the procedure and gift: ⁸⁴ “SILIBANAGOU-NACHAOUĒL. . . .”

*Tr.: W. C. Grese.

PGM III. 424–66

*A copy from a holy book. Charm that gives foreknowledge and memory: Take a kakouphon,⁸⁵ / which in Egyptian is kakkou[phat, tear out] its heart, perforate it with a reed, [cut] the heart [into pieces], and put them into Attic honey 425
when the goddess⁸⁶ approaches. Then grind the heart on the 1st of the goddess,⁸⁷ mix it with the honey, [and eat it] on an empty stomach while saying seven times, once while tasting with the forefinger, this *formula*:

“Make me know in advance once and for all the things that are going to happen, the things that are about to happen, the things that have been done, and all [to-day’s] activities.”

Say the name seven times, and quickly say / the other usual formulas. . . .⁸⁸ 430

76. That is, Helios, the sun god.

77. The papyrus has *καταχεάσα[ς]*, “pour it,” which is not meaningful here. Schmidt, *GGA* 193 (1931): 451–52, suggests *καταλέάζειν* on the basis of Hesychius’ *ἀλεάζειν*, “to heat up.” The translation here follows the text of Preisendanz.

78. Schmidt, *GGA* 193 (1931): 451, adds (*εἰς*), “into,” which seems necessary to complete the sense of the phrase, viz., “put it [into] a clean vessel.”

79. It seems only twelve pastry dolls are to be shaped and not an additional loaf and piece of pastry, as Preisendanz seems to take it. [R.D.K.]

80. That is, Selene, the moon goddess.

81. Probably Coptic *pĉsm* [*pe*]/*houit*, “the first darkness.” [M.W.M.]

82. Probably read Gehenna. [M.W.M.]

83. Perhaps Coptic, meaning “Jesus our great one.” [M.W.M.]

84. The blessing given in response to the procedure. Cf. PGM IV. 198. See also A.-J. Festugière, “La Valeur religieuse des papyrus magiques,” in his *L’Idéal religieux des Grecs et l’Évangile* (Paris: Gabalda, 1932) 293; Bonner, *SMA* 178–79.

85. Cf. on this term PGM II. 18 and n.

86. That is, Selene, the moon goddess.

87. This refers to the first day of the lunar month.

88. Apparently the scribe forgot to add the formula for the second day; therefore an ellipsis has been inserted.

[While tasting] on the third, say the name LAILAM [SAN] KANTHARA (add the usual).⁸⁹ [On the] 4th of the moon say [the] 4th name, EPIMNŌ; on the 5th, the 5th name, saying seven times EKENTH . . . [on the 6th], the sixth name, AMOUN AMOUN; on the 7th of the moon, [the 7th name] . . . RA PREGXICHAROTH; on the 8th, the 8th name, EISI OUSIRI AMOUN [AMOUN;⁹⁰ on the 9th], the 9th name, PHORPHORBARZAGRA; [on the 10th], the 10th name, ZAZOUCHŌR DAMNIOTĒ; on the eleventh, the eleventh name, CHRYSA CHR[YSA] EYAE CHRYSOES EIRE CHRY-SOEGETHREL . . . RON; on the twelfth, the twelfth name, and taste twelve times, ATHAB . . . ENIGRAPSAITHIR . . . PSANO . . . ASĒ; [on the 13th, say the 13th name],
 435 ARTEMI DAMNŌ DAMNO / LYKAINA;⁹¹ on the fourteenth, say the [fourteenth name]. This is the 14th name: HARPON [CHNOUPHI] BRINTATĒNŌPHRI BRISKYLMA ORE-OBAZAGRA. On the fifteenth, the fifteenth name, SESENGEN BARPHARAGGĒS AGAB . . . AEĒIOYŌ (add the usual formulas, as much as you want, saying it on each day).

When the moon [wanes], say [the formula] in hexameter, saying it seven times until it is again the fourteenth of the goddess. But beware, lest it be in conjunction . . . each day . . . and the whole composition of the divine arrangement be undone. [For] the lord [god] speaks. A procedure greater than this one does not exist. It has
 440 been tested / by Manethon,⁹² [who] received [it] as a gift from god Osiris the greatest. Perform it, perform it successfully and silently.

Formula spoken . . . and . . . the sun: "Hail, absolute ruler, hail, hail, [forefather . . . DAMNAM] ENEU [ABRASAX] . . . K . . . ÊLĒL, one holy . . . SABĒLE SABĒLE KA. . . ."

445 . . . [*Foreknowledge*] . . . *Moses* . . . and . . . / *for memory*, [say] the following [formula] each [day]: ". . . IMEA . . . ABRASAX . . . [to know] OEIIAO . . . IAŌ
 450 SABAŌ[TH] . . . great . . . IABE[ZEBYTH] . . . ABRAXAS TAE." . . . / . . .

But in this way draw a boy and you . . . later, and you will hear the birds chattering . . . seven of fennel and of sesame, of black cumin . . . / [take] these and
 455 crush them, with spring water . . . the moon being second, and you will hear all things. . . .

" . . . I am IEĒ IOEĒ IE IAŌ ISI . . . [the things in the] minds of men, because I"

460 . . . pray to him. But . . . / but a swallow⁹³ of this comes . . . this your formula repeat seven times . . . *formula*, which you say: "Hail, Helios, Mithras. . . ."

465 . . . this holy water . . . this one has in his mind . . . / that day [you] know . . . but if [you] touch, [you will have] a semiteritian [fever].

*Tr.: W. C. Grese.

PGM III. 467–78

470 ***Memory spell:** Take first . . . 2 calf's snouts, "Hermes' finger" . . . / taste, and prostrate yourself while saying three times to Helios: "[Enter,] MA . . . A KMĒPH ARSŌ ARSŌ THOUTH . . . O TIOI E.OI POMPOM PHRĒ [IARBATHA CHRAMNĒ] . . . upon my heart, [having granted] memory to my soul, to my eyes [SALBANACHAM-

89. As one can see from l. 436 below, the direction "add the usual" (*κουρά*) is to be understood after each day.

90. That is, Osiris, Amon in vocatives.

91. "She-wolf" is an epithet of the goddess Artemis. See also PGM IV. 2302–3; 2550.

92. The name Manetho probably refers to an Egyptian priest and historian of the third cent. B.C., the man who was instrumental in the setting up of the cult of Sarapis. Cf. also PGM XII. 23; Plutarch, *De Is. et Os.* 28, 362A; Iamblichus, *Myst.* 8.1. See Griffiths, *Plutarch's De Iside et Osiride* 78–82; H.-J. Thissen, "Manetho," *LdA* 3 (1980): 1180–81.

93. The cliff, or chimney swallow. [J.S.]

BRĒ . . .] / monarch, the one who rules over all . . . ABLAN OOOO ADŌNIĒ AĒŌ . . . 475
in order that, whatever I hear once, [I might remember it throughout] my lifetime.”
*Tr.: W. C. Grese.

PGM III. 479–83

***Foreknowledge charm:** Take [. . . parts] fleawort, [and say to] / the height of 480
the heavenly circle: “The thief . . . the only great god, [come to me] from an assem-
bly on the 6th day . . . to happen, Helios.”

*Tr.: W. C. Grese. This and the two variant charms to follow serve as spells to “prognosti-
cate” the identity or whereabouts of a thief.

PGM III. 483–88

**Another [copy]:* “. . . ALA.AANG XICHA MICHA ANG E . . . / EROTPITENPHĒT 485
NPRŌME,⁹⁴ [having] a gold-colored [crown on the] head, turn to [the thief who
took away the NN thing], kill, cleave him and . . . but if you behead. . . .”

*Tr.: W. C. Grese.

PGM III. 488–94

**Another:* Take a wing . . . / “AŌŌ; then, according to the same . . . LŌ 490
[PHNOU]KENT ABAŌTH . . . DO . . . ŌLEAIS . . . KA . . . TA K”

*Tr.: W. C. Grese. This is presumably another spell to detect a thief; see the note appended
to PGM III. 479–83, above.

PGM III. 494–611

*[**Spell to establish a relationship with] Helios.** A procedure for every [rite], for
[all things]. / For whatever you want, invoke in this way: “[Come,] come to me 495
from the four winds of the world, air-transversing, great god. Hear me in every
ritual which [I perform], and grant all the [petitions] of my prayer completely, be-
cause I know your signs, / [symbols and] forms, who you are each hour and what 500
your name is.”⁹⁵

“In the first hour you have the form and character of a young monkey; [the tree]
you produce is the silver fir; the stone, the *aphanos*;⁹⁶ the bird . . . your name is
PHROUER.⁹⁷

“In the second hour you have the form of a unicorn; the tree you produce is the
persea; the stone, the pottery stone;⁹⁸ / the bird, the halouchakon;⁹⁹ on land, the 505
ichneumon; your name is BAZĒTŌPHŌTH.

“In the third hour you have the form of a cat; the tree you produce is the fig tree;
the stone, the *samouchos*;¹⁰⁰ the bird, the parrot; on land, the frog; your name is
AKRAMMACHAMAREI.

“In the fourth hour you have the form of a bull; the tree you produce / . . . the 510

94. This is Coptic and means “to the man.” [R.K.R.]

95. In his twelve-hour course through the heavens, the sun is identified here with ancient theriomor-
phic and totemistic forms. Also, the sun’s creative activities are identified with certain hours. See for this
Gundel, *Weltbild und Astrologie* 5–6. Cf. PGM II. 104–15 and n.

96. The identification of *lithos aphanos* is uncertain; literally it means “invisible stone” (clear quartz?).
[J.S.]

97. PHROUER is Egyptian for “Pre the great.” [R.K.R.]

98. On the pottery stone see Pliny, *NH* 37. 152.

99. Otherwise unidentified.

100. According to LSJ, this word is a hapax legomenon. Preisendanz identifies it with *ψαμμούχος*,
a sandstone (not attested in LSJ).

101. Fahz reads *γεννᾶς δένδρον [καὶ] λίθον*, “you produce a tree [and] stone.” This should prob-
ably be understood to refer to holly oak and a brick-red opal. Cf. also n. 102. [J.S.]

stone,¹⁰¹ the amethyst;¹⁰² the bird, the turtledove; on land, the bull; your name is DAMNAMENEUS.

“In the fifth hour you have the form of a lion; the tree you produce is the prickly shrub; the stone, the magnet; [the bird] . . . on land, the crocodile; your name is PHŌKENGEPSEUARETATHOUMISONKTAIKT.

515 “In the sixth hour you have the form of a donkey; the tree / you produce is the thorn tree; the stone, lapis lazuli; in the sea, the jellyfish;¹⁰³ on [land, the white-faced cow]; your name is ELAU AKRI LYX. . . .

“[In the seventh hour] you have the form of a [crayfish; the tree you produce] 520 . . . [you produce] . . . ; [the stone, the sun opal;¹⁰⁴ / the bird] . . . on land, the cat; [your name is]. . . .

“In the eighth [hour] you have the form . . . [the tree you produce] . . . [the stone] . . . the bird . . . [on land], the hippopotamus; [your] name [is]. . . .

525 “In the ninth [hour] you have the form of an ibis; [the tree / you produce] . . . [the stone] . . . on land, the chameleon; [your name]. . . .

“In the tenth hour [you have] the form . . . ; [the tree you produce] . . . the stone, one the color of a falcon’s neck; [the bird]. . . .

530 / “In the twelfth [hour you have the form] . . . [your name is] ADŌNAI . . . [and]. . . .

535 “. . . / GABRIĒL ALLŌEA . . . OURĒĒDYDIE THARABRACHIRIGX IARBATHACH-RAMNĒPHIBAŌCHNYMEŌ¹⁰⁵ KAMPYKRIL . . . ELAMMARĒ.

“I have spoken your signs and symbols. Therefore, lord, do the NN deed by necessity, lest I shake heaven. Do the NN deed for me; you are the image, the whole of the universe, [you] who, after being selected,¹⁰⁶ guarded the holy place of 540 the / great king. Do the NN deed for me, the one who keeps the keys of the triangular paradise of earth, which is the kingdom. Do the NN deed for me, the fatherless child of an honored¹⁰⁷ widow, BŌIATHYRITH, lest they take away from me 545 the lord’s fatherland and so that all / good things happen by command, PHŌKENGEPSEUARETATHOUMISONKTAIKT MASKELLI MASKELLŌ PHNOUNKENTABAŌ AŌRIŌ ZAGRA RĒSICHTHŌN HIPPOCHTHŌN PYROSPARIPĒGAN YX KAILAM IALMIŌ LILIMOULĒALABAĒNEREDEMŌU.”

550 “Come¹⁰⁸ to me in / your holy circuit of
The holy spirit, founder of the world,
O god of gods, lord of the world, who have
Divided by your own divine spirit
The universe; first from the firstborn you

102. Pliny identifies *παυδέρως* as an opal (NH 37. 84) or an amethyst (NH 37. 123). It has been rendered here as amethyst because in 37.80 Pliny says opals come only from India. See the note by D. E. Eicholz, LCL edition of Pliny’s *Natural History*, vol. 10, p. 230, n. a. [J.S.]

103. The term literally means “glass fish.” [M.S.]

104. The translation of *ἡλιοπάλιος* is uncertain.

105. Cf. for this name PGM I. 143 and n.

106. Following Preisendanz’s translation as “Auserwählter.”

107. The papyrus reads *κατατετιμημένη[s]*, a verb not attested elsewhere. The meaning could also be “despised.” Preisendanz suggests that the widow is Isis and the magician identifies himself with Horus. Probably, the translation “dishonored” is to be preferred, because it would refer to the murder of Isis’ husband and her subsequent flight to the swamps of Chemmis to raise her son Horus. For Horus as orphan, see Borghouts, *Ancient Egyptian Magical Texts* 69, no. 92. [R.K.R.]

108. These dactylic hexameters, many of which are metrically faulty, are also the reconstructed Hymn 2, for which see Preisendanz, vol. II, p. 238. [E.N.O.]

Appeared,¹⁰⁹ created carefully, from water
That's turbulent, who founded all the world:
Abyss, earth, / fire, water, air, and in turn
Ether and roaring rivers, red-faced moon,
Heaven's stars, morning stars, the whirling planets.¹¹⁰
'Tis by your counsels they attend all things."

"You who summon . . . AMOCHL . . . PHODOPH . . . M . . . ARPTHŌ . . .
IBK / PSOUPHIS [TŌM] . . . OIŌTH ŌPHROUER CHMĒIB HARPONKNOUPHI BRIN- 560
TATĒNŌPHRI BRISKYLMA HAROUAR ZARBAMESEG KRIPHI NIGTHOU MICHMOU-
MAŌPH IAŌLI PRIN ASTRAPTĒS¹¹¹ AI CHEAOKIRTABAOZAALE ASRISKI . . . OU BRIT-
HEI STOMA,¹¹² master. Come to me, / lord, you who sometimes raise the light, 565
sometimes lower the darkness [with] your own power. Hear me, lord, me, NN,
graciously, gladly and for a blessing, from every element from every wind, today,
with your happy face, in the present hour, because / I invoke your holy name from
every side. You who were begotten in every human body, inspire us.¹¹³ From the 570
right of the axis your [name] is: 'IAŌ AŌI ŌAI [ŌYA] ŌŌŌŌŌŌ AAAAAA IY . . . ŌAI,'
but from the left of the axis: 'IAŌ AYŌ IŌAI / PIPI ŌŌŌ ŌŌ III AYŌ . . . ŌA ŌAI.' 575
Come to me with a happy face to a bed of your choice, giving to me, NN, suste-
nance, health, safety, wealth, the blessing of children, knowledge, a ready hearing,
goodwill, sound judgment, honor, memory, grace, shapeliness, beauty to / all who 580
see me; you who hear me in everything whatsoever, give persuasiveness with words,
great god, to the EYAĒŌ IŌ IAŌ ŌAI ŌIŌ ĒAYI TAS ERCHIS AUXACHOCH HAR-
SAMOSI. I beg, master, accept my entreaty, the offering to you which you com-
manded. In order that you might now illuminate me with knowledge of things be-
loved by you / even after the kind restoration of my material body, I pray, lord, 585
accept this my request, [the] entreaty, the preliminary spell, the offering of my elo-
quent spirit. Let it also come to you, the ruler of all, in order that / you fulfill all the 590
petitions of my prayer, you who originated from gods.¹¹⁴ We give you thanks with
every soul and heart stretched out to [you],¹¹⁵ unutterable name honored with [the]
appellation of god and blessed with the [appellation of father], for to everyone¹¹⁶
and to everything you have shown fatherly / goodwill, affection, friendship and 595
sweetest power, granting us intellect, [speech,] and knowledge; intellect so that we
might understand you, speech [so that] we might call upon you, knowledge so that
we might know you.¹¹⁷ We rejoice because you showed yourself to us; we rejoice

109. This refers to the sun god's appearance from the waters of Nun, the primordial abyss. Cf. PGM I. 34–36. [R.K.R.]

110. There are three types of star referred to here: ἀστέρως (1) ἀερίους, (2) ἑώους, (3) περιδινο-
πλανήτας. On ἑώους as morning star, cf. Ptolemy, *Tetrab.* 3. 4 (114). [E.N.O.]

111. Or "before you hurl lightning."

112. Or "mouth is full."

113. ἐμπνευματίζω is not otherwise attested. Cf. C.H. 13.19 with Keil's conjecture πνευματίζε, cited by Nock and Festugière, *Hermès Trismégiste* II, p. 208, in the critical apparatus to l. 17.

114. The section in ll. 591–609 has close parallels in Ps.-Apulcius, *Asclepius* 41 (ed. Nock and Festugière, *Hermès Trismégiste* II, pp. 353–55) and NHC VI, 7: 63, 33–65, 7. See Robinson, *The Nag Hammadi Library in English* 298–99; P. Dirkse and J. Brashler, "The Prayer of Thanksgiving," in *Nag Hammadi Codices V, 2–5 and VI, with Papyrus Berolinensis 8502, 1 and 4*, NHSt 11 (Leiden: Brill, 1979) 375–87. Cf. also Iamblichus, *Myst.* 10. 8; C.H. 13. 18–20, with the discussion by Grsec, *Corpus Hermeticum* XIII, pp. 183–88.

115. Following Nock and Festugière, *Hermès Trismégiste* II, p. 353.

116. Following J.-P. Mahé, *Hermès en Haute-Égypte. Les textes hermétiques de Nag Hammadi et leurs parallèles grecs et latins*, vol. I (Québec: Les presses de l'université Laval, 1978) 160–61.

117. Following Nock and Festugière, *Hermès Trismégiste* II, p. 354.

- 600 because while we are / [still] in bodies you deified us by the knowledge of who you are. The thanks of man to you is one: to come to know [you], O womb¹¹⁸ of all knowledge. We have come to know, O womb¹¹⁹ pregnant through the father's be-
 605 getting. We have come to know, / O eternal continuation of the pregnant father. After bowing thus before your goodness,¹²⁰ we ask no [favor except this]:¹²¹ will that we be maintained in knowledge of you; and one protection:¹²² that [we] not
 610 fall away from a [life] such as this. . . ."

*Tr.: W. C. Grese (ll. 494–549; 558–611) and E. N. O'Neil (hymnic sections, ll. 549–58).

PGM III. 612–32

- *[If you make] an offering of wheaten meal and ripe mulberries and unsoftened¹²³ (?) sesame and uncooked *thrion* and throw into this a beet, you will gain control of
 615 your own shadow¹²⁴ / so that it [will serve] you. Go at the sixth hour of the day, toward [the rising sun], to a deserted place, girt about with a [new] dark-colored palmfiber basket, and on your head a scarlet cord as a headband, behind your right
 620 ear / the feather of a falcon, behind your left that of an ibis.

- Having reached the place,¹²⁵ [prostrate] yourself, stretch out your hands, and utter the following *formula*: "Cause now my shadow to serve me, because I know
 625 your sacred names [and] your signs and / your symbols, and [who you are at each hour], and what your name is."¹²⁶

- Having said this, [utter] the formula given above,¹²⁷ and in case he does not [hearken, say]:¹²⁸ "I have uttered your sacred names and [your signs] and your symbols, wherefore, O lord,¹²⁹ cause / my [shadow] to serve me." [And] at the seventh
 630 [hour] it will come to you before [your] face, and you address it [and say]: "Follow me everywhere!" But [look] to it, that it not leave you.

*Tr. J. M. Dillon. See the introductory note on PGM III. 494–611. This unique spell to acquire control over one's shadow may be part of the whole *Encounter with Helios* contained in III. 494–731. The Coptic section to follow (PGM III. 633–731) belongs with this section, and the mention of the "signs and symbols" in l. 625 connects this spell to the preceding; furthermore, the mention of the "formula given above" (l. 626) must refer to a formula given in the preceding spell, probably the formula found in III. 494ff. The appearance of one's shadow is thus the proof of Helios' appearance requested in PGM III. 494–731.

118. Following Nock and Festugière, *Hermès Trismégiste* II, p. 355.

119. On the role of the uterus in magic, see A. A. Barb, "Diva Matrix," *JWCI* 16 (1953): 193–238. Cf. also PGM V. 158.

120. Following Mahé, *Hermès* 164–65.

121. Ibid.

122. Following Mahé, *Hermès* 166–67, and Dirksc and Brashler, "The Prayer of Thanksgiving," 384–85.

123. Preisendanz reads ἀ[πέκ]χυτον, a word otherwise unattested. More likely would be the restoration ἀ[διά]χυτον, "not softened by cooking"; hence the translation here. [R.D.K.]

124. Cf. *DMP* col. IV, l. 23 for a spell for "lucky shadows" (*wd hyb.t*). [R.K.R.] See also Betz, "The Delphic Maxim," 163–64.

125. Literally, "treading about in the place."

126. Cf. ll. 499–501 for a similar expression. It seems that the deity invoked has a different appearance every hour. See also the introduction to this spell and its possible relationship with PGM III. 494–611.

127. That is, the formula given in 494–536, particularly the section containing the signs and symbols.

128. Following Preisendanz's restoration. This hardly seems suitable, as one would rather expect, "And when you are finished, say. . . ." [J.M.D.]

129. The "lord" addressed in this spell is Helios, the sun god, mentioned in III. 494–611.

PGM III. 633–731

*Call . . . , “Great god . . . , you who are the sun, Re is your name / . . . the glowing flames . . . my nail (?) . . . Em . . . is your name, Em . . . [is your true name] . . . crown . . . my name . . . [AEĒĒ]ĒĒIIIIIOOO[OOYYYYYYŌ]ŌŌŌŌ[Ō]Ō / . . . / of the great god . . . [Nef] is my name, Nef is my true name . . . Praise¹³⁰ be to (?) SABAŌTH ADŌNAI ADŌN BARBARIOT . . . of Lo son of Ouer¹³¹ . . . / whose face is in the middle of . . . of Lo son of Ouer . . . whose face is in the middle of . . . in truth. For I am . . . For I am Lotus-Lion-Ram¹³² . . . / Lotus, reveal yourself . . . For [I] am . . . all (repeat).¹³³ I am Oh, I am AEĒIOY[Ō AEĒIOYŌ] A[ĒĒIOYŌ AEĒI] OYŌ [AEĒI] OYŌ AEĒIOYŌ AEĒI[OY]Ō AEĒIOY[Ō] . . . , and we are strong (?) . . . of Shmoun¹³⁴ . . . / until you offer incense to Horus. I am Oh, I know [your name] . . . little, every time, at every hour. Come, go . . . what you want (repeat). For Ei is your name, Ei is the name of you. I . . . Totf; Totf is my true name (add the usual [?]) as you wish, after . . . the (formula) I am Kat son of Kat, whom Kat has borne . . . / I am the [breath] of night . . . I am Abriabot, the . . . the great snake . . . [Thoth the great] of Shmoun . . . the god Horus . . . , ([add the usual] as you wish). For I am Iethor,¹³⁵ who wants to . . . I . . . who . . . / frog . . . is my name . . . the great god who will do . . . To son of To¹³⁶ is your name . . . father. / You are Earth-shaker,¹³⁷ the High One, the son of Re, the [great] god . . . in the abyss, who is in . . . all the earth . . . (add the usual, as you wish) . . . he who does . . . I am . . . I am the one who . . . in him . . . / For . . . I am Io . . . is [my] name [. . . is] my true name . . . To the great is my [true] name . . .¹³⁸

. . . this day . . . speak to Helios¹³⁸ . . . / on the third day, also to the moon¹³⁹ . . . at the third entrance of the goddess, go to an ever-flowing river . . . bathe, and go in pure garments . . . , having drunk . . . a solitary place, hold toward the rising sun a white rooster without blemish and twelve pinecones whorled¹⁴⁰ to the right. Offer milk and pour a libation of white wine, / and say the designated seven formulas [seven] times, requesting an encounter with [the] god . . . yourself. He will show . . . let him dwell (?)¹⁴¹ for seven days. Set up . . . toward the moon, with purity; and when you see the god in this place, feast [in an appropriate manner].¹⁴² So when you encounter the god, say the formula for a direct vision, and request foreknowledge from the master. / Go down to a pure and consecrated place, and

130. Cf. PGM IV. 11, 14, 15, 17, 18, 19.

131. For OUER cf. Egyptian *wr*, “the great one.” [R.K.R.]

132. This corresponds to SERPOT-MOUT-SRO. Cf. PDM xiv. 12 and the note by Griffith and Thompson, *The Leyden Papyrus on DMP* col. I, l. 12. On the solar character of this designation of the sun in the morning, at midday, and in the evening, i.e., the universal sun in three manifestations (Re-Khepri-Atum), see M.-L. Rhyner, “A propos de trigrammes panthéistes,” *Revue d'Égyptologie* 29 (1977): 125–37. [M.W.M.]

133. Apparent instructions for the repetition of the formulas either forward or backward. Cf. ll. 667, 669, 682. But if this is the equivalent of Greek *κοινόν* (see Preisendanz's text at l. 682), we are to understand “(add the usual)”; thus the translation, as in several instances below.

134. Shmoun (Hermopolis, El-Eshmunen) is the city of the god Thoth. See on the name A. H. Gardiner, *Ancient Egyptian Onomastica* (London: Oxford University Press, 1968) II, 79*–81*. See for the name also below, l. 672.

135. That is in Egyptian “eye of Horus.”

136. Possibly, *To* is “land”; hence at III. 687 “the great land.”

137. For *κμρτο* cf. PGM IV. 1323; PDM xiv. 192.

138. That is, the sun god Helios.

139. The moon goddess Selene; see also l. 697.

140. See the note at PGM II. 25.

141. The text is uncertain at this point; perhaps *οικείτω* is to be read instead of *οικητω*. [M.W.M.]

142. Supplying in the lacuna *ἐ[πιτη]δές*, following Schmidt, GGA 193 (1931): 456.

again sacrifice a rooster, and while in pure garments secretly [grasp the other things] which are necessary as symbols . . . god(dess) . . . third . . . , hold in your right hand a [single-stemmed] wormwood and in your left a snakeskin, and recite
 705 the [specified] formulas [and] what you wish, and it will happen. Recite often / . . . written down . . . to learn something, it is told to you by the god. And if you . . . , write . . . and wrap in linen from head to foot . . . , and on the ground draw Harpokrates holding [his finger]¹⁴³ to his mouth, and in his left hand clutching a flail
 710 and a crook¹⁴⁴ . . . then “ABLANATHANALBA”; in wing . . .¹⁴⁵ / “ABRASAX”: near the back, “OĒAUA . . . ,” and set the child on it, and write the 5th formula . . . : “ĒFĒINTOK¹⁴⁶ . . . TE UONĒFIOUOI.” Also use this treatment often: take away . . . from before him the linen, and let him behold, and he will see; and ask [him] . . .
 715 on the tenth day . . . in the morning of the first (formula?), then the / first for a second time in the morning of the . . . let these things be . . . two bricks . . . under papyrus . . . head . . . hole . . . / hold in your hands . . . this . . . and say the . . . in
 720 each . . . as . . . little . . . all . . . on these . . . great . . . / both . . . formulas before
 725 . . . formulas with the . . . and all . . . and . . . pit . . . you make / call the olive . . .
 730 pure. . . .

*Tr.: M. W. Meyer. For the connection of the spell with the preceding, see the introductory notes at PGM III. 494–611 and III. 612–32.

PGM IV. 1–25

*“SAPHPHAIOR BAEKOTA KIKATOUTARA EKENNK LIX, the great daimon and the
 5 inexorable one,¹ . . . IPSENTANCHOUCHEŌCH / DŌOU SHAMAI ARABENNAK AN-TRAPHEU BALE SITENGI ARTEN BENTEN AKRAB ENTH OUANITH BALA SHOUPLA SRAHENNE DEHENNE KALASHOU CHATEMMŌK BASHNE BALA SHAMAI—on the day of Zeus² in the first hour, but on the [day] of deliverance³ in the fifth hour: a
 10 cat . . . / in the eighth: a cat.⁴ Praise⁵ be to Osiris, the king of the underworld, the lord of embalming, he who is at the south of This, who is honored at Abydos, he who is under⁶ the noubs tree⁷ in Merouse,⁸ whose glory is in Pashalom.⁹ Praise be
 15 to Althabot; bring unto to me Sabaoth. / Praise be to Althonai, great Eou, very valiant; bring unto me Michael, the mighty (?) angel who is with God. Praise be to

143. Supplying in the lacuna [τὸν δακτύλιον]. [M.W.M.]

144. For depictions similar to the one here see Budge, *Amulets and Talismans* 206–7; Bonner, *SMA*, p. IX, nos. 189–94.

145. Perhaps, “in wing formation.”

146. This is equivalent to Demotic *iw.f r in.t.k.*, “He shall bring you.” [R.K.R.]

1. See for this term Wortmann, “Neue magische Texte,” 101; on the verb *παπαρεύω*, see Betz, “Fragments,” 291.

2. That is, Thursday.

3. Perhaps Sunday.

4. These enigmatic phrases are instructions for the use of the spell.

5. This passage is parallel to *PDM* xiv. 627–35. See F. Ll. Griffith, “The Old Coptic Magical Texts of Paris,” *ZÄS* 38 (1900): 86–93. [R.K.R.]

6. Or “under the shade of the noubs tree.”

7. According to Griffith, *ZÄS* 38 (1900): 87, at Pnubs the noubs tree was sacred to Thoth. See on this point Brugsch, *Dictionnaire* 334–35.

8. Meroe is the capital of an ancient state in the Sudan. See Bonnet, *RÄRG* 456–57, s.v. “Meroe.”

9. Cf. also *PDM* xiv. 627–29. Pashalom is the capital of the nome in which Abydos is also located. Situated to the south of This, Abydos is the holy city where the head of Osiris was buried. See Griffiths, *Plutarch's De Iside et Osiride* 362 n. 1.

Anubis, of the nome of Hansiese,¹⁰ upon his mountain.¹¹ Praise be to the goddesses—Thoth the great, the great, the wise. Praise be to the gods, / ACHNOUI 20
 ACHAM ABRA ABRA SABAÖTH.¹² For Akshha Shha¹³ is my name, Sabashha is my true name; Shlot Shlot very valiant is my name. So let him who is in the under-
 world join him who is in the air; let them arise, come in, and bring me news / of 25
 the matter about which I ask them” (add the usual).

*Tr.: M. W. Meyer. This request for an oracle may be part of the larger spell contained in PGM IV. 1–85.

PGM IV. 26–51

*Initiation:¹⁴ Keep yourself pure for 7 days beforehand. On the third of the month, go to a place from which the Nile has recently receded, before anyone walks on the area that was flooded—or at any rate, to a place that has been inundated by the Nile. / On two bricks¹⁵ standing on their sides, build a fire with olive wood 30
 (that is, with a branch of it) when half of the sun is above the horizon; but before the sun appears, dig a trench around the altar. When the disk of the sun is fully above the horizon, / cut off the head of an unblemished, solid white cock which 35
 [you are to carry] under your left arm (and do dig the trench around¹⁶ the altar before the sun appears).¹⁷ When you are beheading the cock, fix it in place [with your knees]¹⁸ and hold it down all by yourself. / Throw the head into the river and 40
 drink up the blood, draining it off into your right hand and putting what’s left of the body on the burning altar. Then jump into the river. Immerse yourself in the clothes you have on, walk backwards¹⁹ out of the water, and, after changing into fresh garments, / depart without turning round.²⁰ After this, take bile from an owl, 45
 rub some of it over your eyes with the feather of an ibis, and your initiation will be complete. But if you can’t get hold of an owl, use an ibis’s egg and a falcon’s feather. / Bore a hole in the egg, insert the feather, break it open, and thereby get 50
 the fluid to rub on yourself.

*Tr.: Hubert Martin, Jr.

10. The location is unknown. Cf. *Ha-si-ise-t*, “house of the son of Isis.” See A. H. Gardiner, *Ancient Egyptian Onomastica* (London: Oxford University Press, 1968) II, 29* (no. 341A). One conjecture is that of Brugsch, *Dictionnaire* 659, who has identified Hansiese as a site (Chenoboskia?) near Koptos and Dendera in Upper Egypt.

11. This refers to an ancient title of Anubis. Cf. *PDM* xiv. 174. In this connection one should also note the relationship between mountain, desert, and cemetery in ancient Egypt.

12. Hebrew for “Lord, Lord of Hosts;” ABRA may be a variation of *arba* (Heb. “four”) designating the tetragrammaton. See Blau, *Das altjüdische Zaubrerwesen* 126; Dornseiff, *Das Alphabet* 64; A. Barb, “Abraxas-Studien,” in *Hommages à W. Deonna* (Bruxelles: Latomus, 1957) 67–86.

13. Or “JEAKSHHA SHHA”; but cf. *PGM* IV. 77, also III. 658, 659, 661, 667, 673, etc., for other examples of the common formula “for . . . is my name” or “for I am. . . .”

14. The purpose of this rite is not clear (cf. l. 48). It may have simply been a part of the longer ritual of the context.

15. On the magical use of bricks for both the living and the dead, see J. Monnet, “Les Briques magiques du Musée du Louvre,” *Revue d’Égyptologie* 8 (1951): 151–62. [R.K.R.]

16. Or “dig a trench around,” which may in fact mean “walk around” and refer to the ritual circumambulation. See W. Pax, “Circumambulation,” *RAC* 3 (1957): 143–52.

17. See l. 33 above.

18. The phrase “with your knees” is a conjecture based on *PGM* IV. 227–28.

19. Cf. the injunctions to walk backwards at *PGM* I. 37; IV. 2493; XXXVI. 273.

20. Presumably, the initiate is to turn away from the river after he is out of the water and to depart without looking back at the river. Perhaps he is being instructed to depart by walking backwards. The text is not entirely clear; cf. for similar circumstances *PGM* VII. 439–40. For looking back and its consequences, cf. the story of Lot’s wife (Gn 19:17, 26) and the injunction in Lk 17:31–32; Mt 24:15–18 (cf. Lk 9:62).

PGM IV. 52–85

*Keep yourself pure for 7 days before the moon becomes full by abstaining from meat and uncooked food, by leaving behind during the prescribed days exactly
 55 half / of your food in a turquoise²¹ vessel, over which you are also to eat, and by
 60 abstaining from wine. When the moon is full, go by yourself to the eastern section
 of your city, village, or house and throw out / on the ground the leftover morsels.
 Then return very quickly to your quarters and shut yourself in before he²² can get
 there, because he will shut you out if he gets there before you. But before you throw
 out the morsels, fix in the ground at a slight angle a verdant reed that is about two
 65 cubits long, tie some hairs from a stallion about the midsection of a horned dung
 beetle, and suspend / the beetle from the reed by them. Then light a lamp that has
 not been used before and place it under the beetle in a new earthenware dish, so
 that the heat from the lamp barely reaches the beetle. Stay calm after you have
 70 thrown out the morsels, gone to your quarters, and shut yourself in; / for the one
 you have summoned will stand there and, by threatening you with weapons, will
 try to force you to release the beetle. But remain calm, and do not release it until he
 gives you a response; then release it right away. And every day during the period of
 purification when you are about to eat and to go to bed, speak the following spell 7
 75 times (you are to say them again / when you return to your quarters after throwing
 out the food). Keep it secret: “You with the wooden neck, you with the clay (?)
 face,²³ come in to me, for I am Sabertoush, the great god who is in heaven.”

The phylactery for the foregoing: With blood from the hand or foot of a pregnant woman, / write the name²⁴ given below on a clean piece of papyrus; then tie it
 80 about your left arm by a linen cord and wear it. *Here is what is to be written:*
 “SHTËIT CHIEN TENHA, I bind and loose.”

The dismissal: When you release the beetle, say: “Harko, Harko is my name;
 Harko is my true name.”

85 Guard these instructions / well. *The rite:* an onion.²⁵

*Tr.: Hubert Martin, Jr., and Marvin W. Meyer (Coptic sections, ll. 75–77, 81–82, 83–84).

PGM IV. 86–87

**Phylactery against daimons:*²⁶ “HOMENOS OHK KOURIËL IAPHËL, deliver” (add the usual), “EHENPEROOU BARBARCHAUUCHE.”

*Tr.: Marvin W. Meyer. This brief spell seems to have no connection with the preceding or following spells.

21. A blue-green glazed pottery, almost certainly Egyptian faience. See A. Lucas and J. R. Harris, *Ancient Egyptian Materials and Industries* (London: Arnold, 1962) 156–67, esp. 163–64. [R.K.R.]

22. “He” is the one summoned (l. 70), but “he” is never identified.

23. Probably referring to a clay or terracotta figurine on a wooden pedestal. [M.W.M.]

24. The “name” may have included not only *sabertoush* but also the attached epithets: in magical texts “name” often means “full title.” The Greek *προνοκείμενον* normally means “given above,” but it can also be read as meaning “set forth below.” This latter interpretation (accepted by Preisendanz) would eliminate the apparent contradiction between this and the following sentence. However, the following sentence may be a deliberate contradiction by a glossator. [M.S.]

25. This is probably an abbreviated way of saying, “Use the procedure that involves an onion.”

26. Or “For those possessed by daimons,” which seems the better reading of the papyrus. The manuscript has *πρὸς δαιμονιαζομένο(ν)ς*. See A. Erman, *ZÄS* 21 (1883): 99 (plate III, l. 25) and Preisendanz, apparatus ad loc. The invocation which begins with OHK is separated by a space and *-ζομενος* is written with the same Greek letter forms as the preceding ones. [R.D.K.]

PGM IV. 88–93

* **Another,**²⁷ to **Helios:** Wrap a naked boy in linen from head to toe,²⁸ then clap your hands. After making a ringing noise, place the boy opposite / the sun,²⁹ and standing behind him say the *formula*: 90

“I am Barbarioth; Barbarioth am I; PESKOUT YAHO ADŌNAI ELŌAI SABAŌTH, come in to this little one today, for I am Barbarioth.”

*Tr.: W. C. Gress and Marvin W. Meyer (Coptic sections, ll. 91–93).

PGM IV. 94–153

* Isis is the one who comes from the mountain at midday³⁰ in summer, the dusty maiden; / her eyes are full of tears and her heart is full of sighs. 95

Her father, Thoth the Great, came in unto her and asked her, “O my daughter Isis, dusty maiden, why are your eyes full of tears, your heart full of sighs, and [the . . .] of your garment soiled? [Away with] the tears of your eyes!”

She said [to him], “He is not with me,³¹ O my father, Ape Thoth, Ape / [Thoth], my father. I have been betrayed by my female companion. I have discovered [a] secret: yes, Nephthys is having intercourse with Osiris . . . my brother, my own mother’s son.” 100

He said to her, “Behold, this is adultery against you, O my daughter Isis.”

She [said] to him, “It is adultery against you, O my father, / [Ape] Thoth, Ape Thoth, my father; it is pregnancy proper for me myself.”³² 105

He said to her, “Arise, O my daughter Isis, and [go] to the south to Thebes, to the north to Abydos.³³ There are . . . those who trample (?) there. Take for yourself Belf son of Belf, [the one whose] foot is of bronze and whose heels are of iron, / [that] he forge for you a double iron nail with a . . . head, a thin base, a strong point, and light iron. Bring it before me, dip it in the blood of Osiris,³⁴ and hand it over; we . . . this mysterious (?) flame to me.” 110

“/ Every flaming, every cooking, every heating,³⁵ every steaming, and every sweating that you [masc.] will cause in this flaming stove, you [will] cause in the heart, in the liver, [in] the area of the navel, and in the belly of NN whom NN has borne, until I bring her to the house of NN whom NN has borne³⁶ and she puts what is in / her hand into my hand, what is in her mouth into my mouth, what is in her belly onto my belly, what is in her female parts onto my male parts, quickly, quickly; immediately, immediately. Rise up to the kings of Alchah,³⁷ speak the truth (?) in Oupōke, arouse god [after] NN³⁸ whom NN has borne, and I shall send 115 120

27. Presumably this is another request for divination (cf. PGM IV. 1–25, 52–85). In fact, the spell is specifically a “divination using a boy,” for which cf. PGM VII. 348–58; also *Test. Sol.* I. 3.

28. Cf. for this phrase PDM xiv. 96.

29. That is, Helios, the sun god.

30. Cf. PDM xiv. 1219.

31. Or “It is not of my doing.”

32. This episode is also told in a different fashion by Plutarch, *De Is. et Os.* 14, 356E–F. See Griffiths, *Plutarch’s De Iside et Osiride* 316–17.

33. Cf. PDM xiv. 628.

34. Cf. PDM xiv. 440–41.

35. Or “sighing.”

36. Cf. PDM xiv. 656–58.

37. Alchah (Egyptian *‘rq-ḥḥ*, “Alxai”) and Oupōke (Egyptian *w-pkr*) are both sacred places at Abydos. Alchah designates the cemetery where the mummy of Osiris was buried. See PGM XIVb, 12–15 (in the context of PDM xiv. 451–58). [R.K.R.]

38. Or “every god (after NN).”

125 her / to be with NN whom NN has borne. For I am To son of To;³⁹ I am the Great
son of the Great; I am Anubis, who bears the glorious crown of Re and puts it upon
King Osiris, King Osiris Onnophris, . . . who arouses the whole earth, that you
130 may arouse the heart of NN whom / NN has borne, that I may know what is in her
heart for me, for NN whom NN has borne, on this day.”

If a large amount of saliva forms in your mouth as you speak, understand that she
135 is distressed⁴⁰ and wants to talk with you; if you yawn frequently, she wants / to
come to you. But if you sneeze two times or more, she is in good health⁴¹ and is
returning to where she lives; if you have a headache and are crying, she is dis-
tressed⁴² or even dying.

“Rise up to heaven, and arouse the High One [masc.] after the Noble One [fem.].
140 Rise up to the abyss, and arouse Thoth after Nabin; arouse / the heart of these two
bulls, Hapi and Mnevis; arouse the heart of Osiris after Isis; arouse Re after the
light; arouse the heart of NN whom NN has borne, after NN whom NN has
borne.”

[Say] these things on behalf of women. But when [you are speaking] about
145 women, / then speak, conversely, so as to arouse the females after the males:

“When she drinks, when she eats, when she has intercourse with someone else, I
will bewitch her heart, I will bewitch the heart of her, I will bewitch her breath, I
150 will bewitch / her 365 members,⁴³ I will bewitch her inner part . . . wherever I de-
sire, until she comes to me and I know what is in her heart, [what] she does, and of
what she thinks, quickly, quickly; immediately, immediately.

*Tr.: M. W. Meyer.

PGM IV. 154–285

155 *Nephotes to Psammetichos, immortal king of Egypt. / Greetings. Since the great
god has appointed you immortal king and nature has made you the best wise man,⁴⁴
I too, with a desire to show you the industry in me, have sent you this magical
160 procedure which, with complete ease, / produces a holy power. And after you have
tested it, you too will be amazed at the miraculous nature of this magical operation.
You will observe through bowl divination⁴⁵ on whatever day or night you want, in
165 whatever place you want, beholding the god in the water and / hearing a voice from
the god which speaks in verses in answer to whatever you want. You will attain⁴⁶
both the ruler of the universe and whatever you command, and he will speak on
other matters which you ask about. You will succeed by inquiring in this way: First,
170 attach yourself to Helios in this manner: At whatever sunrise you want / (provided
it is the third day of the month), go up to the highest part of the house and spread a

39. Cf. above, PGM III. 679, 687 with n.

40. Or “lovesick.”

41. That is, “unafflicted” by the love charm.

42. Or “lovesick.”

43. For a close parallel, compare the lead tablet from Oxyrhynchus published by Wortmann, “Neue magische Texte,” 108–9. See also the *Apocryphon of John* (NHC II, 1:19:2–14) on the construction of the human body by 365 angels. In PGM the number 365 is commonly associated with the name Abrasax and its numerical value (see Glossary, s.v. “Abrasax”), but also with 365 gods or even 365 knots (PGM VII. 452–53).

44. Or “an expert magician,” as σοφιστής applies to one skilled in his craft. See LSJ, s.v.; Betz, *Lukian* 10–11.

45. For bowl divination, see R. Ganszyniec, “Λεκανομαντεία,” *PRE* 12 (1925): 1879–89.

46. Preisendanz suggests that οἶσεις is a late future form of οἶδα. Perhaps one should emend the text to read ὄψεις, “you will see.” However, the future of φέρω can be defended here (see LSJ, s.v., VI. 2–3, where “carry off as a prize,” “win,” “gain,” etc., are given as meanings). [J.P.H.]

pure linen garment on the floor. Do this with a mystagogue. But as for you, crown yourself with dark ivy while the sun is in mid-heaven, at the fifth hour, and while looking upward lie down / naked on the linen and order your eyes to be completely covered with a black band.⁴⁷ And wrap yourself like a corpse, close your eyes and, keeping your direction toward the sun, begin these words. *Prayer*:⁴⁸

“O mighty Typhon, / ruler of the realm 175

Above and master, god of gods, O lord 180

ABERAMENTHŌOU (formula),

O dark’s disturber, thunder’s bringer, whirlwind,

Night-flasher, breather-forth of hot and cold,

Shaker of rocks, wall-trembler, boiler of

The waves, disturber of the sea’s great depth, /

IŌ / ERBĒT AU TAU I MĒNI, 185

I’m He⁴⁹ who searched with you the whole world and

Found great Osiris, whom I brought you chained.

I’m he who joined you in war with the gods

(but others say, “’gainst the gods”).

I’m he who closed / heav’n’s double gates and put 190

To sleep the serpent which must not be seen,

Who stopped the seas, the streams, the river currents

Where’er you rule this realm. And as your soldier

I have been conquered by the gods, I have

Been thrown face down because of empty wrath. /

Raise up your friend, I beg you, I implore; 195

Thrown me not on the ground, O lord of gods,

AEMINAEBARŌTHERRETHŌRABEANIMEA,⁵⁰

O grant me power, I beg, and give to me

This favor, so that, whensoe’r I tell

One of the gods to come, he is seen coming /

Swiftly to me in answer to my chants, 200

NAIN E BASANAPTATOU EAPTOU MĒNŌPHAESMĒ PAPTŌU MĒNŌPH AESIMĒ TRAU-

APTI PEUCHRĒ TRAUARA PTOUMĒPH MOURAI ANCHOUCHAPHAPTA MOURSA ARA-

MEI IAO ATHTHARAU I MĒOKER BORO/PTOUMĒTH AT TAU I MĒNI CHARCHARA 205

PTOUMAU LALAPSA TRAU I TRAU EPSE MAMŌ PHORTOCHA AEĒIO IOY OĒŌA EAI

AEĒI ŌI IAO AEĒI AI IAO.”

After you have said this three times,⁵¹ there will be this sign of divine encounter,⁵²

but you, / armed by having this magical soul, be not alarmed. For a sea falcon flies 210

down and strikes you on the body with its wings, signifying this: that you should

arise. But as for you, rise up and clothe yourself with white garments and burn on

an earthen censer uncut / incense in grains while saying this: 215

“I have been attached to your holy form.

I have been given power by your holy name.

I have acquired your emanation of the goods,

47. See Glossary, s.v. “Isis band.”

48. The iambic trimeters (ll. 179–201), many of which are metrically faulty, also form the reconstructed Hymn 6. See Preisendanz, vol. II, pp. 242–43. [E.N.O.]

49. See on this passage Wortmann, “Neue magische Texte,” 92–93.

50. See for this formula PGM I. 295; XIV. 24 (abbreviated); LIX. 7.

51. For the triplicate repetition in magic see O. Weinreich, “Trisgemination als sakrale Stilform,” in his *Ausgewählte Schriften* (Amsterdam: Grüner, 1973) 250–58.

52. See on this point PGM IV. 168–69.

Lord, god of gods, master, daimon.

ATHTHOUIN THOOUTHOU I TAUANTI LAŌ APTATŌ.”

220 Having done this, return / as lord of a godlike nature which is accomplished through this divine encounter.

*Inquiry of bowl divination and necromancy:*⁵³ Whenever you want to inquire about matters, take a bronze vessel, either a bowl or a saucer, whatever kind you wish. Pour water: / rainwater if you are calling upon heavenly gods, seawater if gods of the earth, river water if Osiris or Sarapis, springwater if the dead. Holding 225 the vessel on your knees, pour out green olive oil, bend over the vessel and speak / the prescribed spell. And address whatever god you want and ask about whatever you wish, and he will reply to you and tell you about anything. And if he has spoken dismiss him with the spell of dismissal, and you who have used this spell will be amazed.

235 *The spell spoken over the vessel is:* “AMOUN AUANTAU / LAIMOUTAU RIPTOU MANTAU I MANTOU LANTOU LAPTOUMI ANCHŌMACH ARAPTOUMI, hither to me, O NN god; appear to me this very hour and do not frighten my eyes. Hither to me, O NN god, be attentive to me because he wishes and commands this⁵⁴ ACHCHŌR 240 ACHCHŌR / ACHACHACH PTOUMI CHACHCHŌ CHARACHŌCH CHAPTOUMĒ CHŌRACHACHŌCH APTOUMI MĒCHŌCHAPTOU CHARACHPTOU CHACHCHŌ CHARACHŌ PTENACHŌCHEU” (a hundred letters).⁵⁵

But you are not unaware, mighty king and leader of magicians, that this is the chief name of Typhon, / at whom the ground, the depths of the sea, Hades, heaven, 245 the sun, the moon, the visible chorus of stars, the whole universe all tremble, the name which, when it is uttered, forcibly brings gods and daimons to it. This is the name that consists of 100 letters. Finally, when you have called, whomever you 250 called will appear, god or dead man,⁵⁶ and he will / give an answer about anything you ask. And when you have learned to your satisfaction,⁵⁷ dismiss the god merely with the powerful name of the hundred letters as you say, “Depart, master, for the great god, NN, wishes and commands this of you.” Speak the name, and he will 255 depart. Let this spell, / mighty king, be transmitted to you alone, guarded by you, unshared.

There is also the protective charm itself which you wear while performing, even while standing:⁵⁸ onto a silver leaf inscribe this name of 100 letters with a bronze 260 stylus, and wear it strung on a thong from the hide / of an ass.⁵⁹

53. Following the emended punctuation by M. Smith, *Clement of Alexandria and the Secret Gospel of Mark* (Cambridge, Mass.: Harvard University Press, 1973) 221.

54. The sudden shift to the third person in the words θέλει καὶ ἐπιτάσσει seems strange at first, and one is tempted to think that the magician begins to refer to himself in the third person. But cf. ll. 253–54 below, where the same phenomenon occurs with the subject named.

55. That is, according to Greek letters.

56. That is, the spirit or soul of a dead man. See on this primitive concept J. Bremmer, *The Early Greek Concept of the Soul* (Princeton: Princeton University Press, 1983) 70–124: “The Soul of the Dead.”

57. At this point the revelatory dialogue comes into the picture. Cf. Corp. Herm. I.3, 27, 30. Cf. P. Perkins, *The Gnostic Dialogue: The Early Church and the Crisis of Gnosticism* (New York: Paulist Press, 1980), where further literature can be found.

58. The Greek is obscure at this point. The translation follows Preisendanz: “auch wenn du stehend agierst.”

59. The ass is the animal associated with Seth/Typhon. See Glossary, s.v.

Divine encounter of the divine procedure: Toward the rising sun say:⁶⁰

"I call you who did first control gods' wrath,⁶¹

You who hold royal scepter o'er the heavens,

You who are midpoint of the stars above,

You, master Typhon, you I call, who are

/ The dreaded sovereign o'er the firmament.

265

You who are fearful, awesome, threatening,

You who're obscure⁶² and irresistible

And hater of the wicked, you I call,

Typhon, in hours unlawful and unmeasured,

You who've walked on unquenched, clear-crackling fire,

270

You who are / over snows, below dark ice,

You who hold sovereignty over the Moirai,⁶³

I invoked you in pray'r, I call, almighty one.

That you perform for me whate'er I ask

Of you, and that you nod assent at once

To me and grant that what I ask be mine

(add the usual), because I adjure you, GAR THALA BAUZAU THÖRTHÖR / KATHAU- 275

KATH IATHIN NA BORKAKAR BORBA KARBORBOCH MŌ ZAU OUZŌNZ ŌN YABITH,

mighty Typhon, hear me, NN, and perform for me the NN task. For I speak your

true names, IŌ ERBĒTH IŌ PAKERBĒTH IŌ BOLCHOSĒTH OEN / TYPHON ASBA- 280

RABŌ BIEAISĒ ME NERŌ MARAMŌ TAUĒR CHTHENTHŌNIE ALAM BĒTŌR MEN-

KECHRA SAUEIŌR RĒSEIODŌTA ABRĒSIOA PHŌTHĒR THERTHŌNAX NERDŌMEU

AMŌRĒS MEEME ŌIĒS SYSCHIE ANTHŌNIE PHRA; listen / to me and perform the 285

NN deed."

*Tr.: E. N. O'Neil.

PGM IV. 286–95

**Spell for picking a plant:*⁶⁴ Use it before sunrise. *The spell to be spoken:* "I am picking you, such and such a plant, with my five-fingered hand, I, NN, and I am bringing you home so that you may work for me for a certain purpose. I adjure you by the undefiled / name of the god: if you pay no heed to me, the earth which 290 produced you will no longer be watered as far as you are concerned—ever in life

60. The following dactylic hexameters also form the reconstructed Hymn 7. See Preisendanz, vol. II, pp. 243–44. Here and elsewhere *σέ* is considered long *metri gratia*, contrary to classical usage. [E.N.O.]

61. The papyrus reads *ὀργίλον*, which the editors of Hymn 7 have obelized. Here in IV. 262 Preisendanz has emended and reads *ὄπλον*, while others have suggested such words as *ὄρμον* (Wünsch), *κόσμον* (Dieterich), etc. The translation here has retained the reading of the papyrus. For *διέπω* and its meaning here, see Bauer, s.v. [E.N.O.]

62. The papyrus has *δῆλον*, which Preisendanz retains both here and in Hymn 7 where he obelizes it. Kroll's emendation *ἄδηλον* is paleographically sound, for "A" could have been omitted before "Δ." Second, *ἄδηλον* is a good parallel to *ἀμήχανον*, and third, the idea of *ἄδηλον* fits Seth/Typhon, who is regularly associated with darkness, shadows, etc. Cf., e.g., Plutarch, *De Is. et Os.* 2, 351F; 44, 368F, and Griffiths, *Plutarch's De Iside et Osiride* 468. [E.N.O.]

63. Preisendanz reads at this point *ἐπ' εὐκταίων Μοιρῶν*, "over the Moirai invoked in prayer." In the reconstructed Hymn 7 (Preisendanz, vol. II, p. 244), Heitsch reads *ἐπευκταίων Μοιρῶν*, "of the longed-for Moirai," originally a proposal by Dieterich (see the apparatus to PGM IV. 271).

64. For this type of ritual, see F. Pfister, "Pflanzenaberglaube," *PRE* 19 (1938): 1446–56.

again, if I fail in this operation, MOUTHABAR NACH BARNACHŌCHA BRAEŌ MENDA
 295 LAUBRAASSE PHASPHA BENDEŌ; fulfil⁶⁵ for me / the perfect charm.”
 *Tr.: E. N. O’Neil.

PGM IV. 296–466

***Wondrous spell for binding a lover:** Take wax [or clay] from a potter’s wheel and make two figures, a male and a female. Make the male in the form of Ares fully
 300 armed, holding a sword / in his left hand and threatening to plunge it into the right side of her neck. And make her⁶⁶ with her arms behind her back and down on her knees. And you are to fasten the magical material on her head or neck. Write on the
 305 figure of the woman being attracted as follows: On the head: / “ISEĒ IAO ITHI OUNE BRIDŌ LŌTHIŌN NEBOUTOSOUALĒTH”; on the right ear: “OUER MĒCHAN”; on the left ear: “LIBABA ŌIMATHOTHŌ”; on the face: “AMOUNABREŌ”; on the right
 310 eye: / “ŌRORMOTHIO AĒTH”; on the other: “CHOBŌUE”; on the right shoulder: “ADETA MEROU”; on the right arm: “ENE PSA ENESGAPH”; on the other: “MEL-CHIOU MELCHIEDIA”; on the hands: / “MELCHAMELCHOU AĒL”; on the breast:
 315 the name, on her mother’s side, of the woman being attracted; on the heart: “BAL-AMIN THŌOUTH”; and below the lower belly: “AOBĒS AOBAR”; on the pudenda:
 320 “BLICHIANEOI OUŌIA”; on the buttocks: “PISSADARA”; on / the sole of the right foot: “ELŌ”; on the sole of the other one: “ELŌAIAOE.”

And take thirteen copper needles and stick 1 in the brain while saying, “I am piercing your brain, NN”; and stick 2 in the ears and 2 in the eyes and 1 in the
 325 mouth and 2 / in the midriff and 1 in the hands and 2 in the pudenda and 2 in the soles, saying each time, “I am piercing such and such a member of her, NN, so that she may remember no one but me, NN, alone.”

330 And take a lead tablet⁶⁷ and write the same / spell and recite it. And tie the lead leaf to the figures with thread from the loom after making 365 knots while saying as you have learned, “ABRASAX, hold her fast!” You place it, as the sun is setting, beside the grave of one who has died untimely or violently, placing beside it also the seasonal flowers.

335 *The spell to be written / and recited is:* “I entrust this binding spell to you, chthonic gods, HYESEMIGADŌN and KORĒ PERSEPHONE ERESCHIGAL and ADONIS the BARBARTHĀ, infernal HERMES THŌOUTH PHŌKENTAZEPSEU AERCHTHA-
 340 THOUMI / SONKTAI KALBANACHAMBRĒ and to mighty ANUBIS PSIRINTH, who holds the keys to Hades, to infernal gods and daimons, to men and women who have died untimely deaths, to youths and maidens, from year to year, month to
 345 month, day to day, / hour to hour. I adjure all daimons in this place to stand as assistants beside this daimon. And arouse yourself for me,⁶⁸ whoever you are, whether male or female,⁶⁹ and go to every place and into every quarter and to every
 350 house, and attract / and bind her. Attract her, NN, whom NN bore and whose

65. The sudden shift to the plural *τελέσατε* is strange. Preisendanz suggests that *δαίμονες* is the subject, but no daimons appear in the spell. Can the subject be the *vores magicae* themselves? [E.N.O.]

66. A figurine similar to the one described here, together with a lead tablet containing an inscription nearly identical to that of ll. 335–406, has been found in Egypt. See S. Kambitsis, “Une nouvelle tablette magique d’Égypte, Musée du Louvre, Inv. E 27145, 3^e/4^e siècle,” *BIFAO* 76 (1976): 213–23 and plates.

67. For a parallel to this passage, see Wortmann, “Neue magische Texte,” 56–58 (no. 1, ll. 6–16).

68. See on this point Wortmann, “Neue magische Texte,” 70–71.

69. Egyptian lists of demons and demon-induced diseases carefully distinguish between male and female. For a characteristic example, see S. Sauneron, *Le Papyrus magique illustré de Brooklyn* (Brooklyn: The Brooklyn Museum, 1970) 6–11. [R.K.R.]

magical material you possess. Let her be in love with me, NN whom she, NN bore. Let her not be had in a promiscuous way,⁷⁰ let her not be had in her ass, nor let her do anything with another man for pleasure, just with me alone, NN, so that she, NN, be unable either to drink or eat, that she not / be contented, not be strong, not have peace of mind, that she, NN, not find sleep without me, NN, because I adjure you by the name that causes fear and trembling, the name at whose sound the earth opens, the name at whose terrifying sound the daimons are terrified, / the name at whose sound rivers and rocks burst assunder. I adjure you, god of the dead, whether male or female, by BARBARITHA CHENMBRA BAROUCHAMBRA and by the ABRAT ABRASAX SESENGEN BARPHARANGGÊS and by the glorious AÔIA / MARI and by the MARMAREÔTH MARMARAUÔTH MARMARAÔTH MARECHTHANA AMARZA MARIBEÔTH; do not fail, god of the dead, to heed my commands and names, but just arouse yourself from the repose which holds you, / whoever you are, whether male or female, and go to every place, into every quarter, into every house, and attract her, NN, to me and with a spell keep her from eating and drinking, and do not allow her, NN, to accept for pleasure the attempt of another man, / not even that of her own husband, just that of mine, NN. Instead, drag her, NN, by the hair, by her heart, by her soul, to me, NN, at every hour of life, day and night, until she comes to me, NN, and may she, NN, remain / inseparable from me. Do this, bind her for all the time of my life and help force her, NN to be serviceable to me, NN, and let her not frolic away from me for even one hour of life. If you accomplish this for me, I will quickly allow you your repose. / For I am BARBAR ADÔNAI who hides the stars, who controls the brightly shining heaven, the lord of the world, ATHTHOUIN IATHOUIN SELBIOUÔTH AÔTH SARBATHIOUTH IATHTHIERATH ADÔNAI IA ROURA BIA BI BÎOTHÊ ATHÔTH / SABAÔTH ÊA NIAPHA AMARACHTHI SATAMA ZAUATHTHEIÊ SERPHO IALADA IALÊ SBÊSI IATHTHA MARADTHA ACHILTH-THEE CHOÔO OÊ ÊACHÔ KANSAOSA ALKMOURI THYR THAÔOS SIECHÊ. I am THOTH OSÔMAI; / attract her, bind her, NN, filled with love, desire and yearning for NN (add the usual), because I adjure you, god of the dead, by the fearful, great IAEÔ BAPH RENEMOUN OTHI LARIKRIPHIA EYEAIPHIRKIRALITHON YOMEN ER PHABÔEAI, / so that you attract her, NN, to me and join head to head and fasten lip to lip and join belly to belly and draw thigh close to thigh and fit black together with black, and let her, NN, carry out her own sex acts / with me, NN, for all eternity.

Then write on the other side of the tablet the heart and the characters as they are below:

IAEÔBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABÔEAI

“IAEÔBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABÔEAI
AEÔBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABÔEA 410
AÔ EÔBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABÔE III
EA ÔBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABÔ OEÔ
IÔ BAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHAB OIEE
YO APHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHAB OEYI
IO APHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHAB OEYY
OE PHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPH IAYY 415
IÔAE YYAA
EOÊI OIII
YAOU YAE
IAÔI EÔAY
AÊAÊ OYYI 420

70. See on this point Wortmann, “Neue magische Text,” 72.

| | | |
|-----|--------|-------|
| | ĒIOI | ĒĒEA |
| | ŌIYA | AAIA |
| | AŌOE | IIIŌ |
| 425 | YIŌĒ | EEAŌ |
| | EOAŌA | ĒĒAŌ |
| | YAYA | ĒĒEE |
| | IOĒIIE | OAĒI |
| | IAŌI | ĒIYI |
| 430 | AOAO | ĒĒOI |
| | YYOI | YAAI |
| | | ĒILA |
| | | AAŌŌ" |

435 *Prayer that belongs to the procedure:* At sunset, while holding / the magical material from the tomb, say:

“Borne⁷¹ on the breezes of the wandr’ing winds,
Golden-haired Helios, who wield the flame’s
Unresting fire, who turn in lofty paths
Around the great pole, who create all things
Yourself which you again reduce to nothing, /
440 From whom, indeed, all elements have been
Arranged to suit your laws which nourish all
The world with its four yearly turning points.
Hear, blessed one, for I call you who rule
Heaven and earth, Chaos and Hades, where
Men’s daimons dwell who once gazed on the light, /
445 And even now I beg you, blessed one,
Unfailing one, the master of the world,
If you go to the depths of earth and search
The regions of the dead, send this daimon,
From whose body I hold this remnant in my hands,
To her, NN, at midnight hours,
To move by night to orders ’neath your force, /
450 That all I want within my heart he may
Perform for me; and send him gentle, gracious
And pondering no hostile thoughts toward me,
And be not angry at my potent chants,
For you yourself arranged these things among
Mankind for them to learn about the threads
Of the Moirai, and this with your advice. /
455 I call your name, Horus,⁷² which is in number
Equivalent to those of the Moirai,

ACHAIPHŌ THŌTHŌ PHIACHA AIĒ ĒIA IAE ĒIA THŌTHŌ PHIACHA.

Be kind to me, forefather, scion of
The world, self-gendered, fire-bringer, aglow
Like gold, shining on mortals, master of
460 The world, / daimon of restless fire, unfailing,
With gold disk, sending earth pure light in beams.

71. The following dactylic hexameters are part of the reconstructed Hymn 4 (Preisendanz, vol. II, pp. 239–40): v. 1–17, 20, 22–28. For other versions and sections of Hymn 4, see PGM I. 315–27; IV. 1957–89; VIII. 74–80. [E.N.O.]

72. For Horus equated with Helios, cf. PGM IV. 989.

Send the daimon, whomever I have requested, to her, NN" (add the usual).

In another version, the name is: "ACHAI PHŌTHŌTHŌ AIĒ ĒIA IAĒ ĒIO THŌ THŌ PHIACHA." / *In another it is:* "ACHAI PHŌTHŌTHŌ AIĒ IĒA ĒAI IAĒ AEI ĒIA ŌTHŌ-
THŌ PHIACHA." 465

*Tr.: E. N. O'Neil.

PGM IV. 467–68

*Charm to restrain anger: "Will you dare to raise your mighty spear against Zeus?"⁷³

*Tr.: R. F. Hock. The same spell occurs at PGM IV. 831–32.

PGM IV. 469–70

*To get friends:

/ "Let . . . seize, lest we become a joy to our enemies."⁷⁴

470

*Tr.: Hubert Martin, Jr. The same charm using a verse from Homer (*Iliad* 10. 193) occurs in PGM IV. 833–34. Since there the single verse alone serves as a charm to get friends, and since the papyrus manuscript separates all verses with paragraph marks, it seems likely that the following four verses served as separate charms, though the original titles have been lost. Furthermore, since the three verses (*Iliad* 10.564, 10.521, and 10.572) that follow form a natural grouping in PGM IV. 2145ff. (cf. IV. 821–23), we have preserved that grouping in PGM IV. 471–73, below, though it is not clear whether the copyist inserted these verses here by mistake or whether the reader was to understand from PGM IV. 2145ff. that the spell served as a "divine assistance from three Homeric verses."

PGM IV. 471–73

*. . .

"After saying this, he drove the solid-hoofed horses through the ditch."⁷⁵

"and men gasping out their lives amid the terrible slaughter."⁷⁶

"and they washed off in the sea the sweat that covered them."⁷⁷

*Tr.: Hubert Martin, Jr. This untitled charm contains three verses of Homer that also occur in PGM IV. 821–23 and IV. 2145ff. It is presumed that these verses served the same functions as those listed in ll. 2145ff. See the introductory note on the previous spell. The verses all come from the tenth book of the *Iliad* and presumably could be read together.

PGM IV. 474

*". . . Ares endured, when Otos and mighty Ephialtes . . . him."⁷⁸

*Tr.: Hubert Martin, Jr. Cf. the introductory note on PGM IV. 469–70, and see PGM IV. 830, with n.

73. Homer, *Il.* 8. 424. For the use of single Homeric verses as charms and amulets, see R. Heim, "Incantamenta magica graeca latina." *Jahrbücher für classische Philologie, Supplementband* 9 (1893), section X: *Versus Homerici et Vergiliani* (pp. 514–20).

74. Homer, *Il.* 10. 193.

75. Homer, *Il.* 10. 564. The referent of "he" is Odysseus in the original context.

76. Homer, *Il.* 10. 521. Again, the papyrus quotes only a portion of the Homeric text. "Men" is the object of "saw" in l. 520, and it is a kinsman of the slaughtered Rhesus who saw.

77. Homer, *Il.* 10. 572. In Homer, the referent of "they" is Odysseus and Diomedes.

78. Homer, *Il.* 5. 385. The papyrus quotes only a single verse and leaves the syntax of "him" unaccounted for. In Homer, "him" is governed by "bound" in l. 386.

PGM IV. 475–829

475 *Be gracious to me, O Providence and Psyche,⁷⁹ as I write these mysteries handed
down [not] for gain but for instruction; and for an only child I request immor-
480 tality, O initiates of this our power (furthermore, it is necessary for you, O daugh-
ter, to take / the juices of herbs and spices, which will [be made known] to you at
the end of my holy treatise), which the great god Helios Mithras ordered to be
revealed to me by his archangel, so that I alone may ascend into heaven as an in-
485 quirer / and behold the universe.

This is the invocation of the spell:

“First origin of my origin, AEËIOYŌ, first beginning of my beginning, PPP SSS⁸⁰
490 PHR[E], spirit of spirit,⁸¹ the first of the spirit / in me, MMM, fire given by god to
my mixture of the mixtures in me, the first of the fire in me, ĒY ĒIA EĒ, water of
water, the first of the water in me, ŌŌŌ AAA EEE, earthy material, the first of the
495 earthy material in me, / YĒ YŌĒ, my complete body, I, NN whose mother is NN,
which was formed by a noble arm and an incorruptible right hand in a world with-
out light and yet radiant, without soul and yet alive with soul, YĒI AYI EYŌIE: now
500 if it be your will, METERTA / PHŌTH (METHARTHA PHĒRIĒ, in another place)⁸²
IEREZATH, give me over to immortal birth and, following that, to my underlying
nature, so that, after the present need which is pressing me exceedingly, I may gaze
505 upon the immortal / beginning with the immortal spirit, ANCHREPHRENESOU-
PHIRIGCH, with the immortal water, ERONOU PARAKOUNĒTH, with the most
steadfast air, EIOAĒ PSENABŌTH; that I may be born again in thought, KRAOCHRAX
510 R OIM ENARCHOMAI, / and the sacred spirit may breathe in me, NECHTHEN AP-
OTOU NECHTHIN ARPI ĒTH; so that I may wonder at the sacred fire, KYPHE; that I
may gaze upon the unfathomable, awesome water of the dawn, NYŌ THESŌ ECHŌ
515 OUCHIECHŌA, and the vivifying / and encircling aether may hear me, ARNO-
MĒTHPH; for today I am about to behold, with immortal eyes—I, born mortal
from mortal womb, but transformed by tremendous power and an incorruptible
520 right hand / and with immortal spirit, the immortal Aion and master of the fiery
diadems—I, sanctified through holy consecrations—while there subsists within
525 me, holy, for a short time, my human soul-might, which I will again / receive after
the present bitter and relentless necessity which is pressing down upon me—I, NN,
whose mother is NN, according to the immutable decree of god, EYĒ YIA EĒI AŌ
530 EIAY IYA IEŌ. Since it is impossible for me, born / mortal, to rise with the golden
brightnesses of the immortal brilliance, ŌĒY AEŌ ĒYA EŌĒ YAE ŌIAE, stand, O per-
ishable nature of mortals, and at once [receive] me safe and sound after the inexor-
535 able and pressing / need. For I am the son PSYCHŌN DEMOU PROCHŌ PRŌA, I am
MACHARPH[.]N MOU PRŌPSYCHŌN PRŌE.”

540 Draw in breath from the rays, drawing up 3 times as much as you can, and you
will see yourself being lifted up and / ascending to the height, so that you seem to
be in midair. You will hear nothing either of man or of any other living thing, nor in
that hour will you see anything of mortal affairs on earth, but rather you will see all

79. The goddess Psyche, “Soul.” Some scholars read Tyche, “Fortune.” On the problem see Dieterich, *Mithrasliturgie* 2, 49–52, 70–72, 230–32. On the “Mithras Liturgy,” see M. W. Meyer, *The Mithras Liturgy* (Missoula, Montana: Scholars Press, 1976).

80. For the meaning of popping and hissing noises in magic, see Dieterich, *Mithrasliturgie* 40–43, 228–29; R. Lasch, “Das Pfeifen und Schnalzen und seine Beziehung zu Dämonenglauben und Zauberei,” *ARW* 18 (1915): 589–93. See also ll. 561–62, and 578–79 below, and elsewhere in the *PGM*.

81. “Spirit,” “breath,” “wind” (πνεῦμα) is one of the four elements.

82. This is evidence that the scribe had at least one other copy of the spell. See Dieterich, *Mithrasliturgie* 4, 221.

immortal things. For in that day / and hour you will see the divine order of the
 skies: the presiding gods rising into heaven, and others setting. Now the course of
 the visible gods will appear through the disk of god, my father; and in similar fash-
 ion the so-called pipe, / the origin of the ministering wind. For you will see it hang-
 ing from the sun's disk like a pipe. You will see the outflow of this object toward the
 regions westward, boundless as an east wind, if it be assigned to the regions of the
 east—and the other (viz., the west wind), similarly, toward its own / regions. And
 you will see the gods staring intently at you and rushing at you.

So at once put your right finger on your mouth⁸³ and say:

"Silence! Silence! Silence!

Symbol of the living, incorruptible god! /

Guard me, Silence, NECHTHEIR THANMELOU!"

Then make a long hissing sound, next make a popping sound, and say:

"PROPROPHEGGĒ MORIOS PROPHYR PROPHEGGĒ NEMETHIRE ARPSENTEN PI-
 TĒTMI MEŌY ENARTH PHYRKECHŌ PSYRIDARIŌ / TYRĒ PHILBA."

Then you will see the gods looking graciously upon you and no longer rushing at
 you, but rather going about in their own order of affairs.

So when you see that the world above is clear / and circling, and that none of the
 gods or angels is threatening you, expect to hear a great crash of thunder, so as to
 shock you. Then say again:

"Silence! Silence! (the prayer) I am a star, wandering about with you, and shin-
 ing forth out of / the deep, OXY O XERTHEUTH."

Immediately after you have said these things the sun's disk will be expanded. And
 after you have said the second prayer, where there is "Silence! Silence!" and the
 accompanying words, make a hissing sound twice and a popping sound twice, and
 immediately you will see / many five-pronged stars coming forth from the disk and
 filling all the air. Then say again: "Silence! Silence!" And when the disk is open, you
 will see the fireless circle, and the fiery doors shut tight. /

At once close your eyes and recite the following prayer. *The third prayer:*

"Give ear to me, hearken to me, NN, whose mother is NN, O lord, you who
 have bound together with your breath the fiery bars of the fourfold / root,"⁸⁴

O Fire-walker, PENTITEROUNI,

Light-maker (others: Encloser), SEMESILAM,

Fire-breather, PSYRINPHEU,

Fire-feeler, IAŌ,

Light-breather, ŌAI,

Fire-delighter, ELOURE,

Beautiful light, AZAI,

Aion, ACHBA,

/ Light-master, PEPPER PREPEMPIPI,⁸⁵

Fire-body, PHNOUĒNIOCH,

Light-giver, . . .

83. For examples of this common depiction on stones, see the engraved gem showing Harpokrates with his finger to his mouth, in F. M. and J. H. Schwartz, "Engraved Gems in the Collection of the American Numismatic Society, I: Ancient Magical Amulets," *The American Numismatic Society, Museum Notes* 24 (1979) no. 3, p. 159. See also the bronze statue in G. S. Gasparro, *I culti orientali in Sicilia*, *EPRO* 31 (Leiden: Brill, 1973), plate XLV, fig. 66.

84. Reading τετραλιζώματος with Hopfner (see apparatus ad loc.) rather than τετραλιζώματος. The reading of the manuscript, on the other hand, suggests διαζώματος (cf. *C. H.*, *Frag.* 26.8). [W.B.]

85. For PIPPI as a permutation of the tetragrammaton, the Hebrew divine name, see S. Lieberman, *Greek in Jewish Palestine* (New York: The Jewish Theological Seminary of America, 1942) 120 n. 38;

Fire-sower, AREI EIKITA,
 Fire-driver, GALLABALBA,
 Light-forcer, AIŌ,
 Fire-whirler, PYRICHIBOOSĒIA,
 Light-mover, SANCHERŌB,
 600 Thunder-shaker /, IĒ ŌĒ IŌĒIŌ,
 Glory-light, BEEGENĒTE,
 Light-increaser, SOUSINEPHIEN,
 Fire-light-maintainer, SOUSINEPHI ARENBARAZEI MARMARENTEU,
 Star-tamer . . .

Open for me, PROPROPHEGGĒ EMETHEIRE MORIOMOTYRĒPHILBA,
 605 because, / on account of the pressing and bitter and inexorable necessity, I invoke
 the immortal names, living and honored, which never pass into mortal nature and
 610 are not declared in articulate speech by human tongue or mortal speech / or mortal
 sound: ĒĒŌ ŌĒĒŌ IŌŌ ŌĒ ĒĒŌ ĒĒŌ ŌĒ ĒŌ IŌŌ ŌĒĒĒ ŌĒĒ ŌŌĒ IĒ ĒŌ ŌŌ ŌĒ IĒŌ ŌĒ
 ŌŌĒ IĒŌ ŌĒ IĒĒŌ ĒĒ IŌ ŌĒ IŌĒ ŌĒŌ ĒŌĒ ŌĒŌ ŌIĒ ŌIĒ ĒŌ ŌI III ĒŌĒ ŌYĒ ĒŌŌĒ
 615 ĒŌ ĒIA ĒĒA ĒĒA / ĒĒĒĒ ĒĒĒ ĒĒĒ IĒŌ ĒĒŌ ŌĒĒĒŌĒ ĒĒŌ ĒYŌ ŌĒ ĒIŌ ĒŌ ŌĒ ŌĒ ĒĒ
 ŌŌŌ YIŌĒ.”

Say all these things with fire and spirit, until completing the first utterance; then,
 620 similarly, begin the second, until you complete the / 7 immortal gods of the world.⁸⁶
 When you have said these things, you will hear thundering and shaking in the sur-
 rounding realm; and you will likewise feel yourself being agitated. Then say again:
 625 “Silence!” (the prayer). Then open your eyes, and you will see the doors / open and
 the world of the gods which is within the doors, so that from the pleasure and joy
 of the sight your spirit runs ahead and ascends.

So stand still and at once draw breath from the divine into yourself, while you
 630 look intently. Then when / your soul is restored, say:

“Come, lord, ARCHANDARA PHŌTAZA PYRIPHŌTA ZABYTHIX ETIMENMERO
 PHORATHĒN ERIĒ PROTHRI PHORATHI.”

When you have said this, the rays will turn toward you; look at the center of
 635 them. For when / you have done this, you will see a youthful god, beautiful in ap-
 pearance, with fiery hair, and in a white tunic and a scarlet cloak, and wearing a
 fiery crown.⁸⁷ At once greet him with the fire greeting:

640 “Hail, O lord, Great Power, Great Might, / King, Greatest of gods, Helios, the
 Lord of heaven and earth, God of gods: mighty is your breath; mighty is your
 strength, O lord. If it be your will, announce me to the supreme god, the one who
 645 has begotten and made you: that a man—I, NN,⁸⁸ whose mother is NN, / who was
 born from the mortal womb of NN and from the fluid of semen, and who, since he

M. Philonenko, “L’Anguipède alectorocéphale et le dieu IAŌ” *Académie des inscriptions et belles lettres, comptes rendus des séances de l’année 1979* 297–304, where further material is collected and discussed. In PGM see also III. 575; IV. 1984; XVIIa. 1–2; cf. also III. 335.

86. For the following section of the ritual, cf. the combination of the seven grades of the initiation, the planetary gods, and the ascension in the mysteries of Mithras. See esp. R. Beck, “Interpreting the Ponzia-Zodiac: II,” *Journal of Mithraic Studies* 2 (1978): 120–35; R. Merkelbach, *Weihegrade und Seelenlehre der Mithrasmysterien* (Opladen: Westdeutscher Verlag, 1982) 13–21; also J. Bergman, “*Per omnia vectus elementa remeavi*. Réflexions sur l’arrière-plan égyptien du voyage de salut d’un myste isiaque,” in U. Bianchi and M. J. Vermaseren, eds., *La soteriologia dei culti orientali nell’impero romano*, EPRO 92 (Leiden: Brill, 1982): 671–708.

87. Cf. the well-preserved fresco from the Mithras temple in Capua. For a color photo, see Merkelbach, *Weihegrade* 34.

88. For the interpretation of this self-presentation, see Betz, “The Delphic Maxim,” 170.

has been born again from you today, has become immortal out of so many myriads in this hour according to the wish of god the exceedingly good—resolves to worship / you, and prays with all his human power, that you may take along with you the horoscope of the day and hour today, which has the name THRAPSIARI MOR-IROK, that he may appear and give revelation during the good hours, EÖRÖ RÖRE ÖRRI ÖRIÖR RÖR RÖI / ÖR REÖRÖRI EÖR EÖR EÖRE!”

After you have said these things, he will come to the celestial pole, and you will see him walking as if on a road. Look intently, and make a long bellowing sound, like a horn, releasing all your breath and straining your sides; and kiss / the phylacteries and say, first toward the right: “Protect me, PROSYMĒRI!”

After saying this, you will see the doors⁸⁹ thrown open, and seven virgins⁹⁰ coming from deep within, dressed in linen garments, and with the faces of asps.⁹¹ They are called the Fates / of heaven, and wield golden wands. When you see them, greet them in this manner:

“Hail, O seven Fates of heaven, O noble and good virgins, O sacred ones and companions of MINIMIRROPHOR, O most holy guardians of the four pillars!⁹² / Hail to you, the first, CHREPSENTHAËS! Hail to you, the second, MENESCHEËS! Hail to you, the third, MECHRAN! Hail to you, the fourth, ARARMACHËS!⁹³ Hail to you, the fifth, ECHOMMIË! Hail to you, the sixth, TICHNONDAËS! Hail to you, the seventh, EROU ROMBRIËS!”

There also come forth another seven gods,⁹⁴ who have the faces of black bulls, in linen / loincloths, and in possession of seven golden diadems. They are the so-called Pole Lords of heaven, whom you must greet in the same manner, each of them with his own name:

“Hail, O guardians of the pivot, O sacred and brave youths, who turn / at one command the revolving axis of the vault of heaven, who send out thunder and lightning and jolts of earthquakes and thunderbolts against the nations of impious people, but to me, who am pious and god-fearing, you send health and soundness of body / and acuteness of hearing and seeing, and calmness in the present good hours of this day, O my lords and powerfully ruling gods! Hail to you, the first, AIERÖNTHI! Hail to you, the second, MERCHEIMEROS! Hail to you, the third, ACHRICHIOUR! / Hail to you, the fourth, MESARGILTÖ! Hail to you, the fifth, CHICHRÖALITHÖ! Hail to you, the sixth, ERMICHTHATHÖPS! Hail to you, the seventh, EORASICHË!”

Now when they take their place, here and there, in order, look in the air and you will see lightning bolts going down, and lights flashing /, and the earth shaking,

89. Cf. the seven gates of the mosaic of the *Mitreo delle sette sfere* at Ostia and the inscribed term ἐπτάπυλος, “seven-gated.” See M. J. Vermaseren, *Corpus Inscriptionum et Monumentorum Religionis Mithriacae*, vol. I (The Hague: Nijhoff, 1966) 137, fig. 82; Merkelbach, *Weibegrade* 65.

90. For the seven virgins, see the discussion by Dieterich, *Mithrasliturgie* 69–72, who also refers to the seven Hathors of Egyptian religion.

91. This seems to be an Egyptian idea, where three serpents stand for the word “goddess.” One Egyptian Fate, *Rmnwtet* (Thermutis), is known to have a serpent face. See Erman and Grapow, *Wörterbuch* II, 362. [R.K.R.]

92. For this Egyptian cosmology, see H. Frankfort et al., *The Intellectual Adventure of Ancient Man* (Chicago: University of Chicago Press, 1946) 45–47; D. Kurth, *Den Himmel stützen. Die “Tw3 pt”-Szenen in den ägyptischen Tempeln der griechisch-römischen Epoche* (Bruxelles: Fondation Égyptologique Reine Elisabeth, 1975) 90, 98. [R.K.R.]

93. Cf. the Egyptian *harmachis*, “Horus who is on the horizon.”

94. For a discussion of the seven young men, see Dieterich, *Mithrasliturgie* 70–75. In the Mithras mysteries the seven grades of initiates were each under the tutelage of a planetary deity. See Merkelbach, *Weibegrade* 13–14.

and a god descending, a god immensely great, having a bright appearance, youthful, golden-haired, with a white tunic and a golden crown and trousers,⁹⁵ and holding in his right hand a golden / shoulder of a young bull: this is the Bear which moves and turns heaven around, moving upward and downward in accordance with the hour.⁹⁶ Then you will see lightning bolts leaping from his eyes and stars from his body.

And at once / make a long bellowing sound, straining your belly, that you may excite the five senses; bellow long until out of breath, and again kiss the phylacteries, and say:

“MOKRIMO PHERIMO PHERERI, life of me, NN: stay! Dwell in / my soul!⁹⁷ Do not abandon me, for ENTHO PHENEN THROPIŌTH commands you.”

And gaze upon the god while bellowing long; and greet him in this manner:

“Hail, O Lord, O Master of the water! Hail, O Founder of the earth! Hail, O Ruler of the wind! O Bright Lightener /, PROPROPHEGGĒ EMETHIRI ARTENTEPI THĒTH MIMEŌ YENARŌ PHYRCHECHŌ PSĒRI DARIŌ PHRĒ PHRĒLBA! Give revelation, O lord, concerning the NN matter. O lord, while being born again, I am passing away; while growing and having grown, / I am dying; while being born from a life-generating birth, I am passing on, released to death—as you have founded, as you have decreed, and have established the mystery. I am PHEROURA MIOURI.”

After you have said these things, he will immediately respond with a revelation. / Now you will grow weak in soul and will not be in yourself, when he answers you. He speaks the oracle to you in verse, and after speaking he will depart. But you remain silent, since you will be able to comprehend all these matters by yourself; for at a later time / you will remember infallibly the things spoken by the great god, even if the oracle contained myriads of verses.

If you also wish to use a fellow initiate, so that he alone may hear with you the things spoken, let him remain pure with you for [seven] / days, and abstain from meat and the bath. And even if you are alone, and you undertake the things communicated by the god, you speak as if prophesying in ecstasy. And if you also wish to show him, then judge whether he is completely worthy as a man /: treat him just as if in his place you were being judged in the matter of immortalization, and whisper to him the first prayer, of which the beginning is “First origin of my origin,⁹⁸ AEĒIOYŌ.” And say the successive things as an initiate, over his / head, in a soft voice,⁹⁹ so that he may not hear, as you are anointing his face with the mystery. This immortalization takes place three times a year. And if anyone, O child, after the teaching, wishes to disobey, then for him it will no longer / be in effect.

95. The description of the god Mithras agrees with extant pictures. See esp. the frescoes from Dura Europos, published in M. J. Vermaseren, *Corpus inscriptionum et monumentorum religionis Mithriacae* (Den Haag: Nijhoff, 1956, 1960); see also the discussion in Dieterich, *Mithrasliturgie* 76–78.

96. For the interpretation of this passage, see Dieterich, *Mithrasliturgie* 76–78, 234; R. Beck, “Interpreting the Ponza Zodiac,” *Journal of Mithraic Studies* 1 (1976): 1–19, esp. 2; 2 (1978): 87–147, esp. 120–27; R. L. Gordon and J. R. Hinnels, “Some New Photographs of Well-known Mithraic Monuments,” *ibid.* 2 (1978): 213–19. Cf. also Griffith and Thompson, *The Leyden Papyrus*, col. V. 1 with note; te Velde, *Seth, God of Confusion* 86–89.

97. The combination of ζωή “life,” and ψυχή “soul,” suggests erotic overtones (see Juvenal, *Sat.* 6. 195 for ζωή καὶ ψυχή, and the note on PGM IV. 377). [E.N.O.] In fact, sculptures portraying Eros and Psyche were found in the Mithras sanctuaries at Capua and under the Church of S. Prisca in Rome. See Merkelbach, *Weihgrade* 22–24, and photos on pp. 68–69.

98. For this prayer, see PGM IV. 486–537.

99. Cf. on this point Firmicus Maternus, *De err. prof. rel.* 22. 1: *lento murmure susurrat*, “he whispers with a soft murmur”; Apuleius, *Met.* 1.3. See also G. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York: The Jewish Theological Seminary of America, 2nd 1965) 58.

Instruction for the rite: Take a sun scarab which has twelve rays, and make it fall into a deep, turquoise cup, at the time when the moon is invisible;¹⁰⁰ put in together with it the seed of the fruit pulp of the lotus, / and honey; and, after grinding it, prepare a cake. And at once you will see it [viz., the scarab] moving forward and eating; and when it has consumed it, it immediately dies. Pick it up and throw it into a glass vessel of excellent rose oil, as much as you wish; and / spreading sacred sand in a pure manner, set the vessel on it, and say the formula over the vessel for seven days, while the sun is in midheaven:

“I have consecrated you, that your material may be useful to me, to NN alone, IE IA ĒĒĒ O Y EIA, that you may prove useful to me / alone, for I am PHŌR PHORA PHŌS PHOTIZAAS” (others: “PHŌR PHŌR OPHOTHEI XAAS”).

On the 7th day pick up the scarab, and bury it with myrrh and Mendesian wine¹⁰¹ and fine linen; and put it away in a flourishing bean field. / Then, after you have entertained and feasted together, put away, in a pure manner, the ointment for the immortalization.

If you want to show this to someone else, take the juice of the herb called *ken-tritis*, and smear, it, along with rose oil, over the eyes of the one you wish; / and he will see so clearly that he will amaze you. I have not found a greater spell than this in the world. Ask the god for what you want, and he will give to you.

Now the encounter with the great god is like this: Having obtained the above-mentioned herb / *ken-tritis*, at the conjunction [of the sun and the moon] occurring in the Lion,¹⁰² take the juice and, after mixing it with honey and myrrh, write on a leaf of the persea tree the eight-lettered name, as given below.¹⁰³ And having kept yourself pure for 3 days in advance, come at morning to face the sunrise; / lick off the leaf while you show it to the sun, and then he [the sun god] will listen to you attentively. Begin to prepare [the scarab] on the new moon in the lion, according to the god’s [reckoning].¹⁰⁴

Now this is the name: “I EE OO IAI.” Lick this up, so that you may be protected; and rolling up the leaf /, throw it into the rose oil. Many times have I used the spell, and have wondered greatly.

But the god said to me:

“Use the ointment no longer, but, after casting it into the river, [you must] consult while wearing the great mystery / of the scarab revitalized through the 25 living birds,¹⁰⁵ and consult once a month, at full moon, instead of 3 times a year.”

The *ken-tritis* plant grows from the month of Payni, in the regions of the / black earth, and is similar to the erect verbena. This is how to recognize it: an ibis wing is dipped at its black tip and smeared with the juice, and the feathers fall off when touched. After the lord / pointed this out, it was found in Menelaitis in Phalagry, at the river banks, near the *besas* plant. It is of a single stem, and reddish down to the root; and the leaves are rather crinkled and have fruit / like the tip of wild asparagus. It is similar to the so-called *talapēs*, like the wild beet.

100. Literally, “at the seizure of the moon,” probably designating the new moon.

101. Cf. PGM I. 85–86 and n.

102. That is, at the new moon.

103. See PGM IV. 788.

104. The new moon of god, according to the heavens, in contrast to the new moon of man, according to the calendar.

105. The allusion to the twenty-five birds is obscure; it may be related to the hours, so that the scarab Khepri is reborn in the first hour of a new day, after the passage of twelve hours of day and twelve hours of night during the previous day.

Now the phylacteries require this procedure: copy that for the right [arm] onto
 815 the skin / of a black sheep, with myrrh ink, and after tying it with sinews of
 the same animal, put it on; and copy that [for] the left [arm] onto the skin of a
 white sheep, and use the same procedure. The left one is very full of "PROSTHY-
 820 MĒRI" /, and has this memorandum:¹⁰⁶

"So speaking, he drove through the trench the single-hoofed horses."¹⁰⁷

"And men gasping among grievous slaughters."¹⁰⁸

"And they washed off their profuse sweat in the sea."¹⁰⁹

"You will dare to lift up your mighty spear against Zeus."¹¹⁰

825 / Zeus went up the mountain with a golden bullock and a silver dagger. Upon all he
 bestowed a share, only to Amara did he not give, but he said:¹¹¹

"Let go of what you have, and then you will receive, PSINÖTHER NÖPSITHER
 THERNÖPSI" (add the usual).¹¹²

*Tr.: M. W. Meyer.

PGM IV. 830

830 * . . . "Ares endured, when Otos and mighty Ephialtes . . . him."¹¹³
 Tr.: Hubert Martin, Jr.

PGM IV. 831–32

*Charm to restrain anger: "Will you dare to raise your mighty spear against
 Zeus?"¹¹⁴

Tr.: R. F. Hock.

PGM IV. 833–34

*To Get Friends: "Let . . . seize, lest we become a joy to our enemies."¹¹⁵

Tr.: Hubert Martin, Jr.

PGM IV. 835–49

835 *From 53 years and 9 months on Hermes took the period up to 10 years and 9
 months, from which he assigned to himself 20 months, which would be 55 years 5
 840 months; then to Aphrodite 8 months, / which would thus be 56 years 1 month;

106. The relationship of the poetic quotations in the following, which repeat those in ll. 468–74, and the Mithras liturgy is obscure. They seem unrelated; see Wessely, *Griechische Zauberpapyrus* (see above, Introduction, n. 24), which shows a blank after l. 820 and a sign indicating a new paragraph. For a different view, cf. Dieterich, *Mithrasliturgie* 84. [M.S.]

107. Homer, *Il.* 10. 564.

108. Homer, *Il.* 10. 521.

109. Homer, *Il.* 10. 572.

110. Homer, *Il.* 8. 424. See PGM IV. 467–68 above and 830–31 below. Probably this verse served as a spell to restrain anger, but it may be misplaced here.

111. That these verses are part of the *ὑπόμνημα* ("the memorandum," l. 821) seems unlikely. More probably, a heading has been lost, and the verses contain an altogether independent spell. Story spells (*historiolae*) were ancient (see Faulkner, *Coffin Texts*, nos. 7, 75, 148, 154, 157, 158, etc.). They usually tell of a happening such as they are meant to produce (cf., e.g., PGM VII. 199–201; IV. 1471–79). This story tells of a person compelled or bribed to give up something; it could have been used to make a person give up anger. Hence it may have been attached to the Homeric verse for that purpose and was interpolated here. The name Amara is obscure; it could mean "the bitter woman" (Hebrew or Latin; cf. Ru 1:20, Vulgate).

112. Cf. *Pistis Sophia* 136 and 142, also with permutations of ΙΑΘ. PSINÖTHER is Egyptian for "the sons of god." [R.K.R.] See also PGM III. 186 and n. See Glossary, s.v. "THERNÖPSI formula."

113. Homer, *Il.* 5. 385. The same verse occurs in PGM IV. 474.

114. Homer, *Il.* 6. 424, quoted also PGM IV. 468, 824.

115. Homer, *Il.* 10. 193. See PGM IV. 470, where the same verse is quoted.

then to Helios 19 months, which would be 57 years 8 months. In this period assigned to Helios, that is to the 19 months, devote yourself to what you seek. After this he assigned to Ares 15 months, which would be 58 years 11 months. This is a hostile period. / Then to Selene 25 months, which would be 61 years. They are good. Then to Zeus 12 months, which would be 62 years. They are good. Then to Kronos 30 months, which would be 64½ years. They are bad for the body; within them also are the dangerous points. 845

*Tr.: W. C. Gresc. The section appears to be a fragment from an astrological work about the influence of the planets upon the periods of life.

PGM IV. 850–929

*Charm of Solomon that produces a trance¹¹⁶ (works both on boys and on adults): I swear to you by the holy gods and the heavenly gods not to share the procedure of Solomon with anyone and certainly not to use it for something questionable¹¹⁷ / unless a matter of necessity forces you, lest perchance wrath be preserved for you. 855

Formula to be spoken: “OURIÖR AMĒN IM TAR CHÖB KLAMPHÖB PHRĒ¹¹⁸ PHRÖR PTAR OUSIRI SAIÖB TĒLÖ KABĒ / MANATATHÖR ASIÖRIKÖR BĒEINÖR AMOUN ÖM MĒNICHTHA MACHTHA CHTHARA AMACHTHA AOU ALAKAMBÖT BĒSINÖR APH-ĒSIÖR PHRĒPH AMĒI OUR LAMASIR CHĒRIÖB PITRĒM / PHĒÖPH NIRIN ALLAN-NATHATH CHĒRIÖCH ÖNĒ BOUSIRI NINOONO AMANAL GAGÖSARIĒR MĒNIAM TLĒR OOO AA ETNĒ OUSIRI OUSIRI OURISI OURISI MĒNĒMB MNĒM / BRABĒL 870 TNĒKATÖB. Hear me, that is, my holy voice, because I call upon your holy names, and reveal to me concerning the thing which I want, through the NN man or little boy, for otherwise I will not defend your holy and undefiled / names. Come to me, you who became Hesies and were carried away by a river; inspire the NN man or boy concerning that which I ask you: BARBĒTH MNÖR ARARIAK TARĒRIM ÖAR TĒRÖK SANIÖR MĒNIK PHAUKEK / DAPHORIOUMIN LARIÖR ĒTNIAMIM KNÖS CHA- 880 LAKTHIR KRÖPHĒR PHĒSIMÖT PRĒBIB KNALA ĒRIBĒTIM GNÖRI. Come to me through the NN man or little boy and tell me accurately since / I speak your names which thrice-greatest Hermes¹¹⁹ wrote in Heliopolis with hieroglyphic letters: ARBAKÖRIPH MĒNIAM ÖBAÖB ABNIÖB MĒRIM BAIAX CHENÖR PHĒNIM ÖRA ÖRĒ-SIOU OUSIRI¹²⁰ PNIAOUSIRI / PHRĒOUSIRI HÖRIOUSIRI NAEIÖROUSIRI MĒN- 890 IMOUSIRI MNĒKOUSIRI PHLĒKOUSIRI PĒLĒLOUSIRI ÖNIÖ RABKOUSIRI ANIÖB- OUSIRI AMĒAOUSIRI ANÖROUSIRI AMĒĒPHĒOUSIRI / AMĒNIOUSIRI XÖNIÖR 895 ÖOUROUSIRI. Enter into him and reveal to me concerning the NN matter.”

After you have purified the designated man [by keeping him] from intercourse for 3 days, you yourself also being pure, enter together with him.¹²¹ After you have taken him up / to an open place, seat him on unbaked bricks, dress him and give him an anubian head of wheat¹²² and a falconweed plant so that he will be protected. Gird yourself with a palm fiber of a male date palm, extend your hands / up 905

116. Literally, the title means “Solomon’s Collapse,” an indication of ecstatic seizure.

117. Or “for trivial reasons.”

118. The names include the gods Prē, Osiris, and Amon.

119. That is, Hermes Trismegistos. For this name, see PGM VII. 551 and n.

120. The following list, after “Osiris,” contains a series of compound deities whose second element is the god Osiris, but only some can be identified: Pre-Osiris, Horus-Osiris, Onnuris-Osiris, Amenophis-Osiris, and Amon-Osiris. [R.K.R.]

121. The following account has a parallel in *Test. Sol.* I. 3, ed. McCown, p. *8, ll. 5–15.

122. The meaning of Anubis’s head of grain is not known. On the god Anubis, see J.-C. Grenier, *Anubis Alexandrin et Romain*, EPRO 57 (Leiden: Brill, 1977), esp. p. 139 for ear of grain. [R.K.R.]

to heaven, toward the rays of the sun, and say the formula 7 times. Next make an offering of male frankincense after pouring out wine, beer, honey, or milk of a black
 910 cow onto grapevine wood. Then say the formula 7 times just into the ear / of the NN man or little boy, and right away he will fall down. But you sit down on the bricks and make your inquiry, and he will describe everything with truth. You
 915 should crown him with a garland of indigenous wormwood, / both him and you, for god delights in the plant.

Dismissal of the lord: into the ear of NN: “ANANAK ARBEOUËRI AEËIOYÖ.”

If he tarries, sacrifice on grapevine charcoal a sesame seed [and] black cumin
 920 while saying: / “ANANAK ÔRBEOUSIRI AEËIOYÖ, go away, lord, to your own thrones and protect him, NN, from all evil.” You learned thoroughly; keep it secret.

*The awakening*¹²³ [of the man or boy] is as follows: Stand away from the boy or
 925 man, having your / palms spread on your buttocks, your feet together on the ground, recite [the following] often until he is moved either toward the right or toward the left: “AMOUN ËEI¹²⁴ ABRIATH KICHÔP ÔTEM PITH.” Then as a dog.¹²⁵
 *Tr.: W. C. Grese.

PGM IV. 930–1114

930 *Charm that produces a direct vision:¹²⁶ *Prayer for divine alliance*, which you are to say first toward the sunrise, then the same first prayer is to be spoken to a lamp. Whenever you seek divinations, be dressed in the garb of a prophet, shod
 935 with fibers of the doum palm and / your head crowned with a spray from an olive tree—but the spray should have a single-shooted garlic tied around the middle. Clasp a pebble numbered 3663¹²⁷ to your breasts, and in this way make your invocation.

*Hymn:*¹²⁸

940 “Hail,¹²⁹ serpent, and¹³⁰ stout lion, natural Sources of fire.¹³¹ / And hail, clear water and Lofty-leaved tree,¹³² and you who gather up

123. The translation of this difficult term follows Preisendanz (see apparatus ad loc.).

124. AMOUN ËEI is equivalent to Egyptian “Amon comes” (?), with Greek *ηει* standing for Egyptian *iy*. [R.K.R.]

125. Probably referring to barking; cf. PGM IV. 1006.

126. This is equivalent to the type of Demotic spell called *ph-ntr*-spell, literally, a “god’s arrival” spell. See J. H. Johnson, “Louvre E 3229: A Demotic Magical Text,” *Enchoria* 7 (1977): 90–91.

127. According to Dornseiff, *Das Alphabet* 184, the mystical number is 3663 and refers to BAIN-CHÔDÔCH (the numerical value of the Greek letters being 2 + 1 + 10 + 50 + 600 + 800 + 800 + 600 = 3663).

128. Preisendanz ends the hymn at l. 948, but the petition to the god continues through l. 955. Ll. 949–54 include references to the spell for a direct vision, the lamp divination, and the prayer for divine alliance. Thus the present form of these lines comes from the time when the spell was put together. Ll. 949–54 contain vestiges of verse and originally may have been part of the hymn which was composed by the final author; or they may be a prose addition to part of an earlier hymn, perhaps substituting for, or expanding the petition in, the original hymn. [W.C.G.]

129. These dactylic hexameters also form the reconstructed Hymn 3; see Preisendanz, vol. II, p. 238.

130. *τε*, though necessary to the sense, mars the hexameter. [E.N.O.]

131. A possible echo of a pre-Socratic expression, but to the author of this spell this phrase must have had a much different meaning. Preisendanz wants to emend and read *Φύσι και πυρός αρχή* (“O Nature and fire’s origin”), but the emendation is more clever than persuasive. For *Physis* as a goddess, see PGM I. 310 and n. [E.N.O.]

132. An adaptation of Homer, *Od.* 4. 458, which in the context of the spell indicates that the author knew not only the Homeric verse but the whole passage as well. [E.N.O.]

Clover from golden fields of beans,¹³³ and who
Cause gentle foam to gush forth from pure mouths.
Scarab, who drive the orb of fertile fire,
O self-engendered one,¹³⁴ because you are
Two-syllabled, AĒ, and are the first-
Appearing one, / nod me assent, I pray,
Because your mystic symbols I declare,

945

ĒŌ AI OY AMERR OOUŌTH IYIŌĒ MARMARAUŌTH LAILAM SOUMARTA.

Be gracious unto me, first-father, and
May you yourself send strength as my companion.

Stay allied, lord, and listen to me / through the charm that produces direct vision 950
which I do today, and reveal to me concerning those things I ask you through the

lamp divination for direct vision which I do today, I, NN, IY EYĒ OŌ AEĒ IAEĒ ALAE
E AI EY ĒIE ŌŌŌŌ EY ĒŌ / IAŌAI” (repeat).¹³⁵ 955

Light-bringing charm: Crown your head with the same spray, stand in the same
fashion facing the lamp, close your eyes and recite this spell 7 times.

Spell: “I call upon you, the living god, / fiery, invisible begetter of light, IAĒL 960

PEIPTA PHŌS ZA PAI PHTHENTHA PHŌSZA PYRI BELIA IAŌ IAO EYŌ OEĒ A ŌY EOI A
E Ē I O Y Ō give your strength, rouse your daimon, / enter into this fire, fill it with a 965

divine spirit, and show me your might. Let there be opened for me the house of the
all-powerful god ALBALAL,¹³⁶ who is in this light. / Let there be light, breadth, 970

depth, length, height, brightness, and let him who is inside shine through, the lord
BOUĒL¹³⁷ PHTHA PHTHA PHTHAĒL PHTHA ABAI BAINCHŌŌŌCH, now, now; imme-
diately, immediately; quickly, quickly.”

Light-retaining spell that is spoken once / in order that the light-magic might 975
remain with you, for sometimes when you invoke the god-bringing spell darkness
is produced. Therefore, you should conjure in the following way.

Spell: “I conjure you, holy light, holy brightness, breadth, depth, length, height,
brightness, by the holy names / which I have spoken and am now going to speak. 980

By IAŌ SABAŌTH ARBATHIAŌ SESENGENBARPHARAGGĒS ABLANATHANALBA AK-
RAMMACHAMARI AI AI IAO AX AX INAX, remain by me in the present hour, until I
pray to the god / and learn about the things I desire.” 985

God-bringing spell to be spoken three times with your eyes open: “I call upon
you, the greatest god, sovereign HŌROS HARPOKRATĒS ALKIB HARSAMŌSI IŌAI
DAGENNOUTH RARACHARAI / ABRAIAŌTH, you who enlighten the universe and by 990
your own power illumine the whole world, god of gods, benefactor, AO IAŌ EAĒY,
you who direct night and day, AI AŌ, handle and steer the tiller,¹³⁸ restrain the ser-

133. This refers to the Egyptian bean from the Nymphaean lotus mentioned in PGM IV. 1110. Thus the reference is again to Horus atop the lotus. [R.K.R.]

134. “Self-generation” is a common epithet of Khepri (see Glossary, s.v. “Scarab”) and is a pun on his name which means “to come into being.” [R.K.R.] See also J. Whitaker, “Self-generating Principles in Second-century Gnostic Systems,” in B. Layton, ed., *The Rediscovery of Gnosticism*, vol. I: The School of Valentinus, *Studies in the History of Religions (Supplements to Numen)* 41 (Leiden: Brill, 1980) 176–93.

135. Here the papyrus has the sign //, perhaps signifying doubling. See below, ll. 973 and 1046 (in the papyrus).

136. For this name, see T. Hopfner, “Orientalisch-Religionsgeschichtliches aus den griechischen Zauberpapyri Ägyptens,” *Archiv Orientalni* 3 (1931): 341.

137. This name is not attested elsewhere.

138. A reference to the solar bark of Re and the serpent Apophis, who attempts daily to devour the sun. Cf. Pritchard, *ANET* 6–7; E. Hornung and A. Badawy, “Apophis,” *LdÄ* I (1975): 350–51. [R.K.R.]

995 pent, / you Good, holy¹³⁹ Daimon, whose name is HARBATHANÖPS LAOAI, whom
 1000 sunrises and sunsets hymn when you arise and set. You who are praised among all
 gods, angels and daimons, come and appear to me, god of gods, HÖROS / HARPO-
 KRATĒS ALKIB HARSAMÖSI IAÖ AI DAGENNOUTH RARACHARAI ABRAIAÖTH. En-
 1005 ter, appear to me, lord, because I call upon you as the three baboons¹⁴⁰ call upon
 you, who speak / your holy name in a symbolic fashion, A EE ÊÊÊ IIII OOOOO
 YYYYYY ÖÖÖÖÖÖÖ (speak as a baboon). Enter in, appear to me, lord, for I speak
 your greatest names: BARBARAI BARBARAÖTH AREMPSOUS PERTAÖMÉCH PERA /
 1010 KÖNĒTHCH IAÖ BAL BĒL BOL BE SRÖ IAOËI OYEËI EËI EOYEI AËI ÊI LAO EI. You
 who are seated on the top of the world and judge the universe, surrounded by the
 1015 circle of truth and honesty, / IYAË IÖAI, enter in; appear to me, lord, to me, the one
 who is before fire and snow and in the midst of them, because my name is BAIN-
 CHÖÖÖCH. I am the one who is from heaven; my name is BALSAMĒS. Enter in, ap-
 1020 pear to me,¹⁴¹ / lord, you who have a great name, you whom we all have each in our
 own heart; your name is BARPHANNĒTH RALPHAI NINTHER CHOUCHEI. You who
 break apart rocks and change the names of gods, enter in, appear to me, lord, you
 1025 who have in fire your power / and your strength, SESENGENBARPHARAGGĒS. You
 who are seated within the 7 poles, AEËIOYÖ, you who have on your head a golden
 crown and in your hand a Memnonian staff¹⁴² with which you send out the gods,
 1030 your name is BARBARIËL BARBARAIËL god / BARBARAËL BĒL BOUËL. Enter in,
 lord, and answer me with your holy voice in order that I might hear clearly and un-
 1035 erringly concerning the NN matter, IYĒYĒ OÖAEË (formula) IAEË ALAË EAI EYËIE /
 ÖÖÖÖÖ IYËÖ IAÖ AI.”

Charm of compulsion: If somehow he delays, say in addition this following incantation (say the incantation one or 3 times): “The great, living god commands
 1040 you, he who lives for eons of eons, who shakes together, who thunders, who cre-
 ated every / soul and race, IAÖ AÖI ÖIA AIÖ IÖA ÖAI. Enter in, appear to me,
 lord, happy, kind, gentle, glorious, not angry, because I conjure you by the lord,
 1045 IAÖ AÖI ÖIA AIÖ IÖA ÖAI APTA PHÖIRA ZAZOU / CHAMĒ. Enter in, lord, appear to
 me happy, kind, gentle, [glorious,]¹⁴³ not angry” (repeat).¹⁴⁴

Salutation said once after the god enters. While holding the pebble, say: “Hail,
 1050 lord, god of gods, benefactor, HÖROS HARPOKRATĒS ALKIB HARSAMÖSI IAÖ AI
 DA/GENNOUTH RARACHARAI ABRAIAÖ; let your Hours which you traverse be wel-
 comed; let your Glories¹⁴⁵ be welcomed forever, lord.”

139. The occurrence of “holy” between “good” and “daimon” makes it doubtful that the familiar Good Daimon is meant. See Glossary, s.v.; see also the apparatus ad loc.

140. Baboons were thought to praise the sun when they chattered at it. For a representation, see A. Piankoff, *Mythological Papyri* (New York: Pantheon Books, 1957), vol. I, 39, fig. 22 and pl. I. See also Bonnet, *RÄRG* 7–8, s.v. “Affc.” [R.K.R.] On the magician’s imitation of the “language” of animals, see Hopfner, *OZ* I, sections 778–80. Understanding this language of animals belongs to the traditional phenomenology of the “divine man” and magician. See, e.g., Porphyry, *De abst.* 3. 3, and on the whole topic H. Güntert, *Von der Sprache der Götter und Geister* (Halle: Niemeyer, 1921); Betz, *Lukian* 28–38.

141. Preisendanz has *ἐάνη θίμωι*, which should be read as *ἐάνηθί μοι*, as in PGM IV. 1001, 1006, 1015, 1024, 1041, 1045. [W.C.G.]

142. For Memnon as a deified hero in Egypt, see A. Baraïlle, *Les Memnonia* (Cairo: L’Institut français d’archéologie orientale, 1952) 1–21; as recipient of worship, see D. Wildung, *Imhotep und Amenhotep* (Munich: Deutscher Kunstverlag, 1977) 299, no. 82. [R.K.R.]

143. An addition by Preisendanz in order to conform to PGM IV. 1042. But such consistency is not always to be expected. Cf. ll. 1063–65 with 1079–80.

144. See the note above on PGM IV. 955, regarding the sign for doubling.

145. Cf. PGM I. 199 and n.

Charm to retain the god: When he comes in, after greeting him, step with your left heel on the big toe of his right foot, and he will not / go away unless you raise your heel from his toe¹⁴⁶ and at the same time say the dismissal. 1055

Dismissal: Close your eyes, release the pebble which you have been holding, lift the crown up from your head and your heel from his / toe, and, while keeping your eyes closed, say 3 times: “I give thanks to you lord BAINCHÖÖCH, who is BALSAMĒS. Go away, go away, lord, into your own heavens, into your own palaces, into your own course. Keep me healthy, unharmed, not plagued by ghosts, free from calamity and without terror. Hear me during my / lifetime.” 1060 1065

Dismissal of the brightness: “CHÖÖ CHÖÖ ÖCHÖÖCH,¹⁴⁷ holy brightness.” In order that the brightness also go away:¹⁴⁸ “Go away, holy brightness, go away, beautiful and holy light of the highest god, AIAÖNA.” Say it one time with closed eyes, smear yourself / with Coptic kohl;¹⁴⁹ smear yourself by means of a golden probe. 1070

Phylactery for the rite, which you must wear for the protection of your whole body: On [a strip]¹⁵⁰ from a linen cloth taken from a marble statue of Harpokrates in any temple [whatever] / write with myrrh these things: “I am HOROS ALKIB HARSAMÖSIS IAÖ AI DAGENNOUTH RARACHARAI ABRAIAÖTH, SON OF ISIS ATHTHA BATHTHA and of OSIRIS OSOR[ON]NÖPHRIS; keep me healthy, unharmed, not plagued by ghosts and without terror during my / lifetime.” Place inside the strip of cloth an everliving plant;¹⁵¹ roll it up and tie it 7 times with threads of Anubis.¹⁵² Wear it around your neck whenever you perform the rite. / 1075 1080

Preparation: Take broad cords of papyrus, tie them to the four corners of the room so that they form an X. In the middle of the X attach a ring-shaped mat made from single-stemmed wormwood. Provide / a glazed lamp¹⁵³ with a wick called reed grass, and rub the wick itself with fat of a black, male, firstborn and first-reared ram. Fill the lamp with good olive oil, and place it in the middle, / on the mat. Light the lamp and stand in the previously mentioned fashion, facing the sunrise, whenever you perform the rite, without distinguishing the days.¹⁵⁴ Purify yourself / from everything three days in advance, and rub the wick beforehand with the fat of a black, male, firstborn and first-reared ram. 1085 1090 1095 1100

Signs of the lamp: After saying the light-bringing spell, open your eyes and you will see / the light of the lamp becoming like a vault. Then while closing your eyes say (*differently*: 3 . . .¹⁵⁵ after saying 3 times), and after opening your eyes you will see all things wide-open and the greatest brightness within, but the lamp shining nowhere. Then you will see the god / seated on a lotus,¹⁵⁶ decorated with rays, his 1105 1110

146. The translation follows the interpretation by Preisendanz; see the apparatus ad loc.

147. CHÖÖ CHÖÖ ÖCHÖÖCH corresponds to Coptic KÖ KÖ Ö KAKE, “depart, depart, O darkness.” [R.K.R.]

148. An attempt on the part of the redactor of the papyrus text to explain the need for a second dismissal.

149. Powdered antimony used as cypaint.

150. Addition by Eitrem on the basis of I. 1081.

151. A general name for plants that seem to live a long time. See R. Strömberg, *Griechische Pflanzennamen*, Göteborgs Högskolas Årsskrift 46 (Göteborg: Elanders, 1940) 103.

152. On the Anubian thread, see PGM I. 147 and n.

153. On this type of faïence, see PGM IV. 55 and n.

154. That is, the charm can be performed on any day. For charms that can be used only on certain days, cf. PGM III. 275–81; VII. 155–67, 284–89.

155. The text is obscure at this point but seems to include alternative instructions. See apparatus ad loc.

156. The deity seated on the lotus flower is Harpokrates, invoked here in ll. 989, 999–1000, and 1074–75. This standard depiction of Harpokrates is found in all the media during the Greco-Roman

right hand raised in greeting and left [holding] a flail, while being carried in the hands of 2 angels with 12 rays around them.

*Tr.: W. C. Grese (ll. 930–38; 949–1114) and E. N. O’Neil (hymnic sections, ll. 939–48). This spell is a composite, made by combining a lamp divination with a charm for a direct vision and including an introductory prayer for divine alliance. The repetition in the present charm (note especially the two dismissals in ll. 1057ff. and 1065ff. and the explanation in ll. 1066ff.) is a result of the inclusion of similar elements from both of the charms here combined.

PGM IV. 1115–66

- 1115 ***Hidden**¹⁵⁷ **stele**:¹⁵⁸ “Hail, entire system of the aerial spirit,¹⁵⁹ PHÖGALŌA. Hail,
spirit who extends from heaven to earth, ERDĒNEU, and from earth which is in the
1120 middle chamber of the / universe unto the borders of the abyss, MEREMÖGGA.¹⁶⁰
Hail, spirit who enters into me, convulses me, and leaves me kindly according to
1125 the will of god, IŌĒ ZANŌPHIE. / Hail, beginning and end of the immovable nature,
DÖRYGLAOPHŌN. Hail, revolution of untiring service by heavenly bodies,
RÖGYEU ANAMI PELĒGEŌN ADARA EIŌPH. Hail, radiance of the universe subordi-
1130 nate / to the solar ray, IEO YĒŌ IAĒ AI ĒŌY OEI. Hail, orb of the night-illuminating,
unequally shining moon, AIŌ RĒMA RŌDOUŌPIA. Hail, all spirits of the aerial im-
1135 ages / RŌMIDOUĒ AGANASOU ŌTHAUA. Hail to those to whom the greeting is
given with blessing, to brothers and sisters, to holy men and holy women. O great,
greatest, round, incomprehensible figure of the universe, heavenly ENRŌCHES-
1140 YĒL; / in heaven, PELĒTHEU; of ether, IŌGARAA; in the ether, THŌPYLEO DARDY;
watery, IŌĒDES; earthy, PERĒPHIA; fiery, APHTHALYA; windlike, IŌIE ĒŌ AYA; lumi-
1145 nous, ALAPIE; dark-looking, / IEPSERIA; shining with heavenly light, ADAMALŌR;
moist, fiery, and cold spirit. / I glorify you, god of gods, the one who brought order
to the universe, AREŌ PIEUA; the one who gathered together the abyss at the invis-
1150 ible foundation of its position, PERŌ MYSEL / O PENTŌNAX; the one who separated
heaven and earth and covered the heaven with eternal, golden wings, RŌDĒRY
OYŌA; the one who fixed the earth on eternal foundations, ALĒIOŌA; the one who
1155 hung up / the ether high above the earth, AIE ŌĒ IOYA; the one who scattered the
air with self-moving breezes, ŌIE OYŌ; the one who put the water roundabout,
1160 ŌRĒPĒLYA; the one who raises up hurricanes, ŌRISTHAUA; / the one who thunders,
THEPHICHYŌNĒL; the one who hurls lightnings, OURĒNES; the one who rains, OS-
IŌRNI PHEUGALGA; the one who shakes, PERATŌNĒL; the one who produces living
creatures, ARĒSIGYLŌA; the god of the Aions; you are great, lord, god, ruler of the

period. Harpocrates holds the flail, the symbol of royalty, here interpreted as a whip. See A. M. El-Kachab, “Some Gem-Amulets Depicting Harpocrates Seated on a Lotus Flower,” *JEA* 57 (1971): 132–45, esp. 133–34. For the gesture of greeting, a modification under the influence of Helios instead of the more common gesture of finger sucking, see S. Morenz and J. Schubert, *Der Gott auf der Blume* (Ascona: Artibus Asiae, 1954). [R.K.R.]

157. The exact meaning of ἀπόκρυφος is uncertain here. LSJ, s.v., II, gives as possible meanings “obscure, recondite, hard to understand.” More likely is the meaning “secret,” for which see Baucr, s.v.; cf. also *PGM* XIII. 344, 731, 732, 1057, 1078.

158. The term *stēlē* occurs in the *PGM* with several meanings. Originally it refers to a plate of stone or metal on which texts could be inscribed (e.g., VIII. 42), but most of the time the term is a literary device suggesting the text was copied from a stone slab. It can also refer to an amulet in the shape of a *stēlē* (as in *PGM* VII. 215; see the picture *Tafel I, Abbildung 1* in Preisendanz, vol. II).

159. The prayer is addressed to the god Aion (see I. 1164). Cf. Reitzenstein, *Poimandres* 277–78; Bousset, *Religionsgeschichtliche Studien* 200, 208–10. See also *PGM* I. 309 and n.

160. For this imagery, see H. O. Lange, *Der magische Papyrus Harris* (Copenhagen: Høst, 1927) 74; furthermore, *DMP* col. XX, l. 28 (p. 133); *PGM* IV. 1210. [R.K.R.]

All, ARCHIZŌ / NYON THĒNAR METHŌR PARY PHĒZŌR THAPSAMYDŌ MARŌMI 1165
CHĒLŌPSA.”

*Tr.: W. C. Grese.

PGM IV. 1167–1226

***Stele** that is useful for all things; it even delivers from death. Do not investigate what is in it.

Formula: “I praise you,¹⁶¹ the one and blessed of the eons and / father of the 1170
world, with cosmic prayers. Come to me, you who filled the whole universe with
air, who hung up the fire from the [heavenly] water and separated the earth from 1175
the water. Pay attention, form, spirit, / earth and sea, to a word from the one who
is wise concerning divine Necessity, and accept my words as fiery darts, because
I am a man,¹⁶² the most beautiful creature of the god in heaven, made out of 1180
spirit, / dew, and earth. Heaven, be opened; accept my words. Listen, Helios, father
of the world; I call upon you with your name AŌ EY ĒOI AIOĒ YEŌA OUOR- 1185
ZARA LAMANTHATHRĒ KANTHIOPER / GARPSARTHRĒ MENLARDAPA KENTHĒR
DRYOMEN THRANDRĒTHRĒ IABE ZELANTHI BER ZATHRĒ ZAKENTI BIOLLITHRĒ
AĒŌ OYŌ ĒŌ OŌ RAMIATHA AĒŌ ŌYŌ OYŌ ŌAYŌ: the only one having the origi- 1190
nal / element. You are the holy and powerful name considered sacred by all the an-
gels; protect me, so- and-so, from every excess of power and from every violent act.
Yes, do this, / lord, god of gods, IALDAZAŌ BLATHAM MACHŌR PHRIX AĒ KEŌPH 1195
EĒA DYMEŌ PHERPHRITHŌ IACHTHŌ PSYCHEŌ PHIRITHMEŌ RŌSERŌTH THAMA-
STRAPHATI RIMPSAŌCH IALTHE MEACHI ARBATHANŌPS, / creator of the world, 1200
creator of the universe, lord, god of gods, MARMARIŌ IAŌ. I have spoken of your
unsurpassable glory,¹⁶³ you who created gods, archangels, and decans. The ten
thousands of angels stood by [you] and exalted / the heaven, and the lord witnessed 1205
to your Wisdom,¹⁶⁴ which is Aion, IEŌYĒŌĒ IAĒAIEŌĒYŌEI, and said that you are as
strong as he is. I invoke your hundred-lettered / name¹⁶⁵ which extends from the 1210
sky to the depth of the earth; save me, for you are always ever rejoicing in saving
those who are yours, ATHĒZE PHŌI AAA DAIAGTHI THĒOBIS PHIATH THAMBRAMI
ABRAŌTH / CHTHOLCHIL THOE OELCHŌTH THIOŌĒMCH CHOOMCH SAĒSI ISACH- 1215
CHOĒ IEROUTHRA OOOOO AIŌAI (100 letters). I call upon you, the one on the gold
leaf,¹⁶⁶ before whom the unquenchable lamp continually burns,¹⁶⁷ / the great God, 1220
the one who shone on the whole world, who is radiant at Jerusalem, lord, IAŌ AIĒ
IŌĒ ŌIĒ ŌIĒ IĒ AIŌAI AI OYŌ AŌĒ ĒEI IEŌ ĒYŌ AĒI AŌ AŌA AĒĒI YŌ EIĒ / AĒŌ IBY 1225
AĒĒ IALA IAŌ EY AEY IAĒ EI AAA III ĒĒĒ IŌ IŌĒ IAŌ (100 letters), for a blessing,
lord.”

*Tr.: W. C. Grese.

161. The prayer is addressed to the god Aion. See Bousset, *Religionsgeschichtliche Studien* 198, who compares the prayer with the older form in I. 196–221.

162. For different interpretations and translations, see Reitzenstein, *Poimandres* 279, who thinks of the god Anthropos, “Man”; cf. also Betz, “The Delphic Maxim,” 169: “I am a human being, the heavenly deity’s most beautiful creation. . . .”

163. Preisendanz prints Δόξα, as if to suggest a divine hypostasis. See also PGM I. 199.

164. The notion of “Wisdom” (Sophia) is here identified with Aion, a unique instance in the PGM. Cf. PGM I. 210, and Bousset, *Religionsgeschichtliche Studien* 198–99.

165. Cf. I. 1225.

166. This protective prayer presumes a section describing a gold lamella to be worn as a phylactery. The phylactery contained the hundred-letter name of the god and was worn as protection against “every excess of power” and the “very violent act” mentioned in ll. 1193–94.

167. For the light miracle at Jerusalem, see PGM IV. 3070 and n. See also PDM xiv. 490 and K. Preisendanz, “Zum grossen Pariser Zauberpapyrus,” *ARW* 17 (1914): 347–48.

PGM IV. 1227–64

* **Excellent rite for driving out daimons:** *Formula* to be spoken over his head:

1230 Place olive branches before him, / and stand behind him and say:

“Hail, God of Abraham; hail, God of Isaac; hail, God of Jacob; Jesus Chrestos,¹⁶⁸
1235 the Holy Spirit, the Son of the Father, who is above¹⁶⁹ the Seven, / who is within
the Seven. Bring Iao Sabaoth; may your power issue forth from him, NN, until
you drive away this unclean daimon Satan, who is in him. I conjure you, daimon,
1240 / whoever you are, by this god, SABARBARBATHIŌTH SABARBARBATHIOUTH SABAR-
BARBATHIŌNĒTH SABARBARBAPHAI. Come out, daimon, whoever you are, and stay
1245 away from him, NN, / now, now; immediately, immediately. Come out, daimon,
since I bind you with unbreakable adamantite fetters, and I deliver you into the
black chaos in perdition.”

1250 **Preparation:** take 7 olive branches; for six of them / tie together the two ends of
each one, but for the remaining one use it like a whip as you utter the conjuration.
Keep it secret; it is proven.

After driving out the daimon, hang around him, NN, a phylactery, which the
patient puts on after the expulsion of the daimon—a phylactery with these things
1255 [written] on / a tin metal leaf: “BŌR PHŌR PHORBA PHOR PHORBA BES CHARIN
BAUBŌ TE PHŌR BŌRPHORBA PHORBABOR BAPHORBA PHABRAIĒ PHŌRBA
1260 PHARBA PHŌRPHŌR PHORBA / BŌPHOR PHORBA PHORPHOR PHORBA BŌBOR-
BORBA PAMPHORBA PHŌRPHŌR PHŌRBA, protect him, NN.” But *another version*
has a phylactery on which this sign¹⁷⁰ occurs: §

*Tr.: M. W. Meyer. This Greek and Coptic exorcistic spell is discussed by Tambornino,
RGVV VII 3, 9; 10. For additional literature, see Preisendanz, *PGM* vol. I, 114 and idem,
APF 8 (1927): 115.

PGM IV. 1265–74

1265 * **Aphrodite’s name** which becomes known to no one quickly is NEPHERIĒRI¹⁷¹—
this is the name. If you wish to win a woman who is beautiful, be pure for 3 days,
1270 make an offering of frankincense, / and call upon this name over it. You approach
the woman and say it seven times in your soul as you gaze at her, and in this way it
will succeed.¹⁷² But do this for 7 days.

*Tr.: E. N. O’Neil.

PGM IV. 1275–1322

1275 * **Bear-charm**¹⁷³ which accomplishes everything: *Formula*: “I call upon you, the
greatest power in heaven” (*others*: “in the Bear”) “appointed by the lord god to
1280 turn with a strong / hand the holy pole, NIKAROPLĒX. Listen to me, Helios, Phre;¹⁷⁴
hear the holy [prayer], you who hold together the universe and bring to life the

168. On *Chrēstos*, “excellent one,” rather than *Christos*, “anointed one,” see K. Weiss, *TDNT* 9 (1974): 484–85; B. Layton, *The Gnostic Treatise on Resurrection from Nag Hammadi* (Missoula, Montana: Scholars Press, 1979) 44–45; Smith, *Jesus the Magician* 63.

169. Or “below.”

170. This sign is familiar from the so-called Chnoubis amulets. See Bonner, *SMA* 54–55; Delatte and Derchain, *Les Intraites magiques* 54–57; A. Jacoby, “Ein Berliner Chnoubisamulett,” *ARW* 28 (1930): 269–70. The translation of the sentence is according to the interpretation by R.D.K.

171. Nephieri is the Egyptian *Nfr-iry.t*, “the beautiful eye,” a suitable epithet for Aphrodite/Hathor. See G. Möller, in Preisendanz, apparatus ad loc. [J.B.; R.K.R.]

172. Or “you will succeed,” the subject being the spell itself.

173. The spell invokes the astral constellation of the Bear and its powers. See *PGM* IV. 700, 1331; VII. 687; XXIII. 10.

174. That is, Helios-Prē.

whole world, THŌZOPITHĒ EUCHANDAMA ŌCHRIENTHĒR / OMNYŌDĒS CHĒMIO- 1285
CHYNGĒS IEŌY” (perform a sacrifice) “THERMOUTHER PSIPHIRIX PHROSALI KAN-
THIMEŌ ZANZEMIA ŌPER PEROMENĒS RŌTHIEU ĒNINDEU KORKOUNTHO EUMEN
MENI KĒDEUA KĒPSĒOI” (add the usual).

Petition / to the sun at sunset. Formula: “THĒNŌR, O Helios, SANTHĒNŌR, I 1290
beseech you, lord, may the place and lord of the Bear devote themselves to me”
(while petitioning, sacrifice armara.¹⁷⁵ Do it at sunset). 1295

Charm of compulsion for the 3rd day: “ANTEBERŌYRTŌR EREMNETHĒCHŌR
CHNYCHIROANTŌR MENELEOCHEU ĒESSIPO DŌTĒR EUARĒTŌ GOU PI PHYLAKE
ŌMALAMINGOR MANTATONCHA / do the NN thing.” 1300

The first formula in a different way: “THŌZOPITHĒ, Bear, greatest goddess,
ruling heaven, reigning over the pole of the stars, highest, beautiful-shining god-
dess, incorruptible element, composite of the all, all-illuminating, / bond of the 1305
universe AEĒIOYŌ (square),¹⁷⁶ you who stand on the pole, you whom the lord god
appointed to turn the holy pole with a strong hand: THŌZOPITHĒ (formula).”

Offering for the procedure: 4 drams of frankincense, 4 drams of myrrh, 2 ounces
each of cassia leaf and / of white pepper, 1 dram of bdellion, 1 dram of asphodel 1310
seed, 2 drams each of amomon, of saffron, of terebinth storax, 1 dram of worm-
wood, . . . of vetch plant, priestly Egyptian incense, the complete brain of a black
ram. / Combine these with white Mendesian wine¹⁷⁷ and honey, and make pellets 1315
of bread.

Phylactery for the procedure: Wear a wolf knucklebone, mix juice of vetch and of
pondweed in a censer, / write in the middle of the censer this name: “THERMOU- 1320
THEREPSIPHIRIPHI¹⁷⁸ PISALI” (24 letters),¹⁷⁹ and in this way make an offering.

*Tr.: W. C. Grese.

PGM IV. 1323–30

**Another:* “KOMPHTHO KOMASITH KOMNOUN¹⁸⁰ you who shook and shake the
world, you who have swallowed the ever-living serpent and daily / raise the disk of 1325
the sun and of the moon, you whose name is ITHIOŌ ĒI ARBATHIAŌ Ē, send up to
me, NN, at night the daimon of this night to reveal to me concerning / the NN 1330
thing.”

*Tr.: W. C. Grese.

PGM IV. 1331–89

**Powerful spell of the Bear¹⁸¹ which accomplishes anything:* Take the fat of a
black ass, the fat of a dappled she-goat, the fat of a black bull, and Ethiopian cumin,
mix all together / and make an offering to the Bear, having as a phylactery hairs 1335

175. For the recipe, see below, ll. 1308–16, and Hopfner, *OZ* I, section 803. Cf. *PGM* IV. 1990.

176. According to Preisendanz, *πλινθίων* (square) inserted here means that the letters are to be ar-
ranged in a series of lines forming a square. For this form of pictorial writing, see V. Gardthausen,
Griechische Paläographie II (Leipzig: Veit, 1913) 59. For a similar piece, see A. Gröfenhagen, *Schmuckar-
beiten in Edelmetall, II: Einzelstücke* (Berlin: Staatliche Museen, Preussischer Kulturbesitz, Antikenab-
teilung, 1975) 98 n. 11; cf. also *PGM* XIII. 905–11.

177. Cf. *PGM* I. 85 and n.

178. Thermouth is Rennutet, the Egyptian harvest goddess and Fate. See Bonnet, *RÄRG* 803–4,
s.v. “Thermutis.” See also *PGM* IV. 664 and n.

179. That is, in Greek letters.

180. Preisendanz suggests this line may contain Coptic, which according to F. Li. Griffith, “The Old
Coptic Magical Text of Paris,” *ZÄS* 38 (1900): 93, means “earth-shaker, ground-shaker, abyss-shaker.”
[R.K.R.] Cf. *PGM* III. 680.

181. For the meaning of the constellation of the Bear, see *PGM* IV. 1275.

from the same animals which you have plaited into a cord and are wearing as a diadem around your head. Anoint your lips with the fats, smear your whole body with storax / oil, and make your petition while holding a single-shooted Egyptian onion. Speak concerning whatever you wish. Gird yourself with a palm fiber of a male date palm, kneel down, and speak the following *formula*:

1345 / "I call upon you, holy, very-powerful, very-glorious, very-strong, holy, auto-
 1350 chthons, assistants of the great god, the powerful chief daimons, you who / are in-
 habitants of Chaos,¹⁸² of Erebos, of the abyss, of the depth, of earth, dwelling in the
 recesses of heaven, lurking in the nooks and crannies of houses, shrouded in dark
 clouds, watchers of things not to be seen, guardians of secrets, leaders of those in
 1355 the underworld, administrators / of the infinite, wielding power over earth, earth-
 shakers, foundation-layers, servants in the chasm, shudderful fighters, fearful minis-
 1360 ters, turning the spindle, freezing snow and rain, air-transversers, causing / summer
 heat, wind-bringers, lords of Fate, inhabitants of dark Erebos, bringers of compul-
 sion, sending flames of fire, bringing snow and dew, wind-releasers, disturbers of
 1365 the deep, treaders on the calm sea, mighty in courage, grievors / of the heart, pow-
 erful potentates, cliff-walkers, adverse daimons, iron-hearted, wild-tempered, un-
 1370 ruly, guarding Tartaros, misleading Fate, all-seeing, all-hearing, / all-subjecting,
 heaven-walkers, spirit-givers, living simply, heaven-shakers, gladdening the heart,
 those who join together death, revealers of angels, punishers of mortals, sunless
 1375 revealers, rulers of daimons, / air-transversers, almighty, holy, unconquerable
 AÖTH¹⁸³ ABAÖTH BASYM ISAK SABAÖTH IAÖ IAKÖP MANARA SKORTOURI MOR-
 TROUM EPHRAULA THREERSA; do the NN matter."

1380 / Then write on a piece of papyrus the hundred-lettered name of Typhon,¹⁸⁴
 curved as a star, and bind it in the middle of the core with the letters showing.

1385 *This is the name:* / ACHCHÖR ACHCHÖR ACHACHACHPTOUMI CHACHCHÖ
 CHARACHÖCH CHAPTOUMĒ CHÖRA CHÖCH APTOUMIMĒ CHÖCHAPTOU CHA-
 RACHPTOU CHACHCHÖ CHARA CHÖCH PTENACHÖCHEOU.

*Tr.: W. C. Grese.

PGM IV. 1390–1495

1390 *Love spell of attraction performed with the help of heroes or gladiators or
 those who have died a violent death: Leave a little of the bread which you eat;
 break it up and form it into seven bite-size pieces. And go to where heroes and
 1395 gladiators and those who have died a violent death were slain. / Say the spell to the
 pieces of bread and throw them. And pick up some polluted dirt from the place
 where you perform the ritual and throw it inside the house of the woman whom
 you desire, go on home and go to sleep.

The spell which is said upon the pieces of bread is this:

1400 "To¹⁸⁵ Moirai, Destinies, / Malignities,
 To Famine, Jealousy, to those who died

182. For these names referring to the underworld places of Greek mythology, see *Orph. Frag.* 1 and 54; Homer, *Il.* 16. 327; *Od.* 10. 528; Hesiod, *Theog.* 515; etc. See W. K. C. Guthrie, *Orpheus and Greek Religion* (London: Methuen, 1952) 92.

183. The magical words contain some garbled Aramaic. On BASYM, see PGM LXX. 3 and n.; XIII. 147, 593. For an explanation from the Hebrew *ba-shem*, see G. Alon, *Jews, Judaism and the Classical World* (Jerusalem: Magnes, 1977) 235–51, esp. 237, 240.

184. The association of Typhon with the constellation of the Bear (cf. PGM IV. 1331, 1335) is Egyptian. The Bear represents the soul of Typhon, the murderer of Osiris. See Plutarch, *De Is. et Os.* 21, 359D, and Griffiths, *Plutarch's De Iside et Osiride* 373.

185. These iambic trimeters (which are sometimes rather clumsy) have been adapted to form the reconstructed Hymn 25, for which see Preisendanz, vol. II, p. 263. [E.N.O.]

- Untimely deaths and those dead violently,
 I'm sending food: Three-headed Goddess, Lady
 Of Night, who feed on filth, O Virgin, thou
 Key-holding Persephassa,¹⁸⁶ Kore out
 Of Tartaros, grim-eyed, dreadful, child girt /
 With fiery serpents, he, NN, has mixed 1405
 With tears and bitter groans leftovers from
 His own food, so that you, O luckless heroes
 Who are confined there in the NN place,
 May bring success to him who is beset
 With torments. You who've left the light, O you
 Unfortunate ones, / bring success to him, 1410
 NN, who is distressed at heart because
 Of her, NN, ungodly and unholy.
 So bring her wracked with torment—and in haste!
- EIOUT ABAŌTH PSAKERBA ARBATHIAŌ LALAOITH / IŌSACHŌTOU ALLALETHŌ 1415
 You too as well, Lady, who feed on filth¹⁸⁷
- SYNATRAKABI BAUBARABAS ENPHNOUN MORKA¹⁸⁸ ERESCHIGAL NEBOUTOSOUA-
 LĒTH, and send the Erinys ORGOGORGONIOTRIAN,¹⁸⁹
 Who rouses up with fire souls of the dead, /
 Unlucky heroes, luckless heroines, 1420
 Who in this place, who on this day, who in
 This hour, who in coffins of myrtlewood,
 Give heed to me and rouse / her, NN, on 1425
 This night and from her eyes remove sweet sleep,
 And cause her wretched care and fearful pain,
 Cause her to follow after my footsteps,
 And / for my will give her a willingness 1430
 Until she does what I command of her.
 O mistress Hekate¹⁹⁰
- PHORBA PHORBŌBAR BARŌ PHŌRPHŌR PHŌRBAI
 O Lady of the Crossroads, O Black Bitch.”
- When you have done / these things for 3 days and accomplish nothing, then use 1435
 this forceful spell: just go to the same place and again perform the ritual of the
 bread pieces. Then upon ashes of flax offer up dung / from a black cow and say this 1440
 and again pick up the polluted dirt and throw it as you have learned.

The words spoken over the offering are these:

“Chthonic Hermes and chthonic Hekate and chthonic Acheron¹⁹¹ and chthonic /

186. A poetic form of Persephone.

187. These words with some changes are included as part of Hymn 25 (ll. 14–16), and they seem to scan, but without a translation possible for the formulaic terms nothing can be gained by inserting them in the verse section. [E.N.O.]

188. A. Jacoby has proposed (see Preisendanz, apparatus ad loc.) that the name is that of the Babylonian deity Omorka. See O. Höfer, in Roscher 3/1 (1897–1902) 868–69, s.v. “Omorka.”

189. The epithet “the Orgogorgoniotrian” signifies one of the Furies (Erinys). According to LSJ, s.v., it is found only here in Greek.

190. The meter breaks down at this point and only by rearranging and omitting words can Hymn 25 (l. 28) accommodate the concluding phrases here. [E.N.O.]

191. The name Acheron refers to the mythical river or sea in the underworld. There is also a connection with the river Acheron in Epirus, where the famous underworld oracle of Ephyra was located. See E. Vermeule, *Aspects of Death in Early Greek Art and Poetry* (Berkeley and Los Angeles: University of California Press, 1979) 252. The oracle of Ephyra has been excavated; see S. I. Dakaris, “Das Tau-

- 1445 flesh-eaters and chthonic god and chthonic Amphiaraios¹⁹² and chthonic attendants
 1450 and chthonic spirits and chthonic sins and chthonic dreams / and chthonic oaths
 and chthonic Ariste¹⁹³ and chthonic Tartaros and chthonic witchery, chthonic
 Charon and chthonic escorts and the dead and the daimons and souls of all men: /
 1455 come today, Moirai and Destiny; accomplish the purpose with the help of the love
 spell of attraction, that you may attract to me her, NN whose mother is NN, to me
 NN, whose mother is NN (add the usual), because I am calling
 1460 O¹⁹⁴ primal Chaos, / Erebus, and you
 O awful water of the Styx, O streams
 O Lethe, Hades' Acherousian pool,
 O Hekate and Pluto and Kore,
 And chthonic Hermes, Moirai, Punishments,
 1465 Both Acheron and Aiakos,¹⁹⁵ / gatekeeper
 Of the eternal bars, now open quickly,
 O thou Key-holder, guardian, Anubis.¹⁹⁶
 Send up to me the phantoms of the dead
 Forthwith for service in this very hour. /
 1470 So that they may go and attract to me, NN, her, NN, whose mother is NN" (add
 the usual).
 "Isis¹⁹⁷ came, holding on her shoulders her brother who is her bedfellow,¹⁹⁸ and
 1475 Zeus came down from Olympus and stood awaiting the phantoms / of the dead as
 they were being led to her, NN, and were performing the NN business (add the
 usual). All the immortal gods and all the goddesses came to see the phantoms of
 1480 these dead. Do not, therefore, delay; / do not loiter, but dispatch, O gods, the
 phantoms of these dead, so that having gone to her NN they may perform the NN
 1485 deed (add the usual) because I adjure you by IAÖ / SABAÖTH and ADÖNAI PAT-
 RAXILYTRA BOURREPHAÖMI ASSALKĒ AIDOUNAX SESENGEN (formula) BALIABA
 1490 ERECHCHARNOI ABERIDOUNA SALBACHTHI EISERSE / RATHÖ EISERDA ÖMI SIS-
 IPHNA SISAEDOUBE ACHCHARITÖNĒ ABERIPHNOUBA IABAL DENATHI ITHROU-
 1495 PHI. Send up the phantoms of these dead to her NN / whose mother is NN, so that
 they may perform the NN deed" (add the usual).
 *Tr.: E. N. O'Neil.

benorakel von Dodona und das Totenorakel bei Ephrya," *Antike Kunst*, Beiheft 1 (1963): 35–55; Burkert, *Griechische Religion* 185–86.

192. The name refers to an old underworld god who had an incubation oracle at Oropos. See R. Herzog, "Amphiaraios," *RAC* 1 (1950): 396, with further literature.

193. For this epithet of Artemis and Demeter, see Jessen, "Ariste," *PRE* 2 (1895): 876.

194. These dactylic hexameters also form the reconstructed Hymn 26, for which see Preisendanz, vol. II, p. 264. The reconstruction is even more extensive than usual, for in places only faint vestiges of verse remain. [E.N.O.]

195. Aiakos was one of the judges of the underworld, along with Minos and Rhadamanthys. See Plato, *Apol.* 41a; *Gorg.* 523c, and W. Schmid, "Aiakos," *PRE* 1 (1893): 923–26.

196. On Anubis with the key, see S. Morenz, "Anubis mit dem Schlüssel," in his *Religion und Geschichte des Alten Ägypten* (Köln and Wien: Böhlau, 1975) 510–20. [R.K.R.]

197. These lines, which contain vestiges of dactylic hexameters, have been arranged in an awkward verse pattern and accepted as the reconstructed Hymn 27; see Preisendanz, vol. II, p. 264. Nonetheless, the translation is prose because the lines have no more of a metrical pattern than many other passages scattered through these documents. [E.N.O.]

198. Isis aroused desire within the dead Osiris and by him conceived Horus. [R.K.R.]

PGM IV. 1496–1595

***Love spell of attraction over myrrh which is offered:** While offering it over coals, recite the spell.

Spell:

"You are Myrrh, the bitter, the difficult, who reconciles / combatants, who sears 1500
and who forces those to love who do not acknowledge Eros. Everyone calls you
Myrrh, but I call you Flesh-eater and / Inflamer of the heart. I am not sending you 1505
to far-off Arabia; I am not sending you to Babylon, but I am sending you to her
NN, whose mother is NN, so that you may serve me on the mission to her, so
that / you may attract her to me. If she is sitting,¹⁹⁹ let her not keep sitting; if she is 1510
chatting with someone, let her not keep chatting; if she is gazing at someone, let
her not keep gazing; if she is going to someone, let her not keep going; if she is
strolling about, let her not / keep strolling; if she is drinking, let her not keep 1515
drinking; if she is eating, let her not keep eating; if she is kissing someone, let her
not keep kissing him; if she is enjoying some pleasure, let her not keep enjoying it;
if she is sleeping, let her not keep sleeping. Rather, let her hold me / NN alone in 1520
her mind; let her desire me alone; let her love me alone; let her do all my wishes.
Do not enter through her eyes or through her side or through her nails / or even 1525
through her navel or through her frame, but rather through her 'soul.' And remain
in her heart and burn her guts, her breast, her liver, / her breath, her bones, her 1530
marrow, until she comes to me NN, loving me, and until she fulfills all my wishes,
because I adjure you, Myrrh, by the three names,²⁰⁰ / ANOCH²⁰¹ ABRASAX TRŌ, 1535
and by the more coercive and stronger names KORMEIŌTH IAŌ SABAŌTH ADŌNAI,
so that you may carry out my / orders, Myrrh. As I burn you up and you are po- 1540
tent, so burn the brain of her, NN, whom I love. Inflame her and turn her guts in-
side out, / suck out her blood drop by drop, until she comes to me, NN, whose
mother is NN. I adjure you by the MARPARKOURITH NASAARI NAIEMARE PAI- 1545
PARI / NEKOURI. I throw you into the burning fire and adjure you by the almighty
god who lives forever: Having adjured you, I now also adjure you, / ADŌNAI BAR- 1550
BAR IAŌ ZAGOURĒ HARSAMŌSI ALAOUS and SALAŌS. I adjure you who strength-
ened man for life: Hear, hear, / great god, o Adonaios, ETHYIA, self-gendering, 1560
everlasting god, EIŌĒ IAŌ AIŌ AIŌ PHNEŌS SPHINTĒS ARBATHIAŌ IAŌ IAĒ IŌA /
AI, who are OUĒR²⁰² GONTHIAŌR RARAĒL²⁰³ ABRA BRACHA SOROORMERPHERGAR 1565
MARBAPHRIOURIGX IAŌ SABAŌTH MASKELLI / MASKELLŌ (the formula) AMON-
SŌĒ ANOCH RIGCH PHNOUKENTABAŌTH SOUSAE PHINPHESĒCH MAPHI / RAR 1575
ANOURIN IBANAŌTH AROUĒR CHNOUPH ANOCH BATHI OUCH IARBAS BABAUBAR
ELŌAI; attract for me her NN, whose mother is NN, to me / NN, whose mother is 1580
NN, on the very day, on this night, at this very hour, MOULŌTH PHOPHITH PHTHŌ-
ITH PHTHŌYTH PENIŌN. I call upon you also who hold / the fire, PHTHAN ANOCH; 1585
give heed to me, O one, only-begotten, MANEBIA BAIBAI CHYRIRŌOU THADEIN
ADŌNAI EROU NOUNI / MIŌŌNCH CHOUTIAI MARMARAUŌTH. Attract her, NN, 1590
whose mother is NN, to me NN, whose mother is NN, now, now; immediately,
immediately; quickly, quickly."

And say also the spell for all / occasions.

Tr.: E. N. O'Neil.

199. For parallels to this passage, cf. P. Smither, "A Coptic Love-Charms," *JEA* 25 (1939): 175–76.

200. On this passage, see C. Bonner, "Liturgical Fragments on Gnostic Amulets," *HTR* 25 (1932): 362–67; idem, "The Transcendency of Divine Attributes," *ibid.* 37 (1944): 338–39.

201. This means in Egyptian "I am great." [R.K.R.] Cf. *PGM* I. 149.

202. OUĒR corresponds to Egyptian *ꜥꜣ*, "great." [R.K.R.]

203. RARAĒL occurs only here; perhaps Raphael should be read. [E.N.O.]

PGM IV. 1596–1715

*This is the consecration for all purposes: *Spell to Helios*: “I invoke you, the
 1600 greatest god, eternal lord, world ruler, / who are over the world and under the
 world, mighty ruler of the sea, rising at dawn, shining from the east for the whole
 1605 world, / setting in the west. Come to me, thou who risest from the four winds,
 joyous²⁰⁴ Agathos Daimon, for whom heaven has become the processional way. I
 1610 call upon your holy / and great and hidden names which you rejoice to hear. The
 earth flourished when you shone forth, and the plants became fruitful when you
 1615 laughed; the animals begat their young / when you permitted. Give glory and honor
 and favor and fortune and power to this, NN, stone which I consecrate²⁰⁵ today (or
 1620 to the / phylactery being consecrated) for NN.²⁰⁶ I invoke you, the greatest in
 1625 heaven, ΕΙ LANCHYCH AKARĒN BAL MISTHRĒN MARTA / MATHATH LAILAM MOU-
 SOUTH SIETHŌ BATHABATHI IATMŌN ALEI IABATH ABAŌTH SABAŌTH ADŌNAI, the
 1630 great god, ORSENOPHRĒ ORGEATĒS / TOTHORNATĒSA²⁰⁷ KRITHI BIŌTHI IADMŌ
 IATMŌMI METHIĒI²⁰⁸ LONCHOŌ AKARĒ BAL MINTHRĒ BANE BAI(N)CHCHYCHCH
 1635 OUPHRI NOTHEOUSI THRAI / ARSIOUTH ERŌNERETHER, the shining Helios, giving
 light throughout the whole world. You are the great Serpent, leader of all²⁰⁹ the
 1640 gods, who control the beginning / of Egypt and the end of the whole inhabited
 world, who mate in the ocean, PSOI PHNOUTH I NINTHĒR.²¹⁰ You are he who be-
 1645 comes / visible each day and sets in the northwest of heaven, and rises in the south-
 east.²¹¹ In the 1st hour you have the form of a cat; your name is PHARAKOUNĒTH.
 1650 / Give glory and favor to this phylactery. In the 2nd hour you have the form of a
 dog; your name is SOUPHI. Give strength and honor to this phylactery, [or] to this
 1655 stone, / and to NN. In the 3rd hour you have the form of a serpent; your name is
 AMEKRANEBECHEO THŌYTH. Give honor to the god NN. In the 4th hour you have
 1660 the form of a scarab; your name is / SENTHENIPS. Mightily strengthen this phylac-
 tery in this night, for the work for which it is consecrated. In the 5th hour you have
 1665 the form of a donkey; your name is / ENPHANCHOUPI. Give strength and courage
 and power to the god, NN. In the 6th hour you have the form of a lion; your name
 1670 is BAI SOLBAI, the ruler of time. Give / success to this phylactery and glorious
 victory. In the 7th hour you have the form of a goat; your name is OUMESTHŌTH.
 1675 Give sexual charm to this ring / (or to this phylactery, or to this engraving). In the
 8th hour you have the form of a bull; your name is DIATIPHĒ, who becomes visible
 1680 everywhere. Let all / things [done] by the use of this stone be accomplished. In the
 9th hour you have the form of a falcon; your name is PHĒOUS PHŌOUTH, the lotus
 1685 emerged from the abyss.²¹² Give success / [and] good luck to his phylactery. In
 the 10th hour you have the form of a baboon; your name is BESBYKI. In the 11th

204. “Joyous” can also mean “benevolent” or “lucky,” meanings appropriate and probably intended here. In the writer’s mind the three were probably not distinguished. [M.S.]

205. Cf. on this point PGM IV. 2179 and n.

206. Or “for use in relation to NN.”

207. Reading (δ) *οργεατης* τ’ *ὁ θορναιης*. Both nouns seem unattested formations; perhaps the former should be corrected to *ὀργιαστής*, “participant in orgiastic rites,” which were often secret and connected with Dionysos. [M.S.]

208. From ΕΙ onward the words repeat in variations the formula with which the series begins.

209. Reading *πάντων* for *τούτων*, with Reitzenstein, *Poimandres* 29. [M.S.]

210. This is equivalent to the Egyptian “the Agathodaimon, the god (of) the gods.” [R.K.R.] Cf. PGM III. 144–45.

211. On the forms of the sun god, see PGM II. 104 and nn.

212. On the lotus flower, see PGM IV. 1111; PDM xiv. 45; and Morenz, *Egyptian Religion* 179–80. [R.K.R.]

hour you have the form of an ibis; your name is / MOU RÔPH.²¹³ Protect this great
 phylactery for lucky [use] by NN, from this present day for all time. In the 12th
 hour you have the form of a crocodile; your name / is AERTHOË. You who have set
 at evening as an old man,²¹⁴ who are over the world and [under] the world, mighty
 ruler of the sea, hear my voice in this present day, / in this night, in these holy
 hours, and let [all things done] by this stone [or] for this phylactery, be brought to
 fulfilment, and especially NN matter for which I consecrate it. Please, / lord
 KMÊPH LOUTHEOUTH ORPHOICHE ORTILIBECOUCH IERCHE ROUM IPERITAÔ
 YAI. I conjure earth and heaven and light and darkness and the / great god who
 created all, SAROUSIN, you, Agathon Daimonion the helper, to accomplish for me
 everything [done] by the use of this ring or [stone].”

When / you complete [the consecration], say, “The one Zeus is Sarapis.”²¹⁵
 *Tr.: Morton Smith.

PGM IV. 1716–1870

***Sword**²¹⁶ of Dardanos:²¹⁷ Rite which is called “sword,” which has no equal be-
 cause of its power, for it immediately bends and attracts the soul²¹⁸ of whomever
 you wish. / As you say the spell, also say: “I am bending to my will the soul of him
 NN.”²¹⁹

Take a magnetic stone which is breathing and engrave Aphrodite sitting astride
 Psyche²²⁰ / and with her left hand holding on her hair bound in curls. And above
 her head: “ACHMAGE RARPEPSEI”; and below / Aphrodite and Psyche engrave Eros
 standing on the vault of heaven, holding a blazing torch and burning Psyche.²²¹
 And below Eros these / names: “ACHAPA ADÔNAIE BASMA CHARAKÔ IAKÔB IAÔ Ê
 PHARPHARÊI.” On the other side of the stone engrave Psyche and Eros embrac-
 ing / one another and beneath Eros’ feet these letters: “ssssssss,” and beneath
 Psyche’s feet: “ÊÊÊÊÊÊÊÊ.” Use the stone, when it has been engraved and conse-

213. Here, and again below after the twelfth hour, the prayer for a gift to the phylactery or stone has presumably been skipped by a copyist.

214. This is a reference to Arum, the form of the sun god at setting. See Bonnet, *RÄRG* 731. [R.K.R.]

215. On this formula, see O. Weinreich, *Neue Urkunden zur Sarapisreligion* (Tübingen: Mohr, Siebeck, 1919; reprinted in his *Ausgewählte Schriften I* [Amsterdam: Grüner, 1969] 410–42); Nilsson, *GGR* II, 574; W. Hornbostel, *Sarapis. Studien zur Überlieferungsgeschichte und Wandlungen der Gestalt eines Gottes*, *EPRO* 32 (Leiden: Brill, 1973) 353, n. 2; 396.

216. The designation “sword” apparently serves as a kind of title for certain types of formulas, here presumably the formula in I. 1813. See K. Preisendanz, “Xiphos,” *Roscher* 6 (1924–37) 526–28; Nock, *Essays* I, 190. The classical work of this kind is the so-called Sword of Moses, for which see M. Gaster, *Studies and Texts in Folklore, Magic, Medieval Romance, Hebrew Apocrypha and Samaritan Archaeology I* (London: Maggs, 1925) 288–337. See also PGM IV. 1813 and n.

217. Dardanos was believed to have founded the mysteries of Samothrake. See A. Hermann, “Dardanus,” *RAC* 3 (1957): 593–94.

218. Since the operator does not want spiritual love, *ψυχή* here is probably the female pudenda. Against this interpretation is *τὴν ψυχὴν τοῦ δεῖνα* (I. 1721), but since the rest of the spell is concerned with attracting a woman, we should probably emend here and read *τῆς δεῖνα*. [E.N.O.]

219. It is not clear whether this spell concerns a male or a female lover. Cf. II. 1720, 1807, 1828–29.

220. The best treatment of this image is that by R. Mouterde, *Le Glaive de Dardanos. Objets et inscriptions magiques de Syrie, Mélanges de l’Université Saint-Joseph* 15/3 (Beirut: Imprimerie Catholique, 1930) 53–64. See also R. Reitzenstein, “Noch einmal Eros und Psyche,” *ARW* 28 (1930): 42–87; A. Rumpf, “Eros (Eroten) II. in der Kunst,” *RAC* 6 (1966): 312–42, esp. 330–31.

221. For this theme and literature, see R. Helm, “Psyche,” *PRE* 23 (1959): 1434–38; S. Binder and R. Merkelbach, *Amor und Psyche* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1968) esp. 433–34. See also PGM XII. 20.

- 1745 crated, / like this: put it under your tongue and turn it to what you wish and say
this *spell*:
“I²²² call upon you, author of all creation, who spread your own wings over the
1750 whole / world, you, the unapproachable and unmeasurable who breathe into every
1755 soul life-giving / reasoning, who fitted all things together by your power, firstborn,
founder of the universe, golden-winged, whose light is darkness, who shroud rea-
1760 sonable / thoughts and breathe forth dark frenzy, clandestine one who secretly in-
1765 habit every soul. You engender an unseen fire / as you carry off every living thing
without growing weary of torturing it, rather having with pleasure delighted in
1770 pain²²³ from the time when the world came into being. You also come / and bring
pain, who are sometimes reasonable, sometimes irrational, because of whom men
1775 dare beyond what is fitting and take refuge in your light which is darkness. / Most
headstrong, lawless, implacable, inexorable, invisible, bodiless, generator of frenzy,
1780 archer, torch-carrier, master of all living / sensation and of everything clandestine,
dispenser of forgetfulness, creator of silence, through whom the light and to whom
1785 the light travels, infantile when you have been engendered within / the heart, wisest
when you have succeeded; I call upon you, unmoved by prayer, by your great name:
1790 AZARACHTHARAZA²²⁴ LATHA / IATHAL²²⁵ Y Y Y LATHAI ATHALLALAPH IOIOIO AI
1795 AI AI OUERIEU OIAI LEGETA RAMAI AMA RATAGEL,²²⁶ first-shining, night-/shining,
night rejoicing, night-engendering, witness, ERĒKISITHPHĒ²²⁷ ARARACHARARA
1800 ĒPHTHISIKĒRE²²⁸ IABEZEBYTH IO, you in the depth,²²⁹ BERIAMBŌ / BERIAMBEBŌ,
you in the sea, MERMERGOU, clandestine and wisest, ACHAPA ADŌNAIE BASMA CHA-
1805 RAKŌ IAKŌB IAŌ CHAROUĒR AROUĒR LAILAM / SEMESILAM SOUMARTA MARBA
KARBA MENABŌTH ĒILIA. Turn the ‘soul’ of her NN to me NN, so that she may love
me, so that she may feel passion for me, so that she may give me what is in her
1810 power.²³⁰ / Let her say to me what is in her soul because I have called upon your
great name.”
1815 And on a golden leaf inscribe this sword:²³¹ “One²³² THOURIĒL / MICHAĒL

222. The hymn to Eros has been called “notably elegant and literary” (Nock, *Essays* I, 183). Cf. the hymn to Eros among the *Orphic Hymns* (no. 58). See Binder and Merkelbach, *Amor und Psyche* 150, 386–87.

223. The words ὀδύνηρ ῥᾷ τέρψας make little sense, esp. without a verbal form in the clause. Because there are traces of poetic language here, we should perhaps read ὀδύνη ῥᾷ τέρψας, and this is what the translation renders. [E.N.O.]

224. An imperfect palindrome.

225. The spacing of this *vax magica* has been arranged to show the palindrome.

226. Again, the spacing has been arranged to show the palindrome.

227. Again, the *vax magica* has been arranged to show the palindrome.

228. This often attested *vax magica* can be read as Greek φθισικηρε (φθίω, κήρ), perhaps “destroying evil demons” (cf. φθισήνωρ, φθισίμβροτος, φθισίφρων). [W.B.] See also R. Merkelbach, “ΦΘΙ-ΣΙΚΗΡΕ,” *ZPE* 47 (1982): 172, commenting esp. on PGM II. 100.

229. Here, βύθιε, “you in the deep,” as well as πελάγιε, “you in the sea” (l. 800), and κρύφιε καὶ πρεσβύτατε, “clandestine and wisest” (ll. 1801–2) are recognizable Greek words, inserted into this series of magical palindromes. Cf. the similar formulas on a lead piece, P. Rein. II. 88, ll. 17–20. See P. Collart, *Les Papyrus Theodore Reinach*, vol. II, *BIFAO* 39 (1940): 29–32. [R.D.K.] Cf. also the figure of Bythos in Valentinian gnosticism.

230. This means “power to give”; lit., “what is in her hands.”

231. See also on l. 1717, above. This “sword” or magical formula may be so named because the words to be written on the gold lamella were to be engraved in the shape of, or enclosed by, a “sword.” For a magical gold leaf with a sword, see the facsimile in S. Reinach and E. Babelon, “Recherches archéologiques en Tunisie (1883–1884),” *Bulletin Archéologique* 1886, p. 57. [R.D.K.]

232. For a discussion of this monotheistic formula, see Bonner, *SMA* 175–76; cf. H. D. Betz, *Exegetisches Wörterbuch zum Neuen Testament* I (1978): 969–71, s.v. “εἰς.”

GABRIËL OURIËL MISAËL IRRAËL ISTRAËL:²³³ May it be a propitious day for this name and for me who know it and am wearing it. I summon the immortal / and infallible strength of God. Grant me the submission of every soul for which I have called upon you.” Give the leaf to a partridge to gulp down²³⁴ / and kill it. Then pick it up and wear it around your neck after inserting into the strip the herb called “boy love.”

The burnt offering / which endows Eros and the whole procedure with soul is this: manna, 4 drams; storax, 4 drams; opium, 4 drams; myrrh, [4 drams;] frankincense, saffron, bdella, / one-half dram each. Mix in rich dried fig and blend everything in equal parts with fragrant wine, and use it for the performance. In the performance first make a burnt offering and / use it in this way.²³⁵

And there is also *a rite for acquiring an assistant*,²³⁶ who is made out of wood from a mulberry tree. He is made as a winged Eros wearing a cloak, with his right foot lifted / for a stride and with a hollow back. Into the hollow put a gold leaf after writing with a cold-forged copper stylus so-and-so’s name [and]: “MARSABOUTARTHE²³⁷—be my / assistant and supporter and sender of dreams.”

Go late at night to the house [of the woman] you want, knock on her door / with the Eros and say: “Lo, she NN resides here; wherefore stand beside her and, after assuming the likeness of the god or daimon whom she worships, say what I propose.” And go to your / home, set the table, spread a pure linen cloth, and seasonal flowers, and set the figure upon it. Then make a burnt offering to it and continuously say the / spell of invocation. And send him, and he will act without fail. And whenever you bend her to your will with the stone, on that night it sends / dreams, for on a different night it is busy with different matters.²³⁸

*Tr.: E. N. O’Neil.

PGM IV. 1872–1927

*. . . instruct no one, for it is very powerful and unsurpassable, effective for everyone / on the same day, absolutely binding, exceedingly powerful. And it is: Take 4 ounces of wax, 8 ounces of fruit from the chaste-tree, 4 drams of manna. Pound each of these fine / separately and mix with pitch and wax, and fashion a dog eight fingers long with its mouth open. And you are to place in the mouth of the dog / a bone from the head of a man who has died violently, and inscribe on the sides of the dog these characters: $\times \bar{Z} \bar{O} \bar{\Pi} \Xi \Psi \times \vee \Psi$ and you are to place the dog on a tripod. And have the dog raising its right paw. And write on the strip of papyrus these / names and what you wish: “IAO ASTO IOPHE,” and / you are to place the strip of papyrus on the tripod and on top of the strip you are to place the dog and / say these names many times. And so, after you have spoken the spell, the dog

233. For a discussion of these peculiar variants of the name of Israel, see R. Ganshinietz, “Israel,” *PRE* 9 (1939): 2234; Scholem, *Jewish Gnosticism* 95. Cf. *PGM* IV. 3034: Osrac; XXXVI. 259: Astrael.

234. Cf. *Sword of Moses* 324 n. 70 (see n. 216, above) for a parallel: a silver lamella is given to a cock to swallow, and the cock is then killed. [R.D.K.]

235. The excessive use of $\chi\rho\omega$ and $\chi\rho\eta\sigma\sigma\omega$ is strange. The translation of this sentence is tentative and little more than a paraphrase. [E.N.O.] Cf. the following section and also *PGM* I. 38; XII. 284.

236. The translation is based on the emended Greek in Preisendanz, but it differs from the German translation (“Erfolg hat aber auch ein Beisitzer . . .”).

237. The translation tries to make sense of what appears to be a corrupt Greek text; it differs from the German translation (“. . . den Namen eines Beliebigen geschrieben hast: ‘Marsaboutarthe, werde mir . . .’”). See the apparatus ad loc.

238. The Greek is ambiguous at this point. Cf. Preisendanz’s translation: “Denn in jeder Nacht beschäftigt er sich mit anderen.”

hisses [or barks], and if it hisses, she is not coming.²³⁹ Therefore address the spell to it again, / and if it barks, it is attracting her. Then open the door, and you will find her whom you wish at your doors. Let a censer stand beside the dog, and let frankincense be placed upon it / as you say the spell.

Spell: “Barking dog, I adjure you, Kerberos, by those who have hanged themselves, by the dead, by those who have died violently: / attract to me her, NN, whose mother is NN. I adjure you, Kerberos, by the holy head of the infernal gods. Attract to me her, NN, whose mother is NN, ZOUC / ZOUKI TO PARY YPHĒ-BARMŌ ENŌR SEKEMI KRIOUDASEPHĒ TRIBEPSI: attract to me her, NN, whose mother is NN, to me, NN, immediately, immediately; quickly, quickly.”

And you are also to say / the spell for all occasions. But you are to do these things in a level, pure place.

*Tr.: E. N. O’Neil.

PGM IV. 1928–2005

**Spell of Attraction of King Pitys over any skull cup. His / prayer of petition to Helios*: Stand facing the east and speak thus:

“I call upon you, lord Helios, and your holy angels on / this day, in this very hour: Preserve me, NN, for I am THĒNŌR, and you are holy angels, guardians of the ARDIMALECHA. And ORORŌ / MISRĒN NEPHŌ ADŌNAI AUEBŌTHI ABATHARAI THŌBEUA SOULMAI SOULMAITH ROUTREROUTĒN ŌPHREŌPHRI ŌLCHAMAŌTH OUTE SOUTĒATH MONTRO ELAT / CHOUMIOI LATHŌTH ŌTHETH, I beg you, lord Helios, hear me NN and grant me power / over the spirit of this man who died a violent death, from whose tent I hold [this], so that I may keep him with me, [NN] as helper and avenger for whatever business I crave from him.”

/ *At sunset the same man’s prayer to Helios*:

“Borne²⁴⁰ on the breezes of the wand’ring winds,
Golden-haired Helios, who wield the flame’s
Unresting fire, who turn in lofty paths
Around the great pole, / who create all things
Yourself which you again reduce to nothing.
From you, indeed, come elements which are
Arranged to suit your laws which nourish all
The world with its four yearly turning points.
Hear, blessed one, I call you who rule heav’n
And earth and Chaos and Hades, where dwell /
Daimons of men who once gazed on the light.
And even now I beg you, blessed one,
Unfailing one, the master of the world,
If you go to the depths of earth and reach
The regions of the dead, this daimon send
To move at midnight hours perforce at your
Commands, / from whose tent I hold this. And let

239. As the text stands, it makes no sense. We should probably follow the suggestion of Preisendanz, who inserts “or he barks” (“oder bellt”), and add to the Greek some such phrase as ἡ ὑλακτεῖ which may have fallen out by haplography. For similar alternative conditions, cf. PGM IV. 131–37; VII. 613–16. [E.N.O.]

240. The dactylic hexameters are part of the reconstructed Hymn 4 (Preisendanz, vol. II, pp. 239–40): vv. 1–17, 20–22, 18, 25, 23–24. For other versions and sections of Hymn 4, see PGM I. 315–27; IV. 436–61; VIII. 74–81. [E.N.O.]

- Him tell to me (NN) whate'er my mind designs,
 And let him tell me fully and with truth.
 Let him be gentle, gracious, let him think
 No thoughts opposed to me. And may you not
 Be angry at my sacred chants. / But guard 1975
 That my whole body come to light intact;
 Let him (NN) reveal to me the what and whence,
 Whereby he now can render me his service
 And at what time he serves as my assistant, /
 For you yourself gave these for men to learn, lord. 1980
 Because I call upon your four-part name:
 CHTHETHŌ NI LAILAM IAŌ ZOUCHE PIPTOË.
 I call upon your name, / Horus,²⁴¹ which is 1985
 In number equal to the Moirai's names:
 ACHAI PHŌTHŌTHŌ AIË IAË AI IAË AIË
 IAŌ THŌTHŌ PHIACHA (36 letters).²⁴²
 Be gracious unto me, O primal god,
 O father of the world, self-gendered one.
 / After burning armara²⁴³ and uncut frankincense, go home. 1990
*Enquiry:*²⁴⁴ Ivy with 13 leaves. Begin from the left side and write on them one
 by one with myrrh, and after putting on the wreath / say over them the same 1995
 names. And over the skull cup place the same writing on the forehead with the
 proper words: "SOITHERCHALBAN OPHROUROR ERĒKISITHPHĒ (formula)²⁴⁵ /
 IABE ZEBYTH LEGEMAS THMESTAS MESMYRA BAUANECHTHEN KAI LOPHŌTŌ BRĒ- 2000
 LAX HARCHENTECHTHA APSOIER CHALBAN."
And the ink: Serpent's blood / and the soot of a goldsmith. 2005
 *Tr.: E. N. O'Neil.

PGM IV. 2006–2125

- *Pitys' spell of attraction:²⁴⁶ Pitys to King Ostanēs: greetings. Since you write to
 me on each occasion about the enquiry of skull cups, I have deemed it necessary to 2010
 send you this process / as one which is worthy of admiration and able to please you
 greatly. And subsequently I will submit to you the process, and finally the black ink
 will be revealed.
 Take the hide of an ass²⁴⁷ and, after drying it / in shade, inscribe on it the figure 2015
 which will be revealed and inscribe this spell in a circle: "AAMASI NOUTH I APHTHE-
 CHENBŌCH POUPAIEICHNERI TA LOUTHIANI SERANOMĒGRENTI EI BIL / LONOU- 2020
 CHICH EITA PHOR CHORTOMNOUTH I THRACH PHIBŌBI ANTERŌ PHOCHOR-
 THAROCH EBOCH LESANOUGH PHEORŌBIS TRAION KŌBI INOUNIA SAPHŌBI
 CHIMNOUTH I ASRŌ / CHNOUPHNEN PHARMI BOLCHOSĒTH EPHOUKTERŌ AB- 2025
 DIDANPITAAU EAE BOL SACHY ACHCHERIMA EMINTO RŌŌRIA EN AMOUN AK-
 REMPHTHO OUTRAUNEIL / LABOCH PHERACHI AMENBOL BĒCH OSTAOUA BEL- 2030

241. Horus is identified with Helios; see ll. 988–89 below.

242. That is, thirty-six Greek letters.

243. For this material, see PGM IV. 1294 and n.

244. That is, the inquiry of the spirit of the dead man (l. 1950). See PGM IV. 2140–41; 2005–7.

245. Referring to the palindrome cited also in PGM IV. 1797–99.

246. ἀγῶνῃ is a general term which sometimes, as here, indicates a spell whose primary purpose is not to "attract" for sexual purposes. The same noun, without a qualifying word, is the title of a "Love spell of attraction." For a parallel to the usage of this passage, cf., e.g., PGM IV. 2441. [E.N.O.]

247. The ass is associated with Seth/Typhon. See PGM IV. 259–60 and n.

THŌ; I adjure you, dead spirit, by the powerful and inexorable god and by his holy
 2035 names, to stand beside me in the / coming night in whatever form you used to
 have, and inform me whether you have the power to perform the NN deed; immediately,
 immediately; quickly, quickly!”

Then go quickly to where [someone] lies buried or where something has been
 2040 discarded, if you do [not] have a buried body; / spread the hide under him at about
 sunset. Return [home], and he will actually be present and will stand beside you on
 2045 that night. And he describes to you how he died, but first he tells you if / he has the
 power to do anything or to perform any service.

And take a leaf of flax and with the black ink which will be revealed to you, paint
 on it the figure of the goddess who will be revealed to you, and paint in a circle this
 2050 spell (and place on his head / the leaf which has been spread out and wreath him
 with black ivy, and he will actually stand beside you through the night in dreams,
 and he will ask you, saying, “Order whatever you wish, and I do it”): “PHOUBEL
 2055 TAUTHY ALDE MINŌOURITHI / SENECHŌ CHELĒTHICHITIATH MOU CHŌ ARIANTA
 NARACHI MASKELLI (formula) AEBITHŌ ACHAIL CHAŌSOUNISOU SOUNIARTE
 2060 NŌPH ARCHEREPHTHOUMI / BOLPHAI ARŌCHŌ ABMENTHŌ PHORPHORBA
 CHNOUCHIOCHOIME; I adjure [you], dead spirit, by the Destiny of Destinies,²⁴⁸ to
 2065 come to me, NN, on this night, on this night, and / agree to the act of service for me.
 And if you don’t, expect other chastisements.”

And when he agrees, rise up immediately and take a roll of hieratic papyrus and
 write on it with the black ink which will be revealed to you the figure which will be
 2070 revealed to you,²⁴⁹ / and write in a circle this spell and offer it to him, and straight-
 way he will attract, even if he is unmanageable, immediately without delaying a
 single day.

But often there will be no need for the leaf of flax, but in the second spell²⁵⁰ the
 2075 papyrus / sheet²⁵¹ is to be placed there after you have commanded the act of service
 for you. He attracts and causes one to be ill, and he sends dreams and restrains, and
 he obtains revelations by dreams as well. These are the things which this single spell
 2080 accomplishes. Depending on what you are performing,²⁵² / alter only the passage
 with the usual items.²⁵³ Most of the magicians, who carried their instruments²⁵⁴
 with them, even put them aside and used him as an assistant. And they accom-
 2085 plished the preceding things with all dispatch. / For [the spell] is free of excessive
 verbiage, immediately carrying out as it does the preceding things with all ease.

Spell: “I say to you, chthonic daimon, for whom the magical material of this
 2090 female (of this male) has been embodied on / this night: proceed to where this fe-
 male (or this male) resides and bring her to me NN either during the middle of the
 night or quickly. Perform the NN deed because the holy god OSIRIS KMĒPHI

248. See on this concept PGM III. 120 and n.

249. The figure is not extant. See Preisendanz, apparatus ad loc.

250. This refers to a variant in another spell available to the author but not included in the PGM.

251. Preisendanz suggests, in the apparatus ad loc., that this sheet refers to the hide of the ass mentioned in IV. 2014.

252. Preisendanz follows the papyrus and reads *πρὸς τὸ, τὸ πρᾶσσεis*, but this is surely impossible Greek. The easiest change is *πρὸς τοῦτο ὃ πρᾶσσεis*, but the sense seems to require something like *πρὸς ὃ τι ποτὲ πρᾶσσεis*, “for whatever you do,” or “depending on what(ever) you do.” [E.N.O.]

253. This is apparently a reference to the formulas given as *κουρόν, κουρά* found elsewhere in the PGM.

254. Probably this is a reference to instruments such as were found in Pergamon. See R. Wünsch, *Antikes Zaubergefäß aus Pergamon*, *Jahrbuch des Kaiserlich Deutschen Archäologischen Instituts*, *Ergänzungsheft* 6 (Berlin: Reimer, 1905).

SRÖ²⁵⁵ wishes and commands it of you. Fulfill, daimon, what / is written here. And 2095
after you have performed it, I will pay you a sacrifice. But if you delay, I will inflict
on you chastisements which you cannot endure. And perform for me the NN deed,
immediately, immediately; quickly, quickly.”

The black ink of the procedure / is this: The hide is inscribed with blood of an 2100
ass²⁵⁶ from the heart of a sacrificial victim, with which is mixed the soot of a cop-
persmith. But the leaf of flax is inscribed with falcon's blood, with which is mixed
the soot of a goldsmith. / But the leaf of the hieratic papyrus is inscribed with cel's 2105
blood, with which acacia is mixed.

Do these things in this manner and, once you have performed them, you may 2110
know with what a marvelous nature this process is endowed, since in all case / it
considers the implements as the assistant. But guard yourself with whatever protec-
tion you want.

And this is the figure²⁵⁷ written on the hide: A lion-faced form of a man wearing 2115
a sash, holding in his right hand a staff, and on it let there be a serpent. / And
around all his left hand let an asp be entwined, and from the mouth of the lion let
fire breathe forth.

The figure written onto the leaf of flax is this: Hekate²⁵⁸ with three heads and six 2120
hands, holding / torches in her hands, on the right sides of her face having the head
of a cow; and on the left sides the head of a dog; and in the middle the head of a
maiden with sandals bound on her feet.

And inscribed on the piece of papyrus: Osiris clothed / as the Egyptians show 2125
him.²⁵⁹

*Tr.: E. N. O'Neil.

PGM IV. 2125–39

*A restraining seal for skulls that are not satisfactory [for use in divination], and 2130
also to prevent [them] from speaking or doing anything whatever of this [sort]:²⁶⁰
Seal the mouth of the skull with dirt from the doors of [a temple] of Osiris / and
from a mound [covering] graves. Taking iron from a leg fetter, work it cold and 2135
make a ring on which have a headless lion engraved. Let him have, instead of his
head, a crown of Isis, and let him trample with his feet / a skeleton (the right foot
should trample the skull of the skeleton). In the middle of these should be an owl-
eyed cat with its paw on a gorgon's head; in a circle around [all of them?], these
names: IADÖR INBA NICHAIOPLEX BRITH.

*Tr.: Morton Smith.

255. The names come from the Egyptian and mean “Osiris, Good Daimon, great prince” (or “ram”). [R.K.R.]

256. For the application, see PGM IV. 2015, 2220. On the blood of the ass, see D. Wortmann, “Das Blut des Seth,” *ZPE* 2 (1968): 227–30; also Griffiths, *Plutarch's De Iside et Osiride* 276, commenting on *De Is. et Os.* 6, 353B.

257. For this figure, see Dieterich, *Abraxas* 53; Nilsson, *GGR* II, 499–501 with *Tafel* V, 2a and 2b.

258. For pictures of Hekate *triformis* on gemstones, see Bonner, *SMA*, nos. 64, 66; cf. no. 156; Delatte and Derchain, *Les Intailles* 189, nos. 252, 253, *254, *254 (bis); Mouterde, *Glaive* 67–71 (see above, n. 220).

259. This prescription is remarkable because it seems to have been made by a magician who was not an Egyptian. The Egyptian Osiris is presented here in his capacity as god of the dead. For his ability to send demons and spirits of the dead, cf. Pritchard, *ANET* 16, “The Contending of Horus and Seth,” Faulkner, *Ancient Egyptian Coffin Texts* I, spell 335, pt. II. [R.K.R.]

260. Reading *τοῦτω(ι)* with the papyrus, instead of Preisendanz's *τοῦτω(ν)*.

PGM IV. 2140–44

- 2140 *Pitys the Thessalian's spell for questioning corpses:²⁶¹ On a flax leaf write these things: "AZĒL BALEMACHŌ" (12 letters).²⁶²

Ink: [Made] from red ochre, burnt myrrh, juice of fresh wormwood, evergreen, and flax. Write [on the leaf] and put it in the mouth [of the corpse].

*Tr.: W. C. Grese.

PGM IV. 2145–2240

- 2145 *Divine assistance from three Homeric verses:²⁶³

"After saying this, he drove the solid-hoofed horses through the ditch."²⁶⁴

"and men gasping out their lives amid the terrible slaughter."²⁶⁵

- 2150 / "and they washed off in the sea the sweat that covered them."²⁶⁶

If a runaway carries these verses inscribed on an iron lamella,²⁶⁷ he will never be found. Likewise, attach the same lamella / to someone on the point of death, and you will get an answer²⁶⁸ to everything you ask him. Whenever anyone thinks he is under a spell, let him pronounce the verses while sprinkling with sea water and . . . against enchantments. A contestant with the / tablet stays undefeated, just as also a charioteer who carries the tablet along with a lodestone; and the same is true in court; also, these are the things for a gladiator to carry. Attach it to a criminal who has been executed, speak / the verses in his ear, and he will tell you everything you wish. Insert the lamella into his wound, and you will have a great blessing with regard to your superiors and masters and others as well, for you will have honor, / trust. It also keeps off daimons and wild animals. Everyone will fear you; in war you will be invulnerable; when you ask you will receive; you will enjoy favor; your life will change; and you will be loved by any woman or man you have contact with. / You will have honor, happiness; you will receive inheritances, have good fortune, be unaffected by potions and poison; you will break spells and conquer your enemies.

Here is the the formula to be spoken when you immerse the lamella.²⁶⁹

261. See PGM IV. 1990 and n.

262. That is, in Greek letters.

263. In the papyrus these three verses from Homer are written in exceptionally large letters. Cf. PGM IV. 470–74; 821–24, where magical power is ascribed to the same verses. See the note on PGM IV. 470.

264. Homer, *Il.* 10. 564. In Homer, the referent of "he" is Odysseus.

265. Homer, *Il.* 10. 521. The quotation includes only a portion of the Homeric sentence. "Men" is the object of "saw" in l. 520, and it is a kinsman of the slaughtered Rhesus who "saw." The text of *Il.* 10. 521 here and at PGM IV. 822 differs slightly, though not so as to offset the sense of that of PGM IV. 472.

266. Homer, *Il.* 10. 572. In Homer, the referent of "they" is Odysseus and Diomedes.

267. The use of iron lamellae (as opposed to those of lead, silver, gold, and tin) is comparatively rare in magic (but cf. PGM VII. 382). See the discussion by A. M. Tupet, *La Magie dans la poésie latine* (Paris: Les belles lettres, 1976) 39–43. An iron lamella engraved with magical words is housed in the Louvre; see A. Dain, *Inscriptions grecques du Musée du Louvre: Les textes inédits* (Paris: Les belles lettres, 1933) 108, no. 205. [R.D.K.]

268. The Greek verb rendered "you will get an answer to" could also mean "he will hear." Perhaps the former is the correct rendering, and the passage is expressive of the ancient notion that individuals on the point of death have prophetic power (see, e.g., *Il.* 16. 843–61, where the dying Patroclus prophesies the death of Hector; *Il.* 22. 355–66, where the dying Hector does the same of Achilles; Sophocles, *Oed. Col.* 605–28, 1370–96, 1516–55, where the aged Oedipus, his death approaching, delivers prophecies; and Virgil, *Aen.* 4. 607–29, where Dido utters a prophetic curse shortly before committing suicide. [H.M.]

269. Immersing the lamella is part of the consecration; see S. Eitrem, "Die magischen Gemmen und ihre Weihe," *SO* 19 (1939): 57–85.

The formula: / “NN, leave the sweet light and also render me whatever service I require of you whenever I call you (add the usual) because I conjure you by the gods of the underworld GOGGYLORYGCHE OMBROLIGMATE²⁷⁰ THOËRYSËRIS. / Render me the service for which I summon you.” Speak this formula that invokes all supernatural powers.

Consecrating the plaque: Go, I say, into a clean room. Set up a table, on which you are to place a clean linen cloth and flowers of the season. / Then sacrifice a white cock, placing beside it 7 cakes, 7 wafers, 7 lamps; pour a libation of milk, honey, wine, and olive oil.

Here is the formula to be spoken when you consecrate the plaque: “Come to me! You who are master above the earth and below the earth, / who look to the west and the east and gaze upon the south and the north, O master of all, Aion of Aions! You are the ruler of the universe, Ra, Pan,²⁷¹ (H)ARPENCHNOUBI / BRINTATË-NÏPHRI BRISKYLMA AROUZAR BAMESEN KRIPHÏ NIPTOUMI CHMOUMAÏPHI IA IOY IYÏ AII OYÏ AEËIOYÏ BAUBÏ BAUBÏ PHORBA PHORBA OREOBAGRA ÏYOÏËA ER.” Speak too the formula that invokes Necessity: “MASKELLI (formula) IARCHTHA ECHTHABA CHOIX IABOUCH IABÏCH,” and the one that / invokes all supernatural powers.

So much for the ritual of consecration.²⁷² *Here are the operations for specific purposes:*

For an oracle: Write as follows on a bay leaf in myrrh mixed with blood from someone who has died by violence: “ABRAA, you are the one who reveals all things MARIAPHRAX.” / Then put it under the lamella.

For wrecking chariots: Burn garlic and a snake’s slough as an offering, and write on a tin plaque: ²⁷³ “NEBOUTOSOUALËTH BEU ERBËTH PAKERBËTH and ÏNOUPH; overturn him, NN, and his / companions.” Bury the tablet for 3 days in the grave of someone who died untimely; he will come to life for as long as it stays there.

For spells that restrain: Write on a seashell in the ink²⁷⁴ mentioned below, adding / Typhon’s blood.²⁷⁵ Then you are to bury the shell in the tomb of someone who died untimely, when the moon stands in opposition to the sun. What you are to write is the 3 Homeric verses,²⁷⁶ and the following: “IÏ BOLCHOSËTH IAKOUBIAI IÏ PATATHNAX / ERBËTH IÏ PAKERBËTH.” The lamella is to be carried, as in the examples at the beginning.

For popularity spells and love spells: Write “MYRI MYRI NES MACHESNÏN” on a gold tablet, after putting it under / the iron one for 3 days. When you remove it, carry it, keeping yourself clean all the while.

For fetching spells. Burn roses and sumac as an offering; take myrtle leaves and write on them in ink: “STHENEPIÏ ARRÏRIPHRAÏS YYY / IIII fetch her, NN, for him, NN.” Recite the formula²⁷⁷ and put the magical substance under the lamella.

270. This and the preceding *voces magicæ* can be translated and mean, “you with the round snout,” and “you who lap rain.” [H.M.]

271. The interpretation of the god Pan as Aion and as god of the All is based on the assumed etymology of the name (cf. also PGM XIII. 980: $\epsilon\iota\kappa\alpha\iota\ \tau\omicron\ \pi\acute{\alpha}\nu$, “One and the All”). See F. Brommer, “Pan,” *PRE.S* 8 (1956): 1005–6.

272. See above on PGM IV. 2186.

273. That is, the iron tablet that has been consecrated, not the tin plaque just described.

274. That is, the myrrh ink mentioned at the end of the spell.

275. For the blood of Seth/Typhon, see PGM IV. 2100 and n.

276. See for these verses PGM IV. 2145–51.

277. Presumably, this formula is the one previously mentioned (“that invokes all supernatural pow-

You are to add some single-stemmed wormwood to the myrrh ink. Let the lamella
 2240 be worn on a cord; get it from the places where / the woolworkers have their shops.
 *Tr.: Hubert Martin, Jr.

PGM IV. 2241–2358

*Document to the waning moon.²⁷⁸

Spell:

“Hail,²⁷⁹ Holy Light, Ruler of Tartaros,
 Who strike with rays; hail, Holy Beam, who whirl
 Up out of darkness and subvert all things
 2245 With aimless plans. / I’ll call and may you hear
 My holy words since awesome Destiny
 Is ever subject to you. Thrice-bound goddess,
 Set free yourself. Come, rage against him, NN.
 For Klotho will spin out her threads for you.
 Assent, O blessed one, ere I hold you
 2250 As hateful, ere I seize your / sword-armed fist,²⁸⁰
 And ere you grieve, O god in maiden form.
 You’ll, willy-nilly, do the NN task
 Because I know your lights in full detail,
 And I am your priest of good offices, /
 2255 Your minister and fellow witness, Maid.
 What must take place, this you cannot escape.
 You’ll, willy-nilly, do the NN task.
 I now adjure you by this potent night,
 In which your light is last to fade away,
 2260 In which / a dog opens, closes not, its mouth,
 In which the bar of Tartaros is opened,
 In which forth rages Kerberos, armed with
 A thunderbolt, Bestir yourself, Mene,
 Who need the solar nurse, guard of the dead, /
 2265 You I implore, Maid, by your stranger beams,²⁸¹
 You I implore,²⁸² O cunning, lofty, swift,
 O crested one, who draw swords, valiant,
 Healer, with forethought, far-famed, goading one,
 2270 Swift-footed, brave, crim/son, Darkness, Brimo,
 Immortal, heedful, Persian, pastoral,
 Alkyone, gold-crowned, the elder goddess,
 Shining, sea-goddess, ghostly, beautiful,
 The one who shows, skiff-holder, aiming well,

ers”), ll. 2186, 2204–5. The “magical substance” is usually material taken from the person to be “fetched.” See Glossary, s.v. “Material, magical.”

278. The correct reading here is *Δέλτος ἀποκρουστικὴν πρὸς Σελήνην*. [E.N.O.]

279. These iambic trimeters, many of which are metrically faulty or even collapse almost completely, have been adapted as the reconstructed Hymn 17; see Preisendanz, vol. II, pp. 250–53. The text is frequently uncertain and the translation is tentative. [E.N.O.]

280. The magician claims later to have done so (l. 2328).

281. For *ξευη τ’ Αὐγή* read *ξευην αὐγην*; see Preisendanz, vol. II, p. 251, apparatus ad loc.

282. The conclusion of the line is lost. Here a long list of what seem to be epithets, now mostly corrupt, has been inserted. The translation usually follows the conjectures proposed by Heitsch, although many are questionable.

Self-gendered, wearing / headband, vigorous, 2275
 Leader of hosts, O goddess of Dodona,
 Of Ida,²⁸³ e'er with sorrows fresh, wolf-formed,
 Denounced as infamous, destructive, quick,
 Grim-eyed, shrill-screaming, Thasian, Mene,
 O Nethermost one, beam-embracer, savior,
 World-wide, dog-shaped, / spinner of Fate, all-giver, 2280
 Long-lasting, glorious, helper, queen, bright,
 Wide-aimer, vigorous, holy, benign,
 Immortal, shrill-voiced, glossy-locked, in bloom,
 Divine, with golden face, delighting / men, 2285
 Minoan, goddess of childbirth, Theban,
 Long-suffering, astute, malevolent.
 With rays for hair, shooter of arrows, maid;
 I²⁸⁴ truly know that you are full of guile
 And are deliverer from fear; as Hermes,
 The Elder, chief of all magicians, I
 Am Isis' father.²⁸⁵ Hear: Εὐ ΦΟΡΒΑ
 BRIMŌ SACHMI NEBOUTO / SOUALĒTH. 2290
 For I have hidden this²⁸⁶ magic symbol
 Of yours, your sandal, and possess your key.
 I opened the bars of Kerberos, the guard
 Of Tartaros, / and premature night I 2295
 Plunged in darkness. I whirl the wheel for you;
 The cymbals I don't touch.²⁸⁷ Gaze at yourself:
 Lo! As you see yourself, you'll wonder at
 The mirror, love charm of the Nile's goddess,²⁸⁸
 Until you cast the dark light from your eyes.
 What you must do, / this you must not escape. 2300
 You'll, willy-nilly, do this task for me,
 Marc, Kore, dragoness, lamp, lightning flash,
 Star, lion, she-wolf, Αἰὼ ἔῃ.
 A sieve, an old utensil, is my symbol,²⁸⁹

283. The papyrus reads *εἰδεα*, which Wessely, whom Preisendanz follows, emends to *Ἰδαία*. This epithet means "belonging to Ida," a mountain range in Crete or Phrygia. Cf. PGM V. 455–56; LXX. 14, and Betz, "Fragments," 293 with n. 30; H. von Geisau, "Idaia," *KP* 2 (1979): 1337.

284. Here the spell that preceded the list of epithets is resumed. Some connective material may have been lost. [M.S.]

285. The elder Hermes is the Egyptian Hermes Trismegistos (Thoth) who was thought to be older than the Greek god. On Hermes/Thoth as the father of Isis, see Plutarch, *De Is. et Os.* 3, 352A–B, and 12, 355F–356A, and Griffiths, *Plutarch's De Iside et Osiride* 263. See also PGM IV. 99–101, where Thoth is the father. On the topic, see also Reitzenstein, *Poimandres* 136 n. 4; Nock and Festugière, *Hermès Trismégiste* III, p. cxxvii. [R.K.R.]

286. Reading *τό* for *τοῦτο*. That the symbol was the sandal is shown by the later reference to it in ll. 2334–35. The "symbols" of the gods were thought not to be mere signs of them but objects and formulas by which they could be controlled. [M.S.] See also Betz, "Fragments," 291.

287. Reading *ὅ* *οὐχ* and understanding the negative to refer to both verbs, as suggested by L. Koenen. The magician threatens to strike: he will not perform actions that would prevent the impending eclipse. [M.S.]

288. Reading *Νειλω(ι) Ἰ(σ)ιδος χαριν κατοπτρ(οι οι)*. For *ἀθρέω* with *ἐν*, see the *Etymologicum Gudianum*, ed. Sturzius, 13. 20. [M.S.]

289. Perhaps "you" instead of "my" should be read (also l. 2311). Cf. the similar list in PGM VII. 780–85. [M.S.]

- 2305 And one morsel of flesh, a piece / of coral,
 Blood of a turtledove, hoof of a camel,
 Hair of a virgin cow, the seed of Pan,
 Fire from a sunbeam, colt's foot, spindle tree,
 Boy love, bow drill, a gray-eyed woman's body
 2310 With legs outspread, a black sphinx's / pierced vagina:
 All of these are the symbol of my power.
 The bond of all necessity will be
 Sundered, and Helios will hide your light
 At noon, and Tethys will o'erflow the world,²⁹⁰
 2315 Which you inhabit. Aion's / quaking; heaven
 Will be disturbed; Kronos, in terror at
 Your pole²⁹¹ o'erpowered by force, has fled to Hades
 As overseer of the dead below.
 The Moirai throw away your endless thread,
 Unless you check my magic's winged shaft,²⁹² /
 2320 Swiftest to reach the mark. For to escape
 The fate of my words is impossible:
 Happen it must.²⁹³ Don't force yourself²⁹⁴ to hear
 The symbols forward and then in reverse
 Again. You'll, willy-nilly, do what's needed.
 Ere useless light becomes your fate, do what /
 2325 I say, O Maid, ruler of Tartaros.
 I've bound your pole with Kronos' chains, and with
 Awesome compulsion I hold fast your thumb.
 Tomorrow does not come unless my will
 2330 Is done. / To Hermes, leader of the gods,
 You promised²⁹⁵ to contribute to this rite.
 Aye, in my power I hold you. Hear, you who
 Watch and are watched. I look at you, you look
 At me. Then, too, I'll speak the sign to you:
 2335 Bronze sandal of her / who rules Tartaros,
 Her fillet, Key, wand, iron wheel, black dog,
 Her thrice-locked door, her burning hearth, her shadow,
 Depth, fire, the governess of Tartaros,
 Fearing the Furies, those prodigious daimons,²⁹⁶ /
 2340 You've come? You're here? Be wroth, O maid, at him,
 NN, foe of heav'n's gods, of Helios-
 Osiris²⁹⁷ and of Isis, his bedmate.

290. Reading *κλυζήσει* for *κουφισει*. Helios' light is the moon's because the moon shines with it (see above). He will hide it in the south, because that is where the sun goes to hide in the winter. Tethys is the goddess of the primordial waters. [M.S.]

291. Reading *πολον* for *σου νουν* with H. van Herwerden, "De carminibus e papyris aegyptiacis erutis et eruentis," *Mnemosyne*, n.s. 16 (1888): 342. [M.S.]

292. Understanding *μαγείης τῆς ἐμῆς* as equivalent to the dative (commendation may not be necessary), and reading *ἀναγκασ(θ)ῆς*. [M.S.]

293. Reading *ἦν δεῖ γενέσθαι* for *ὁ δεῖ γενέσθαι*. [M.S.]

294. Reading *σα(υ)τήν* with Preisendanz, ad. loc. [M.S.]

295. Reading *ἐννευσα* for *ἐνευσας*. [M.S.]

296. Reading nominatives for accusatives. [M.S.]

297. Although the link between Helios and Osiris is possible through the connection with Sarapis,

As I instruct you, hurl him to this ill
 Because, Kore, I know your good and great /
 Majestic names, by which heav'n is illumined, 2345
 And earth drinks dew and is pregnant; from these
 The universe increases and declines;

EUPHORBA PHORBA PHORBOREOU PHORBA PHORBOR PHORBOR PHORBOR BOR-
 BORPHA ÊRPHOR / PHORBAIÔ PHORBOR PHORBOR BOROPH PHORPHOR BOR 2350
 PHORBOR AÔ IÔÊ PHORBORPHOR EUPHOR BOPHOR EUOIEÔ PHÔTH IÔPHÔTH
 IÔPHÔTH PHÔTHIÔPH AÔÔÔTHÔ ÔAI IÔ EÔÔIÔ HAHABA EE ÊÊ IOYY ÔÔÔ OYYYY
 AEËIOUÔ / YYY mistress, Harken-techtha,²⁹⁸ who sits beside Lord Osiris, Michael, 2355
 Archangel of angels, the god who lights the way, perform for me.”

Protective charm of the procedure . . .

*Tr.: E. N. O'Neil. The translation is based on the edition in Preisendanz, but several emendations by Morton Smith have been accepted (see the notes); see his article “The Hymn to the Moon, PGM IV 2242–2355,” *Proceedings of the XVI International Congress of Papyrology*, ed. L. Koenen et al. (Chico, Cal.: Scholars Press, 1981) 643–54.

PGM IV. 2359–72

***Business spell:** Take orange beeswax and / the juice of the acria plant and of 2360
 ground ivy and mix them and fashion a figure of Hermes²⁹⁹ having a hollow bot-
 tom, grasping in his left hand a herald's wand and in his right a small bag. Write on
 hieratic papyrus these names, and you will see continuous business: / “CHAIÔCHEN 2365
 OUTIBILMEMNOUÔTH ATRAUCH. Give income and business to this plase, because
 Psentebeth³⁰⁰ lives here.” Put the papyrus inside the figure and fill in the hole with
 the same beeswax. Then deposit it in a wall, at an inconspicuous place, / and crown 2370
 him on the outside, and sacrifice to him a cock, and make a drink offering of Egyp-
 tian wine, and light for him a lamp that is not colored red.

*Tr.: R. F. Hock.

PGM IV. 2373–2440

***Charm for acquiring business and for calling in customers**³⁰¹ to a workshop or 2375
 house or wherever you put it. / By having it, you will become rich, you will be suc-
 cessful. For Hermes made this for the wandering Isis.³⁰² The charm is marvelous
 and is called “*the little beggar*.”

Take beeswax that has not been heated, which is known as bee gluc, and fashion /
 a man having his right hand in the position of begging and having in his left a bag 2380
 and a staff. Let there be around the staff a coiled snake, and let him be dressed in a
 girdle and standing on a sphere that has / a coiled snake, like Isis. Stand it up and 2385

the older link between Osiris and Re may be of influence here. See A. Piankoff, *The Litany of Re* (New York: Bollingen, 1964) 19–21. [R.K.R.]

298. Harkentechtha is a male god (see Glossary s.v.); thus he is not to be addressed by “mistress,” a title belonging to the moon goddess of the preceding hymn. See also PGM IV. 2004 and n.

299. Here Hermes is portrayed as the god of merchants and of commerce. See PGM V. 390–99.

300. This name means “the son of the female falcon.” Cf. Jacoby in Preisendanz, apparatus ad loc., who fails to recognize the female definite article, a fact that precludes the identification with Horus, the falcon god. [R.K.R.]

301. LSJ renders κατακλητικόν (spell) “for invoking,” but Eitrem, in Preisendanz's apparatus, is probably right in translating “charm for calling in customers.” See on this point Maltomini, *Studi Classici e Orientali* 29 (1979): 102; see also PGM CXXIV. 7.

302. The wandering of Isis refers to her as the widow of Osiris searching for his body. See Plutarch, *De Is. et Os.* 14, 356D–E; 39, 366F, and Griffiths, *Plutarch's De Iside et Osiride* 315, 452. For wax figurines associated with the cult of Isis, see Diodorus Sic. I. 21. 5–6 and the commentary by A. Burton, *Diodorus Siculus Book I, EPRO* 29 (Leiden: Brill, 1972): 93–94.

erect it in a single block of hollowed-out juniper, and have an asp covering the top
 2390 as a capital.³⁰³ Fashion him during the new moon and consecrate / it in a celebrating
 mood, and read aloud the spell over his members, after you have divided him into
 three sections—repeating the spell four times for each member. For each member
 write on strips of papyrus made from a priestly scroll, with ink of cinnabar, juice of
 2395 wormwood, and myrrh. When you have set it / up high on the place you have
 chosen, sacrifice to it a wild [ass]³⁰⁴ with a white forehead and offer it whole and
 roast the inward parts over the wood of willow and thus eat it.

2400 *Now this is what is to be written on [each] strip of papyrus. The spell on the /*
bag: “EPH EROUCHIŌ CHŌRAI DARIDA MĒTHEUEI ABACHTHIE EMESIE ECHENĒ
 IAE IEN EBAPS PHNEŌA ENTHŌNICAENTHA TROMOCHMOUSŌ THERAŌCHEIN
 2405 SASI SAMACHIŌTH OUASA AMAKARALA KAIŌS / LASOI.” Upon the head: “ŌAI IĒ
 EĪŌ NAŌ OULABETHEN THERMATH ENESIE.” On the neck: “THALAA MEMARACHŌ
 CHETH THROU PHEN PHTHAI.” On the right shoulder: “ĒMAA CHNA THOU
 2410 BŌLERI.” On / the left: “ARIAŌ IĒE SYPSO ITHEN BACHTHIPHĒRPSOI THENIBON.”
 On the belly: “AMAMAMAR AIII OU MAMŌ MOU OMBA.” On the sacred bone:
 2415 “IANOA PHTHOUTHŌ OTHOM MATHATHOU.” / On the right thigh: “ARIN THEA
 RAGNI MĒTHETHIŌ CHRĒ IĒ IĒ ERE.” On the left thigh: “ĒI EIN YEAIŌ ERENPS
 2420 TEPHĒT PARAOU ANĒI.” On the private parts: “ĒERŌTHĒSONĒEN / THNIBITH EU-
 ECHEN.” On the right shin: “MIANIKOUĒI BIOUS.” On the left: “CHNOU TOUŌY-
 MOUCHOS ONIŌ.” Under the sole of the right foot: “OURANION.”³⁰⁵ On the left:
 2425 / “ANOUPSIE.” On the back of the buttocks: “ETEMPSIS PSPHOPS IAIĒĒIOO.” On
 the snake the name “Agathos Daimon,” which is, as Epaphroditus³⁰⁶ says, the follow-
 2430 ing: / “PHRĒ ANŌI PHŌRCHŌ PHYYY RORPSIS OROCHŌŌI,” but as on the paper
 which I found the spell was changed thus: “Harponknouphi” (formula).

2435 *This is the spell for the rite:* “I receive / you as the cowherd who has his camp
 toward the south, I receive you for the widow and the orphan.³⁰⁷ Therefore, give me
 2440 favor, work for my business. Bring to me silver, gold, clothing, / much wealth for
 the good of it.”

*Tr.: R. F. Hock.

PGM IV. 2441–2621

* **Spell of attraction:**³⁰⁸ (implements: those for a lunar burnt offering); it attracts those who are uncontrollable and require no magical material³⁰⁹ and who come in one day. It inflicts sickness excellently and destroys powerfully, sends dreams beau-

303. The clause ὀρυκτόν . . . κεκρυμμένον is obscure and not clearly related to its context. Preisendanz understands the snake to be buried in the basket which is put under the figure. The reference is apparently to the *cista mystica* which contained the snake and was carried on the head. See Apuleius, *Met.* 11. 11 and Griffiths, *The Isis-Book* 222–26; H. Leisegang, “The Mystery of the Serpent,” in *The Mysteries: Papers from the Eranos Yearbooks*, Bollingen Series XXX. 2 (Princeton: Princeton University Press, 1978), 194–260.

304. The papyrus has only here and in I. 3148 ἀγριον which Jacoby emends to (ὄν)ἀγριον, “wild ass.” Eitrem suggests ἄγριον κριόν, “wild ram.”

305. In Greek, “heavenly.”

306. Apparently the papyrus refers to another author by the name Epaphroditos, but nothing is known about him.

307. Cf. I. 2375. See also Reitzenstein, *Poimandres* 31. The widow and orphan refer to Isis and Horus; cf. PGM III. 542–43. See Griffiths, *Plutarch's De Iside et Osiride* 450. For the importance of hospitality in the myth of the wandering Isis, cf. C. E. Sander-Hansen, *Die Texte der Metternichstele* (Copenhagen: Munksgaard, 1956) 41–42; Borghouts, *Ancient Egyptian Magical Texts* 59–62. [R.K.R.]

308. This spell is similar to, and perhaps even parallel to, PGM IV. 2622–2784.

309. The translation of these adjectives is tentative and follows Preisendanz's German translation,

tifully, accomplishes dream revelations marvelously and in its many / demonstrations has been marveled at for having no failure in these matters. 2445

Burnt offering: Pachrates,³¹⁰ the prophet of Heliopolis, revealed it to the emperor Hadrian, revealing the power of his own divine magic. / For it attracted in one hour; it made someone sick in 2 hours; it destroyed in 7 hours, sent the emperor himself dreams as he thoroughly tested the whole truth of the magic within his power. And marveling at the prophet, / he ordered double fees to be given to him. 2450 2455

Take a field mouse³¹¹ and deify it in spring water. And take two moon beetles³¹² and deify them in river water, and take a river crab and fat of a dappled goat that is virgin and dung of a dog- / faced baboon, 2 eggs of an ibis, 2 drams of storax, 2 drams of myrrh, 2 drams of crocus, 4 drams of Italian galingale, 4 drams of uncut frankincense, a single onion. Put all these things onto a mortar with the mouse and the remaining items / and, after pounding thoroughly, place in a lead box and keep for use. And whenever you want to perform a rite, take a little, make a charcoal fire, go up on a lofty roof, and make the offering as you say / this spell at moonrise, and at once she comes. 2460 2465 2470

Spell:³¹³ “Let all the darkness of clouds be dispersed for me, and let the goddess AKTIŌPHIS shine for me, and let her hear my holy voice. For I come / announcing the slander³¹⁴ of NN, a defiled and unholy woman, for she has slanderously brought your holy mysteries to the knowledge of men. She, NN, is the one, [not] I, who says, ‘I have seen the greatest / goddess, after leaving the heavenly vault, on earth without sandals, sword in hand, and [speaking] a foul name.’ It is she, NN, who said, ‘I saw [the goddess] drinking blood.’ She, NN, said it, not I, AKTIŌPHIS ERESCHIGAL / NEBOUTOSOUALĒTH PHORPHORBA SATRAPAMMŌN CHOIRIXIĒ, flesh eater. Go to her NN and take away her sleep and put a burning heat in her soul,³¹⁵ punishment and frenzied passion in her thoughts, / and banish her from every place and from every house, and attract her here to me, NN.” 2475 2480 2485 2490

After saying these things, sacrifice. Then raise loud groans and go backward as you descend. And she will come at once. But pay attention to the one being attracted / so that you may open the door for her; otherwise the spell will fail.³¹⁶ 2495

For causing illness: Use these spells, adding, “Make her, NN, whom NN bore, ill.”

And for destroying: Say, “Draw out her breath, Mistress, from the nostrils of her, NN.”

except for *μονομηέριος* which is rendered in analogy to *μονόωρος* in ll. 2450–51. Cf. also the parallels in PGM IV. 2071–72; XXXVI. 361.

310. The prophet Pachrates may be identical with Pankrates described by Lucian, *Philops.* 34. See K. Preisendanz, “Pachrates,” *PRE* 18 (1942): 2071–74; Nock, *Essays* I, 183–84.

311. On the role of the mouse in magic, see W. R. Dawson, “The Mouse in Egyptian and Later Medicine,” *JEA* 10 (1924): 83–86.

312. On the moon beetle and its association with the moon, see Abt, *Apologie* 126–27.

313. Although only the general term for “spell” is used here (*λόγος*), the contents show clearly that the passage is a “slander spell” (*διαβολή*). Cf. PGM IV. 2622 in the title of a spell. [E.N.O.]

314. For this slander, cf. ll. 2574–2621, below. The projection of a ritual violation onto the party to be affected by the spell, esp. the statement, “It is NN who said that. It is not I who said that,” is also found in numerous older Egyptian texts. See F. Lexa, *La Magie dans l’Égypte antique* I (Paris: Geuthner, 1925) 56–58; Pritchard, *ANET* 327 and note b. In PGM cf. also III. 5, 114–15; VII. 593–619. On the whole subject, see S. Eitrem, “Die rituelle ΔΙΑΒΟΛΗ,” *SO* 2 (1924): 43–61. [R.K.R.]

315. On the “burning of the soul,” see R. Ganszyniec, “Das Märchen der Pythia,” *Byzantinisch-Neugriechische Jahrbücher* 1 (1920): 170–71. Cf. also Glossary, s.v. “Soul.”

316. Differently Preisendanz, who understands: “otherwise she will die.”

- 2500 / *For sending dreams*: Say, "Become like the god whom she worships."
For dream revelations: Say, "Stand beside me, Mistress, and reveal to me about the NN matter." And she will stand beside you and will tell everything without deception.
- 2505 Do not therefore perform the rite rashly, and do not perform / it unless some dire necessity arises for you. It also possesses a protective charm against your falling, for the goddess is accustomed to make airborne those who perform this rite unprotected by a charm and to hurl them from aloft down to the ground. So consequently / I have also thought it necessary to take the precaution of a protective charm so that you may perform the rite without hesitation. Keep it secret.
- 2510 Take a hieratic papyrus roll and wear it around your right arm with which you make the offering. And these are the / things written on it: "MOULATHI CHERNOUTH AMARŌ MOULIANDRON, guard me from every evil daimon, whether an evil male or female." Keep it secret, son.³¹⁷
- 2520 *The second spell*, after you make / the first sacrifice, but it is better for you to say it before you make the offering. This is the spell attached to the first:
 "[I offer you]"³¹⁸ this spice, O child of Zeus,
 Dart-shooter, Artemis, Persephone,
 2525 Shooter of deer, night-shining, / triple-sounding,
 Triple-voiced, triple-headed Selene,
 Triple-pointed, triple-faced, triple-necked,
 And goddess of the triple ways, who hold
 Untiring flaming fire in triple baskets,
 And you who oft frequent the triple way
 And rule the triple decades with three forms
 2530 / And flames and dogs. From toneless throats you send
 A dread, sharp cry when you, O goddess, have
 Raised up an awful sound with triple mouths.
 Hearing your cry, all worldly things are shaken:
 2535 The nether gates and Lethe's / holy water
 And primal Chaos and the shining chasm
 Of Tartaros. At it ev'ry immortal
 And ev'ry mortal man, the starry mountains,
 Valleys and ev'ry tree and roaring rivers,
 2540 And e'en the restless sea, / the lonely echo,
 And daimons through the world, shudder at you,
 O blessed one, when they hear your dread voice.
 Come here to me, goddess of night, beast-slayer,
 Come and be at my love spell of attraction,
 Quiet and frightful, and having your meal
 2545 Amid the graves. / And heed my prayers, Selene,
 Who suffer much, who rise and set at night,
 O triple-headed, triple-named MĒNĒ
 MARZOUNĒ, fearful, gracious-minded, and
 Persuasion.³¹⁹ Come to me, horned-faced, light-bringer,

317. The term "son" seems to indicate the magician's apprentice. Cf. similar references in *PGM* I. 193; XIII. 214, 313, 343, 719, 755, etc. [E.N.O.]

318. These dactylic hexameters, with the usual mixture of accurate and faulty meter, also form the reconstructed Hymn 20, for which see Preisendanz, vol. II, pp. 257–59. [E.N.O.]

319. For the personified Persuasion (*Peithō*) as an attribute and companion of Aphrodite cf. *PGM*

Bull-shaped, horse-faced goddess, who howl doglike; /
 Come here, she-wolf, and come here now, Mistress 2550
 Of night and chthonic realms, holy, black-clad,
 'Round whom the star-traversing nature of
 The world revolves whene'er you wax too great.
 You have established ev'ry worldly thing,
 For you engendered everything on earth
 And from / the sea and ev'ry race in turn 2555
 Of winged birds who seek their nests again.
 Mother of all, who bore Love, Aphrodite,
 Lamp-bearer, shining and aglow, Selene,
 Star-coursing, heav'nly, torch-bearer, fire-breather, /
 Woman four-faced, four-named, four-roads' mistress. 2560
 Hail, goddess, and attend your epithets,
 O heav'nly one, harbor goddess, who roam
 The mountains and are goddess of the crossroads;
 O nether one, goddess of depths, eternal,
 Goddess of dark, come to my / sacrifices. 2565
 Fulfill for me this task, and as I pray
 Give heed to me, Lady, I ask of you."

Use this for the spells of coercion, for it can accomplish anything, but do not use
 it frequently to Selene / unless the procedure which you are performing is worthy 2570
 of its power. For the hostile offerings, when some slander is involved, use the fol-
 lowing stele, speaking thus:

This is the 3rd coercive spell:

"She,³²⁰ NN, is burning for you, /
 Goddess, some dreadful incense³²¹ 2575
 And dappled goat's fat, blood and filth,
 The menstrual flow of virgin
 Dead, heart of one untimely dead,
 The magical material
 Of dead dog, woman's embryo,
 Fine-ground wheat husks, / sour refuse, 2580
 Salt, fat of dead doe, and mastic,
 And myrtle, dark bay, barley,
 And crab claws, sage, rose, fruit pits and
 A single onion, / garlic, 2585
 Fig meal, a dog-faced baboon's dung,
 And egg of a young ibis.
 And this is sacrilege! She placed
 Them on your altar; she set
 The flaming fire / to juniper 2590
 Wood strips and slays a seahawk
 For you, a vulture and a mouse,
 Your greatest myst'ry, goddess.

LII. 15, where the connection is not clear, however, and esp. Pindar, *Pyth.* 4; Aeschylus, *Suppl.* passim.

320. The meter of these lines is iambic tetrameter acatalectic. The passage is one version of the reconstructed Hymn 19; see Preisendanz, vol. II, pp. 255–57. The second version, which differs in a number of places, appears just below in PGM IV. 2643–74. [E.N.O.]

321. On the accusations, see PGM IV. 2475 and n.

- She said, too, that these deeds of pain
 You had performed so harshly:
 For she said that you slew a man
 2595 And drank the / blood of this man
 And ate his flesh, and she says that
 Your headband is his entrails
 That you took all his skin and put
 It into your vagina,
 [That you drank] sea falcon's blood and
 That your food was dung beetle.
 But Pan before your very eyes
 Shot forth his seed unlawful. /
 2600 A dog-faced baboon now is born
 Whene'er there's menstrual cleansing.
 But you, AKTIŌPHIS, Mistress,
 Selene, Only Ruler,
 Swift Fortune of daimons and gods:
 NEBOUTOSOALĒTH IŌI LOIMOU LALON, in Syriac: ETARONKON BYTHOU PNOU-
 2605 SAN / KATHINBERAO ESTOCHETH ORENTHA AMELCHERIBIOUTH SPHNOUTH,
 Brand her, NN, the lawless one,
 With bitter retributions,
 Whom I again will duly charge
 To you in hostile manner.
 I call you, triple-faced goddess
 Mene, O light-beloved
 2610 Hermes / and Hekate at once,
 Male-female child together;
 MOUPHŌR PHORBA, Queen Brimo, dreaded and lawful, and Dardania, All-seeing
 One, come here, IŌIĒ, Virgin, Goddess of crossroads and bull snake are you,
 2615 Nymph and mare bitch and head / -nodder and Minoan and powerful, EALA-
 NINDŌ, come here, ATEĒS ENIDELIDIMA, Mistress Phaiara, MĒDIXA EMITHĒNIŌ,
 come to me, INDEOMĒ, come here, MEGAPHTHĒ; she will come here. Attract her
 2620 NN to me very quickly, / I myself will clearly convict her of everything, goddess,
 which she had done while sacrificing to you."
 *Tr.: E. N. O'Neil.

PGM IV. 2622–2707

- 2625 *Slander spell³²² to Selene,³²³ which works for everything and every rite. For it
 attracts in the same hour, it sends dreams, it causes sickness, produces / dream vi-
 sions,³²⁴ removes enemies when you reverse the spell, however you wish. But above
 all be protected by a protective charm and do not approach the procedure³²⁵ care-
 lessly or else the goddess is angry.³²⁶

322. See on this term PGM IV. 2475 and n.

323. For a similar slander spell, see PGM IV. 2471–92.

324. The papyrus has *ονειροθανπτει*. For conjectures, cf. the apparatus ad loc., and for parallels PGM IV. 3172, 3197. See also K. Preisendanz, "Miscellen zu den Zauberpapyri," *WSt* 42 (1920): 31–32.

325. Here *πραγματεία* seems to be a variant for the usual expression *πράγμα*, "rite."

326. The present tense is strange here; it should perhaps be read *μηνει*, "will be angry." Preisendanz's translation has a future ring, too ("sonst zürnt die Göttin").

/ *Preparation of the procedure's protective charm*: Take a magnet that is breathing and fashion it in the form of a heart, and let there be engraved on it Hekate lying about the heart, like a little crescent. Then carve the twenty-lettered spell that is all vowels, / and wear it around your body. 2630 2635

The following name is what is written: "AEYŌ ĒIE ŌA EŌĒ EŌA ŌI EŌI." For this spell is completely capable of everything. But perform this ritual in a holy manner, not frequently / or lightly, especially to Selene. At any rate, burn upon pieces of juniper wood an offering of Cretan storax and begin the spell. 2640

The spell which is to be spoken:

"For³²⁷ you the woman NN burns
 Some hostile incense, goddess;
 The fat of dappled goat, and blood, /
 Defilement, embryo of 2645
 A dog, the bloody discharge of
 A virgin dead untimely,
 A young boy's heart,³²⁸ with barley mixed
 In vinegar, both salt and
 A deer's horn, mastic, myrtle and
 Dark bay, and mix at random,
 And crab claws, / sage, rose, pits for you 2650
 And single onion, garlic,
 Mouse pellets, dog-faced baboon's blood,
 And egg of a young ibis—
 And what is sacrilege, she placed
 These on your wooden altar
 Of juniper. She, NN, / said 2655
 That you had done this matter;
 For she said that you slew a man
 And drank the blood of this man
 And ate his flesh, and she says that
 Your headband is his entrails,
 That you took all his skin and put
 It into your vagina, /
 [That you drank] blood of a sea falcon 2660
 And your food was dung beetle.
 And Pan before your very eyes
 Shot forth his seed unlawful:
 A dog-faced baboon now is born
 From all the menstrual cleansing,
 But you, AKTIŌPHIS, Mistress,
 Selene, / Only Ruler, 2665
 The Fortune of daimons and gods,

NEBOUTOSOUALĒTH IŌ IMI BOULLON ENOURTILAIĒ (otherwise: NOUMILLON

327. The meter of these lines is iambic tetrameter acatelectic. The passage is one version of the reconstructed Hymn 19; see Preisendanz, vol. II, pp. 255–57. The second version, which differs in a number of places, appears above in PGM IV. 2574–2610. [E.N.O.]

328. On rituals involving a boy's heart, see A. Henrichs, *Die Phoinikika des Lollianos. Fragmente eines neuen griechischen Romans, Papyrologische Texte und Abhandlungen* 14 (Bonn: Habelt, 1972): 32–37, 69–72.

- “Come,³³³ giant Hekate, Dione’s³³⁴ guard, /
 O Persia, Baubo Phroune,³³⁵ dart-shooter, 2715
 Unconquered, Lydian,³³⁶ the one untamed,
 Sired nobly, torch-bearing, guide, who bends down
 Proud necks, Kore, hear, you who’ve parted / gates 2720
 Of steel unbreakable. O Artemis,
 Who, too, were once protectress, mighty one,
 Mistress, who burst forth from the earth, dog-leader,
 All-tamer, crossroad goddess, triple-headed,
 Bringer of light, august / virgin, I call you 2725
 Fawn-slayer, crafty, O infernal one,³³⁷
 And many-formed. Come, Hekate, goddess
 Of three ways, who with your fire-breathing phantoms
 Have been allotted dreaded roads and harsh /
 Enchantments. Hekate I call you with 2730
 Those who untimely passed away and with
 Those heroes who have died without a wife
 And children, hissing wildly, yearning in
 Their hearts.”³³⁸ (*But others* say, “with form of winds”). /
 “Go stand above her (NN) head and take 2735
 Away from her sweet sleep. And never let
 Eyelid come glued to eyelid, but let her
 Be sore distressed with wakeful cares for me. /
 And if she lies with someone else in her 2740
 Embrace, let her thrust him away and take
 Me in her heart. Let her abandon him
 At once and stand before my door subdued
 In soul at longing for my bed of love.³³⁹ /
 But you, O Hekate, of many names, 2745
 O Virgin, Kore, Goddess, come, I ask,
 O guard and shelter of the threshing floor,
 Persephone, O triple-headed goddess,
 Who walk on fire, cow-eyed BOUORPHORBĒ³⁴⁰
 PANPHORBA PHORBARA AKTIŌPHI
 ERESCHIGAL / NEBOUTOSOUALĒTH 2750

333. The dactylic hexameters, which are frequently interrupted by *voces magicæ* and other formulas, also form the reconstructed Hymn 21. See Preisendanz, vol. II, pp. 259–60, where the hymn concludes with IV. 2764 but adds 2784 as a kind of postscript. [E.N.O.]

334. Dione is a name of Aphrodite; see LSJ, s.v. Here in this syncretistic hymn the name belongs to Hekate, as on the magical tools from Pergamon; see Wünsch, *Antikes Zaubergerät* 23–24.

335. The epithet of Hekate may be related to the frog (cf. PGM XXXVI. 235). The animal played an important role in magic as a representative of the gods of the underworld. See M. Weber, “Frosch,” *RAC* 8 (1970): 524–38.

336. The use of the name “Lydian” with Hekate-Artemis should be noted in connection with the possible Lydian origin of Artemis. See on this point Chantraine, *Dictionnaire* I, 116–17.

337. The translation follows Reitzenstein’s emendation (see Preisendanz, apparatus ad loc.) of ἀδ-
 ναια as Ἀἰδωναία. This epithet of the goddess of Hades also occurs in PGM IV. 2855. Cf. LSJ, s.v. Ἀἰδωναῖος; Suppl. s.v.

338. Cf. Homer, *Od.* 9. 75. As the apparatus points out, the verse may be corrupt.

339. φιλότῃτι καὶ εὐνή is a Homeric *bendiadys*. Cf. *Il.* 3. 445; 6. 25. See PGM IV. 2910.

340. The *voces magicæ* here seem intended as a part of the verse pattern and they have, however awkwardly, been treated as such. [E.N.O.]

Beside the doors, PYPYLĒDEDEZŌ
And gate-breaker; Come Hekate, of fiery
Counsel, I call you to my sacred chants.

- 2755 MASKELLI MASKELLŌ PHNOUKENTABAŌTH OREOBAGRA who burst forth from
the earth, / earth mare, OREOPĒGANIX MORMORON TOKOUMBAI” (add the usual),
“In frenzy³⁴¹ may she (NN) come fast to my doors,
Forgetting children and her life with parents,
2760 And loathing all the race of men / and women
Except me (NN), but may she hold me alone
And come subdued in heart by love’s great force.
2765 THENŌB³⁴² TITHELĒB ĒNŌR TENTHĒNŌR. / Many-named One, KYZALEOUSA
PAZAOUS; wherefore, KOLLIDĒCHMA and SAB set her (NN) soul ablaze with un-
resting fire. Both ŌRIŌN and MICHAĒL who sits on high: you hold the seven wa-
2770 ters / and the earth, keeping in check the one they call the great serpent, AKRO-
KODĒRE³⁴³ MOUISRŌ CHARCHAR ADŌNAI ZEUS DĒ DAMNAMENEUS KYNIOU
2775 EZAGRA” (add the usual). “IŌ, all-powerful goddess / and IŌ all-guarding one; IŌ,
all-sustaining One, ZĒLACHNA: and SAAD SABIŌTHE NOUMILLON NATHOMEINA,
2780 always KEINĒTH, stalwart THĒSEUS ONYX,³⁴⁴ prudent DAMNAMENEUS, / avenging
goddess, strong goddess, rite of ghosts, Persia SEBARA AKRA.

Haste quickly. Let her now stand at my doors” (add the usual).

*Tr.: E. N. O’Neil.

PGM IV. 2785–2890

- 2785 *Prayer to Selene for any spell:³⁴⁵
“Come³⁴⁶ to me, O beloved mistress, Three-faced
Selene; kindly hear my sacred chants;
Night’s ornament, young, bringing light to mortals, /
2790 O child of morn who ride upon fierce bulls,
O queen who drive your car on equal course
With Helios, who with the triple forms
Of triple Graces dance in revel with /
2795 The stars. You’re Justice³⁴⁷ and the Moira’s threads:
Klotho and Lachesis and Atropos³⁴⁸

341. See on this point the discussion by Wortmann, “Neue magische Texte,” 101–2. On the subject of madness caused by magic, see J. Mattes, *Der Wahnsinn im griechischen Mythos und in der Dichtung bis zum Drama des 5. Jahrhunderts*, *Bibliothek der Altertumswissenschaften*, N. F. 2. Reihe, Band 36 (Heidelberg: Winter, 1970) 44–49.

342. These lines (2764–84) retain some traces of hexameters, but only the last line comes close to being a complete line. [E.N.O.]

343. The formula seems to be textually mutilated. Cf. for similar passages PGM II. 23–24; V. 424–27; VII. 680–83. See Preisendanz, apparatus ad loc.

344. ONYX may refer to the stone onyx which was used in magic. Cf. Hopfner, *OZ* I, section 582.

345. For a discussion of this hymn, see K. Kerényi, “Die Göttin Natur,” *Eranos-Jahrbuch* 14 (1947): 39–86, esp. 68–79.

346. These dactylic hexameters, some of which show the usual irregularities, also form the reconstructed Hymn 18. See Preisendanz, vol. II, pp. 253–55. [E.N.O.]

347. Dike (Justice), the daughter of Zeus, has here and in l. 2860 become an epithet of the underworld goddess. For the association of Dike with underworld deities, see A. Dihle, “Gerechtigkeit,” *RAC* 10 (1976): 243–45.

348. The reading of the papyrus is uncertain at this point. Traditionally, the names of the Furies were Alecto, Tisiphone, and Megaira (Apollodorus, *Bib.* I. 1. 4; *Orph. Hymn.* 69. 2). If the three Furies are intended here, the reading of Persephone will have to be changed to Tisiphone, as suggested by Preisendanz, apparatus ad loc. See also H. Funke, “Furien,” *RAC* 8 (1971): 699–722, esp. 704–5.

Three-headed, you're Persephone, Megaira,
 Allekto, many-formed, who arm your hands /
 With dreaded, murky lamps, who shake your locks 2800
 Of fearful serpents on your brow, who sound
 The roar of bulls out from your mouths, whose womb
 Is decked out with the scales of creeping things, /
 With pois'nous rows of serpents down the back, 2805
 Bound down your backs with horrifying chains
 Night-Crier, bull-faced, loving solitude,
 Bull-headed, you have eyes of bulls, / the voice 2810
 Of dogs; you hide your forms in shanks of lions,³⁴⁹
 Your ankle is wolf-shaped, fierce dogs are dear
 To you, wherefore they call you / Hekate, 2815
 Many-named, Mene, cleaving air just like
 Dart-shooter³⁵⁰ Artemis, Persephone,
 Shooter of deer, night / shining, triple-sounding, 2820
 Triple-headed, triple-voiced Selene
 Triple-pointed, triple-faced, triple-necked,
 And goddess of the triple ways, who hold
 Untiring flaming fire in triple baskets, /
 And you who oft frequent the triple way 2825
 And rule the triple decades,³⁵¹ unto me
 Who'm calling you be gracious and with kindness
 Give heed, you who protect the spacious world
 At night, before whom daimons quake in fear /
 And gods immortal tremble, goddess who 2830
 Exalt men, you of many names, who bear
 Fair offspring, bull-eyed, horned, mother of gods
 And men, and Nature,³⁵² Mother of all things,
 For you frequent Olympos, / and the broad 2835
 And boundless chasm you traverse. Beginning
 And end are you, and you alone rule all.
 For all things are from you, and in you do
 All things, Eternal one, come to their end.
 As everlasting / band around your temples 2840
 You wear great Kronos' chains,³⁵³ unbreakable
 And unremovable, and you hold in
 Your hands a golden scepter. Letters 'round
 Your scepter / Kronos wrote himself and gave 2845
 To you to wear that all things stay steadfast:
 Subduer and subdued, mankind's subduer,
 And force-subduer; Chaos, too, you rule.

349. The phrase describing Hekate/Artemis as standing between two lions points to the older concept of the "queen of the animals." See W. Helck, *Betrachtungen zur Grossen Göttin und den ihr verbundenen Gottheiten* (München und Wien: Oldenbourg, 1971) esp. 223–25.

350. Ll. 2819–26 are parallel to IV. 2523–28.

351. For the term "triple decades," see PGM IV. 2527.

352. For the concept of Nature, see Glossary, s.v.; for the epithet "mother of all things" see *Orph. Hymn.* 10. 1: *παμμήγετρα*. See also PGM IV. 2917.

353. See also PGM IV. 3084–3124 and S. Eitrem, "Kronos in der Magie," *Université libre de Bruxelles, Annuaire de l'institut de philologie et d'histoire orientales*, II: *Mélanges J. Bidez*, vol. I (Bruxelles: Secrétariat de l'institut, 1934) 351–60.

2850 ARARACHARA/RA ĒPHTHISIKĒRE.

Hail, goddess, and attend your epithets,
 I burn³⁵⁴ for you this spice, O child of Zeus,
 Dart-shooter, heav'nly one, goddess of harbors,
 Who roam the mountains, goddess of crossroads, /
 2855 O nether and nocturnal, and infernal,
 Goddess of dark, quiet and frightful³⁵⁵ one,
 O you who have your meal amid the graves,³⁵⁶
 Night, Darkness, broad Chaos: Necessity
 Hard to escape are you; you're Moira and /
 2860 Erinys,³⁵⁷ torment, Justice and Destroyer,
 And you keep Kerberos in chains, with scales
 Of serpents are you dark, O you with hair
 Of serpents, serpent-girded, who drink blood, /
 2865 Who bring death and destruction, and who feast
 On hearts, flesh eater, who devour those dead
 Untimely, and you who make grief resound
 And spread madness, come to my sacrifices,
 2870 And now for me do you fulfill / this matter."

Offering for the rite: For doing good, offer storax, myrrh, sage, frankincense, a fruit pit. But for doing harm, offer magical / material of a dog and a dappled goat (or in a similar way, of a virgin untimely dead).

2880 *Protective charm for the rite:* Take a lodestone and on it have carved / a three-faced Hekate. And let the middle face be that of a maiden wearing horns, and the left face that of a dog, and the one on the right that of a goat. After the carving is
 2885 done, / clean with natron and water, and dip in the blood of one who has died a violent death. Then make a food offering to it³⁵⁸ and say the same spell at the time
 2890 of the / ritual.³⁵⁹

*Tr.: E. N. O'Neil.

PGM IV. 2891–2942

*Love spell of attraction:

*Offering to the star of Aphrodite:*³⁶⁰ A white dove's blood and fat, untreated myrrh and parched wormwood. Make this up together as pills and offer them to the star
 2895 on pieces of vine / wood or on coals. And also have the brains of a vulture for the compulsion, so that you may make the offering. And also have as a protective charm a tooth from the upper right jawbone of a female ass or of a tawny sacrificial heifer,
 2900 tied to your left arm with / Anubian thread.³⁶¹

354. The following lines are similar to those at PGM IV. 2522–29, but their order occasionally differs.

355. On δασπλήτη, "frightful," cf. Theocritus, *Idyll* 2. 14 (said of Hekate). [E.N.O.]

356. On eating amid graves, cf., e.g., Tibullus 1. 5. 49–56, esp. 53–54.

357. The goddess is here identified with Erinys, the avenging deity. This identification is somewhat inconsistent with l. 2798, where the three Furies are named; the same is true of Moira (l. 2859) as compared with the three Moirai (ll. 2795–96). See PGM IV. 1418, 2339; V. 191; and IV. 2798 with n.

358. The term *παράθεις* refers to an offering of food. See PGM I. 23, 39; XIII. 1012. Cf. Eitrem's and Preisendanz's translation: "leg ihn (eine Weile) beiseite." Wünsch thinks of the term as a cover ("Hülle").

359. For the meaning of the phrase, see PGM V. 230.

360. The star of Aphrodite is the planet Venus.

361. On the Anubian thread see PGM I. 147 and n.

Compulsion element of the rite:

“But,³⁶² if as goddess you in slowness act,
 You will not see Adonis rise from Hades,³⁶³
 Straightway I’ll run and bind him with steel chains; /
 As guard, I’ll bind on him another wheel 2905
 Of Ixion;³⁶⁴ no longer will he come
 To fight, and he’ll be chastized and subdued.
 Wherefore, O Lady, act, I beg: Attract
 NN, whom NN bore, to come with rapid step
 To my door,³⁶⁵ me, NN, whom NN bore, /
 And to the bed of love, driven by frenzy, 2910
 In anguish from the forceful goads—today,
 At once, quickly. For I adjure you, Kythere,³⁶⁶

NOUMILLON BIOMBILLON AKTIŌPHI ERESCHIGAL NEBOUTOSOUALĒTH PHROU-
 RĒXIA THERMIDOCHĒ BAREŌ / NĒ.” 2915

Hymn of Compulsion:

“O foam-born Kythereia, mother of
 Both gods and men, etherial and chthonic,
 All-Mother Nature, goddess unsubdued,
 Who hold together things,³⁶⁷ who cause the great
 Fire to revolve, who keep the ever-moving
 BARZA³⁶⁸ / in her unbroken course; and you 2920
 Accomplish everything, from head to toes,
 And by your will is holy water mixed,
 When by your hands you’ll move RHOUZŌ³⁶⁹ amid
 The stars, the world’s midpoint which you control.
 You move holy desire into the souls
 Of men / and move women to man, and you 2925
 Render³⁷⁰ woman desirable to man

362. This is a curious and confused passage. Ll. 2902–15 contain scattered snatches of verses which are obviously parts of dactylic hexameters. Ll. 2916–28 contain lines which are relatively accurate hexameters, but 2929–39 are a mixture of metrical and nonmetrical lines. Nevertheless, the whole passage has been arranged and reconstructed as Hymn 22; see Preisendanz, vol. II, pp. 260–61. Since the tone and purpose of the whole passage seems hymnic, the translation has been made in verse but with an occasional faulty line. [E.N.O.]

363. On the cult of Adonis in Egypt and the problem concerning his “resurrection,” cf. Theocritus, *Idyll* 15 and, with further literature, Nilsson, *GGR* II, 35 n. 2; 650, n. 4; Griffiths, *Plutarch’s De Iside et Osiride* 320–22.

364. Because he attempted to make love to Hera, wife of Zeus, the mythical king Ixion was condemned by being fastened to an ever-turning wheel. The myth of Ixion was very popular in antiquity. See Cook, *Zeus* III, 2, pp. 200–205 (with plates); P. Weizsäcker, in Roscher 2, 766–72, s.v. “Ixion”; H. von Geisau, “Ixion,” *KP* 3 (1979): 31–32.

365. Preisendanz states that *ἐν προθύροις* is a tag from Homer, *Od.* 10. 220.

366. Two traditional epithets of Aphrodite occur here closely together: *Kythēre* in l. 2912 and *Kythereia* in l. 2915. The name may refer to the island of Kythera which was believed to be Aphrodite’s birthplace and which had a temple of Aphrodite Urania. See LSJ, s.v.; E. Meyer, “Kythera,” *KP* 3 (1979): 423.

367. The reading of this epithet is uncertain. See the apparatus.

368. The word BARZA is Persian and means “shining light.” See Hopfner, *OZ* II, p. 100.

369. Hopfner, *OZ* II, p. 100, assumes that RHOUZŌ is confused with the Persian magical word ZOURŌ. See also K. Preisendanz, “Zuro,” in Roscher 6, pp. 763–64.

370. Preisendanz prints *τιθησι*, the reading of the papyrus, but the third person is certainly wrong here. The simplest correction is that of Wessely: *τιθησὶ σὺ*, and that is what is translated here.

Through all the days to come, our Goddess Queen,
Come to these chants, Mistress

ARRŌRIPHRAΣI GŌTHĒTINI, Cyprus-born, SOUI ĒS THNOBOCHOU THORITHE
2930 STHENEPIŌ, Lady / SERTHENEΒĒĒI, and inflict fiery love on her, NN, whom NN
bore,

So³⁷¹ that for me, NN, whom NN bore,
She melt with love through all the days to come
But, blessed RHOUZŌ, grant this to me, NN:
Just as into your chorus 'mid the stars

A man unwilling you attracted to
2935 Your bed for intercourse, / and once he was
Attracted, he at once began to turn
Great BARZA, nor did he cease turning, and
While moving in his circuits, he's aroused:
wherefore attract to me, her, NN, whom NN bore,
To bed of love. But goddess Cyprus-born
Do you now to the full fulfill this chant." /

2940 If you see the star shining steadily, it is a sign that she has been smitten, and if it is
lengthened like the flame of a lamp, she has already come.³⁷²

*Tr.: E. N. O'Neil.

PGM IV. 2943–66

***Love-spell of attraction through wakefulness:** Take the eyes of a bat and release
2945 it alive, and take / a piece of unbaked dough or unmelted wax and mold a little
dog; and put the right eye of the bat into the right eye of the little dog, implanting
also in the same way the left one in the left. And take a needle, thread it with the
2950 magical material and / stick it through the eyes of the little dog, so that the magical
material is visible. And put the dog into a new drinking vessel, attach a papyrus
strip³⁷³ to it and seal it with your own ring which has crocodiles with the backs of
2955 their heads attached,³⁷⁴ and / deposit it at a crossroad after you have marked the
spot so that, should you wish to recover it, you can find it.

Spell written on the papyrus strip: "I adjure you three times by Hekate PHOR-
2960 PHORBA BAIBŌ PHŌRBŌRBA, that she, NN, lose the fire in her eye or even / lie
awake with nothing on her mind except me, NN, alone. I adjure by Kore, who has
become the Goddess of Three roads, and who is the true mother of . . . (whom you
2965 wish), PHORBEA BRIMŌ NĒRĒATO DAMŌN BRIMŌN SEDNA / DARDAR, All-seeing
one, IŌPĒ, make her, NN, lie awake for me through all [eternity]."

*Tr.: E. N. O'Neil.

371. The verse resumes here after a few lines of prose; however, the NN-formula does not scan.

372. The last word of this section is either ἤξεν ("she has come") or ἤξεν ("it has attracted"). The magical sense—or the result—is the same in either case. For the rare aorist of ἄγω cf. PGM IV. 2934: ἤξας. Preisendanz prints ἤξεν in the first, ἤξεν in the second edition, but in the index lists the word under ἤκω. [E.N.O.]

373. πῦττακίζω means "attach a label" (LSJ, s.v.) in the sense of attaching a papyrus strip on which writing is placed; cf. below, ll. 2956–66. [E.N.O.]

374. Whether this means "head to head" (thus Preisendanz) or "tail to tail" (thus LSJ) or "head to tail" is uncertain. Paired crocodiles appear on seals in all these positions, but head to tail is far more frequent. [M.S.] The crocodile was sacred to Sobek, with whose cult sacred prostitution seems to have been associated. Thus there may be a link with the erotic theme of this spell. See H. Thompson, "Two Demotic Self-Dedications," *JEA* 26 (1940): 68–78. [R.K.R.]

PGM IV. 2967–3006

* Among the Egyptians herbs are always obtained like this: ³⁷⁵ the herbalist first purifies his own body, then sprinkles with natron ³⁷⁶ and / fumigates the herb with resin from a pine tree after carrying it around the place 3 times. ³⁷⁷ Then, after burning *kyphi* and pouring the libation of milk as he prays, he pulls up the plant while invoking by name the daimon to whom the herb / is being dedicated and calling upon him to be more effective for the use for which it is being acquired. 2970 2975

The invocation for him, which he speaks over any herb, generally at the moment of picking, is as follows: ³⁷⁸

“You were sown by Kronos, you were conceived by Hera, / you were maintained by Ammon, you were given birth by Isis, you were nourished by Zeus the god of rain, you were given growth by Helios and dew. ³⁷⁹ You [are] the dew of all the gods, you [are] the heart of Hermes, you are the seed of the primordial gods, you are the eye / of Helios, ³⁸⁰ you are the light of Selene, ³⁸¹ you are the zeal of Osiris, ³⁸² you are the beauty and the glory of Ouranos, you are the soul of Osiris’ daimon which revels in every place, you are the spirit of Ammon. As you have exalted Osiris, so / exalt yourself and rise just as Helios rises each day. Your size is equal to the zenith of Helios, your roots come from the depths, but your powers are in the heart of Hermes, your fibers are the bones of Mnevis, ³⁸³ and your / flowers are the eye of Horus, ³⁸⁴ your seed is Pan’s seed. I am washing you in resin as I also wash the gods ³⁸⁵ even [as I do this] for my own health. You also be cleaned by prayer and give us power as Ares and Athena do. I am Hermes. I am acquiring you with Good / Fortune and Good Daimon both at a propitious hour and on a propitious day that is effective for all things.” 2980 2985 2990 2995 3000

After saying this, he rolls the harvested stalk in a pure linen cloth (but into the place of its roots they threw seven seeds of wheat and an equal number of barley, after mixing them with honey), / and after pouring in the ground which has been dug up, he departs. 3005

*Tr.: E. N. O’Neil.

375. On plant picking, see PGM IV. 286 and n.

376. Natron, a natural compound of sodium carbonate and sodium bicarbonate, was the primary mineral used for purification in Egypt. See J. R. Harris, *Lexicographical Studies in Ancient Egyptian Minerals* (Berlin: Akademie-Verlag, 1961), 193–94. [R.K.R.]

377. On the ritual of walking in a circle, see W. Pax, “Circumambulatio,” *RAC* 3 (1957): 143–52. For a humorous example, see Propertius, *Eleg.* 4. 8. 81–86. [E.N.O.]

378. Cf. the divinization of persons in Egyptian religion, documentation of which lists the individuals alongside various gods so as to identify them. See A. Maseret, “A propos des ‘listes’ dans les textes funéraires et magiques,” *Analecta Biblica* 12 (1959): 227–46. [R.K.R.]

379. On the significance of dew (*δρόσος*), see Plutarch, *De Is. et Os.* 33, 364A, and Griffiths, *Plutarch’s De Iside et Osiride* 424, where he refers to PGM XII. 234. [E.N.O.]

380. The association of the eye and the sun (Helios) was widely known in antiquity. See P. Wilpert (S. Zenker), “Auge,” *RAC* 1 (1950) esp. 961–63.

381. That is, the light of the moon.

382. The term *σπουδή* (“zeal”) is troublesome. Preisendanz translates “Würde” (majesty). Cf. the apparatus ad loc. [E.N.O.]

383. The epithet Mnevis, which occurs in PGM VII. 445; XIXa. 6, is the hellenized form of the Egyptian *Mn-wr*, the name of the holy bull of Heliopolis, the incarnation of the sun god *Prē*. See Diiodorus Sic. 1. 84. 4; Plutarch, *De Is. et Os.* 33, 364C, with Griffiths commentary, 425. On the matter, see W. Helck, “Mnevis,” *KP* 3 (1975): 1374–75; L. Kákosy, “Mnevis,” *LdÄ* 4 (1980): 165–67.

384. For the eye of Horus, see PGM III. 421–26.

385. The reference is to the daily temple cult and care for the divine statues, including their washing, dressing, and feeding. See Morenz, *Egyptian Religion* 87–88. [R.K.R.]

PGM IV. 3007–86

* A tested charm of Pibechis³⁸⁶ for those possessed by daimons:³⁸⁷ Take oil of unripe olives with the herb mastigia and the fruit pulp of the lotus, and boil them with colorless marjoram / while saying, “IŌĒL ŌS SARTHIOŌMI EMŌRI THEŌCHIP-SOITH SITHEMEŌCH SŌTHĒ IŌĒ MIMIPSŌTHIOŌPH PHERSŌTHI AEĒIOYŌ IŌĒ EŌ CHARI PHTHA, come out from NN” (add the usual). *The phylactery*: On a tin lamella write / “IAĒO ABRAŌTH IŌCH PHTHA MESENPSIN IAŌ PHEŌCH IAĒO CHAROK,” and hang it on the patient. It is terrifying to every daimon, a thing he fears. After placing [the patient] opposite [to you], conjure. *This is the conjuration*: “I conjure you by the god of the Hebrews, / Jesus,³⁸⁸ IABA IAĒ ABRAŌTH AIA THŌTH ELE ELŌ AEŌ EOY IIBAECH ABARMAS IABARAOU ABELBEL LŌNA ABRA MAROIA BRAKION, who appears in fire, who is in the midst of land,³⁸⁹ snow, and fog, TANNĒTIS,³⁹⁰ let your / angel, the implacable, descend and let him assign the daimon flying around this form, which god formed in his holy paradise, because I pray to the holy god, [calling] upon AMMŌN IPSENTANCHŌ (formula). I conjure you, LABRIA IAKOUTH / ABLANATHANALBA AKRAMM (formula) AŌTH IATHA-BATHRA CHACHTHABRATHA CHAMYN CHEL ABRŌŌTH OUABRASILŌTH HALLĒLOU IELŌSAI IAĒL. I conjure you by the one who appeared to Osrael³⁹¹ in a shining pillar and a cloud by day,³⁹²/who saved his people from the Pharaoh and brought upon Pharaoh the ten plagues because of his disobedience.³⁹³ I conjure you, every daimonic spirit, to tell whatever sort you may be, because I conjure you by the seal / which Solomon³⁹⁴ placed on the tongue of Jeremiah, and he told. You also tell whatever sort you may be, heavenly or aerial, whether terrestrial or subterranean, or netherworldly or Ebousacus or Cherseus or Pharisacus,³⁹⁵ tell / whatever sort you may be, because I conjure you by god, light-bearing,³⁹⁶ unconquerable, who knows what is in the heart of every living being, the one who formed of dust the race of humans,³⁹⁷ the one who, after bringing them out from obscurity, packs together

386. Pibechis was a legendary magician from Egypt. See K. Preisendanz, “Pibechis,” *PRE* 20 (1941): 1310–12. Pibechis is Egyptian *P3-bk*, “the falcon.” [E.N.O.]

387. The following section contains numerous references to Jewish traditions. For a discussion and collections of parallel passages, see W. L. Knox, “Jewish Liturgical Exorcism,” *HTR* 31 (1938): 191–203; Deissmann, *Light from the Ancient East* 256–64.

388. On the peculiar epithet “Jesus the god of the Hebrews,” see Reitzenstein, *Poimandres* 14, nn. 1–2; Deissmann, *Light from the Ancient East* 260, n. 4; Knox, “Jewish Liturgical Exorcism,” 193–94; H. Chadwick, *Origen, Contra Celsum* (Cambridge: Cambridge University Press, 21965) 210 (on c. Cels. 4. 34); Smith, *Jesus the Magician* 113; A. A. Barb, “Three Elusive Amulets,” *JWCI* 27 (1964): 7–9. Cf. *PGM* XXIIb. 18.

389. See on this “field” *PGM* XIV. 8; LXXVII. 5.

390. TANNĒTIS may be equivalent to the Egyptian *Ta-nt-N.t*, “She of Neith.” Cf. the apparatus ad loc. [R.K.R.]

391. Osrael is a variant form of Israel. See *PGM* IV. 1816 with n.

392. Cf. on this legendary tradition *LXX* Ex 13: 21–22 and parallels. See J. Daniélou, “Feuersäule (Lichtsäule, Wolkensäule),” *RAC* 7 (1969): 786–90.

393. On the plagues of Pharaoh, see *LXX* Ex 7: 8–11: 10 and parallels.

394. The “seal of Solomon” is the name of a famous amulet in antiquity. For bibliography, see G. Fitzer, *TDNT* 7 (1971): 947, n. 72. Placing the amulet on the tongue of Jeremiah appears to come from haggadic tradition unknown to us. See K. Preisendanz, “Salomo,” *PRE* 58 (1965): 660–704.

395. Deissmann, *Light from the Ancient East* 261, n. 11, derives these names of demons from *LXX* Gn 15: 20–21; Ex 3: 8, 17, etc.: The *Xerraiot* have become *Xepraiōs* (“land daimon”), the *Φερεζαῖοι* have become *Φαρισαῖος* (which therefore has been confused with Pharisee), and the *Ἰεβουσαῖοι* have become *Ἐβουσαῖος*. Cf. Dietrich, *Abraxas* 139; Preisendanz, apparatus ad loc.

396. Ll. 3045–52 contain prayer language apparently of Jewish origin. See the biblical parallels in Deissmann, *Light from the Ancient East* 261–62.

397. Cf. *LXX* Gn 2: 7.

the clouds, waters the earth with rain / and blesses its fruit, [the one] whom every 3050
 heavenly power of angels and of archangels praises. I conjure you by the great god
 SABAÖTH, through whom the Jordan River drew back³⁹⁸ and the Red Sea, / which 3055
 Israel crossed, became impassable,³⁹⁹ because I conjure you by the one who intro-
 duced the one hundred forty languages⁴⁰⁰ and distributed them by his own
 command. I conjure you by the one who burned up the stubborn giants with
 lightning,⁴⁰¹ / whom the heaven of heavens praises, whom the wings of the cheru- 3060
 bim⁴⁰² praise. I conjure you by the one who put the mountains around the sea [or]
 a wall of sand and commanded the sea not to overflow.⁴⁰³ The abyss obeyed;⁴⁰⁴ and
 you obey, / every daimonic spirit, because I conjure you by the one who causes the 3065
 four winds to move⁴⁰⁵ together from the holy aions, [the] skylike, sealike, cloud-
 like, light-bringing, unconquerable [one]. I conjure [you] by the one in holy Jerusa-
 lem,⁴⁰⁶ before whom the / unquenchable fire burns for all time,⁴⁰⁷ with his holy 3070
 name, IAEÖBAPHRENEMOUN (formula), the one before whom the fiery Gehenna
 trembles, flames surround, iron bursts asunder and every mountain is afraid from
 its foundation. / I conjure you, every daimonic spirit, by the one who oversees the 3075
 earth and makes its foundations tremble,⁴⁰⁸ [the one] who made all things which
 are not into that which is.”⁴⁰⁹

And I adjure you, the one who receives this conjuration, / not to eat pork,⁴¹⁰ and 3080
 every spirit and daimon, whatever sort it may be, will be subject to you. And while
 conjuring, blow once, blowing air from the tips of the feet up to the face,⁴¹¹ and it
 will be assigned. Keep yourself pure, for this charm / is Hebraic and is preserved 3085
 among pure men.

*Tr.: W. C. Grese.

398. Cf. LXX Jos 3:13–14; Ps 113:3.

399. Cf. LXX Ex 14:27. See J. Daniélou, “Exodus,” *RAC* 7 (1969):22–44.

400. Most Jewish sources speak of seventy nations and seventy languages in the world. But there are authorities who name 140 languages. For discussion and references, see Ginzberg, *The Legends of the Jews* I, 173; II, 214; V, 194–95.

401. Cf. LXX Gn 6:4; 19:24–29. See W. Speyer, “Gigant,” *RAC* 10 (1978):1247–75.

402. The text has *Cherubin*. See Deissmann, *Light from the Ancient East* 262, n. 8.

403. Cf. LXX Jb 38:10–11; Jer 5:22.

404. Cf. LXX Prv 8:26–29; Jb 38:30, 34.

405. Cf. LXX Ps 134:7; also Gn 8:1; Nm 11:31; Jb 28:25, etc.

406. The name is given as Hierosolymon. For the various forms of the city’s name, see G. Fohrer and E. Lohse, *TDNT* 7 (1971), s.v. *Σιών κτλ.*, sections A. I. 2; B. I (esp. nn. 133, 134); C. I. 2.

407. This refers to the seven-branched candelabrum (menorah) of the Jerusalem Temple. Its undying light was legendary in antiquity. See PGM IV. 1219 and n.; Ps.-Hecataeus, in Iosephus, *c. Ap.* 1. 199; LXX Ex 27:20; Lv 6:12–13; Diodorus Sic. 34. 1. 4 (also in M. Stern, *Greek and Latin Authors on Jews and Judaism* I [Jerusalem: The Israel Academy of Sciences and Humanities, 1976], p. 180 (# 63). For additional references, see Schürer, *The History of the Jewish People* II (1979) 297 and n. 18.

408. Cf. LXX Ps 103:32.

409. This is a reference to the doctrine of the *creatio ex nihilo*. Cf. 2 Mc 7:28; Philo, *De spec. leg.* 4.187; etc. Cf. D. Winston, *The Wisdom of Solomon, The Anchor Bible* 43 (New York: Doubleday, 1979) 38–40; G. May, *Schöpfung aus dem Nichts*, *AKG* 48 (Berlin: De Gruyter, 1978).

410. The prohibition to eat pork is the Jewish one in this case, and not the Egyptian. Cf. LXX Lv 11:7; Dt 14:8; Is 65:4; etc. Cf. also PGM I. 105; Plutarch, *De Is. et Os.* 5, 352F and Griffiths, *Plutarch’s De Iside et Osiride* 272.

411. On this “inspiration,” see S. Eitrem, *Some Notes on the Demonology of the New Testament* (Oslo: Universitetsforlaget, 1966) 47–49.

PGM IV. 3086–3124

*Oracle of Kronos⁴¹² in great demand, called “little mill”: Take two measures of salt and grind with a handmill while saying the formula many times until / the god appears to you. Do it at night in a place where grass grows. If while you are speaking you hear the heavy step of [someone] and a clatter of iron, the god is coming bound with chains, holding a sickle.⁴¹³ But do not be frightened since you are protected by the phylactery that / will be revealed to you. Be clothed with clean linen in the garb of a priest of Isis.⁴¹⁴ Offer to the god sage together with a heart of a cat and horse manure.

The formula to be spoken while you are mixing is this: Formula: “I call you, the great, holy, the one who created the whole inhabited world, against whom the transgression was committed / by your own son,⁴¹⁵ you whom Helios bound with adamantine fetters lest the universe be mixed together, you hermaphrodite, father of the thunderbolt, you who hold down those under the earth, AIE OI PAIDALIS PHRENOTEICHEIDŌ STYGARDĒS SANKLEON / GENECHRONA KOIRAPSAI KĒRIDEU THALAMNIA OCHOTA ANEDEI; come, master, god, and tell me by necessity concerning the NN matter, for I am the one who revolted against you, PAIDOLIS MAINOLIS MAINOLIEUS.” These are to be said while the salt / is being ground.

And the formula which compels him is: “KYDOBRIS KODĒRIEUS ANKYRIEUS XANTOMOULIS.” You say these things when he appears threateningly, in order that he might be subdued and speak about the things you ask.

The phylactery / in great demand for him [is]: On the rib⁴¹⁶ of a young pig carve Zeus holding fast a sickle and this name: “CHTHOUMILON.” Or let it be the rib of a black, scaly, castrated boar.

Dismissal: “ANAEA OCHETA THALAMNIA KĒRIDEU / KOIRAPSIA GENECHRONA SANĒLON STYGARDĒS CHLEIDŌ PHRAINOLE PAIDOLIS IAEI, go away, master of the world, forefather; go to your own places in order that the universe be maintained. Be gracious to us, lord.”

*Tr.: W. C. Grese.

PGM IV. 3125–71

*Whenever you want a place to prosper greatly, so that those in the place or the temple where the phylactery is hidden will marvel, [use this rite]. For wherever this [phylactery] be placed, if in a temple, the temple will be talked about throughout the whole world; / if in some other place, [the place] will prosper greatly.

This is how to make [the phylactery]: Taking Etruscan wax, mold a statue three handbreadths high.⁴¹⁷ Let it be three-headed. Let the middle head be that of a sea falcon; the right, of a baboon; / the left, of an ibis. Let it have four extended wings and its two arms stretched on its breast;⁴¹⁸ in them it should hold a scepter. And let

412. For an analysis of the agrarian features of Kronos in this spell, see Eitrem, “Kronos in der Magic,” 351–60.

413. On the sickle as a weapon (also l. 3116), see A. A. Barb, “Cain’s Murder-weapon and Samson’s Jawbone of an Ass,” *JWCI* 35 (1972): 386–89.

414. For the Egyptian priestly costume, see S. Sauneron, *The Priests of Ancient Egypt* (New York: Grove Press, 1960) 40. See also Plutarch, *De Is. et Os.* 4, 352C, and Griffiths, *Plutarch’s De Iside et Osiride* 270. [R.K.R.]

415. That is, Zeus who castrated his father Kronos.

416. The text is uncertain at this point. See the apparatus ad loc.

417. For a wax statue of this so-called pantheistic god, see S. Sauneron, “Le Nouveau sphinx composite du Brooklyn Museum et le rôle du dieu Toutou-Tithoès,” *JNES* 19 (1960): 269–87; esp. 284–85. Cf. *PGM* XII. 121–43; XIII. 50 for this figure. [R.K.R.]

418. Probably crossed. [M.S.]

it be wrapped [as a mummy] like Osiris. Let the falcon wear the crown of Horus; the baboon, / the crown of Hermanubis;⁴¹⁹ and let the ibis wear the crown of Isis. Put into the hollow inside it a heart [made] of magnetite, and write the following names on a piece of hieratic papyrus and put them into the hollow. Next, when you have made it an iron base, stand it / on the base and put it into a little juniper wood temple at moonrise on the third day of the goddess.⁴²⁰ Then, having fixed it [firmly] in whatever place you choose, sacrifice to it a wild white-faced [falcon?],⁴²¹ and burn [this offering] entire; also pour to it, as a libation, the milk of a black cow, / the firstborn [of its mother] and the first she suckled. [By these sacrifices you will have completed the deification of the statue.] And [now] feast with [the god], singing to him all night long the names written on the strip [of papyrus] put in the hollow. Wreathe the little temple with olive and thus [you will prosper] throughout life. / And sing the same spell when you get up in the morning, before you open [your shop or temple]. *The names to be written and recited are these:*

| | | | |
|---------------|----------|----------------|------|
| "BICHŌ | MOUR | SOUMARTA | |
| BICHŌBI | SOURPHEŌ | AKERMORTHŌOUTH | |
| CHŌBIBEU | MOURĒTH | ANIMI | 3160 |
| NASSOUNAINTHI | ANIMOKEŌ | MIMNOUĒR | |
| NOUNAITH | ARPAĒR | IĒRI | |
| | SANI | ANIMI | |
| | | MIMNIMEU." | |

"Give me all favor, all success, for the angel bringing good, who stands beside [the goddess] Tyche, is with you. Accordingly, give profit [and] success to this house. Please, Aion, ruler of hope, giver of wealth, O holy Agathos Daimon, bring to fulfillment all favors and / your divine oracles." Then open [your establishment] and you will marvel at the unsurpassed holy power.

*Tr.: Morton Smith.

PGM IV. 3172–3208

***Dream-producing⁴²² charm using three reeds:** The picking of the three reeds is to be before sunrise.⁴²³ After sunset raise the first, look / to the east and say three times: "MASKELLI MASKELLŌ PHNOUKENTABAŌ OREOBAGRA RĒXICHTHŌN HIPPOCHTHŌN PYRIPĒGANIX AEĒIOYŌ LEPETAN AZARACHTHARŌ, I am picking you up in order that you might give me a dream." / Raise the second to the south and say again the "MASKELLI" formula, the vowels and "THRŌBEIA"; hold the reed and spin around; look toward the north and the west and say three times the same names, / those of the second reed. Raise the third and say the same names and these things: "IĒ IĒ, I am picking you for such-and-such a rite."

These things are to be written on the reeds: On the first: "AZARACHTHARŌ"; on the second: "THRŌBEIA"; / on the third: "IĒ IĒ."

Then take a lamp that is not painted red and fill it with pure olive oil. Take a clean strip of cloth and write down all the names. Say the same things to the lamp seven times. Let the lamp be facing east / and let it be next to a censer on which you will make an offering of lumps of frankincense. After preparing the reeds and binding them together with fibers of a date palm, make them into a kind of tripod, and

419. The name is a combination of Hermes and Anubis.

420. Third day of the goddess Selene. Cf. *PGM* III. 702; IV. 170; XII. 379.

421. For the emendation (ὄν)ἄγριον, see *PGM* IV. 2396 and n.

422. The word translated is ὀνειροδανπτάνη. Cf. the apparatus ad loc. and *PGM* IV. 2624–25.

423. For picking a plant, see *PGM* IV. 286 and n.

place the lamp on it. Let the head of the practitioner be crowned with olive branches.

3200 *Composition of the ink* with which it is necessary to write / on the reeds and the wick: single-stemmed wormwood, vetch, 3 pits of Nicolaus date palms, 3 Karian dried figs, soot from a goldsmith, 3 branches of a male date palm, sea foam.

3205 *The things to be written / and recited are these*: “I conjure you by the sleep releaser because I want you to enter into me and to show me concerning the NN matter, IERÖRIETHEDIEN THROU CHAÖRA ARPEBÖ ENDALĒLA.”

*Tr.: W. C. Grese.

PGM IV. 3209–54

3210 **Saucer divination of Aphrodite*: Having kept oneself pure for 7 / days, take a white saucer, fill it with water and olive oil, having previously written on its base with myrrh ink: “ĒIOCH CHIPHA ELAMPSĒR ZĒL A E Ē I O Y Ō” (25 letters); and beneath the base, on the outside: “TACHIĒL CHTHONIĒ DRAXŌ” (18 letters). Wax over / with white wax. On the outside of the rim at the top: “TERMI PHILO 6 ERIKŌMA DERKŌ MALŌK GAULĒ APHRIĒL I ask” (say it 3 times). Let it rest on the floor and looking intently at it, say “I call upon you, the mother and mistress / of nymphs,⁴²⁴ ILAOUCH OBRIĒ LOUCH TLOR; [come] in, holy light, and give answer, showing your lovely shape.”

3225 Then look intently at the bowl. When you see her, welcome her and say, “Hail, very glorious goddess, ILARA / OUCH. And if you give me a response, extend your hand.” And when she extends it, expect answers to your inquiry.

3230 But if she does not listen say, “I call upon the ILAOUCH who has begotten Himeros,⁴²⁵ the lovely Horai and / you Graces; I also call upon the Zeus-sprung Physis of all things, two-formed, indivisible, straight, foam-beautiful Aphrodite. 3235 Reveal to me your lovely light and your lovely face, O mistress ILAOUCH. / I conjure you, giver of fire, [by] ELGINAL, and [by the] great names OBRIĒTYCH KERDY-NOUCHILĒPSIN NIOU NAUNIN IOUTHOU THRIGX TATIOUTH GERTIATH GERGERIS 3240 GERGERIĒ THEITHI. I also ask you⁴²⁶ [by] the all wonderful / names, OISIA EI EI AŌ ĒY AAŌ IŌIAIAIŌ SŌTHOU BERBROI AKTEROBORE⁴²⁷ GERIĒ IĒOYA; bring me light and your lovely face and the true saucer divination, you shining with fire, bearing fire all around, stirring the land from afar, / IŌ IŌ PHTHAĒ THOOUTHŌI PHA-EPHI. Do it.”

3250 *Preparation*: having kept yourself pure, as you learned, take a bronze drinking cup, and write with myrrh ink the previously inscribed stele which calls upon Aphrodite, / and use the untouched olive oil and clean river water. Put the drinking cup on your knees and speak over it the stele mentioned above, and the goddess will appear to you and will reveal concerning what things you wish.

*Tr.: J. P. Hershbelle.

PGM IV. 3255–74

3255 *Take an unbaked [brick] and with a bronze stylus draw an [ass] running, and on its face “IAŌ IŌ,” and on its neck in the shape of a little bell “ĒOĒOĒ,” and on its

424. For the epithet “Mistress of the Nymphs,” see *Orph. Hymn.* 52. 22–25. Aphrodite Nymphaia is discussed in Pausanias 2. 32. 7.

425. Himeros may be a personification of “the yearning of love.” See LSJ, s.v. “ἔμερος,” I. 3.

426. ἀξιώσης, “you might ask,” could be emended to ἀξιώ σέ, “I ask you,” and perhaps read with the following imperative as a part of the conjuration set in quotation marks. [R.D.K.]

427. The papyrus has ἀκτεβορε, which Preisendanz reads as an unattested epithet ἀκτε(ρο)βόρε, “eater of the unburied.”

back “LERTHEMINŌ,” and on its breast “[s]ABAŌTH,” and under its hooves “ABRASAX.” / Smear it with the blood of Typhon and a pig and with juice of an onion. 3260

The spell of the brick to be written down is this:

“IŌ ERBĒTH IŌ PAKERBĒTH IŌ BOLCHOSĒTH IŌ BOLCHOSĒTH SABAŌUM KOK-
LOTOM PATATHNAX, the shaker, IŌ ERBĒTH APOMPS IAŌTH IABAŌTH SEISAŌ
PEUKRĒ, you fortunate one, TESCHŌ PATONAK PHENDE / MIEPHEOR ABIRBOLON- 3265
CHITHI RŌPHTHĒ APERMA PALELŌPS, the shaker of the world, I call upon you,
great Typhon, IŌ ERBĒTH IŌ PAKERBĒTH IŌ BOLCHOSĒTH, because I am he, NN.
Hear me, in this business which I am performing LERTHEMINŌ AROUZORON
BATHOU / CHĒASMĒPHIS, O great, great⁴²⁸ Typhon LERTHEMINO; attend this 3270
magical operation which I am performing, because it is your great and honored
name that I am saying and writing, ABERAMENTHŌOU” (formula).

Underneath the ass: “Give her the heaving of the sea, total wakefulness⁴²⁹ of
Mendes,⁴³⁰ and give her⁴³¹ the punishments.”

*Tr.: E. N. O’Neil.

PGM V. 1–53¹

*Oracle of Sarapis, [by means of] a boy, by means of a lamp, saucer and bench: “I
call upon you, Zeus, Helios, Mithra, Sarapis, / unconquered one, Meliouchos, 5
Melikertes, Meligenetor, ABRAAL BACHAMBĒCHI BAIBEIZŌTH (ĒBAI BEBOTH)
SERIABEBŌTH AMELCHIPSITHIOUTHIPOTHŌIO PNOUTE NINTHĒRTĒROU² IY EY
ĒOŌ AIĒIA EĒŌIA / ĒEAI EYĒIE ŌŌŌŌ EYĒŌ IAŌAI BAKAXICHYCH BOSIPSETĒTH 10
PHOBĒBIBŌTH, the great, great³ Sarapis SAMASPHRĒTH” (otherwise above) “O
DARGAZAS O DARMAGAS O DAPHAR YAKIABŌTH EPHIA ZELEARHTAR (AKRABAEŌE-
PHIAZALE ARBAMENOTHĒŌ SAMAS PHRĒTI)⁴ / METHOMĒŌS LAMARMERA OPTĒBI 15
PTĒBI MARIANOU (AKRABAEŌ EPHIAZĒLE ARBAMENOTHI ĒŌ NAMISPHRĒTI), ap-
pear and give respect to him who appeared before fire and snow, BAINCHŌŌŌCH,
for you are the one who introduced light and snow, hurler of shudderful / thunder 20
and lightning, KYPODŌKTE PINTOUCHE ETŌM THOOUT THASINAĒAK AROURON-
GOA PAPHTHA⁵ ENŌSADE IAĒ IAŌ AI AŌIAŌ EOĒY” (nine lettres): [Pronounce]:

the “A” with an open mouth, undulating like a wave;

the “O” succinctly, as a breathed threat, 25

the “IAŌ” to earth, to air, and to heaven;

the “E” like a baboon;

the “O” in the same way as above;⁶

the “E” with enjoyment, aspirating it, /

428. The repeated “great, great” is Egyptian *geminatio*. See also PGM I. 41 and n.

429. E. Hohl, *RhM* 68 (1913): 313, n. 4, restores [π]αναγρύπνιαυ in accordance with *Anth. Pal.* 7. 195. 5, where Melaeager has used *παναγρύπνιοιο μερίμνης*. Both the noun and the verb are *hapax legomena*. [E.N.O.]

430. Mendes corresponds to Egyptian *B3-nb-Dd.t*, the ram incarnation of Prē identified with Pan and Priapus. See Bonnet, *RÄRG* 451, s.v. “Mendes”; 868–71, s.v. “Widdier”; Herodotus 2. 46; Diodorus Sic. 1. 88; Strabo 16. 1. 19. [R.K.R.]

431. The translation follows Preisendanz in assuming that *αὐτῇ* in ll. 3273–74 is *τῇ δεινα*. But the fact remains that, while *ὁ δεινα* occurs in l. 3248, nowhere in the spell is a woman mentioned. There is really no indication that this spell is designed to affect a woman, until this last sentence. [E.N.O.]

1. Parentheses in this spell contain words that are written between the lines. For further discussion see Preisendanz, ad loc.

2. The phrase means “O god (of) all the gods.” Cf. PGM III. 144–45 and n.

3. For the meaning of “twice great,” see PGM IV. 3270 and n.

4. See l. 46 below.

5. This is equivalent to “Thoth . . . He of Ptah.” [R.K.R.]

6. According to Hopfner, *OZ* I, section 778, this means either as the “E” in l. 27 or the “O” in l. 25.

- 30 the “Y” like a shepherd, drawing out the pronunciation.⁷
 If he says, “I prophesy,” say: “Let the throne of god enter, THRONOUZATERA KYMA
 35 KYMA LYAGEU APSITADRYΣ GĒ MOLIANDRON BONBLILON PEUCHRĒ, / let the
 throne be brought in.” If it then is carried by 4 men, as, “With what are they
 crowned, and what goes before the throne?” If he says, “They are crowned with
 40 olive branches, and / a censer precedes,” [the] boy speaks the truth.

- Dismissal*: “Go, lord, to your own world and to your own thrones, to your own
 45 vaults, and keep me and / this boy from harm, in the name of the highest god,
 SAMAS PHRĒTH.”⁸ Do this when the moon is in a settled sign, in conjunction with
 50 beneficial planets or is in good houses, not when it is full; for it is / better, and in
 this way the well-ordered oracle is completed. (But in other copies “when it is full”
 has been written.)

*Tr.: W. C. Grese.

PGM V. 54–69

- 55 ***Direct vision spell**: “EIM TO EIM ALALĒP BARBARIATH / MENE BREIO ARBA-
 THIAŌTH IOUĒL IAĒL OUĒNĒIIE MESOMMIAS, let the god who prophesies to me
 come and let him not go away until I dismiss him, OURNAOUR SOUL ZASOUL /
 60 OUGOT NOOUMBIAOU THABRAT BERIAOU ACHTHIRI MARAI ELPHEŌN TABAŌTH
 KIRASINA LAMPSOURĒ IABOE ABLAMATHANALBA AKRAMMACHAMAREI.”

- 65 In a bronze cup over oil. Anoint / your right eye with water from a shipwreck
 and the left with Coptic eyepaint, with the same water. If you cannot find water
 from a shipwreck, then from a sunken skiff.

*Tr.: W. C. Grese.

PGM V. 70–95

- 70 *Take a plant *chelkbei* (?) and bugloss, strain them, burn what you strain out, mix
 [them] well with juice, and write “CHOŌ” with it on a wall. Take gallows wood
 75 and carve a hammer. With / the hammer strike the [eye]¹⁰ while saying the for-
 mula: “I conjure you by the holy names; hand over the thief who made off with it,
 80 CHALCHAK CHALKOUM CHIAM CHARCHROUM ZBAR BĒRI ZBARKOM CHRĒ / KA-
 RIŌB PHARIBOU, and by the shudderful names: A EE ĒĒ III OOOO YYYYY
 OOOOŌŌŌ.”

- | | | | |
|----|---------------|---------|---------------|
| | “Ō | | “A |
| | / Y Y | | E E |
| 85 | I I I I | | Ē Ē Ē |
| | Ē Ē Ē Ē Ē | | I I I I |
| | E E E E E | | Ē Ē Ē Ē Ē |
| | A A A A A A A | | E E E E E E |
| | / IAŌ ŌIA | | A A A A A A A |
| 90 | | IŌA AĒŌ | ĒŌA ŌAĒ.” |



- “Hand over the thief who stole it. As long as I strike the eye with this hammer, let
 95 the eye of the thief be struck, and let it swell up until it / betrays him.” While saying
 these things, strike with the hammer.

*Tr.: W. C. Grese.

7. Presumably, the way the formula is to be spoken; see Preisendanz’s interpretation ad loc.

8. Samas is the Canaanite solar deity Shamash, combined here with the Egyptian counterpart Prē. Cf. ll. 12–14 above.

9. CHOŌ could be Coptic KŌ which can mean “hand over,” or “put”; it would fit the sense of the spell. [R.K.R.]

10. Thus the emendation οὐ(τάριον) in Preisendanz, based on l. 91. Cf. the apparatus ad loc.

PGM V. 96–172

*Stele of Jeu the hieroglyphist¹¹ in his letter:

“I summon you, Headless One, who created earth and heaven, who created night and day, / you who created light and darkness; you are Osoronnophris whom none has ever seen; you are Iabas; you are Iapos; you have distinguished the just and the unjust; you have made female and male; / you have revealed seed and fruits; you have made men love each other and hate each other.

“I am Moses your prophet to whom you have transmitted your mysteries / celebrated by Israel; you have revealed the moist and the dry and all nourishment; hear me.

“I am the messenger of Pharaoh Osoronnophris; / this is your true name which has been transmitted to the prophets of Israel. Hear me, ARBATHIAO REIBET ATHELEBERSETH [ARA] BLATHA ALBEU EBENPHCHI CHITASGOE IBAOTH IAÖ; / listen to me and turn away this daimon.”

“I call upon you, awesome and invisible god with an empty spirit,¹² AROGOGOROBRAO SOCHOU MODORIO PHALARCHAO OOO. Holy Headless One, deliver him, NN, from the daimon which restrains him, / ROUBRIAÖ MARI ÖDAM BAABNA-BAÖTH ASS ADÖNAI APHNIAÖ ITHÖLETH ABRASAX AEOÖY; mighty Headless One, deliver him, NN, from the daimon which restrains him. / MABARRAIÖ IOEL KOTHA ATHOREBALÖ ABRAÖTH, deliver him, NN AÖTH ABRAÖTH BASYM ISAK SABAÖTH IAÖ. /

“He is the lord of the gods; he is the lord of the inhabited world; he is the one whom the winds fear; he is the one who made all things by the command of his voice.”

“Lord, King, Master, Helper, / save the soul, IEOU PYR IOU PYR IAÖT IAEO IOOU ABRASAX SABRIAM OO YY EY OO YY ADÖNAIE, immediately, immediately,¹³ good messenger of God ANLALA LAI GALA APA DIACHANNA CHORYN.” /

“I am the headless daimon with my sight in my feet; [I am] the mighty one [who possesses] the immortal fire; I am the truth who hates the fact that unjust deeds are done in the world; I am the one who makes the lightning flash and the thunder roll; / I am the one whose sweat is the heavy rain¹⁴ which falls upon the earth that it might be inseminated; I am the one whose mouth burns completely; I am the one who begets and destroys; / I am the Favor of the Aion; my name is a heart encircled by a serpent; come forth and follow.”

Preparation for the foregoing ritual: Write the formula¹⁵ on a new sheet of papyrus, and after extending it from one / of your temples to the other, read the 6 names, while you face north saying,

“Subject to me all daimons, / so that every daimon, whether heavenly or aerial or earthly or subterranean or terrestrial or aquatic, might be obedient to me and every enchantment and scourge which is from God.” / And all daimons will be obedient to you.

The beneficial sign is: >

*Tr.: D. E. Aune.

11. The term ζωγράφος, usually translated “painter,” is here rendered “hieroglyphist,” after the suggestion of Wünsch (see Preisendanz, apparatus ad loc.).

12. On the notion of “empty spirit,” see J. Reiling, *Hermas and Christian Prophecy*, N.T.S. 37 (Leiden: Brill, 1973) 41–48.

13. The letters ηδε εδε are indicated in Preisendanz as magical words, but they may be Greek misspelled for ηδη ηδη, “immediately, immediately.”

14. Cf. the expression ὕδωρ ὀχεντικόν in *C.H.* I. 17. See also Dieterich, *Abraxas* 25.

15. The term ὄνομα apparently refers to a formula containing a number of magical words. See also the apparatus ad loc.

PGM V. 172–212

**Another way*:¹⁶ “In order to catch a thief I summon you, Hermes,¹⁷ immortal god, who cut a furrow down Olympos / and a holy barge, light-bearer Iao, the great immortal, shuddersome indeed to behold and shuddersome to hear. Hand over the thief whom I seek ABERAMENTHŌOULERTHEXENAXSONELYSŌTHNEMAREBA.” / *This formula* is to be said 2 times during the purificatory sacrifice.

Formula of bread and cheese:¹⁸ “Come to me, LISSOIN MATERNA MAUERTĒ PREPTEKTIOUN INTIKIOUS OLOKOTOUS PERIKLYSAI; / may you bring back to me what is lost and point out the thief today. I call upon Hermes, finder of thieves, Helios and the pupils¹⁹ of Helios, / two who bring to light lawless deeds, and Themis,²⁰ Erinys,²¹ Ammon, and Parammon, to take control of the thief’s throat and to single him out / today, in this hour.”

Preparation: The same formula during the purificatory sacrifice: Take a faïence vessel, add water, myrrh, and calf’s-snout plant. Wet a branch of laurel [and sprinkle], / cleansing each one. Take a tripod and place it on an earthen altar, offer myrrh, frankincense, and a frog’s tongue. Take unsalted winter wheat and goat-cheese, and give to each 8 drams of winter wheat and 8 drams of cheese while saying the following formula (inscribe this name and glue it underneath the tripod): “Master IAO, light-bearer, / hand over the thief whom I see.” If one of them does not swallow what was given to him, he is the thief.

*Tr.: W. C. Grese.

PGM V. 213–303

**Hermes’ ring*.²² *Preparation of a scarab*: Taking a scarab / engraved as described below, put it on a papyrus table and put under the table a clean sheet and olive twigs, scattering them about, and in the middle of the table / a small censer, burning myrrh and *kyphi*. Have ready a little faïence vessel in which there should be salve of lilies or myrrh or cinnamon. / And taking the ring put it into the salve, having in advance purified [it?] ²³ from everything, and burning on the censer the *kyphi* and myrrh. Leave [the ring] 3 days and, taking it ²⁴ [from the table], put it in a pure place. Have at hand / for the consecration pure bread and whatever fruits are in season. When you have made another [incense] offering on [a fire of] grapevine twigs, during the offering take the ring from the / salve and put it on. Anoint yourself at dawn with the ointment from it and stand facing the sunrise [and] say the spell given below.

Carving of a scarab: Carve a scarab in costly green stone / and, having pierced [the stone], thread it with gold [wire?]. On the underside of the scarab engrave holy

16. That is, another spell to catch a thief. Originally this spell may have followed immediately after PGM V. 70–95 (a spell to catch a thief), but the *Stele of Jeu* (V. 96–172) was inserted between the two.

17. On Hermes, the god of thieves, see Dieterich, *Abraxas* 63; W. Fauth, “Hermes,” *KP* 2 (1975): 1074–75. On the identification with IAO (ll. 176–77), see A. A. Barb, “Three Elusive Amulets,” *JWCI* 27 (1964): 1–6.

18. See on this peculiar form of magic P. de Labriolle, “Artyrotyritac,” *RAC* 1 (1950): 718–20.

19. For the “eye of Helios,” see PGM IV. 2985 and n.

20. Themis is the personified Greek concept of justice, custom, and social law. See K. Latte, “Themis,” *PRE*, 2nd series 5 (1934): 1626–30.

21. On the Erinys, see PGM IV. 2860 and n.

22. On Hermes’ ring, see Hopfner, *OZ* II, secs. 294–95.

23. Presumably the ring, but the reference could be to the practitioner himself, or even to the salve. The Greek gives no indication of the object.

24. I.e., that in which it was laid.

Isis. And when you have consecrated it as written above, use it. The days in which it is proper to perform [the rite] are, [counting] from the rise / [of the new moon] 245
the 7th, 9th, 10th, 12th, 14th, 16th, 21st, 24th, 25th. On the others, restrain yourself.

The spell to be said to Helios: “I am Thouth, discoverer and founder of drugs and letters. Come to me, you under the earth; arouse [yourself] for me, / great daimon, 250
he of Noun,²⁵ the subterranean” (or [in other texts]: ‘the [plural] Noun the subterranean’). I am the famous Heron,²⁶ egg of the ibis,²⁷ egg of the falcon, egg of the air-ranging Phoenix, having under my tongue the mud of Em;²⁸ / I wear the hide of 255
Keph.²⁹ Unless I know what is in the minds of everyone, Egyptians, Greeks, Syrians, Ethiopians, of every race and people, unless I know³⁰ what / has been and what shall be, unless I know their skills and their practices and their works and their lives, and the names of them and of their fathers and / mothers and brothers and 265
friends, even of those now dead, I will pour the blood of the black dog-face³¹ as a drink offering in a new, faultless jar and put it on a new base and burn under it the bones of Hesies,³² and I will shout³³ / in the port of Busiris that he remained in the 270
river 3 days and 3 nights, Hesies, that he was carried by the current of the river / into the sea, that he was surrounded by the waves of the sea and by the mist of the 275
air. Your belly is eaten by fish, and I will not / stop the fish chewing your body with 280
their mouths, nor will the fish shut their mouths. I will take the fatherless boy away from his mother.³⁴ The pole [of the sky] will be brought down,³⁵ and the two mountains will be one. / I will let *anoixis*³⁶ loose against you and she will do what 285

25. PHNOYN refers to the primordial abyss; cf. PGM III. 554 and IV. 139. PHNOYN is the Bohairic spelling of the definite article before NOYN used as a vocative. [R.K.R.] See also Bonnet, *RÄRG* 535–36, s.v. “Nun.”

26. Heron was a god of Greco-Roman Egypt, apparently a fusion of the “Thracian rider god” and the Egyptian god Atum; the name has no connection with the English bird name or the bird so called. [M.S.] See Bonnet, *RÄRG* 295–96, s.v. “Heron.”

27. For the egg of the ibis, see Bonnet, *RÄRG* 321, s.v. “Ibis”; 162–64, s.v. “Ei”; Bergman, *Isis-Seel und Osiris-Ei* 76–87.

28. For this name, see PGM III. 636; V. 353. For possible explanations, see Preisendanz, vol. III, index, p. 219, s.v. “Eu.”

29. This name is unexplained; for suggestions, see Preisendanz, vol. III, index, p. 259 s.v. “κεφ.” Em may be an abbreviation of Ammon, and Keph of Kynokephalos, i.e., baboon, symbol of Thoth, with whom the magician identified himself at the beginning of the spell. [M.S.]

30. For this threat against the deity see J. Bergman, “Mystische Anklänge in den altägyptischen Vorstellungen von Gott und Welt,” in *Mysticism, Scripta Instituti Donneriani Aboensis* 5 (1970): 70–72.

31. The translation of the term follows the emendation in Preisendanz; see the apparatus ad loc. Clearly Anubis is meant. See also Griffiths, *Plutarch's De Iside et Osiride* 317–19; idem, *The Isis-Book* 215–18. The reference is to the dog-headed god Anubis, assistant of Osiris, Isis, and Horus. It is not Thoth because (1) the magician has identified himself with Thoth; (2) this god face is “black,” as Anubis commonly is in Egyptian paintings, whereas the *Kynokephalos* (“dog-headed,” s.c. baboon) of Thoth is commonly tan. [M.S.]

32. For the name Hesies, see Glossary, s.v. “Esies.”

33. For the myth recounted here, cf. Plutarch, *De Is. et Os.* 13, 356C–D, and the commentary by Griffiths, *Plutarch's De Iside et Osiride* 312. For the threat to Busiris, cf. P. Smither, “A Ramesside Love-Charm,” *JEA* 27 (1941): 131–32.

34. The fatherless boy is Horus; the mother, Isis. Cf. PGM III. 543.

35. For toppling the supports in heaven, cf. PGM III. 537–38; IV. 669. The two mountains of east and west (Bakhu and Manu) form the horizons of Egyptian cosmography; they derive from the mountains framing the Nile valley. See Bonnet, *RÄRG* 78, s.v. “Bachu”; 440, s.v. “Manu.” [R.K.R.]

36. The papyrus has *ävouξis* from *ävouξis*, “opening.” The reference is obscure; it may refer to an unknown mythical or ritual item or it may be a corruption of the text. See the apparatus ad loc.; LSJ, s.v.

she wants. I will not let god or goddess give oracles until I, NN, know through and
 290 through what is in the minds of all men, Egyptians, / Syrians, Greeks, Ethiopians,
 295 of every race and people, those who question me and come into my sight, whether
 they speak or are silent, so that I can tell them / whatever has happened and is hap-
 300 pening and is going to happen to them, and I know their skills and their lives and
 their practices and their works and their names / and those of their dead, and of
 everybody, and I can read a sealed letter³⁷ and tell them everything [in it] truly.”

*Tr.: Morton Smith. How to carve, consecrate, and use a scarab; with the spell to be said when using it. Though the scarab is engraved with Isis and the spell is addressed to Helios, the ring is said to be “of Hermes” because the spell first identifies the magician with Hermes-Thoth. As Thoth he invokes Osiris (the Nile) from the underworld waters, to reveal to him all facts relevant to all men, and he threatens that, unless he receives this knowledge, he will destroy the remains of Osiris’ body, reveal his mysteries, and generally upset the divine order.

PGM V. 304–69

305 *Taking hieratic papyrus or a / lead lamella and iron ring, put the ring on the pa-
 pyrus and with a pen draw the outlines of the ring, inside and outside, then tint the
 310 outlined area with myrrhed ink, then write on this outlined area / of the ring—
 writing on the papyrus—the name,³⁸ and write the characters outside [the area],
 then, [in the circle] inside it, what you want not to happen, and “Let so-and-so’s
 315 thoughts be bound so that he may not do NN thing.” Then / putting the ring on
 its outline, which you made, and turning up the [areas of the papyrus] outside the
 outline, wrap up the ring until it is completely covered. Piercing [the package]
 320 through the characters / with the pen and tying it, say, “I bind NN with regard to
 NN [thing]. Let him not speak, not be contrary, not oppose; let him not be able to
 325 look me in the face nor speak against me; let him be subjected / to me, so long as
 this ring is buried. I bind his mind and his brains,³⁹ his desire, his actions, so that he
 330 may be slow [in his dealings] with all men.” / And if it be a woman: “In order that
 she, NN, may not marry him, NN” (add the usual). Then, taking it [the package]
 away to the grave of someone untimely dead, dig [a hole] four fingers deep and put
 335 it in and say, “Spirit of the dead, who[ever] / you are, I give over NN to you, so that
 he may not do NN thing.” Then, when you have filled up the hole, go away. Better
 do it when the moon is waning.

The things to be written inside the circle [bounded by the inner side of the ring’s
 340 outline] *are these*: “AROA / MATHRA ERESCHIGALCH EDANTA LABOU NĒ AKĒ IAŌ
 DARYKNŌ MANIĒL, let NN thing not be done so long as this ring is buried.” Bind
 345 [the package] with ties, [using] cords you have made, / and thus deposit it. The
 [wrapped] ring may also be thrown into an unused well, or [into the grave] of
 [anyone dead] untimely. After the characters, write also the following, under the
 350 [outline of the] ring, as a rectangle: “ARCHOOL LAILAM / SEMESILAMPH AMMO-
 PHORIŌN IŌAĒ PHTHOUTH EŌ PHRĒ, the greatest daimon, IAŌ SABAŌTH AR-
 BATHIAŌ LAILAM OSORNŌPHRI EM PHRĒ PHRĒ PHTHA CHRŌIŌ IAŌ BABOURĒ
 355 THIMAM EN PHRĒ RE/NOUSI SABAŌTH BARBARTHIAŌ THACHRA OUCHEETH

“ἀνοίξις”; Griffiths, *Plutarch’s De Iside et Osiride* 522, 523, 536 for the ritual of the “Opening of the mouth.”

37. For the magical ability to read sealed letters, see the tale of Khamwas in Lichtheim, *Ancient Egyptian Literature* III, 142–51. [R.K.R.]

38. Given below, ll. 339–41.

39. In Greek, “the midriff,” representing the classical term for the supposed location of the thinking element of the body. [M.S.]

ESORNŌPHRI” and the entire 59 [letter formula] above,⁴⁰ which you also put inside [the circle bounded by the ring’s outline].⁴¹



[The same schedule can be written on a lead lamella; then, putting the / ring in [the middle] and folding up [the lead] around it, cover [it] with plaster. After the rectangle underneath [write] also the IAEŌ formula⁴² and the following: “BAKAXICHYCH MENEBAICHYCH AERASAX AŌ, prevent NN thing,” [or], as the names are found in the authentic [text]: / “ARPHOOL LAILAM SEMESILAM IAEŌ (formula) BAKAXICHYCH ABRASAX AŌ ARCHŌMILAK MENESILAM IAEŌ OYŌ BAKAXICHYCH ABRASAX ŌII, prevent the NN thing.”

*Tr.: Morton Smith. This untitled text gives directions for a familiar type of magical rite called *defixio*—essentially sending a letter to underworld powers to ask or compel them to do something to a specified victim. Many *defixiones* are, like this one, intended to prevent things from happening. The gods invoked here are a curious lot—solar and subterranean, Hebrew, Egyptian, and Mesopotamian, suggesting that the text has grown, like many, by ignorant additions.

PGM V. 370–446

*Take 28 leaves from a pithy laurel tree⁴³ and some virgin earth and seed of worm-wood, wheat meal and the herb calf’s-snout⁴⁴ (but I have heard⁴⁵ from a certain

40. This refers to the top of the papyrus page, where the scribe has written on the margin, with a few errors, the formula IAEŌBAPHRENEMOYNOTHILARIKRIPIHIAEU and the same letters (without the final U) in reverse order. Together they form a fifty-nine-letter palindrome which often occurs in magical texts, mainly in spells to the solar deities. [M.S.]

41. (On the drawing): the reading of the third line in the circle from TH on, including the letters NIN (?) written above, is uncertain. If PHTHANNI is read, Phtha contains the name of the Egyptian god revered as creator. [M.S.]

42. See ll. 366–69 and the picture, l. 357. The palindrome is also printed in Preisendanz, apparatus to l. 357.

43. Cf. on this point PGM I. 264.

44. On this plant see PGM V. 198 and III. 468.

45. Undoubtedly, these are the words of a redactor, but expressions in the first person (here and l. 383) are rare. More often such variants are introduced by *oī dē* . . . (cf. l. 390). [E.N.O.]

375 man of Herakleopolis that he takes 28 new sprouts from an olive tree, / which is
cultivated, the famous one). Those are carried⁴⁶ by an uncorrupted boy.⁴⁷ Also
pounded together with the foregoing ingredients is the liquid of an ibis egg⁴⁸ and
380 made into a uniform dough and into a figure of Hermes wearing a mantle, while
the moon is ascending in Aries or Leo or / Virgo or Sagittarius. Let Hermes be
holding a herald's staff. And write the spell on hieratic papyrus or on a goose's
windpipe (again, just as I heard from the man of Herakleopolis), and insert it into
385 the figure for the purpose of / inspiration; and when you want to use it, take some
papyrus and write the spell and the matter; and shave your head⁴⁹ and roll a hair
into the papyrus, binding it with a piece from a purple cord, and put on the outside
390 of it an olive branch, and / place it⁵⁰ at the feet of the Hermes (but others say: place
it upon him). And let the figure lie in a shrine of lime wood. But when you want to
395 use it, place the shrine beside your head / along with the god and recite as on the
altar you burn incense, earth from a grain-bearing field and one lump of rock salt.
Let it rest beside your head, and go to sleep after saying the spell without giving an
answer to anyone. /

400 "Hermes,⁵¹ lord of the world, who're in the heart,
O circle of Selene, spherical
And square, the founder of the words of speech,
Pleader of justice's cause, garbed in a mantle,⁵²
With winged sandals, turning airy course /
405 Beneath earth's depths, who hold the spirit's reins,
O eye of Helios, O mighty one,
Founder of full-voiced speech,⁵³ who with your lamps
Give joy to those beneath earth's depths, to mortals
Who've finished life.⁵⁴ / The prophet of events
410 And Dream divine you're said to be, who send
Forth oracles by day and night; you cure
All pains of mortals with your healing cares.
Hither, O blessed one, O mighty son
415 Of Memory, / who brings full mental powers,
In your own form both graciously appear
And graciously render the task for me,
A pious man, and render your form gracious

46. Apparently the subject of βασιλάεσται is all the ingredients named above. [E.N.O.]

47. See on this medium of the "uncorrupted boy" PGM II. 56; V. 87; VII. 544, and T. Hopfner, "Die Kindermedien in den griechisch-ägyptischen Zauberpapyri," in *Recueil d'études dédiées à la mémoire de N. P. Kondakov* (Prague: Seminarium Kondakovianum, 1926) 65–74; R. Ganschinietz, *Hippolytos' Capitel gegen die Magier, Refut. haer. IV. 28–42, TU 39/3* (Leipzig: Hinrichs, 1913) 30, 32–33.

48. See on this point PGM V. 252 and n.

49. This is done in imitation of Egyptian priests. See S. Saucron, *The Priests of Ancient Egypt* (New York: Grove Press, 1960) 37. On the shaving of the head by the initiates of Isis, see Apuleius, *Met.* 11. 28; Plutarch, *De Is. et Os.* 3–4, 352C; and Griffiths, *Plutarch's De Iside et Osiride* 268–69.

50. For hair sacrifices in Egyptian religion, see Bonnet, *RÄRG* 267–68, s.v. "Haaropfer"; Betz, *Lukian* 131, n. 3.

51. Although the text of the following lines is quite fragmentary, enough remains to show that they are dactylic hexameters. Consequently they have been accepted as one version of the reconstructed Hymns 15–16, ll. 1–15; see Preisendanz, vol. II, p. 429. This version is, however, very different from that in PGM VII. 668–80 and XVIIb. 1–23. [E.N.O.]

52. Cf. l. 378 above.

53. A repetition of the idea expressed in l. 402.

54. A reference to the role of Hermes as the guide of the dead to the underworld.

To me, NN,
That I may comprehend you by your skills
Of prophecy, by your own wondrous deeds. /
I ask you, lord, be gracious to me and
Without deceit appear and prophesy to me.”

420

Recite this both at sunrise and moonrise.

The stele written on the papyri belonging to the figure: “YESENNIGADŌN ORTHŌ
BAUBŌ / NOËRE KODĒRE SOIRE SOIRE SANKANTHARA ERESCHIGAL ANKISTĒ 425
DŌDEKAKISTĒ AKROUROBORE⁵⁵ KODĒRE SĒMEA KENTEU KONTEU KENTEU KĒRI-
DEU DARYGKŌ LYKYNXYNTA KAMPYCHRĒ IRINŌTON LOUMANATA . / . . ION KO- 430
MANDRON CHREIBACHA NOUBACHA NOUMILLON EROUPHI TETROUPHI LIBINO
NOUMILLON CHANDARA TON PHERPHEREU DROUËR MAROUËR” (say it 3 times,
then / the usual formula). 435

Spell of compulsion: “OUKRA NOUKRA PETIRINODE TMAISIA, terrible-eyed, DRY-
SALPIPS BLEMENNITHEN BANDYODMA TRIPSADA ARIBA . . . TA KRATARNA” (then
the hundred-lettered name of Hermes). . . .⁵⁶

/ *Another:* “IOUKRAIŌNIOU (spoken to the lamp) ŌCHMARMACHŌ TONNOURAI 440
CHRĒMILLON DERKYŌN NIA IAŌ SOUMPSĒPHISON SOUMPSĒNIS SIASIAS IAŌ, you
who shake the world, come in and prophesy / concerning the NN matter, THOIS 445
KOTOTH PHTHOUPHNOUN NOUEBOUË.”

*Tr.: E. N. O’Neil. For a discussion of ll. 370–439, see Hopfner, *OZ* II, section 174.

PGM V. 447–58

*On a jasperlike agate engrave Sarapis seated, facing forwards (?), holding an Egyptian royal scepter and on the scepter an ibis, and on the back of the stone / the 450
[magical] name [of Sarapis?], and keep it shut up. When need [arises] hold the ring
in your left hand, and in your right a spray of olive and laurel [twigs], waving them
toward the lamp while saying the spell 7 times. And when you have put / [the ring] 455
on the index finger of your left hand with the stone inside, [keep it] thus and, going
off⁵⁷ [to bed] without speaking to anybody, go to sleep holding the stone to your
left ear.

*Tr.: Morton Smith.

PGM V. 459–89

**Another way:* “I call upon you who created / earth and bones⁵⁸ and all flesh and 460
all spirit and who established the sea and suspended (?)⁵⁹ the heavens, who separated⁶⁰
the light from the darkness, the Supreme Intelligence⁶¹ / who lawfully ad- 465

55. Cf. on this formula the Glossary, s.v. “YESSIMMIGADON/AKROUROBORE formula.”

56. The name is missing here, but the papyrus left space for its inscription later. Cf. the apparatus ad loc. For one-hundred-letter names, see *PGM* IV. 242, 1209, 1380.

57. Reading the papyrus ἀπερ as an abbreviation of ἀπερχόμενος rather than Preisendanz’s ἀπερχόμενος, which would be awkward Greek. See the apparatus ad loc. [M.S.]

58. See on this point LXX Jb 10:9–11.

59. The text is corrupt at this point; for suggested emendations, see the apparatus ad loc. Cf. Preisendanz’s translation: “der . . . festgenagelt hat den Himmel”; Festugière, *La Révélation* IV, 90: “solidement cloué le ciel.”

60. Cf. Gn 1:4, 14, 18; Wisd Sol. 7:29–30. See Blau, *Das altjüdische Zauberveresen* 107; Festugière, *La Révélation* IV. 190.

61. The concept of the divine Nus (Mind) is an influence from Greek philosophy. Cf. also *PGM* XIII. 173, 487. See Plutarch, *De Is. et Os.* 49, 371A; *C. H.* I. 2, 6, 9; X. 19–21; XIII. 21. See J. Dillon, *The Middle Platonists* (London: Duckworth, 1977) 283, 372, 382, 389, 391, 393; Reitzenstein, *Poimandres* 279, n. 2; Bousset, *Religionsgeschichtliche Studien* 199–200 and index, s.v. “Nus, Nous.”

ministrates⁶² all things. Eternal Eye, Daimon of daimons, god of gods, the lord of the spirits, the invariable AIŌN IAŌ OYĒI, hear my voice.

470 / “I call upon you, master of the gods, high-thundering Zeus, sovereign Zeus,
ADŌNAI, lord IAŌ OYĒE; I am he who calls upon you, great god, in Syrian: ‘ZAA-
475 LAĒRIPHPOU,’ and you must not / ignore my voice (in Hebrew: ‘ABLANATHA-
NALBA ABRASILŌA’); for I am SILTHACHŌOUCH LAILAM BLASALŌTH IAŌ IEŌ
480 NEBOUTH SABIOTH ARBŌTH ARBATHIAŌ IAŌTH SABAŌTH PA/TOURĒ ZAGOURĒ
BAROUCH ADŌNAI ELŌAI ABRAAM⁶³ BARBARAUŌ NAUSIPH, high-minded one, im-
mortal, who possess the crown of the whole [world], SIEPĒ SAKTIETĒ BIOU BIOU
485 SPHĒ SPHĒ NOUSI NOUSI / SIETHO SIETHO CHTHETHŌNI RIGCH ŌĒA Ē ĒŌA AŌĒ
IAŌ ASIAL SARAPI OLSŌ ETHMOURĒSINI SEM LAU LOU LOURIGCH.”

It loosens shackles, makes invisible, sends dreams; [it is] a spell for gaining favor.
(Add the usual for what you want.)

*Tr.: D. E. Aune.

PGM Va. 1–3

*“O Helios BERBELŌCH CHTHŌTHŌMI ACH SANDOUM ECHNIN ZAGOUĒL, bring me into union with you” (add the usual). Then anoint yourself, and you will have a direct vision.

*Tr.: Hubert Martin, Jr.

PGM VI. 1–47

*. . . His encounter with Helios [takes place] on the 2nd, but the invocation itself is spoken when [the moon] is full. But you will accomplish a better encounter at [sun]rise on the 4th, when the god is on the [increase,¹ from the ground floor of a house]. Say, therefore, to the rising sun² / [the following] prayer:

5 “[Laurel,]³ Apollo’s holy plant [of presage,
Which] Phoebus [tasted once] and with [the fresh-
Cut] branches wreathed his [holy] head, adorned
With tresses long [and golden]. In his hands
10 He shook [a scepter] / on the [peaks of Mount
Parnassus], lofty and with many vales
[And gave to all] the gods⁴ [responses] and
To mortals prophesied. [For in the throes
Of grievous love], it was Apollo who
Himself [gave you, a nymph], dread virgin, power
[To utter presages. Come quickly hither

62. The doctrine of *διοίκησις* points to philosophical influence. Cf. also LXX Wisd Sol. 8:1; Philo, *De opif. mundi* 3; *De spec. leg.* IV. 187; *C. H.* I. 9. See Festugière, *La Révélation* IV, 190, n. 3.

63. The Greek underlying these magical words corresponds in part to the Jewish blessing, “Blessed be Jahwe, . . . god of Abraham. . . .” It is not clear whether or not the magician understood these words. A similar formula written in Greek occurs on a gold lamella published by R. G. Collingwood and R. P. Wright, *The Roman Inscriptions of Britain I* (Oxford: Clarendon Press, 1965), n. 436. See also Blau, *Das altjüdische Zauberbuch* 106–7.

1. An apparent reference to the spring, when the days grow longer. Cf. *PGM* XIII. 388–91. [E.N.O.]

2. The sun is identical with the god Helios; see Glossary, s.v.

3. These dactylic hexameters (ll. 6–21) are also the reconstructed Hymn 13. See Preisendanz, vol. II, p. 248. *PGM* VI. 6–7 (Hymn 13. 1–2) also appear at *PGM* II. 81–82 (Hymn 11. 1–2), and l. 6 also appears at *PGM* VI. 40 (Hymn 14.1). [E.N.O.]

4. In Hymn 13. 6 Preisendanz has changed *εοῖς* to *θεοῖς*.

To me beseeching you] in holy measures⁵ /
 [And] in my hands holding [a laurel leaf].⁶ 15
 Send me [divine responses] and a holy
 Prophetic sign. In lucid [words], O priestess,
 [Reveal all things]: both [when this will occur]
 And how it will be done. [Give me a presage,]
 So that with it [I may perform a test]
 On [anything. / Subduer, hither come! 20
 Lo you,] mankind's Subduer, mankind's [force!
 Come, blessed Paian,]⁷ most supreme, [help] me;
 [Come hither to me, golden-tressed], IEŌ,
 E'en thou, Paian, [the very lord of song.
 Come thou to me,] O Phoibos, many-named.
 O Phoibos, / sing out clear with presages, 25
 Phoibos Apollo, Leto's son, far-worker,
 Hither, come hither, hither come; respond
 With prophecies, give presage in night's hour."
 Then speak, declaiming⁸ this: "ΕΕ ΙΕ ΙΕ ΕΙ ΙŌ . . . ΙΑŌΙΕ ΙΥΕ ΙΑ ΙΑŌ Ε . . . ΟΥŌ."
 Then at sunset make your request again: /
 "Hear me, god of the silver bow, who stand 30
 Protector of Chryse and holy Cilla⁹
 And are the mighty lord of Tenedos,
 Gold-shining, hurricane and dragon-slayer,
 MESEKRIPIH,¹⁰ Leto's son, SIAŌTH,
 SABAŌTH, MELIOUCHOS, ruler, PEUCHRĒ,
 Night-wanderer, SESEGGEN, BARPHARAGGĒS, /
 ARBĒTHŌ, god of many forms, O thou 35
 Who're fond of chariots,¹¹ ARBATHIAŌ
 Smintheus, if e'er I've roofed a pleasing shrine
 For you, or if I've ever burned for you
 Fat thighs of bulls or goats, grant this my prayer."¹²
 And in the same way in his encounter with Selene, as follows: /
 "Laurel,¹³ Apollo's holy plant of presage, 40

5. "In holy measures" translates *ἱεροῖσι πεδίλοις*. Although Preisendanz says "auf heiligen Sandalen," this sense has no place in the passage: first, the word order suggests that the phrase goes closely with *μοι λισσομένῳ* ("to me as I pray"); second, Daphne's mythology seems to have nothing to do with sandals (cf. L. von Sybel, in Roscher I [1884–86] 954–55, s.v. "Daphne," although the article omits this passage and *PGM* in general); and third, this passage is hymnic, and one meaning of *πέδιλον* (as the diminutive of *πούς*) is "meter," "measure," for which cf. Pindar, *O.* 3.5 and 6. 8. [E.N.O.]

6. The mixing of the plant and the goddess in this hymn is another good example of the thin line between inanimate objects and personified spirits of these objects. Cf. esp. ll. 40–41 below. [E.N.O.]

7. These dactylic hexameters (ll. 22–38), many of which are metrically faulty, are the reconstructed Hymn 10; see Preisendanz, vol. II, pp. 244–45. Ll. 24–27 (Hymn 10. 4–6) appear, in slightly altered form, at *PGM* II. 2–4 (Hymn 9. 1–3). [E.N.O.]

8. The translation is problematic, but cf. perhaps Plutarch, *Mor.* 131A; *Cic.* 4, 862F. [E.N.O.]

9. Cf. Homer, *Il.* 1. 37–38.

10. The *voces magicae* in these verses are intended to be a part of the verses. The translation attempts to treat them in the same way, but some liberties must be taken. [E.N.O.]

11. *φιλάρματε*, "fond of chariots," is the reading in Hymn 10. 12; the papyrus has *φιλαίματε*, "fond of blood." [E.N.O.]

12. Cf. Homer, *Il.* 1. 39–41.

13. These dactylic hexameters are also the reconstructed Hymn 14; see Preisendanz, vol. II, p. 248. *PGM* VI. 40 (Hymn 14. 1) also appears at *PGM* II. 81 (Hymn 11. 1) and VI. 6 (Hymn 13. 1). [E.N.O.]

O virgin Laurel, Laurel, Phoibos' mistress,
 SABAÖTH¹⁴ IAÖAÖO IAGCHÖTHIPYLA MOYSIARCHA¹⁵ OTONYPON
 Hither to me come quickly; haste to sing
 Divine precepts to me [and to proclaim
 Pure words] and in dark night [bring me true sayings].¹⁶ /

45 RĒSABAAN AAN . . . ANA AANANAANANALAAA AAA AAA.¹⁷

It is for you, O Delios, O Nomios, O son of Leto and Zeus, to give persuasive oracles at night as you recount the truth through dream oracles."

*Tr.: E. N. O'Neil. This papyrus is badly mutilated, and little is gained by offering a translation of the scattered words and phrases that remain. Instead, for the three verse passages, the reconstructed texts of Hymns 10, 13, 14 have been used. Additional information appears at VI. 6, 22, and 40. [E.N.O.]

PGM VII. 1–148

*Homer oracle:

1. 1-1-1 But on account of their accursed bellies they have miserable woes, [Od. 15. 344]
2. 1-1-2 neither to cast anchor stones nor to attach stern cables, [Od. 9. 137]
3. 1-1-3 being struck by the sword, and the water was becoming red with blood. [Il. 21. 21]
4. 1-1-4
5. 1-1-5 stood holding a scepter, which Hephaistos produced by his labors. [Il. 2. 101]
6. 1-1-6
7. 1-2-1 amends I wish to make and to give a boundless ransom. [Il. 9. 120; 19. 138]
8. 1-2-2 surely then the gods themselves have ruined your mind. [Il. 7. 360; 12. 234]
9. 1-2-3
10. 1-2-4
11. 1-2-5 let it lie in the great hall. And I wish for your happy arrival [Od. 15. 128]
12. 1-2-6
13. 1-3-1
14. 1-3-2
15. 1-3-3 But Zeus does not accomplish for men all their purposes. [Il. 18. 328]
16. 1-3-4 I would even wish it, and it would be much better [Il. 3. 41; Od. 11. 358; 20. 316]
17. 1-3-5 Then indeed would he smash all your fine show, [Od. 17. 244]
18. 1-3-6 I also care about all these things, woman. But very terribly [Il. 6. 441]
19. 1-4-1
20. 1-4-2 speaking good things, but they were contriving evil things in their hearts. [Od. 17. 66]

14. The *voces magicae* in these lines make no pretense of being verse and for that reason are omitted from Hymn 14. [E.N.O.]

15. Cf. the epithet ὁ Μουσάρχης, "leader of the Muses," belonging to Apollo. See LSJ, s.v.

16. See Hymn 14. 4–5 in Preisendanz, vol. II, p. 248.

17. The *voces magicae* here appear immediately after "in dark night" in the papyrus, but because of the addition of two half-lines in Hymn 14, it is more convenient to complete the translation of the hymn before giving these *voces*. [E.N.O.]

21. 1-4-3 The glorious gifts of the gods are surely not to be cast aside, [*Il.* 3. 65]
22. 1-4-4
23. 1-4-5
24. 1-4-6 These things, Zeus-nurtured Skamander, will be as you order. [*Il.* 21. 223]
25. 1-5-1 a joy to your enemies, and a disgrace to yourself? [*Il.* 3. 51]
26. 1-5-2 Within this very year, Odysseus will arrive here, [*Od.* 14. 161; 19. 306]
27. 1-5-3 No use indeed to you, since you will not lie clad in them, [*Il.* 22. 513]
28. 1-5-4 And to the victor are to go the woman and the possessions. [*Il.* 3. 255]
29. 1-5-5 The rule of the many is no good. Let there be one ruler, [*Il.* 2. 204]
30. 1-5-6 And the gateway is full of ghosts, and full also is the courtyard, [*Od.* 20. 355]
31. 1-6-1 We have won great honor. We have killed glorious Hektor, [*Il.* 22. 393]
32. 1-6-2 Who would undertake and complete this task for ? [*Il.* 10. 303]
33. 1-6-3 Not even if his gifts to me should be as numerous as the grains of sand and particles of dust, [*Il.* 9. 385]
34. 1-6-4
35. 1-6-5
36. 1-6-6
37. 2-1-1 For no island is made for driving horses or has broad meadows, [*Od.* 4. 607]
38. 2-1-2 in the past, when you were boys, did you listen to your [*Od.* 4. 688]
39. 2-1-3
40. 2-1-4
41. 2-1-5
42. 2-1-6 His gifts are hateful to me, and I honor him not a whit. [*Il.* 9. 378]
43. 2-2-1 an only beloved heir to many possessions, [*Il.* 9. 482; *Od.* 16. 19 (?)]
44. 2-2-2
45. 2-2-3
46. 2-2-4
47. 2-2-5 So they thronged about him. And near [*Od.* 24. 19]
48. 2-2-6 and fashioning lies out of what nobody could see. [*Od.* 11. 366]
49. 2-3-1 be valiant, that later generations may also speak well of you. [*Od.* 1. 302]
50. 2-3-2 leaning on the grave marker over a barrow heaped up by men [*Il.* 11. 371]
51. 2-3-3 go. You have a way, and beside the sea your ships [*Il.* 9. 43]
52. 2-3-4 You will be proved a liar, and will not go on to fulfill your word. [*Il.* 19. 107]
53. 2-3-5 And his mother for her part continued the lament amid a flood of tears, [*Il.* 22. 79]
54. 2-3-6 Not even if remaining for five or six years [*Od.* 3. 115]
55. 2-4-1 So he spoke, and ordered Paion to administer a cure. [*Il.* 5. 899]
56. 2-4-2 These things, unhappy man, will I accomplish and do for you. [*Od.* 11. 80]

57. 2-4-3 How can you propose to render toil useless and ineffectual? [*Il.* 4. 26]
58. 2-4-4 a thing delayed, late of fulfillment, whose fame will never perish. [*Il.* 2. 325]
59. 2-4-5 Sooner would you grow weary and return to your native land. [*Od.* 3. 117]
60. 2-4-6 to go, that he may bring poisonous drugs from there, [*Od.* 2. 329]
61. 2-5-1 Husband, you departed from life young, and me behind as a widow [*Il.* 24. 725]
62. 2-5-2 in which way I will for sure accomplish everything and how it will be brought to pass, [*Il.* 9. 310 (?)]
63. 2-5-3 Offer me not honey-tempered wine, honored mother, [*Il.* 6. 264]
64. 2-5-4
65. 2-5-5
66. 2-5-6 Do not orphan your son and make your wife a widow. [*Il.* 6. 432]
67. 2-6-1 would that they might now eat their last and final meal here. [*Od.* 4. 685]
68. 2-6-2 It is not meet for a man who speaks in the Council to sleep all the night through, [*Il.* 2. 24]
69. 2-6-3 What's wrong with you, that you took this wrath into your heart? [*Il.* 6. 326]
70. 2-6-4 But who knows if he will one day return and punish them for their violent deeds? [*Od.* 3. 216]
71. 2-6-5 wives I will provide for both and furnish possessions [*Od.* 21. 214]
72. 2-6-6 we may try the bow and complete the contest. [*Od.* 21. 180]
73. 3-1-1 For it's no reproach to flee evil, nor by night. [*Il.* 14. 80]
74. 3-1-2 Be mindful of every form of valor. Now you needs must [*Il.* 22. 268]
75. 3-1-3 as a widow at home. And the boy is still just a baby, [*Il.* 22. 484; cf. 24. 726]
76. 3-1-4 But do you in no wise enter the moil of Ares, [*Il.* 18. 134]
77. 3-1-5 For amid misfortune mortals quickly grow old. [*Od.* 19. 360]
78. 3-1-6
79. 3-2-1
80. 3-2-2 Such a man is not alive nor will be born, [*Od.* 6. 201]
81. 3-2-3 Of a truth, child, there's nothing really wrong with this, [*Il.* 18. 128]
82. 3-2-4 Now is it no longer possible for him to find escape from us, [*Il.* 22. 219]
83. 3-2-5 we will ransom with bronze and gold, for it is within. [*Il.* 22. 50]
84. 3-2-6 drink, and do not vie with younger men. [*Od.* 21. 310]
85. 3-3-1 where are you fleeing, turning your back like a craven in the ranks? [*Il.* 8. 94]
86. 3-3-2 Would that such a man be called my husband [*Od.* 6. 244]
87. 3-3-3 plants her head in heaven and walks upon the earth. [*Il.* 4. 443]
88. 3-3-4 But Zeus does not accomplish for men all their purposes. [*Il.* 18. 328]
89. 3-3-5 and nodded for his army to survive and not to perish. [*Il.* 8. 246]
90. 3-3-6 Would that you had not pled with the noble son of Peleus, [*Il.* 9. 698]
91. 3-4-1 Honey-sweet wine has the best of you, which others also [*Od.* 21.

- 293]
92. 3-4-2 Act in whatever way your mind is moved, and no longer hold back. [*Il.* 22. 185]
93. 3-4-3 For it is fated for both to turn the same ground red [*Il.* 18. 329]
94. 3-4-4 keep on shooting like this, if haply you may become a light to the Danaans [*Il.* 8. 282]
95. 3-4-5 as there is no one who could keep the dogs off your head, [*Il.* 22. 348]
96. 3-4-6 You will not kill me, since I am for sure not subject to Fate. [*Il.* 22. 13]
97. 3-5-1 staying right here you would help me watch over this house [*Od.* 5. 208]
98. 3-5-2 Get out of the gateway, old man, or it won't be long before you're dragged out by the foot. [*Od.* 18. 10]
99. 3-5-3 Better for a man to escape evil by flight than to be caught. [*Il.* 14. 81]
100. 3-5-4 and declare to no one, neither man nor woman, [*Od.* 13. 308]
101. 3-5-5 of wheat or barley. And the heaps fall thick and fast. [*Il.* 11. 69]
102. 3-5-6 Whatever sort of word you speak, such would you hear. [*Il.* 20. 250]
103. 3-6-1 was opposed to giving Helen to tawny Menelaos, [*Il.* 11. 125]
104. 3-6-2 or will you alter your purpose? The hearts of the good are flexible. [*Il.* 15. 203]
105. 3-6-3 Yet I for one never doubted, but at heart [*Od.* 13. 339]
106. 3-6-4 Eurymachos, it will not be so. And even you know it. [*Od.* 21. 257]
107. 3-6-5 You miserable foreigner, you have no sense at all. [*Od.* 21. 288]
108. 3-6-6 And the father granted him one thing, but denied him the other. [*Il.* 16. 250]
109. 4-1-1 Nay, go to your chambers and tend to your own work, [*Od.* 1. 356]
110. 4-1-2 Now then, do not even tell this to your wife. [*Od.* 11. 224 (alternate version)]
111. 4-1-3 would you have been stoned to death for all the wrongs you've done. [*Il.* 3. 57]
112. 4-1-4 you prayed to the immortals to see with a beard grown. [*Od.* 18. 176]
113. 4-1-5 and vow to Lycian-born Apollo the famous archer [*Il.* 4. 101]
114. 4-1-6 and no spirit of harmony unites wolves and sheep, [*Il.* 22. 263]
115. 4-2-1 Come now, let us make these concessions to one another, [*Il.* 4. 62]
116. 4-2-2 And in the throng were Strife and Uproar, and Fate-of-Death, [*Il.* 18. 535]
117. 4-2-3 . . .
118. 4-2-4 Up, rush into battle, the man you have always claimed to be. [*Il.* 4. 264]
119. 4-2-5 . . .
120. 4-2-6 You baby, what use now to keep your bow idle? [*Il.* 21. 474]
121. 4-3-1 For even fair-tressed Niobe turned her mind to food, [*Il.* 24. 602]
122. 4-3-2 after giving a mass of bronze and gold and raiment [*Od.* 5. 38]
123. 4-3-3 Surely then the journey will not be useless or fail to occur. [*Od.* 2. 273]
124. 4-3-4 One omen is best, to defend your country. [*Il.* 12. 243]
125. 4-3-5 I will gild her horns all round and sacrifice her to you. [*Il.* 10. 294]

126. 4-3-6 and you would gain every Trojan's thanks and praise, [*Il.* 4. 95]
 127. 4-4-1 put in with your ship, since women are no longer trustworthy. [*Od.* 11. 456]
 128. 4-4-2 It is not possible or proper to deny your request. [*Il.* 14. 212]
 129. 4-4-3 would straightway fit his will to your desire and mine. [*Il.* 15. 52]
 130. 4-4-4 and give him instruction. And it will be beneficial for him to obey. [*Il.* 11. 789]
 131. 4-4-5 will give glory to me, and your soul to horse-famed Hades. [*Il.* 5. 654]
 132. 4-4-6 fill up his ship with gold and bronze aplenty, [*Il.* 9. 137]
 133. 4-5-1 but tell one part, and let the other be concealed. [*Od.* 11. 443]
 134. 4-5-2 and at birth Zeus sends a weight of misery. [*Il.* 10. 71]
 135. 4-5-3 alone to have intelligence, but they are flitting shades. [*Od.* 10. 495]
 136. 4-5-4 yielding to his indignation. But they now withheld from him the gifts [*Il.* 9. 598]
 137. 4-5-5 I rejoice at hearing what you say, son of Laërtes. [*Il.* 19. 185]
 138. 4-5-6 But Zeus causes men's prowess to wax or to wane, [*Il.* 20. 242]
 139. 4-6-1 a terrible man. He would be quick to blame even the blameless. [*Il.* 11. 654]
 140. 4-6-2 with all haste. For now would you capture the broad-wayed city [*Il.* 2. 66]
 141. 4-6-3 Endure now, my heart. An even greater outrage did you once endure, [*Od.* 20. 18]
 142. 4-6-4 You lunatic, sit still and listen to the word of others, [*Il.* 2. 200]
 143. 4-6-5 had cast aside wrath and chosen friendship. [*Il.* 16. 282]
 144. 4-6-6 so good it is for a son to be left by a dead [*Od.* 3. 196]
 145. 5-1-1 Here then, spread under your chest a veil, [*Od.* 5. 346]
 146. 5-1-2 'Tis impiety to exult over men slain. [*Od.* 22. 412]
 147. 5-1-3 through immortal night, when other mortals sleep? [*Il.* 24. 363]
 148. 5-1-4 How then could I forget divine Odysseus? [*Od.* 1. 65]
 149. 5-1-5 lurid death and o'erpowering doom laid hold of [*Il.* 5. 83]
 150. 5-1-6 So there's nothing else as horrible and vile as a woman [*Od.* 11. 427]
 151. 5-2-1 Let us not advance to fight the Danaans around the ships. [*Il.* 12. 216]
 152. 5-2-2 to put up a defense, when some fellow provokes a fight. [*Il.* 24. 369; *Od.* 16. 72; 21. 133]
 153. 5-2-3 nor do children at his knees call him "papa" [*Il.* 5. 408]
 154. 5-2-4 I am this very man, back home now. And after many toils [*Od.* 21. 207]
 155. 5-2-5 Talk not like this. There'll be no change before [*Il.* 5. 218]
 156. 5-2-6 let him stay here the while, even though he's eager for Ares. [*Il.* 19. 189]
 157. 5-3-1 And do not, exulting in war and battle, [*Il.* 16. 91]
 158. 5-3-2 never to have gone to bed with her and had intercourse, [*Il.* 9. 133; 19. 176]
 159. 5-3-3 and moistens the lips, but fails to moisten the palate. [*Il.* 22. 495]
 160. 5-3-4 Take heart! Let these matters not trouble your thoughts. [*Il.* 18. 463]
 161. 5-3-5 But this mad dog I'm unable to hit. [*Il.* 8. 299]
 162. 5-3-6 Keep quiet, friend, and do as I say. [*Il.* 4. 412]

163. 5-4-1 Bad deeds don't prosper. The slow man for sure overtakes the swift,
[*Od.* 8. 329]
164. 5-4-2 They shut fast and locked the doors of the hall. [*Od.* 21. 236]
165. 5-4-3 Ah, poor man! Death's not at all on your mind, [*Il.* 17. 201]
166. 5-4-4 Odysseus has come and reached home, though he was long in coming. [*Od.* 23. 7]
167. 5-4-5 in full he will accomplish it at last, and the penalty they pay is great,
[*Il.* 4. 161]
168. 5-4-6 and therein was Strife, and therein Valor, and therein chilling Attack,
[*Il.* 5. 740]
169. 5-5-1 but 'tis most wretched to die and meet one's doom by starvation.
[*Od.* 12. 342]
170. 5-5-2 shall I be laid low when I die. But good repute is now my goal, [*Il.*
18. 121]
171. 5-5-3 Up, rush into battle, the man you have always claimed to be. [*Il.* 4.
264]
172. 5-5-4 In no way do I mock you, dear child, nor am I playing tricks. [*Od.*
23. 26]
173. 5-5-5 but she stayed Alkmene's labor and stopped her from giving birth.
[*Il.* 19. 119]
174. 5-5-6 But come, and hereafter I shall make amends for this, if now anything wrong [*Il.* 4. 362]
175. 5-6-1 Where are you two rushing? What causes the heart within your breast to rage? [*Il.* 8. 413]
176. 5-6-2 Pray now, let him not be too much on your mind. [*Od.* 13. 421]
177. 5-6-3 But the gods do not, I ween, give men all things at the same time.
[*Il.* 4. 320]
178. 5-6-4 Talk not like this. There'll be no change before [*Il.* 5. 218]
179. 5-6-5 So he spake, but did not move the mind of Zeus by saying this. [*Il.*
12. 173]
180. 5-6-6 but Odysseus nodded no and checked him in his eagerness. [*Od.* 21.
129]
181. 6-1-1 How can you want to go alone to the ships of the Achaians? [*Il.* 24.
203]
182. 6-1-2 him a bridegroom in his house, who left as only child a daughter
[*Od.* 7. 65]
183. 6-1-3 And too, I've taken the mist from your eyes, which before was there,
[*Il.* 5. 127]
184. 6-1-4 we may try the bow and complete the contest. [*Od.* 21. 180]
185. 6-1-5 And I know that my arrival was longed for by you two [*Od.* 21.
209]
186. 6-1-6 I shall dress him in a mantle and a tunic, fine garments. [*Od.* 16. 79;
17. 550; 21. 339]
187. 6-2-1 by fastening a noose sheer from a high rafter, [*Od.* 11. 278]
188. 6-2-2 remembering our excellence, of the sort that even we [*Od.* 8. 244]
189. 6-2-3 the sea's great expanse they cross, since this is the Earthshaker's gift to them. [*Od.* 7. 35]
190. 6-2-4 Nay, come on with the bow. You'll soon be sorry for obeying everybody. [*Od.* 21. 369]
191. 6-2-5 But hurry into battle, and rouse the other soldiers. [*Il.* 19. 139]

192. 6-2-6 For mighty Herakles, not even he escaped his doom, [*Il.* 18. 117]
 193. 6-3-1 amends I wish to make and to give a boundless ransom. [*Il.* 9. 120;
 19. 138]
 194. 6-3-2 And let him stand up among the Argives and swear an oath to you
 [*Il.* 19. 175]
 195. 6-3-3 The man is nearby. Our search will not be long, if you are willing [*Il.*
 14. 110]
 196. 6-3-4 and not quite suddenly, and a very god should be the cause? [*Od.*
 21. 196]
 197. 6-3-5 Verily, these things have already happened, and not otherwise could
 [*Il.* 14. 53]
 198. 6-3-6 On now, follow close! In action numbers make a difference. [*Il.* 12.
 412]
 199. 6-4-1 surely then the gods themselves have ruined your mind. [*Il.* 7. 360;
 12. 234]
 200. 6-4-2 Take heart, and let your thoughts not be of death. [*Il.* 10. 383]
 201. 6-4-3 by her wailing she rouse from sleep her household servants, [*Il.* 5.
 413]
 202. 6-4-4 Come now in strict silence, and I shall lead the way, [*Od.* 7. 30]
 203. 6-4-5 are there ears for hearing, and sense and respect are dead. [*Il.* 15.
 129]
 204. 6-4-6 as he was growing old. But the son did not grow old in his father's
 armor. [*Il.* 17. 197]
 205. 6-5-1 to return home and behold the day of homecoming. [*Od.* 5. 220;
 8. 466]
 206. 6-5-2 Apollo of the silver bow did strike the one, still sonless, [*Od.* 7. 64]
 207. 6-5-3 then you may hope to see your loved ones and reach [*Od.* 7. 76]
 208. 6-5-4 As for you two, I will tell you exactly how it will be. [*Od.* 21. 212]
 209. 6-5-5 For so shall I proclaim, and it will be accomplished too. [*Il.* 1. 212]
 210. 6-5-6 and I shall send him wherever his heart and spirit urge him. [*Od.* 16.
 81; 21. 342]
 211. 6-6-1 idiot? You'll soon pay when the swift hounds devour you [*Od.* 21.
 363]
 212. 6-6-2 You would learn what mighty hands I have to back me up. [*Od.* 20.
 237; 21. 202]
 213. 6-6-3 In no wise do I think he will in that event take you for himself, nor is
 it proper. [*Od.* 21. 322]
 214. 6-6-4 here we gather, waiting day after day. [*Od.* 21. 156]
 215. 6-6-5 to reach decision making secret plans. Nor yet now to me [*Il.* 1.
 542]
 216. 6-6-6 Don't dare get it into your mind to escape from me, Dolon. [*Il.* 10.
 447]

Here end the verses of the Homer oracle. May it help you!

*Tr.: Hubert Martin, Jr. The so-called Homer oracle, a list of 216 isolated and disconnected Homeric verses, is in fact a manual designed to provide the reader with an oracular response to a personal inquiry. Concerned with matters of daily life such as we find in our newspaper horoscopes, the inquirer rolls three dice or knucklebones, each of which has its six surfaces numbered from one to six and is used to select a number from one of the three *vertical* number columns to the left of the Homeric verses (in each column, there are only six numbers to select from, though each occurs thirty-six times); one die thrown three times would achieve the same purpose. The three numbers selected by this process establish a *horizontal*

number column that indicates which verse is to be consulted; e.g., a roll of 1, 3, 6 on the dice would guide the inquirer to no. 18. As is true with oracles in general, most of the responses provide ambiguous answers which leave the exact interpretation up to the reader.

In this translation of Homer, which usually follows the Oxford Classical Text rather than that of Preisendanz, a lowercase letter at the beginning of a translated verse indicates that the first word of the verse does not begin a sentence. Such verses often constitute or involve incomplete syntactical units. In general, the punctuation at the end of a translated verse is that of the Oxford text, although in some instances this policy cannot be strictly observed. In a number of cases both the text and the Homeric reference given by Preisendanz have been emended. Furthermore, each of the verses has been numbered consecutively for ready reference. Since in all but a few instances the text of the Homeric verse is certain, we have omitted the usual brackets used to indicate lacunae in the papyrus. For additional discussion on this special type of divination, see T. Hopfner, "Astragalomanteia," *PRE.S* 4 (1924) 51–56, esp. 54–55; cf. Franz Heinvetter, *Würfel- und Buchstabenorakel in Griechenland und Kleinasien* (Breslau, 1912).

PGM VII. 149–54

***To keep bugs / out of the house:** Mix goat bile with water and sprinkle it. **To keep fleas out of the house:** Wet rosebay with salt water, grind it and spread it. 150

*Tr.: W. C. Grese.

PGM VII. 155–67

***Days and hours for divination:** 155

| | | |
|-------------------------------|---------------------------------|-----|
| 1 at dawn | 16 do not use | |
| 2 at noon | 17 do not use | |
| 3 do not use | 18 at dawn and in the afternoon | |
| 4 at dawn | 19 at dawn | |
| / 5 at dawn | 20 at dawn | 160 |
| 6 do not use | 21 in the afternoon | |
| 7 at noon | [22] in the afternoon | |
| 8 throughout the whole day | [23] at dawn | |
| 9 do not use | 24 at dawn | |
| / 10 throughout the whole day | 25 do not use | 165 |
| 11 in the afternoon | 26 in the afternoon | |
| 12 throughout the [whole] day | 27 throughout the whole day | |
| 13 throughout the whole day | 28 throughout the whole day | |
| 14 at dawn | 29 throughout the whole day | |
| 15 throughout the whole day | 30 in the afternoon | |

*Tr.: W. C. Grese.

PGM VII. 167–86

***Demokritos' "table gimmicks":**

*To make bronzeware look like it's made of gold:*¹ Mix native sulfur with chalky soil and wipe it off.²

/ To make an egg become like an apple: Boil the egg and smear it with a mixture of egg-yolk and [red] wine.³ 170

To make the chef unable to light the burner: Set a houseleek plant on his stove.

1. According to H. Diels and W. Kranz, *Die Fragmente der Vorsokratiker* (Berlin: Weidmann, ⁸1956), vol. II, p. 220, this recipe shows the beginnings of alchemy.

2. That is, one wipes off the mixture after it has been applied.

3. For coloring eggs, see the references in M. Wellmann, *Die ΦΥΣΙΚΑ des Bolos Demokritos und der Magier Anaxilaos aus Larissa*, part I, *APAW* 7 (1928): 57–58. Cf. also Athenaeus 13. 484e. Here, "egg yolk" can also mean "saffron."

*To be able to eat garlic and not stink:*⁴ Bake beetroots and eat them.

To keep an old woman from either chattering or drinking too much: Mince some pine⁵ / and put it in her mixed wine.

*To make the gladiators painted [on the cups] “fight”:*⁶ Smoke some “hare’s-head” underneath them.

To make cold food burn the banqueter: Soak a squill in hot water and give it to him to wash with. *To relieve him:* [Apply] oil.

To let those who have difficulty intermingling⁷ perform well: Give gum mixed with wine and honey / to be smeared on the face.

*To be able to drink a lot and not get drunk:*⁸ Eat a baked pig’s lung.

*To be able to travel [a long way] home and not get thirsty:*⁹ Gulp down an egg beaten in wine.

*To be able to copulate a lot:*¹⁰ Grind up fifty tiny pinecones with 2 ozs. of sweet wine and two pepper grains and drink it.

To get an erection¹¹ / when you want: Grind up a pepper with some honey and coat your “thing.”

*Tr.: Roy Kotansky. This curious collection of recipes contains humorous tricks as well as helpful remedies presumably designed to be performed or used at a symposiastic dinner. Similar tricks are found scattered throughout the pages of Athenaeus’ *Deipnosophistae*. See also PGM XIb; VII. 149–54; Delatte, *Anecdota Atheniensia* 449 (3–7); Wellmann, *APAW.PH* 7 (1928): 1–80. It has not been fully appreciated that this collection seems to refer to events that take place at a dinner table. This fact does not necessarily hold true for all the other examples of *paignia*.

PGM VII. 186–90

**Favor and victory charm:* Take a blood-eating gecko that has been found among the tombs and grasp its right front foot and cut it off with a reed, allowing the gecko to return to its own hole alive. Fasten the foot / of the creature to the fold of your garment and wear it.

*Tr.: R. F. Hock.

PGM VII. 191–92

**Eternal spell for binding a lover:* Rub together some gall of a wild boar, some rock salt, some Attic honey and smear the head of your penis.

*Tr.: E. N. O’Neil.

PGM VII. 193–96

**For scorpion sting:* On a clean piece of papyrus, write the characters and place it on the part which has the sting; wrap / the papyrus around it, and the sting will lose its pain immediately.

4. Cf. Athenaeus 3. 84c for a similar breath freshener.

5. Cf. Athenaeus 2. 57b–d for pine and pine kernels at a dinner.

6. It seems likely that the reference is to translucent, painted glass which, when lit, produces the effect.

7. The reference is presumably to those who are shy in a social setting: the concoction is to be applied to the face.

8. Cf. Athenaeus 2. 52d where eating almonds is said to prevent drunkenness.

9. In Athenaeus 2. 58f and 2.69f similar means for quenching thirst are found.

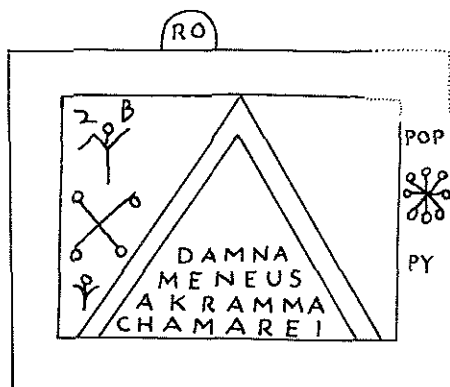
10. Cf. Athenaeus 1. 18d–e, where certain devices for having frequent sexual intercourse are mentioned.

11. See on this point PGM VII. 194–95; PDM lxi. 58–62.

PGM VII. 215–18

- 215 * **Stele**¹² of Aphrodite: To gain friendship, favor, success, and friends. Take a strip of tin and engrave on it with a bronze stylus. And be sure you are pure while carrying it.

*Tr.: Hubert Martin, Jr.

**PGM VII. 218–21**

* **Phylactery for daily fever with shivering fits**: Write on a clean piece of papyrus and wear as an amulet:

- 220 / "IAŌ SABAŌTH ADŌNAI AKRAMMACHAMMAREI (subtracting down)
 AŌ [SABAŌTH ADŌNAI AKRAMMACHAMMAREI]
 Ō [SABAŌTH ADŌNAI AKRAMMACHAMMAREI]

ABRASAX."

*Tr.: John Scarborough.

PGM VII. 222–49

- * **Request for a dream oracle from Besas**: Take red ocher [and blood]¹³ of a white dove, likewise of a crow, also sap of the mulberry, juice of single-stemmed worm-wood, cinnabar, and rainwater; / blend all together, put aside and write with it¹⁴ and with black writing ink, and recite the formula to the lamp¹⁵ at evening. Take a black¹⁶ of Isis and put it around your hand. When you are almost awake the god
 230 will come and speak to you, and he will not go away unless you wipe off / your hand with spikenard or something of roses and smear the picture with the black of

12. The use of "stele" may refer here to the triangular shape found on the drawing of the tin plate.

13. The translation follows the text of Preisendanz, *μίλτον (καὶ αἷμα) περιστερᾶς λευκῆς*. The conjectural *(καὶ αἷμα)* makes the text conform to the parallel passage in *PGM VIII. 69–70*, where blood of a white dove is mentioned. The addition here, however, is not needed, for *μίλτον* (which does not occur in the parallel passage) can also mean "blood." See *PGM XII. 98* and LSJ, s.v. "*μίλτον*," III.

14. The Greek seems defective here. The only possible antecedent for *αὐτός* is the preceding portion as a substance with which one is to write. The following reference to ink suggests that it would be better to take *αὐτός* as the substance on which one is to write, particularly since the practitioner has just been told to put the portion aside, and no substance to write on is mentioned. In the parallel charm, *PGM VIII. 64–110*, a similar potion is used to paint the left hand.

15. Cf. *PGM VIII. 84–111*, where the use of a lamp is more fully described; this description occurs immediately before the prayer to the headless god, which is here found in ll. 233–48.

16. This item, which is not explained here (cf. *PGM VII. 231*; *VIII. 67–68*), may be the black linen garment used in the Isis cult. It is mentioned in Plutarch, *De Is. et Os. 39, 366E*; *77, 382C*. See Griffiths, *Plutarch's De Iside et Osiride* 451, 562. Preisendanz interprets the reference by translating: "take a black piece from the garment. . . ."

Isis.¹⁷ But the strip of cloth put around your neck,¹⁸ so that he will not smite you.

Formula to be spoken to the lamp: “I call upon you, the headless god, the one who has his face upon his feet;¹⁹ you are the one who hurls lightning, / who thunders, you are [the one whose] mouth continually pours on himself. You are the one who is over Necessity ARBATHIAO; you are the one lying on a coffin and having at the side of the head an elbow cushion²⁰ of resin and asphalt, the one whom they call ANOUTH. Rise up, daimon. You are not a daimon, but the [blood] of the 2 falcons²¹ / who chatter and watch before the head of Heaven.²² Rouse your nighttime form, in which you proclaim all things publicly. I conjure you, daimon, by your two names ANOUTH ANOUTH. You are the headless god, the one who has a head and his face on his feet, / dim-sighted Besas. We are not ignorant. You are the one whose mouth [continually] burns. I conjure [you by] your two names ANOUTH ANOUTH M . . . ORA PHĒSARA Ê . . . Come, lord, reveal to me concerning the NN matter, without deceit, without treachery, immediately, immediately; quickly, quickly.” The small figure²³ is drawn in the beginning of the book.

*Tr.: W. C. Grese.

PGM VII. 250–54

***Request for a dream oracle**, a request which is always used. **Formula to be spoken to the day lamp:** “NAIENCHRĒ NAIENCHRĒ, mother of fire and water, you are the one who rises before, ARCHENTECHTHA; reveal to me concerning the NN matter. If yes, show me a plant and water, but if no, fire and iron; immediately, [immediately; quickly,] quickly.”

*Tr.: W. C. Grese.

PGM VII. 255–59

***Another to the same lamp:** “Hail, lord, lamp, you who shine beside Osiris and shine beside Osirchentechtha²⁴ and my lord, the archangel Michael. If it is advantageous for me to do this, show me a plant and water, but if not, fire and iron, immediately, immediately.”

*Tr.: W. C. Grese.

PGM VII. 260–71

***For ascent of the uterus:**²⁵ “I conjure you, O Womb, [by the] one established

17. See the note on l. 227 above. There is no previous reference in this charm to a picture (though “write” in l. 226 can also mean “draw”). Cf., however, PGM VIII. 64–65.

18. For this detail, see PGM VIII. 67.

19. K. Preisendanz, *Akephalos. Der kopflose Gott, Beihefte zum Alten Orient* 8 (Leipzig: Hinrichs, 1926) 48–50, sees this passage as a reference to the Egyptian practice of putting the heads of those who have been beheaded between their feet. A. Delatte, “Akephalos,” *BCH* 38 (1914): 221–32, prefers to see this passage as a reference to the god Besas, who has the heads of animals for feet. Cf. K. Abel, “Akephalos,” *PRE.S* 12 (1970): 13. See Glossary, s.v. “Headless.”

20. Cf. on this point PGM VIII. 97–98.

21. This refers to Isis and Nephthys, who in the form of falcons or kites watch over the body of Osiris. See Griffiths, *Plutarch's De Iside et Osiride* 35, 305, 328. [R.K.R.]

22. See on this concept the parallel passage PGM VIII. 100–101, which has Ὀσίρειος, “of Osiris,” instead of “of Heaven.” But “Heaven” should be kept (against the suggestion by F. Boll, in Preisendanz, apparatus ad loc.). Perhaps, Nut (Heaven) is really meant here: her image was placed in the coffin in such a way that her head and that of the dead were close to each other. [J.B.]

23. The picture is missing; it may have been in the portion of the papyrus which is now lost.

24. See PGM III. 171 and note; note also the apparatus at PGM VII. 252.

25. Cf. on this point Soranus, *Gynecology* III. 50 (ed. Ilberg, pp. 127–28): “On the Flexion, Bending, and Ascent of the Uterus,” esp. sec. 2 (p. 127): “[A] flexing to the anterior of the uterus causes

over the Abyss, before heaven, earth, sea, light, or darkness came to be; [you?] who created the angels, being foremost, AMICHAMCHOU and CHOUCHAŌ CHĒRŌEI
 265 OUEIACHŌ ODOU PROSEIOGGĒS, and who sit over the cherubim, who bear / your
 (?) own throne, that you return again to your seat, and that you do not turn [to one
 side] into the right part of the ribs,²⁶ or into the left part of the ribs, and that you
 do not gnaw into the heart like a dog, but remain indeed in your own intended and
 270 proper place, not chewing [as long as] I conjure by the one who, / in the begin-
 ning, made the heaven and earth and all that is therein. Hallelujah! Amen!”

Write this on a tin tablet and “clothe” it in 7 colors.²⁷

*Tr.: John Scarborough.

PGM VII. 272–83

*Thōth: 1, 4, 12, 13, 22. Phaōphi: 2, 4, 10, 19, 20. Athyr: 7, 8, 9, 17, 18, 23,
 275 27. / Choiak: 5, 6, 13, 15, 16, 24, 25. Tybi: 3, 4, 12, 24, 26. Mecheir: 1, 2, 10, 14,
 280 19. Phamenōth: 7, 8, 9. Pharmouthi: 5, 6, 14, 15, 20. / Pachōn: 3, 4, 12, 13, 21,
 26, 28. Pauni: 1, 2, 10, 11, 15, 20. Epeiph: 7, 8, 9, 14, 18, 19, 22. Mesore: [10, 14,]
 20, 23, 24, 25.

*Tr.: W. C. Grese. An Egyptian calendar of months and days unsuitable for magic opera-
 tions. See Hopfner, *OZ* I, secs. 829–30. Cf. also PGM VII. 153–67; Delatte, *Anecdota*
Atheniensia I. 631–32; I. Gruenwald, *Apocalyptic and Merkabah Mysticism, Arbeiten zur*
Geschichte des antiken Judentums 14 (Leiden: Brill, 1980) 102–3.

PGM VII. 284–99

285 *Orbit²⁸ of the moon: Moon / in Virgo: anything is rendered obtainable.²⁹ In Li-
 bra: necromancy.³⁰ In Scorpio: anything inflicting evil.³¹ In Sagittarius: an invoca-
 290 tion or incantations / to the sun and moon. In Capricorn: say whatever you wish
 295 for best results. In Aquarius: for a love charm. Pisces: for foreknowledge. / In
 Aries: fire divination or love charm. In Taurus: incantation to a lamp. Gemini: spell
 for winning favor. In Cancer: phylacteries. Leo: rings or binding spells.

*Tr.: E. N. O’Neil. Cf. PGM III. 275–81, which is very similar to this passage despite some
 significant differences in detail.

PGM VII. 300

*“SACHMOU OZOZO, you the one who thunders, the one who shakes the heaven
 and the earth, the one who has swallowed the serpent, hour by hour raising³² the

some problems [blockage?] in urination, and also causes a swelling of the pubic area; in some patients, it
 [will cause] an inability to stand upright.” [J.S.] For a more magical interpretation see A. A. Barb, “Diva
 Matrix,” *JWCI* 16 (1953): 193–238.

26. The context might suggest “hips,” but the Greek is specific; perhaps the author was quite vague
 in the knowledge of internal anatomy. [J.S.]

27. Presumably, this means that the cord around the neck is to be woven together from the threads of
 seven colors. The strip of tin would then be worn as an amulet.

28. Or “horoscope”; see, however, PGM III. 275, where κύκλος appears alone. On Selene and her
 astrological role in magic, see Hopfner, *OZ* I, secs. 826–28; Delatte, *Anecdota Atheniensia* I, 411. On
 κύκλος, see Gundel, *Astrologumena*, esp. pls. I, VII. [E.N.O.]

29. The Greek term is unclear; see Preisendanz, apparatus ad loc.; K. F. W. Schmidt, *GGA* 196
 (1934): 171.

30. Necromancy and Libra are also connected in PGM III. 278.

31. The reading πανκακώσιμον is uncertain and, at any rate, a *hapax legomenon*. Cf. PGM LXXI.
 6–7.

32. Reading ἐξαιρών, which Preisendanz has in the two parallels to this passage: PGM IV. 1326;
 VII. 367.

disk of the sun and surrounding the moon, CHŌNSOU³³ OCHCHA ENSOU O BIBEROESOS.” Write on your left hand with myrrh ink these things surrounding the ibis.



*Tr.: W. C. Grese. The purpose of this spell is not given though it may form part of the whole given in PGM VII. 272–83, 284–99.

PGM VII. 300a–310

/ *Love charm which acts in the same hour: Take a seashell and write the holy names with the blood of a black ass.³⁴ 300a

Spell: “I adjure you, shell, by bitter Necessity³⁵ (MASKELLI formula)³⁶ and [by those] who have been placed [in charge of] the Punishments, LAKI LAKIŌ LAKIMOU MOUKILA KILAMOU IŌR MOUŌR MOUDRA MAXTHA / MOUSATHA: attract her, NN, 305 whom NN bore” (add the usual, whatever [you wish]). “Do not be stubborn, but attract her, OUCH OUCH CHAUNA MOUCLIMALCHA MANTŌR MOURKANA MOU-LITHA MALTHALI MOUI ĒĪĒI YYY AĒ AĪĒ YOŌ AĒI AĒI AĒI AŌA AŌA AŌA IAŌ ŌAI ŌAI AŌ ŌIA IŌA IAŌ ŌAI, attract her, NN” (add the usual). As the moon waxes / in 310 Aries or in Taurus [add the usual, whatever you wish].³⁷

*Tr.: E. N. O’Neil.

PGM VII. 311–16

*A phylactery: “IAŌ SABAŌTH ADŌNAI ABLANATHANALBA AKRAMMACHAMAREI SESENGENBAR[PHARANGES] PEPHRAZAŌTH ZŌTH [MENE] BAINCHŌŌCH, protect NN, whom NN [bore], from any violence both by a frightful dream and by all demons of the air. [I conjure you] by the great, famous name, Abraam EMEINA AEUBAŌTH BAITHŌ BES IA IABAŌTH AGRAMAKRAMARI PSINŌTH³⁸ BER ŌON

33. This refers to the Egyptian moon god Khonsu; the moon is mentioned in the context. See Bonnet, *RÄRG* 140–44, s.v. “Chons”; Hellmut Brunner, “Chons,” *LdÄ* I (1975): 960–63.

34. See on this point PGM IV. 3260 and n.

35. On “bitter Necessity,” see PGM IV. 526, 605, 1499–1500; XV. 13. See Dieterich, *Mithrasliturgie* 59–60; idem, *Nekyia* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1969) 124. Necessity (‘Ανάγκη) is a demonic being. See H. D. Betz, ed., *Plutarch’s Theological Writings and Early Christian Literature*, *SCHNT* 3 (Leiden: Brill, 1975) 224 (on *De sera num. vind.* 25, 564E).

36. See the Glossary, s.v. “MASKELLI logos.”

37. Preisendanz deletes these words, thinking they belong at l. 316.

38. This name is Egyptian, meaning “the son of the female falcon.” [R.K.R.]

- 315 IASÖP B . . . PNOUTE³⁹ / [and add the usual, whatever you wish].⁴⁰

*Tr.: Morton Smith.

PGM VII. 317–18

**Another phylactery*, [to be said] to the moon: “ACHTHIÖPHIPH ERESCHIGAL NEBOUGOSOUALĒTH⁴¹ SATHÖTH SABAÖTH SABRÖTH” (add the usual, whatever you wish).

*Tr.: Morton Smith.

PGM VII. 319–34

- 320 ***Charm for direct vision**: Take a copper vessel, / pour rainwater into it and make an offering of male frankincense.

Formula: “Let the earth be still, let the air be still, let the sea be still; let the winds also be still, and do not be a hindrance to this my divination—no sound, no loud cry, no hissing. For I am a prophet, and since I am about to call / a terrible, fearful name, ‘KOLLA OLPHIOGEMALA ACHERÖIO,’ open [the holy temple,] the world [built on the earth,] and welcome Osiris, because I am MANCHNÖBIS CHOL-
325 CHOBĒ MALASĒT IAT THANNOUTTA KERTÖMENOU PAKERBAÖ KRAMMASIRAT MOMOMO MELASOUT PEU PHRĒ. Open my ears so that you may reveal to me / concerning those things I ask you to answer me. Come on, come on; immediately, immediately; quickly, quickly; and speak concerning those things about which I questioned you. Appear to me, lord Anubis,⁴² I command you, for I am IEÖ BELPHENÖ, who considers [this] matter.”

Dismissal. Say: “Go away, Anubis, to your own thrones, for my health and well-being.”

Use after you have kept yourself pure for 3 days.

*Tr.: W. C. Grese.

PGM VII. 335–47

- 335 ***Charm for a direct vision**: If you want to see him yourself, take a fly and Coptic eyepaint, grind them, and smear them on your eyes. Take a feather of an ibis 14 fingers long, smear it with perfume of roses or lilies, wind around it a linen cloth, and hold it with your hands as a scroll. Then say thus, while looking to the side
340 with the left / eye:

Formula: “MOUN EIPOSIS ÊU PHTHA NOUTH⁴³ THIE SĒMI NOUEI NĒITH⁴⁴ CHRECHREÖ SININÖRPS MOUCH ORÖOU ENTHERINI⁴⁵ EÖĒ MOUNIACH NESÖI MOUNESÖCH MOUNĒI ENIME CHREMOU RENENE SON SNĒI ÖS MOUCHORÖOU
345 ENTHERINI / ANOK SÖS ERMAICHÖ ENTEUMOUTOICHNĒ CHREMOU TĒŠBAS PNĒTE⁴⁶ KYPHOCH EMM IEBOCHNĒS TCHĒNĒ PHIMOU CHNOU NYOICHÖÖIM SEOUNEUMOI INONRI.”

*Tr.: W. C. Grese.

39. The word is Egyptian and means “O/the god.” [R.K.R.]

40. Preisendanz adds this formula from I. 310.

41. Read νεβουτοσουαληθ (tau for gamma). See PGM IV. 2484–85, and Glossary, s.v. “Nebuto-soualeth.”

42. For Anubis as conducting the gods to the magician, cf. PDM xiv. 35–37. [R.K.R.]

43. These three words mean in Egyptian, “Come, Ptah, god.” [R.K.R.]

44. This name seems to refer to the Egyptian goddess Neith; see Bonnet *RÄRG* 512–17, s.v. “Neith.” [R.K.R.] Cf. Plutarch, *De Is. et Os.* 9, 354C, reporting about the statue of the Athena of Sais, as Neith is called by the Greeks. See Griffiths, *Plutarch’s De Iside et Osiride* 283–84.

45. This word corresponds to the Egyptian *ntr*, “god.” [R.K.R.]

46. Perhaps this corresponds to the Egyptian *p3 ntr*, “O/the god.” Cf. PGM VII. 316. [R.K.R.]

PGM VII. 348–58

***Divination by means of a boy:**⁴⁷ After you have laid [him] on the ground, speak, and a dark-colored boy will appear to him. /

Formula: “I call upon you, inhabitants of Chaos and Erebos, of the depth, of earth, watchers of heaven, of darkness, masters of things not to be seen, guardians of secrets, leaders of those beneath the earth, administrators of things which are infinite, those who wield power over earth, servants in the chasm, shudderful fighters, fearful ministers, inhabitants of dark Erebos, / coercive watchers, rulers of cliffs, grievors of the heart, adverse daimons, iron-hearted ones BITHOURARA ASOUËMARA . . . OTROUR MOURROUR APHLAU MANDRAROUROU SOU MARAROU, reveal concerning the matter which I am considering” (add the usual).³⁵⁰

*Tr.: W. C. Grese.

PGM VII. 359–69

***Request for a dream oracle:** Take a strip of clean linen and write on it the following name. / Roll it up to make a wick, pour pure olive oil over it and light it.³⁶⁰

The formula to be written is this: “HARMIOUTH LAILAM CHŌOUCH⁴⁸ ARSE-NOPHRĒ PHRĒU PHTHA HARCHENTECHTHA.”

In the evening then, when you are about to go to sleep, being pure in every respect, do this: Go to the lamp, say 7 times the following formula, extinguish the light / and go to sleep.³⁶⁵

The formula to be spoken is as follows: “SACHMOUNĒ⁴⁹ PAËMALIGOTĒRĒËNCH, the one who shakes, who thunders, who has swallowed the serpent, surrounds the moon, and hour by hour raises the disk of the sun, ‘CHTHETHŌNI’ is your name. I ask you, lords of the gods, SĒTH CHRĒPS: reveal to me concerning the things I wish.”

*Tr.: W. C. Grese.

PGM VII. 370–73

***Against every wild animal, aquatic creature and robbers:** Attach a tassel⁵⁰ to your garment and say: “LŌMA ZATH AIŌN ACHTHASE MA . . . ZAL BALAMAŌN ĒIEOY, protect me, NN, in the present hour; immediately, immediately; quickly, quickly.”³⁷⁰

*Tr.: W. C. Grese.

PGM VII. 374–76

***Charm to induce insomnia:** [Take] a seashell and write: / “IPSAË IAŌAI, let her, NN daughter of NN, lie awake because of me.” That night she will lie awake.³⁷⁵

*Tr.: R. F. Hock.

PGM VII. 376–84

***Another:** Take a lamp and furnish it with a wick and say to it: “I conjure you, lamp, by your mother Hestia, MĒRALLĒL (say twice), and by your father Hephais-tos, MELIBOU MELIBAU / MELIBAUBAU. [Let] her lie awake” (and add the usual).³⁸⁰

47. On this form of divination, see PGM V. 1 and n.

48. CHŌOUCH is Egyptian for “darkness.” [R.K.R.]

49. This name refers to the goddess Sakhmet; cf. PGM VII. 300. See Bonnet, *RĀRG* 643–46, s.v. “Sachmet” (esp. 645–46 on her role in magic).

50. For the tassel, cf. the *zizith* in Jewish religion. See Nm 15:38–39; Dt 22:12. See Schürer, *The History of the Jewish People II*, 479, with further references.

PGM VII. 411–16

***Spell for causing talk while asleep:** Take the heart of a hoopoe⁵⁵ and place it in myrrh. And write on a strip of hieratic papyrus the names and characters and roll up the heart in the strip of papyrus and place it upon her pudenda and ask your questions. And she will confess every/thing to you: “DARYGKO IAU IAU 415
⊗⊗⁴Xϕβ ΑΘΑΘΛΔΔΔΒΖΑΤΙΖ β” (add the usual, as much as you want).

*Tr.: E. N. O’Neil.

PGM VII. 417–22

***A restraining [spell]:** Write on a tin lamella with a bronze stylus before sunrise the names “CHRÉMILLON MOULOCHE KAMPY CHRĒ ŌPHTHŌ MASKELLI (formula) ERĒKISIPHTHĒ IABEZEBYTH.” / Then throw it into [the] river [or] into [the] sea 420
before sunrise. Also write on it, with [the others], these characters: “⊗ΞΖΓΑΧΕ. Mighty gods, restrain” (add the usual, whatever you wish).

*Tr.: Morton Smith.

PGM VII. 423–28

***To win at dice:** “THERTHENITHŌR DYAGŌTHERE THERTHENITHŌR SYAPOTHE-
REUO KŌDOCHŌR make me a winner at dice, / O prevailing Adriel.” Into your 425
hand say: “Let not even one person be equal to me, for I am THERTHENITHŌR
ĒRŌTHORTHIN DOLOTHOR, and I am going to throw what I want.” And say this
repeatedly, and then throw.

Another way you must say the formula is: “Let not even one of these playing
with me be equal, and I am going to throw what I want.”

*Tr.: R. F. Hock.

PGM VII. 429–58

***A restraining [rite] for anything,** works even on chariots. It also causes en-
mity / and sickness, cuts down, destroys, and overturns, for [whatever] you wish. 430
The spell [in it], when said, conjures daimons [out] and makes them enter [objects
or people]. Engrave in a plate [made] of lead from a cold-water channel what you
want to happen, and when you have consecrated it with bitter aromatics such as
myrrh, bdellium, styrax, and aloes and thyme, / with river mud, late in the evening 435
or in the middle of the night, where there is a stream or the drain of a bath, having
tied a cord [to the plate] throw it into the stream—or into the sea—[and let it] be
carried along. Use the cord so that, when you wish, you can undo [the spell]. Then
should you wish to break [the spell], untie the plate. Say the formula 7 times and
you will see something wonderful. Then go away without turning back / or giving 440
an answer to anyone, and when you have washed and immersed yourself, go up to
your own [room] and rest, and use [only] vegetable food. Write [the spell] with a
headless bronze needle.

The text to be written is: “I conjure you, lord Osiris, by your holy names
OUCHIŌCH OUSENARATH, Osiris, OUSERRANNOUPHTHI OSORNOUPHĒ⁵⁶ /
Osiris-Mnevis,⁵⁷ OUSERSETEMENTH⁵⁸ AMARA MACHI CHŌMASŌ EMMAI⁵⁹ SERBŌNI 445

55. *κοκκοράδιος* occurs only here, but cf. PGM II. 18 and III. 424–25. [E.N.O.]

56. OSORNOUPHE is Egyptian *wsir nfr*, “Osiris the good.” [R.K.R.]

57. On Osiris-Mnevis, see PGM IV. 140, 2994 and n.

58. OUSERSETEMENTH is Egyptian for “Osiris . . . the west (the underworld).” [R.K.R.]

59. EM MAI is Egyptian, “in truth.” [R.K.R.]

ÖKĒSĒ EĒRINIARE MIN / ENTĒNTAIN PHOOU TÖNKĒTÖ MNĒ SIETHÖN OSIRI ENA- 475
BÖTH PSANOU LAMPSOUÖR IEOU IÖ IÖ AI ĒI EI AI EI AÖ, attract to me her, NN,
whose mother is NN,” and the rest. *This is the figure*:

*Tr.: E. N. O’Neil.

PGM VII. 478–90

*“Eros, darling PASSALEON ĒT,⁶⁹ send me my personal [angel] tonight to give me 480
information about whatever the concern is. For I do this / on order from PAN-
CHOUCHI THASSOU at whose order you are to act, because I conjure you by the
four regions of the universe, APSAGAĒL CHACHOU MERIOUT MERMERIOUT and by
the one who is above the four regions of the universe, KICH MERMERIOUTH” (add
the usual).

This is the offering: Take equal portions of dirt from your sandal, / of resin, and 485
of the droppings from a white dove, and while speaking [the invocation], burn
them as an offering to the Bear.

The phylactery for this: Write these names on a strip of tin: “ACHACHAĒL
CHACHOU MARMARIOUTI.” Then wear it around your neck. After uttering the
summons, go to your quarters, put out the lamp, and sleep / on a newly made bed 490
of rushes.

*Tr.: Hubert Martin, Jr.

PGM VII. 490–504

*Taking sulfur and seed of Nile rushes, burn [them] as incense to the moon and say,
“I call on you, Lady Isis, whom Agathos Daimon permitted to rule in the entire
black [land].⁷⁰ Your name is LOU LOULOU BATHARTHAR THARĒSIBATH ATHER- 495
NEKLĒSICH / ATHERNEBOUNI ĒICHOMÖ CHOMÖTHI Isis Sothis,⁷¹ SOUĒRI, Bou-
bastis, EURELIBAT CHAMARI NEBOUTOS OUĒRI⁷² AIĒ ĒOA ŌAI. Protect me, great
and marvelous names of the [god] (add the usual); for I am the one established in
Pelusium,⁷³ SERPHOUTH MOUISRÖ⁷⁴ / STROMMÖ MOLÖTH MOLONTHĒR PHON 500
Thoth. Protect me, great and marvelous names of the great god” (add the usual).

“ASAÖ EIÖ NISAÖTH. Lady Isis, Nemesis, Adrasteia,⁷⁵ many-named, many-
formed, glorify me, as I have glorified the name of your son⁷⁶ Horus” (add the
usual).

*Tr.: Morton Smith.

PGM VII. 505–28

**Meeting with your own daimon*:⁷⁷ “Hail, Tyche, and you, the daimon of this 505

69. The text here is doubtful. See the apparatus ad loc.

70. The name for Egypt in Egyptian is *Km.t*, meaning the “black” and referring to the alluvial soil in distinction from the “red” desert soil that borders it. [R.K.R.] See Plutarch, *De Is. et Os.* 33, 364C, and Griffiths, *Plutarch’s De Iside et Osiride* 425–26.

71. Isis Sothis is the identification of Isis with the dog star Sothis (Sirius). See J. Bergman, “I Overcome Fate, Fate Harkens to Me,” in *Fatalistic Beliefs in Religion, Folklore, and Literature, Scripta Instituti Donneriani Aboensis II* (1967) 38–40; idem, *Isis-Seele und Osiris-Ei* 22–34, 41–45, 52–58 (p. 55 refers to PGM VII. 490–504).

72. OUĒRI is Egyptian *wr*, “great one.” [R.K.R.]

73. The god of Pelusium (*Pr-ir-Imn*) is Amon. [R.K.R.] See Plutarch, *De Is. et Os.* 17, 357E, and Griffiths, *Plutarch’s De Iside et Osiride* 334–35.

74. SERPHOUTH MOUISRO is *Srp.t m3y sr*, “Lotus, Lion, Ram.” Cf. PGM III. 659 and n.

75. On the identification of Isis, Nemesis, and Adrasteia, see Griffiths, *The Isis-Book* 153–54.

76. Although this sentence seems parallel to Jn 17:4–5, there is no Christian influence here.

77. For this spell and its interpretation, see Betz, “The Delphic Maxim,” 160–62.

place, and you, the present hour, and you, the present day—and every day as well. Hail, Universe, that is, earth and heaven. Hail, Helios, for you are the one who has established yourself in invisible light over the holy firmament / ORKORĒTHARA.⁷⁸

510 “You are the father of the reborn Aion ZARACHTHŌ;⁷⁹ you are the father of awful Nature *Thortchophanō*;⁸⁰ you are the one who has in yourself the mixture⁸¹ of universal nature and who begot the five wandering stars,⁸² which are the entrails of
515 heaven, the guts of earth, the fountainhead of the waters, and the violence / of fire AZAMACHAR ANAPHANDAŌ EREYA ANEREYA PHENPHENSŌ IGRAA; you are the youthful one, highborn, scion of the holy temple, kinsman to the holy mere called Abyss which is located beside the two pedestals SKIATHI and MANTŌ.⁸³ And the
520 earth’s 4 basements were shaken, O master of all, / holy Scarab,⁸⁴ AŌ SATHREN ABRASAX IAŌAI AEŌ EŌA ŌAĒ IAO IĒO EY AĒ EY IE IAŌAI.”

Write the name in myrrh ink on two male eggs.⁸⁵ You are to cleanse yourself thoroughly with one; then lick off the name, break it, and throw it away. Hold the other
525 in your partially open right hand and show it to the sun at dawn and . . .⁸⁶ / olive branches; raise up your right hand, supporting the elbow with your left hand. Then speak the formula 7 times, crack the egg open, and swallow its contents.

Do this for 7 days, and recite the formula at sunset as well as sunrise.

*Tr.: Hubert Martin, Jr.

PGM VII. 528–39

530 *Victory charm: “Helios, Helios, hear me, NN, Helios, lord, Great God, you who maintain all things and who give life / and who rule the world, toward whom all things go, from whom they also came, untiring, ĒIE ELĒIE IEŌA ROUBA ANAMAŌ MERMAŌ CHADAMATHA ARDAMATHA PEPHRE ANAMALAZŌ PHĒCHEIDEU ENE-

78. For the magical name ORKORĒTHARA, see Bousset, *Religionsgeschichtliche Studien* 203.

79. Bousset, *Religionsgeschichtliche Studien* 203, n. 34, suggests that the name ZARACHTHŌ may be related to that of Zorochthora Melchisedek, which plays a role in gnosticism (*Pistis Sophia* IV. 136, 139, 140; *Book of Jeu* 108, 110, 111; Epiphanius, *Pan.* 55. 1; Hippolytus, *Ref.* 7. 36).

80. This name is written in Coptic.

81. The term “mixture” plays a great role in hellenistic philosophy and gnosticism. See *C.H.* XI. 7; *Pistis Sophia* III. 3 (and *passim*). For further references see *PGL*, s.v.

82. That is, the planets.

83. For the background of this passage in Egyptian religion and explanation of the names SKIATHI and MANTHŌ, see J. Bergman, “An Ancient Egyptian Theogony in a Greek Magical Papyrus (PGM VII, 11. 516–521),” in *Studies in Egyptian Religion Dedicated to Professor Jan Zandee, Numen Supplements* 43 (Leiden: Brill, 1982) 28–37.

84. This acclamation expresses Khepri theology, of which the cosmogony in *Papyrus Bremner-Rhind* 26, 21 (in Pritchard, *ANET*, p. 6) is the largest example. Khepri, the holy scarab, is mentioned at the end of the climax of names and epithets which often refer to his form of existence even by the Greek terms. The cultic context is also evident: the noble birth, representing creation, takes place in the temple at the time of the appearance of the Original Sea. This sea is identical with the sacred lake in the temple near the two pedestals of the evening bark (Sektat) and the morning bark (Manedjet). The temple represents the whole world, so that the four basements of the earth were shaken by the birth of Khepri, the master of all. [J.B.]

85. That is, eggs from which male chicks will be hatched. The ancients believed that one could predict the sex of the chick from the shape of the egg, though there appears to be some uncertainty as to which shape produced which sex. See Aristotle, *Historia Animalium* VI. 2 (559a); Pliny *NH* 10. 74; Columella, *De Re Rustica* VIII. 5. Cf. the comments by P. Louis in vol. 2 (Paris: Les belles lettres, 1968) of his Budé translation of Aristotle’s treatise, p. 64, n. 4, and by A. L. Peck in vol. 2 (Cambridge, Mass. and London: Harvard University Press, 1970) of his *LCL* translation of the same treatise, p. 225, n. a; also the reference at *PGM* XII. 100 to an egg that will produce a male chick. [H.M.]

86. There is a lacuna in the Greek text at this point.

DEREU SIMATOI MERMEREŌ AMALAXIPHIA MERSIPHIA EREME THASTEU PAPIE⁸⁷
 PHEREDŌNAX ANAIE / GELEŌ AMARA MATŌR MŌRMARĒSIO NEOUTHŌN ALAŌ 535
 AGELAŌ AMAR AMATŌR MŌRMASI SOUTHŌN ANAMAŌ GALAMARARMA. Hear me,
 lord Helios, and let the NN matter take place on time.” Say this while you make an
 offering over oak charcoal, sacred incense, with which has been mixed the brain of a
 wholly black ram and the wheat meal of a certain plant.⁸⁸

*Tr.: R. F. Hock.

PGM VII. 540–78

***Lamp divination:** Put an iron lampstand in a clean house⁸⁹ at the eastern part, 540
 and having placed on it a lamp not colored red, light it. Let the lampwick be of new
 linen, and light the censer. Then make a burnt offering of frankincense on grape-
 vine wood. The boy, then, should be uncorrupt, pure.⁹⁰

/ **Formula:** “PHISIO IAŌ AGEANOUMA SKABARŌ SKASABRŌSOU ASABRŌ, because 545
 I implore you this day today, this very time, to let the light and the sun appear to
 this boy, MANE OUSEIRI, MANE⁹¹ ISI,⁹² ANOUBIS the servant of all gods, and make
 this boy fall into a trance and see the gods, / all who are present at the divination. 550
 Appear to me in the divination, O high-minded god, Hermes thrice-great!⁹³ May
 he appear, the one who [made] the four parts of the heaven and the four founda-
 tions of the earth, RESENNĒETHŌ BASENERAIPAN THALTHACHTHACHŌTHCH CHI-
 NEBŌTH CHINEBŌTH MIMYLŌTH MASYNTORI / ASTOBI. Come to me, you who are 555
 in heaven; come to me, you who are from the egg.⁹⁴ I conjure you by the ENTŌ⁹⁵
 TAPSATI LEGĒNISTHŌ ĒLEGĒ SERPHOUTH MOUISRŌ⁹⁶ LEGE [having appeared
 and]⁹⁷ the two gods who are about you, THATH. The one god is called ‘So’⁹⁸ the
 other, ‘Aph,’⁹⁹ KALOU KAGŌĒI SESOPHĒI BAINCHŌŌŌCH.”

87. Perhaps PAPIE is related to PIPPI, but cf. the apparatus ad loc. See for PIPPI PGM IV. 595 and n.

88. For the plant called *κατανάγκης ἀλευρα*, see Diosc. 4.131; Pliny, *HN* 27.57.

89. The Greek is ambiguous, referring either to a house or a room in a house serving as a temple.

90. On the boy medium, see PGM V. 1 and n.

91. MANE is perhaps equivalent to Egyptian *mry.n*, “beloved one of,” hence: “beloved one of Osiris, beloved one of Isis.” [J.B.]

92. OUSERI . . . ISI, referring to Osiris and Isis, perhaps by the vocative. [R.K.R.]

93. The epithet “thrice great” results from the Egyptian superlative which repeats the positive three times. For the name Hermes Trismegistos and its derivation, see Festugière, *La révélation* I, 73–74; K. W. Tröger, “Die hermetische Gnosis,” in *Gnosis und Neues Testament. Studien aus Religionswissenschaft und Theologie* (Berlin: Evangelische Verlagsanstalt, 1973) 103–4; J. Parlebas, “L’Origine égyptienne de l’appellation ‘Hermès Trismegistos,’” *GM* 13 (1974): 25–28; M.-Th. and P. Derchain, “Noch einmal Hermes Trismegistos,” *GM* 15 (1975): 7–10; R. K. Ritner, “Hermes Pentamegistos,” *GM* 49 (1981): 73–75; idem, “Additional Notes to Hermes Pentamegistos,” *GM* 50 (1981): 67–68.

94. In Egyptian cosmogony the mythical primordial egg played a great role. Cf. PGM III. 145 and n. According to Orphic cosmogony, the one born from the egg is the god Phanes. See *Orph. Frag.* nos. 54, 55, and 56, and H. Leisegang, “The Mystery of the Serpent,” in J. Campbell, ed., *The Mysteries* (Princeton: Princeton University, 1978) 194–260.

95. Or, ἐν τῷ, “. . . by the one who is in TAPSATI . . .,” following Preisendanz. The latter probably belongs to the series of *vores magicæ* as indicated here. See also I. 576.

96. On SERPHOUTH MOUISRO, see PGM III. 659; and Preisendanz, vol. III, p. 230, s.v.

97. The text is mutilated here: “[and having appeared]” is Preisendanz’s conjecture. The plural participle may refer to the two preceding commands, if these commands refer to two separate gods. But the conjecture does not help much. The problem is also complicated by λέγε, “tell” or “speak” (?).

98. This name probably refers to the god Shu, Greek Sōsis. See Griffiths, *Plutarch’s De Iside et Osiride* 326–37; Bonnet, *RARG* 685–89, s.v. “Schu.” Cf. PGM VII. 345.

99. The name is unexplained; for possible explanations, see Preisendanz, apparatus ad loc., and vol. III, p. 217, index, s.v. “Aφ.” Perhaps the name refers to Apophis, the snake god and enemy of Re. This god is mentioned as Ἀφνφς in PGM XIII. 262; cf. Plutarch, *De Is. et Os.* 36, 365D. See Griffiths,

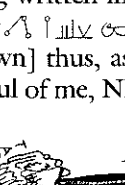
- 560 *The formula to be spoken*: “Come to me, spirit that flies in the air, / called with
secret codes and unutterable names, at this lamp divination which I perform, and
enter into the boy’s soul, that he may receive the immortal form in mighty and in-
corruptible light, because while chanting, I call, ‘IAO ELŌAI MARMACHADA MENE-
565 PHŌ¹⁰⁰ MERMAI / IĒŌR AIEŌ ĒREPHIE PHEREPHIŌ CHANDOUCĤ AMŌN EREPNEU
ZŌNŌR AKLEUA MENĒTHŌNI KADALAPEU IŌ PLAITINE RE AŌTH IĒI ŌĒI MEDCHĒ-
NŌR ALACHAL PERECHAĒL SERENŌPH DOUNAX ANAXIBOA EREBE BŌ BEBŌBIA
570 ANĒSIODEU IAŌA ENIŌEAL / EMERŌ MASAINDA.”

“Hither to me, O lord, riding upon immaculate light without deceit and without
anger; appear to me and to your medium, the boy, MARMARIAU ANAPSICHALAŌ
PEOE NIPSEOUA AIETY HARENNŌTHĒS¹⁰¹ ANERŌPHĒS ITHYAMAREM ŌSIĒR ANAP-
SICHYŌN PSYELĒMICHALĒS, appear” (say it 3 times).

- 575 / If he says, “I see your lord in the light,” say: “O holy YMERI EIGESOU ENTŌ
TĒRIOUA MENĒ SOMIŌŌ ALAMAŌR CHŌCHENEMĒTŌR,” and thus he will answer.
Ask: “ARSERETŌTHI OŪĒMANTOUR.”

*Tr.: J. P. Hershbelle.

PGM VII. 579–90

- 580 *A **phylactery**, a bodyguard against daimons, against phantasms, / against every
sickness and suffering, to be written on a leaf of gold or silver or tin or on hieratic
papyrus. When worn it works mightily for it is the name of power of the great god
and [his] seal, and it is as follows: “KMĒPHIS CHPHYRIS¹⁰² IAEŌ IAŌ AEĒ IAŌ OŌ
585 AIŌN IAEŌBAPHRENE / MOUNOTHILARIKRIPIHIAE Y EAIPHIRKIRALITHANYOME-
NERPHABŌEAI.”¹⁰³ These [are] the names; the figure is like this: let the Snake be
biting its tail, the names being written inside [the circle made by] the snake, and
the characters thus, as follows: .

- 590 The whole figure¹⁰⁴ is [drawn] thus, as given below, with [the spell], “Protect
my body, [and] the / entire soul of me, NN.” And when you have consecrated [it],
wear [it].



*Tr.: Morton Smith.

Plutarch's De Iside et Osiride 440; Bonnet, *RÄRG* 51, s.v. “Apophis.” Cf. the strange ἀφφώ in *LXX* 2 Kgs 2:14; 10:10 and the explanations given by patristic commentators, for which see *PGL*, s.v. “ἀφφώ.”

100. Menepho is the name of the city of Memphis. Cf. *PGM* III. 104.

101. Harennōthes is Egyptian for *Hr-nḏ-ḏt-f* (Harendotes), meaning “Horus the defender of his father.” See Bonnet, *RÄRG* 269, s.v. “Harendotes”; Griffiths, *Plutarch's De Iside et Osiride* 345; D. Meeks, “Harendotes,” *LdÄ* 2 (1977): 964–66. [R.K.R.]

102. Chphyris is the Egyptian scarab, Khepri.

103. IAEŌ begins an often-cited palindrome, but it is not set out as such in Preisendanz. The copyist got one letter wrong: ALITHA should be ALITHO.

104. Preisendanz gives the opening words surrounding the serpent as TARĒON EOY PHI, but the photograph (plate I, no. 4) shows clearly the reading given in the transcription here.

PGM VII. 591–92

*“Come to me, ear of heaven; come to me, ear [of the air;] come to me, ear of the earth,” and so forth, as indicated.

*Tr.: W. C. Grese. This portion of an invocation seems to be mislocated in the papyrus manuscript.

PGM VII. 593–619

***Fetchng charm for an unmanageable [woman]:**¹⁰⁵ Take a [lamp], not painted red, with seven wicks, and make a wick of [the hawser of] a wrecked / ship. On the [1st] wick write with myrrh, “IAŌ”; on the 2nd, “ADŌNAI”; on the 3rd, “SABAŌTH”; on the 4th, “PAGOURĒ”; on the 5th, “MARMOROUTH”; on the 6th, “IAEŌ”; on the 7th, “MICHAĒL.” 595

Put olive oil in the lamp and place it in a window / facing south. Also put worm-wood seeds on the lamp (around the edge of the lamp), and recite this *formula*: “I call upon you, the masters, great gods, who shine in the present hour, on this day, for the sake of her, the ungodly NN. For she has said: / 600

‘IAŌ does not have ribs.’ 605

[She, NN, has said,] ‘ADŌNAI was cast out because of his violent anger.’

[She, NN, has said,] ‘SABAŌTH emitted three cries.’¹⁰⁶

She, NN, has said, ‘PAGOURĒ is by nature a hermaphrodite.’

She, NN, has said, ‘MARMOROUTH was castrated.’

She, NN, has said, ‘IAEŌ was not entrusted with the ark.’

She, NN, has said, ‘MICHAĒL is by nature a hermaphrodite.’

/ “I am not the one who says such things, master, but she, the godless NN. Therefore fetch her for me, her inflamed with passion, submissive. Let her not find sleep until she comes to me” (repeat 7 times). 610

If the first lamp flickers, know that she has been seized by the daimon. And if the 2nd, she has left (the house); and if the 3rd, she is on the / way; and if the 4th, she has arrived; and if the 5th, she is at the door; the 6th, at the doorlatch; the 7th, she has come into the house. 615

It can fetch people even from across the sea. For that, place the lamp in some water in the open air. Place a papyrus boat under the lamp, and [recite the] formula 6 times.

*Tr.: D. E. Aune.

PGM VII. 619–27

***From the Diadem of Moses:**¹⁰⁷ / Take the plant snapdragon and hold it under your tongue while lying asleep. And rise early and before you speak to anyone recite the names, and you will be invisible to everyone. 620

But when you say them over drinking cups and give them to a woman, she will love you, since this spell has power over everything: “ARESKILLIOUS THOU DALESAI KRAMMASI CHAMMAR / MOULABŌTH LAUABAR CHOUPHAR PHOR PHŌRBAŌ SACHI HARBACH MACHIMASŌ IAŌ SABAŌTH ADŌNAI.” 625

For what you wish, say: “Get her, NN, for me, NN” (add the usual, whatever you wish).

*Tr.: E. N. O’Neil.

105. See for parallels to this spell PGM IV. 2475 and n.

106. For this cry, cf. the parallel in Ignatius, *Eph.* 19. 1.

107. This spell seems to be a selection from a larger collection entitled “The Diadem of Moses.” [E.N.O.]

PGM VII. 628–42

- *Taking a field lizard,¹⁰⁸ let it down into oil of lilies until it be deified. Then engrave / the [image of] the Asklepios [worshiped] in Memphis¹⁰⁹ on a ring of iron from a leg fetter and put [the ring] into [the] oil of lilies [in which the lizard was drowned]. And when you use [the ring] take [it and] show [it] to the pole star,¹¹⁰ saying this spell 7 times: “MENŌPHRI¹¹¹ who sit on the cherubim, send me / the true Asklepios, not some deceitful daimon instead of the god.” Then take the incense burner in where you are going to sleep and burn 3 grains of frankincense and wave the ring in the smoke of the incense, saying 7 times the [spell], “CHAU-APS / ŌAEIAPS ŌAIS LYSIPHTHA,¹¹² lord Asklepios, appear.” And wear the ring on the index finger of your right hand.

*Tr.: Morton Smith.

PGM VII. 643–51

- ***Cup spell**, quite remarkable: Say the spell that is spoken to the cup 7 times: “You are wine; you are not wine¹¹³ but the head of Athena. / You are wine; you are not wine, but the guts of Osiris, the guts of IAŌ PAKERBĒTH SEMESILAM ŌŌŌ Ē PATACHNA IAAA.” (For *the spell of compulsion*: “ABLANATHANALBA AKRAMMACHAMAREI EEE, who has been stationed over necessity, IAKOUB IA IAŌ SABAŌTH ADŌNAI ABRASAX”).

- 650 “At whatever hour / you descend into the guts of her, NN, let her love me, NN, [for] all the time of her life.”

*Tr.: E. N. O’Neil.

PGM VII. 652–60

- ***Spell to induce insomnia by means of a bat**: Take blood of a black ox or of a goat or of Typhon¹¹⁴—but preferably of a goat—and write on its right wing: 655 “BŌRPHŌR PHORBA PHORPHARBA / PHŌRBŌRPHORBA PHORBA PHORBA PHORBA BAPHAIĒ PHŌRBAPHŌR BARBA” (put one word under another one, like bricks,¹¹⁵ and [add the usual, whatever] you want). And on the left wing write this in the same pattern: “PHŌRPHŌR PHORBA BORPHOR PHORBA BORPHOR PHORBA PHORPHOR PHORBABŌR / BORBORBA PHŌRPHŌR PHORBA” (likewise, add the usual as you want).

*Tr.: R. F. Hock.

108. See A. D. Nock, “The Lizard in Magic and Religion,” in his *Essays* I, 271–76. On deification by drowning, see *PGM* I. 5; III. 1, with notes; LXI. 39–71.

109. Asklepios in Memphis is the Egyptian god Imhotep. See D. Wildung, *Imhotep und Amenhotep* (München: Deutscher Kunstverlag, 1977). [R.K.R.]

110. The constellation of the pole star (Bear) is connected here with the “true” Asklepios of Memphis, that is Asklepios/Imhotep in contrast to the Greek Asklepios. This expression is indeed non-Greek. See Hopfner, *OZ* II, secs. 14 and 181.

111. That is, Memphis, or perhaps Memphite. [R.K.R.]

112. -SI PHTHA is Egyptian and means “son of Ptah,” a standard epithet of Imhotep. [R.K.R.]

113. For the formula “you are x, you are not x, but . . .” cf., e.g., *PGM* LXI. 7–9. See also Smith, *Jesus the Magician* 111, 197 n.

114. The “blood of Typhon” is the blood of an ass. See *PGM* IV. 2100 and n.

115. For this magical formation of words, see *PGM* V. 349, 361 and Preisendanz, vol. I, plate III, no. 6.

PGM VII. 661–63

***Love spell:** In conversation ¹¹⁶ while kissing passionately, say: “ANOK THARENEPI-BATHA CHEOUCHCHA ANOA ANOK CHARIEMOCHTH LAILAM.”

*Tr.: E. N. O’Neil.

PGM VII. 664–85

***Spell for obtaining dream revelations:** Take a linen strip, and on it you write with myrrh ink the matter, / and wrap an olive branch and place it beside your head, beneath the left side of your head, and go to sleep, pure, on a rush mat on the ground, saying the spell 7 times to the lamp:

“Hermes,¹¹⁷ lord of the world, who’re in the heart,
 O circle of Selene, spherical
 And square, / the founder of the words of speech, 665
 Pleader of Justice’s cause, garbed in a mantle, 670
 With golden sandals, turning airy course
 Beneath earth’s depths, who hold the spirit’s reins,
 The sun’s and who with lamps of gods immortal
 Give joy to those beneath earth’s depths, to mortals
 Who’ve finished life. / The Moirai’s¹¹⁸ fatal thread 675
 And Dream divine you’re said to be, who send
 Forth oracles by day and night; you cure
 Pains of all mortals with your healing cares.
 Hither, O blessed one, O mighty son
 Of the goddess who brings full mental powers,
 By your own form and gracious mind. And to
 An uncorrupted youth / reveal a sign 680
 And send him your true skill of prophecy,

OIOSENMIGADŌN ORTHŌ BAUBŌ NIOËRE KODËRETH DOSËRE SYRE SUROE SAN-KISTË DŌDEKAKISTË AKROUROBORE¹¹⁹ KODËRE RINŌTON KOUMETANA ROUBITHA NOUMILA PERPHEROU AROUŌRËR / AROUËR¹²⁰ (say it seven times and add 685 the usual, whatever you wish).

*Tr.: E. N. O’Neil.

PGM VII. 686–702

***Bear charm:** “Bear, Bear, you who rule the heaven, the stars, and the whole world; you who make the axis turn and control the whole cosmic system by force and compulsion;¹²¹ / I appeal to you, imploring and supplicating that you may do the NN thing, because I call upon you with your holy names at which your deity rejoices, names which you are not able to ignore: BRIMŌ, earth-breaker, chief hunt-

116. Cf. on this title *PGM VII. 405* and n.

117. These dactylic hexameters are also one version of the reconstructed Hymns 15–16, ll. 1–12; see Preisendanz, vol. II, p. 249. This version is, however, quite different from that in *PGM V. 400–421* and *XVIIb. 1–23*. [E.N.O.]

118. At *PGM V. 410*, Preisendanz prints the word as a common noun, here as the proper noun. [E.N.O.]

119. On this *vax magica*, see the Glossary, s.v. “YESSIMMIGADO/AKROUROBORE formula.”

120. AROUËR is Egyptian for *Hr-wr*, “Horus the great.” [R.K.R.]

121. For this concept of the divine mover of the universe, see Bousset, *Religionsgeschichtliche Studien* 208–11.

ress,¹²² BAUBŌ L¹²³ . . . I AUMŌR AMŌR AMŌR . . . IĒA [shooter] of decr¹²⁴ AMAM[A-
 695 MAR] APHROU . . . MA, universal queen, queen of wishes, / AMAMA, well-bedded,¹²⁵
 Dardanian, all-seeing, night-running, man-attacker, man-subduer, man-summoner,
 man-conqueror, LICHRISSE PHAESSA, O aerial one, O strong one,¹²⁶ O song and
 700 dance, guard,¹²⁷ spy, delight, delicate, protector, adamant, adamantine, O / Dam-
 namencia, BREXERIKANDARA, most high, Taurian,¹²⁸ unutterable, fire-bodied,
 light-giving, sharply armed. Do such-and-such things" (add the usual).

*Tr.: H. D. Betz. The purpose of the spell is not given, although directions to insert requests come at the end. Cf. the Bear spells in *PGM* IV. 1275–1330, 1331–89; LXXII. 1–36.

PGM VII. 703–26

*Request for a dream oracle: Write [with myrrh] on clean papyrus:

705 "I call you, the one who shines on the whole inhabited / and uninhabited world,
 whose name is composed of 30 letters, in which are the seven vowels, through
 which you name [the] universe, gods, lords, RARAPAE ABRAIĒ IRARA PAUOYŌ
 710 ARAŌACH (30 letters)¹²⁹ IEŌYŌĒ AIĒ IAŌĒ YŌEI: Reveal [to me], / lords, concern-
 ing the NN matter, dependably and through memory, PSICHOM¹³⁰ MORAIOUCH
 PSICHOM ARASKELLITH ĒCHOMMORAKAUPS PSICHOMMO ARATOPOTH. Lords of
 glory, reveal to me concerning the NN matter tonight, THŌOUTH PHEUBĒ CHAR-
 715 PHRAUTHI / PHRE"¹³¹ (add the usual, as you wish). Also write the name composed
 of 30 letters in two wing formations,¹³² thus: RARAPAEABRAIĒIRARAPAOYŌA-
 BRAŌACHRARAPAEABRAIĒIRARAPAOYŌABRAŌACH: A

O
 CHAŌARBAŌYOAPARARIĒIARBAEAPARAR
 / RAR A A R
 O O
 IEŌYŌĒ[AIĒIAŌĒYŌEI]
 R E E R

Write also the ["heart"] as indicated [if] you want, and after placing the strip of
 725 papyrus / under the lamp, go to sleep in a pure condition. Give answer to no one,
 ENTYTHLCH.¹³³

*Tr.: W. C. Grese.

122. The rendering of *προκυνή* is uncertain. See also *PGM* VII. 885–86; P. Reinach II, 88 which has *προκυνήτε*. For similar epithets, see LSJ, s.v. "*κυναγέτης, προκυναγός, προκυνήγης, προκύων*." The epithet "earthbreaker" has usually in *PGM* been transcribed *RĒXICHTHŌN*.

123. The following list of divine epithets comes from the cult of Artemis; it contains old material, but not all is explainable and some renderings are quite tentative. Cf. for parallels *PGM* IV. 1301–8, 1345–79; also P. Reinach II, 88 (ed. P. Collart, *Les Papyrus Théodore Reinach, BIFAO* 39 [1940]: 29–32).

124. For this epithet, see Homeric Hymn 27. 2 and K. Wernicke, "Artemis," *PRE* 2 (1895): 1384.

125. The rendering of *εὐναία* is uncertain. See Euripides, *Hippol.* 160, also Burkert, *Griechische Religion* 236.

126. Preisendanz translates, "O goddess of Erymna."

127. On this epithet of Artemis, see also *PGM* IV. 1298; *Orph. Frag.* 42.

128. The meaning of this epithet is uncertain; for similar expressions, see K. Wernicke, *PRE* 2 (1895): 1399–1400.

129. The name is given below, ll. 716–18; cf. 708–9.

130. PSICHOM is Egyptian *p3 shm*, "the image/power." [R.K.R.]

131. THŌOUTH PHEUBĒ . . . PHRE corresponds to Egyptian "Thoth the ibis . . . Prē." [R.K.R.]

132. For the wing formation of magical words, see *PGM* I. 11 and n.

133. This is Demotic *mtw.f.ti bl.k* (?), "and he makes you fly" (?). [R.K.R.]

PGM VII. 727–39

***Charm for a direct vision of Apollo:** In a ground-floor room without light, while you are crowned with a wreath of marjoram and while wearing wolf-skin sandals, recite this formula:

Formula: / “Helios, ruler of light, MER . . . EIPHIRA GARGERI PHTHA ER 730
 . . . OIE . . . GERLYCHA MER . . . [OPHO] R ITHARA PHERXEI AR . . . EID . . .
 PHÖRITHARZEI ERPHIBILCHIE ZEIRABELBÊ BICHA ARTHIA MÊLICHIA ERGA
 GERPHI IÔ CHERPHEI KARGÔOARA EARMILICHA ATHERTHAPHTHÔ ATHTHERTHA-
 PHI ARNACHERBBI.” /

After you have said these things, the god Apollo will come having a cup for a 735
 drink offering. Then you inquire concerning what you want. He gives from mem-
 ory if you want, and if you ask, he will let you drink from his cup.

Dismissal: “ERKIKCHI BELTĒAMILICHA ARCHARZEIR PHIZÖR GEIRPHEI.”

*Tr.: W. C. Grese.

PGM VII. 740–55

*[**Request for a dream oracle:** Write] on a strip of tinfoil, and after crowning the 740
 strip of foil with myrtle, set up the censer. Then make a burnt offering of frankin-
 cense and carry the leaf of metal around the vapor while saying: “Lords, gods, re-
 veal to me concerning the NN matter / tonight, in the coming hours. Emphatically 745
 I beg, I supplicate, I your servant and enthroned¹³⁴ by you.”

Then place the piece of foil under your pillow, and, without giving answer to
 anyone, go to sleep after having kept yourself pure for 3 days.

Formula to be written: / “MOU AMOU¹³⁵ AU IAÔ ABARBARASA AIÔ BAÔA CHPHĒ- 750
 NOURIS AÔB AMO ADÔNAÏ ÔIG IIII OTHTHOUÔ AORCHA ARORCHA CHAXYNNĒRE
 THIRARI OTHÔ CHOÔTH ERRE OCHÔ ANA ÊEPHRORE CHEIR ÊIN IÊIÔ ÔÔAA-
 MADAA / OOO ÔÔÔ ÔÔA.” Write [it] with a copper stylus. 755

*Tr.: W. C. Grese. This spell appears to be another version of a dream request; cf. *PGM VII.*
 703–76. In this one, however, the title has been added by Preisendanz.

PGM VII. 756–94

***Prayer:** “I call upon you who have all forms and many names, double-horned
 goddess, Mene, whose form no one knows except him who made the entire /
 world, IAÔ, the one who shaped [you] into the twenty-eight shapes of the world so 760
 that they might complete every figure and distribute breath to every animal and
 plant, that it might flourish, you who grow from obscurity into light and leave light
 for darkness” / (beginning to leave by waning). 765

“And the first companion of your name is silence, the second a popping sound,
 the third groaning, the fourth hissing, / the fifth a cry of joy, the sixth moaning, the 770
 seventh barking, the eighth bellowing, the ninth neighing, / the tenth a musical
 sound, the eleventh a sounding wind, the twelfth a wind-creating sound, the thir- 775
 teenth a coercive sound, the fourteenth a coercive emanation from perfection. /

“Ox, vulture, bull, beetle, falcon, crab, dog, wolf, serpent, horse, she-goat, asp, 780
 goat, he-goat, baboon, cat, lion, leopard, fieldmouse, deer, multiform, virgin,
 torch, / lightning, garland, a herald’s wand, child, key.¹³⁶ 785

“I have said your signs and symbols of your name so that you might hear me,
 because I pray to you, mistress of the whole world. Hear me, you, the stable one,

134. On the ritual of the enthronement of the initiate, see A. D. Nock, “Notes on Beliefs and Myths,” *JHS* 46 (1926): 47–48; Nilsson, *GGR* II, 642, 680.

135. AMOU is Coptic for “come!” [R.K.R.]

136. See for the meaning of these symbols *PGM LXX.* 9–11 and nn.

the mighty one, / APHEIBOËŌ MINTĒR OCHAŌ PIZEPHYDŌR CHANTHAR CHADĒ- 790
ROZO MOCHTHION EOTNEU PHĒRZON AINDĒS LACHABOŌ PITTŌ RIPHTHAMER
ZMOMOCHŌLEIE TIĒDRANTELA OISOZOCHABĒDŌPHRA” (add the usual).

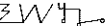
*Tr.: W. C. Grese.

PGM VII. 795–845

*Pythagoras’ request for a dream oracle and Demokritos’ dream divination: 795

The entering angel is subordinate to the sun, and as subordinate to the sun he enters—so he enters in the form of your friend whom you recognize, with a shining star upon his head, and sometimes he enters / having a fiery star. Take, then, a 800
branch of laurel, and inscribe on each leaf a sign of the Zodiac with cinnabar, hav- 805
ing crowned yourself [with it]. (Also write its name in front of the sign of the Zodiac.) / This rite is divine. Hence, keep in your breast the things revealed to you by me even after the parting of my life, and if you perform them devoutly you will be successful.

*They are:*¹³⁷

| | | | |
|-----------------|--------------------------------------|---|-----|
| 1. Aries | HAR MONTH ¹³⁸ HAR THŌ CHE | | 810 |
| 2. Taurus | NEOPHOBŌTHA THOPS |  | |
| 3. Gemini | ARISTANABA ZAŌ |  | |
| [4]. Cancer | PCHORBAZANACHAU |  | |
| [5]. Leo | ZALAMOIRLALITH |  | |
| [6]. Virgo | EILESILARMOU PHAI |  | 815 |
| [7]. Libra | TANTINOURACHTH |  | |
| [8]. Scorpio | CHORCHORNATHI |  | |
| 9. Sagittarius | PHANTHENPHYPHLIA |  | |
| [10]. Capricorn | AZAZAEISTHAILICH |  | |
| [11]. Aquarius | MENNY THYTH IAŌ |  | 820 |
| [12]. Pisces | SERYCHARRALMIŌ |  | |

Take still another leaf of the royal laurel and write with cinnabar [ink] this name of [the] living god: “CHALCHANA PHOE KOSKIANŌ (19) / ALĒMONTALL . . . ASEICH.” 825
Having written it, do this for three days: wrap the leaves in a new handkerchief and lay it under your head. Having come when it is evening, while burning frankincense, speak this *formula*:

“I call upon you, holy angel ZIZAUBIŌ, from the company of the Pleiades to whom you are subordinate / and serve for all things, [for] whatever she might com- 830
mand you, you great, indestructible, fire-breathing one, who cast the rope of heaven, through which rope all things turn upon earth. Also, you [do I call upon], as many of you angels who are placed under his [ZIZAUBIŌ’s] power. Hence I call upon you all that you may come quickly / in this night, and reveal to me clearly and 835
firmly, concerning those matters I desire. I conjure you, O lord, who rise above the earth of the whole cosmic region, by the one ruling the whole inhabited world and the benefactor of all. Hence, I call upon you in this night, / and may you reveal all 840
things to me through dreams with accuracy, O angel ZIZAUBIŌ.”

Go to your house and having incensed the branch, put it on your head and sleep pure. You must have [the place] where you perform absolutely pure, and the phylac-

137. In this list most of the numerical designations 1–12 can be recognized in the far right column of the papyrus manuscript, numbering downward from Aries to Pisces. These numbers were erroneously included in the magical symbols by Preisendanz.

138. Har-Month is Horus-Montu. Montu is the Egyptian god of war and therefore the proper counterpart of Ares, the ruler of the zodiacal sign Aries. Horus is also associated with this sign, for “Horus the Red” was the name of Mars which governs Aries. [R.K.R.]

tery / where you have inscribed the name, put on your head and crown yourself 845
with the branch.

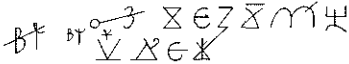
*Tr.: J. P. Hershbelle.

PGM VII. 846–61

*Shadow¹³⁹ on the sun: After you have purified yourself, walk towards the sun in the 5th hour, crowned with a tail of a cat, and say: “ERBETH BIO . . . PH . . . PH . . . LL . . . III ANACH ABAREIR LATÖRÖCH ERBEBRITHA AMBRITHĒRA ÖRYKISTAR / LAILAM AÖR XARXI THADARI ĒSYRPHA PHÖRPHI AGĒRÖCHĒ BEBATHA BARA 850
LIRYPÖ PHERCHĒ AMIARTH THERTHI GÖRĒ AMINACHARPHA IRGIRAMOU THARPHI THEIRIÖRYS PHERIA PHORPHOROPHI.”

When you have said these things, you will see a shadow in the sun. / Close your 855
eyes, look up, and you will see a shadow standing before you. Ask what you want, “ERBAIGÖRYTHARPHTHEIR.”

Phylactery: The tail and the characters with the circle [on which] you will stand after you have drawn it with chalk.

The characters are the following: /  860
*Tr.: W. C. Grese.

PGM VII. 862–918

*Lunar spell of Claudianus¹⁴⁰ and [ritual] of heaven and the north star¹⁴¹ over lunar offerings: This papyrus itself, the personal property of the Twelve Gods, was found¹⁴² in Aphroditopolis [beside] the greatest goddess, / Aphrodite Urania, who 865
embraces the universe.

The preparation for Mistress Selene is made like this: Take clay from a potter's wheel and mix a mixture¹⁴³ with sulfur, and add blood of a dappled goat and mold an image of Mistress Selene the Egyptian,¹⁴⁴ as shown below, making her in / the 870
form of the Universe. And make a shrine of olive wood and do not let it face the sun at all.¹⁴⁵ And after dedicating it with the ritual that works for everything, [put it away,] and thus it will be dedicated in advance. And anoint it also with lunar ointment and wreath it. And late / at night, at the 5th hour, put it away, facing Selene 875
in a [pure] room. And also offer the lunar offering and repeat the following in succession and you will send dreams, you will bind with spells. For the invocation to Selene is very effective. And after anointing yourself in advance [with] the ointment, appeal to her.

And this is the lunar spell: / “I call upon you, Mistress of the entire world, ruler 880
of the entire cosmic system, greatly powerful goddess, gracious [daimon], lady of night, who travel through the air, PHEROPHORĒ ANATHRA . . . OUTHRA. Heed

139. On the significance of the shadow, see Betz, “The Delphic Maxim,” 163–64.

140. Preisendanz indicates the name Klaudianos may refer to a certain philosopher and alchemist appearing in a list in Berthelot and Ruelle, *Collection des anciens alchimistes grecs* 26, I. 1.

141. The identity of the constellation of the Bear with Aphrodite-Selene is late. See Plutarch, *Amat.* 19, and F. Schwenn, “Selene,” *PRE*, 2nd ser. 2 (1921): 1142; W. Fauth, “Arktos in den griechischen Zauberpapyri,” *ZPE* 57(1984): 93–99. [R.K.R.]

142. On this literary claim of having found books, see W. Speyer, *Bücherfunde in der Glaubenswerbung der Antike*, *Hypomnemata* 24 (Göttingen: Vandenhoeck and Ruprecht, 1970).

143. The pleonasm (μίξον μίγματος, “mix a mixture,”) is not uncommon in PGM; see PGM VII. 972. [E.N.O.]

144. The Egyptian Selene is the mistress of the night sky. See Bleeker, *Hathor and Thoth* 46. [R.K.R.]

145. Preisendanz has incorrectly translated τὸ σύνολον with “das Ganze.” Cf. I. 915 below, for the sense of the instruction. [E.N.O.]

and put it under the sole of your left foot, after you have fumigated it carefully with incense.

/ The names and characters are:

930

3 "NOLEANOUN
 7 EBREBA
 3 OLOTHIERON
 3 DENDENXOUN
 1 TOUBANTŌNI Restrain
 the wrath of him, NN, and the anger and
 tongues of everybody, in order that
 they might not be able to speak to him, NN."

935

*Tr.: R. R. Hock. As shown here the papyrus illustrates how the lead tablet is to be drawn. The language of the curse suggests the spell was designed for use in a courtroom scene.

PGM VII. 940-68

* **A charm to restrain anger** and a **charm to subject**: On clean papyrus write with pure myrrh ink these names together with the “stele:” 940

| | | |
|----------|-------------|-----|
| IÖERBĚTH | IÖPAKERBĚTH | |
| IÖERBĚ | ÖPAKERBĚTH | |
| IÖERB | PAKERBĚTH | |
| IÖER | AKERBĚTH | 945 |
| IÖE | KERBĚTH | |
| IÖ | ERBĚTH | |
| I | RBĚTH | |
| | BĚTH | |
| | ĚTH | 950 |
| | TH | |

| | | |
|-----------|---------|-----|
| IÖSESESRÖ | IÖPĚMPS | |
| ÖSESESRÖ | ÖPĚMPS | 955 |
| SESESRÖ | PĚMPS | |
| ESESRÖ | ĚMPS | |
| SESRÖ | MPS | |
| ESRÖ | PS | |
| SRÖ | | |
| RÖ | | |
| Ö | | 960 |

“Come to me, you who are in the everlasting air,¹⁵⁰ you who are invisible, almighty, creator of the gods. Come to me, you who are the unconquerable daimon. Come to me, you who are never grieved for your own brother, Seth.¹⁵¹ Come to me, / you fire-bright spirit. Come to me, you god who are not to be despised, you daimon, and put to silence, subordinate, enslave him, NN, to him, NN, and cause him to come under my feet.” 965

*Tr.: R. R. Hock.

150. For this expression see the parallel in *PGM* IV. 507–8.

151. This refers to Seth's murder of his brother Osiris. See H. te Velde, *Seth, God of Confusion* (Leiden: Brill, 1967) esp. 81–82. [R.K.R.]

PGM VII. 969–72

- 970 ***A good potion:** Take a piece of hieratic papyrus and / write on it: “ΙΑΘ ὁ ΕΣ-
 TABISASĒ TOUREŌSAN ATHIACHIŌOUĒNOU ACHĒMACHOU. Let her, NN, whom
 NN bore, love me, NN, when she has drunk the drink.”¹⁵²
 *Tr.: E. N. O’Neil.

PGM VII. 973–80

- 975 ***A love spell of attraction through touch:** Take a scarab and boil it in a good
 unguent,¹⁵³ / and take the beetle and grind it together with the plant vetch, and
 place them in a glass cup and say the spell that follows twice: “THŌBARRABAU MI-
 CHAĒL MICHAĒL OSIRIS PHOR PHORBA ABRIĒL SESEGGENBARPHARAGGĒS ΙΑΘ
 980 SABAŌTH ADŌNAIE LAILAM, compel / her, NN, whom NN bore, to follow me
 should I touch her.”
 *Tr.: E. N. O’Neil.

PGM VII. 981–93

- *[**Love spell of attraction:** Purify yourself from everything for . . .] days and say
 [this] spell at sunrise: “Helios . . . but come here to me, [Mistress AKTIŌPHIS
 985 ERESCHIGAL] PERSEPHONĒ; / attract [to me and bind her], NN, whom NN bore,
 [to] the man who is [pining away] with [passion for her]; at this very moment,
 inflame her that she fulfill the nightly desires of NN, whom NN bore. Aye, lord
 990 NETHMOMAŌ [Helios, enter] into the [soul] of her, NN, whom NN bore, / and
 [burn her heart], her guts, [her liver, her spirit, her bones. Perform] successfully for
 me [this] charm,¹⁵⁴ immediately, immediately; [quickly, quickly].”
 *Tr.: E. N. O’Neil.

PGM VII. 993–1009

- *Look [to the] east [and say: “You are the one who thunders,] the one who rains
 995 and / hurls lightning [at the] right time and dries [in the same way]; come to me,
 reveal” (add the usual or [write] whatever [you want], and anoint your hand).
Preparation of the ink: 3 dried figs, 3 stones of the Nicolaus date, 3 fragments of
 1000 wormwood, and 3 lumps of myrrh; [mix together, / then] after pulverizing them,
 [write] the following formula. Isis uttered [it and] wrote [it] when, after taking up
 Osiris, she fit together his separated members. Asklepios¹⁵⁵ [saw] Osiris and admit-
 ted that he [could] not [put together] someone who was dead [even] with the help
 of Hebe¹⁵⁶ or of [anyone else].
 1005 [This is / *the formula*: “Come to me, SESEGGENBARPHARAGGĒS SABAŌTH,] for
 [I conjure] you, [daimon] of the dead, [by] bitter [Necessity]; open [your ears and]
 hear [the] holy [words].” Also say [frequently] the [stele given] below.
 *Tr.: W. C. Grese. This fragmentary spell has not preserved its title and so its exact purpose
 cannot be known.

152. On the pleonasm *πιούσα τὸν πότον*, cf. PGM VII. 867. [E.N.O.]

153. *μύρον* is translated by Preisendanz as “Myrrhenöl.” Both translations, however, may be too specific for this unspecified aromatic concoction. [E.N.O.]

154. For this phrase, cf. PGM IV. 295, 2939; XX. 5.

155. Asklepios seems to have taken over the role of Anubis (thus Eitrem, in Preisendanz, apparatus ad loc.).

156. The appearance of Hebe, daughter of Hera and Zeus, is surprising in this context. According to Euripides, *Heraklid.* 847; Ovid, *Met.* 9. 400, she made Iolaos young again, a deed of proverbial fame.

PGM VII. 1009–16

***Divination by a dream:** Say / to the . . . double . . . and rub your [head]; and 1010
[after descending], go to sleep without answering anyone.

“I call upon [you], Sabaoth, Michael, Raphael and you, [powerful archangel] Gabriel, do not [simply] pass by me [as you bring visions], but let one of you enter / and reveal [to me] concerning the NN matter, AIAI ACHĒNĒ IAŌ.” Write these 1015
things [on leaves . . .] of laurel and place them by your head.

*Tr.: W. C. Grese.

PGM VII. 1017–26

*“[Hail, Helios!] Hail, Helios! Hail, [Gabriel! Hail, Raphael! Hail,] Michael! Hail, whole [universe! Give me] the [authority] and power of SABAŌTH, the / [strength of IAŌ], and the success of ABLANATHANALBA, and [the might of] AK- 1020
RAMMACHAMAREI. Grant that I [gain] the victory, as I have summoned you” (then write the 59-[letter] IAEŌ formula). “Grant [victory] because I know the names of the Good Daimon, HARPON [CHNOUPHI] BRITATĒNŌPHRI BRISAROUAZAR BASEN / KRIPHI NIPTOUMI CHMOUMAŌPHI (add the usual) and accomplish this 1025
for me.” Speak to [no one].

*Tr.: R. F. Hock. Although untitled, this spell is a “favor and victory” charm. Cf. PGM XCII for a similar request for the power and strength of various magical and mythological personalities.

PGM VIII. 1–63

***Binding love spell of Astrapsoukos:**¹

Spell: “Come to me, lord Hermes, as fetuses do to the wombs² of women. Come to me, lord Hermes, who collect the sustenance of gods and men; [come] to me, NN, lord Hermes, and give me favor,³ sustenance, / victory, prosperity, elegance, beauty 5
of face, strength of all men and women. Your names in heaven: LAMPHTHEN OUŌTHI OUASTHEN OUŌTHI OAMENŌTH ENTHOMOUCH. These are the [names] in the 4 quarters of heaven. I also know what your forms are: ⁴ in the east you have the form / of an ibis, in the west you have the form of a dog-faced baboon, in the north 10
you have the form of a serpent, and in the south you have the form of a wolf. Your plant is the grape which is the olive.⁵ I also know your wood: ebony. I know you, Hermes, who you are and where you come from and what your city is: Her-
mopolis. Come to me, lord Hermes, many-named one, who know / the things hid- 15
den beneath heaven and earth. Come [to me], NN, lord Hermes; serve well, benefactor of the world. Hear me and make me agreeable to all the forms throughout the inhabited world. Open up for me the hands of everyone who [dispenses gifts]⁶ and compel them to give me what they have in their / hands. I also know your fore- 20
ign names: ‘PHARNATHAR BARACHĒL CHTHA.’ These are your foreign names.

“Whereas Isis, the greatest of all the gods, invoked you in every crisis, in every

1. According to Diogenes Laertius, *Proem.* 2, Astrampsychos was the name of one or several Persian magicians. See E. Reiss, “Astrampsychos,” *PRE* 2 (1896): 1796–97.

2. For parallels to this concept, see PGM III. 603 and n.

3. Here and throughout this section, *χάρις* is translated “favor,” but the term comes close to meaning “grace.” [E.N.O.]

4. The four animals represent the following deities: the ibis is Thoth, the dog-faced baboon is Anubis, the serpent is Uto, the wolf is another form of Anubis. Their respective positions are partially clear as well: Uto is often the north, Anubis the west (or the south), but why Thoth stands in the east remains a puzzle. [J.B.]

5. The underscored words are Coptic written with Greek letters.

6. Accepting the emendation of Preisendanz.

district, against gods and men and daimons, creatures of water and earth and held
 25 your favor, / victory against gods and men and [among] all the creatures beneath
 the world, so also I, NN, invoke you.⁷ Wherefore, give me favor, form, beauty.
 Hear me, Hermes, benefactor, [inventor]⁸ of drugs; be easy to talk to and hear me,
 30 just as you have done everything in the form of your Ethiopian dog-faced ba-
 boon, / the lord of the chthonic daimons. Calm them all and give me strength,
 form (add the usual), and let them give me gold and silver and every sustenance
 which will never fail. Preserve me always, through all eternity, from drugs and de-
 35 ceits, every slander and evil tongues, from / every daimonic possession,⁹ from every
 hatred of both gods and men. Let them give me favor and victory and business and
 prosperity. For you are I, and I am you;¹⁰ your name is mine, and mine is yours. For
 I am your image.¹¹ If something should happen to me during this year or this
 40 month or this day or this hour, it will happen to the great / god ACHCHEMEN ES-
 TROPH, the one inscribed on the prow of the holy ship. Your true name has been
 inscribed on the sacred stele in the shrine at Hermopolis where your birth is. Your
 45 true name: OSERGARIACH NOMAPHI. This is your name with fifteen / letters,¹² a
 number corresponding to the days of the rising moon; and the second name with
 the number 7, corresponding to those who rule the world,¹³ with the exact number
 365,¹⁴ corresponding to the days of the year. Truly: ABRASAX. I know you, Hermes,
 50 and you know me. / I am you, and you are I. And so, do everything for me, and
 may you turn to me¹⁵ with Good Fortune and Good Daimon, immediately, imme-
 diately; quickly, quickly.”

Take a piece of olive wood and make a small dog-faced baboon sitting down,
 55 wearing the winged helmet of Hermes / and a box on its back, and inscribe the
 name of Hermes on the papyrus and put it in the box. Write in myrrh ink, praying
 for what you do or what you wish, and after putting a lid on, burn incense and
 place it where you wish in the middle of the workshop.

60 *And the name to be written is:* “PHTHORON PHTHIONĒ THŌYTH.” / In addi-
 tion, write also these great names: “IAŌ SABAŌTH ADŌNAIE ABLANATHANALBA
 AKRAMMACHAMAREI, 365, give to the workshop business, favor, prosperity, ele-
 gance, both to NN himself and to his workshop, immediately, immediately;
 quickly, quickly.”

*Tr.: É. N. O’Neil. The title of the spell is misleading, for the spell has nothing to do with
 love, sex, or attraction of a woman. This is a spell for some shopkeeper to ensure good busi-
 ness. There are traces of mysticism here. See Reitzenstein, *Poimandres* 19–20. [E.N.O.]

7. On Thoth as Isis’ chief helper, see Bleeker, *Hathor and Thoth* 132–36. [R.K.R.]

8. The translation follows Preisendanz’s emendation. Cf. below, l. 33 and PGM V. 247–48.

9. *συννοχή* occurs only here in PGM, and its meaning is uncertain. The verb *συνέχω*, however, oc-
 curs at PGM IV. 1408; V. 126, 131, where each time it seems to refer to daimonic possession. [E.N.O.]

10. For this formula of mutual identity, see PGM VIII. 49–50; XIII. 795. See Betz, “The Delphic
 Maxim,” 165–68.

11. The term *εἰδωλον* may show philosophical influence. See PGM XII. 235–36; LXI. 53–55. See
 Betz, “The Delphic Maxim,” 165–67; J. Bremmer, *The Early Greek Concept of the Soul* (Princeton:
 Princeton University Press, 1983) 78–80, 83.

12. As the Greek text stands, the name has sixteen letters. The name should be separated OSE-
 RGARIACH NOMAPHI. The discrepancy must be in the first word because the second is correctly said to
 have seven letters. The confusion may be due to underlying Egyptian words. [J.B.]

13. That is, the seven planets.

14. Cf. l. 61. The number has the numerical value of Abraxas. See Glossary, s.v. “Abraxas.”

15. The term *συντρέπω* is rare. See Betz, “The Delphic Maxim,” 164 n. 49.

PGM VIII. 64–110

***Request for a dream oracle of Besa:** / On your left hand draw Besa in the way shown to you below. Put around your hand a black cloth¹⁶ of Isis and go to sleep without giving answer to anyone. The remainder of the cloth wrap around your neck. 65

This is the ink with which you draw: Blood of a crow, blood / of a white dove, lumps of incense, myrrh, black writing ink, cinnabar, sap of mulberry tree, rain-water, juice of a single-stemmed wormwood and vetch. With this write. 70

Prayer to him,¹⁷ toward the setting sun:

“Borne¹⁸ on the breezes of the wand’ring winds, /
Golden-haired Helios who wield the flame’s 75
Untiring light, who drive in lofty turns
Around the great pole; who create all things
Yourself which you again reduce to nothing.
For from you come the elements arranged
By your own laws which cause the whole world to
Rotate through its four yearly turning points. /
If you go to the depths of earth and reach 80
The region of the dead, send up the truthful
Prophet out of that innermost abode.

I beg you LAMPSOÛER SOUMARTA BARIBAS DARDALAM PHORBĒX, lord, send forth your holy daimon ANOUTH ANOUTH SALBANACHAMBRE BREITH, immediately, immediately; quickly, quickly; in this night, come.” / If you wish to call him also for a direct vision, [take] a strip [of linen], soak it in sesame oil you have mixed [with] cinnabar, and place the linen as a wick in a lamp that is not colored red. The lamp should be lighted with sesame oil. Place it opposite you, say the formula, and he will come to you. Have near you / a small tablet so that you may write as much as he says,¹⁹ lest after going to sleep you forget. 85

“I call upon / you, the headless god, having your face beside your feet,²⁰ the one who hurls lightning and thunders; you are the one whose mouth is continually full of fire, the one placed over Necessity. I call upon you, the god placed over Necessity, IAEŌ SABAŌTH ADŌNAI ZABARBATHIAŌ; you are the one lying on a coffin of myrrh, having resin and asphalt as an elbow cushion,²¹ [the one] whom they call ANOUTH ANOUTH. Rise up, daimon. You are not a daimon, but the blood / of the two falcons²² who chatter and watch before the head of Osiris. You are the oracle-giving god SALBANACHAMBRE ANOUTH ANOUTH SABAŌTH ADŌNAI IĒ IE IĒ IE” (add the usual). Go to sleep on a rush mat, having an unbaked brick beside your head. 90

What you draw is / of this sort: A naked man, standing, having a diadem on his head, and in his right hand a sword that by means of a bent [arm] rests on his neck, 105

16. See PGM VII. 227 and n.

17. The translation here is tentative because the reading of the papyrus is uncertain. See Preisendanz, apparatus ad loc.

18. These dactylic hexameters are part of the reconstructed Hymn 4: vv. 1–6, 11 (7–8 [the identification of lines in Preisendanz, vol. II, p. 239, is incorrect: v. 13 is not included here]). For other versions and sections of Hymn 4, see PGM I. 315–27; IV. 436–61; 1957–89. [E.N.O.]

19. Cf. the memory spells in PGM I. 233–47; II. 16–20, 40–42.

20. See on this point PGM VII. 234 and n.

21. See for a parallel PGM VII. 237.

22. See for the two falcons and their watch PGM VII. 239 and n.

and in the left hand a wand. If he reveals to you, wipe off your hand with rose perfume. This is the figure / of the rite:



*Tr.: W. C. Grese (ll. 64–74; 81–110) and E. N. O’Neil (ll. 74–81). This particular charm in its present form is actually two charms (a request for a dream oracle and a request for a direct vision) directed to Bes, an originally non-Egyptian god who came to Egypt early and was given many functions, one of which was to provide oracles. The request for a dream oracle contains preparatory instructions and a hymn to the sun that also appears in *PGM* IV. 436–46 and 1957–68. The request for a direct vision has instructions and a formula of invocation addressed to the “headless god.” This invocation also appears in *PGM* VII. 233–48 and makes use of language that can also be found in a boast of the “headless god” in *PGM* IV. 145–58.

PGM IX. 1–14

*“I’ll give you rest from wrath and soothe your raging.”¹ Come, lord BAINCHŌŌŌCH, with your father ANIBAINCHŌŌŌCH, with your mother CHECHPHIŌ, with your two bodyguards CHENGĒBIŌCHTHŌ MYSAGŌTH ECHE ŌŌ MYSAGŌTH ACHPHIPHIŌ IAIA ŌCH SEBAU PHRĒ IŌ RĒXICHTHŌN YŌĒŌ AEAEĒIOYŌ CHYCH-BACHYCH BAUACHYCH BAKAXICHYCH BAZABACHYCH MENEBACHYCH BADĒDO-PHŌ BAINCHŌŌŌCH. Bring into subjection, put to silence, and enslave / every race of people, both men and women, with their fits of wrath, and those who are under the earth beneath the feet of him, NN, especially so-and-so (add the usual, as you wish), for you have put beneath my feet, like my robe, the heart of SABAŌTH.”

On the back of the lamella: “EULAMŌ SISIRBBATĒRSESI PHERMOU CHNOUŌR ABRASAX. Bring into subjection, enslave, and put to silence the soul, the wrath [of him, NN], because I adjure you by the / awful Necessity MASKELLI MASKELLŌ PHMOUKENTABAŌTH OREOBAGRA RĒXICHTHŌN HIPPOCHTHŌN PYRIPĒGANYX LEPETAN LEPETAN PHNOUNOBOĒ.” On the front [write] the person’s name.

The introduction to the rite:

“I’ll² give you rest from wrath

And soothe your raging.

Come silently and bring

Silence and keep it.

Stop ev’ry wrath in souls

And melt all anger

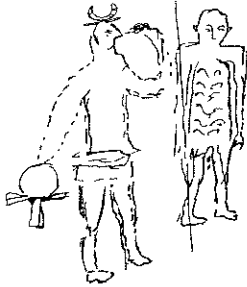
Of those with temper,

because I call upon your authentic name, BAINCHŌŌŌCH.” Say this name, [written] at the top of the metal leaf: “IAŌMORMOROTOKONBAI.”

1. The introduction to this spell cites only the first line of the “prologue” given in ll. 12–14.

2. These lines have been arranged in iambic trimeters and are the reconstructed Hymn 30. See Preisendanz, vol. II, p. 266. [E.N.O.]

[ON VERSO]:



*Tr.: R. F. Hock and E. N. O’Neil (verse sections, ll. 12–13). This spell to subject and silence gives instructions for engraving a so-called curse tablet, presumably made of lead.

PGM X. 1–23

*[While drinking] and eating take the first [morsels] and place them [into] a small dish¹ [of the temple while speaking] thus: “NN, may you have been sent [to me as a helper] to fulfill the commands / of the gods. My name is OI . . . IAÖ SABAÖTH 5 ZABARBATHIAÖ [ADÖNAI . . .]; let her, [NN,] love me, NN, with a divine [and] indelible [love].” >>>>>—

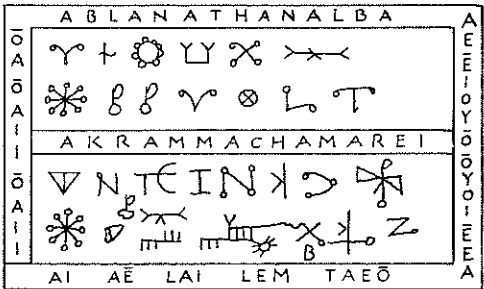
Spell that is spoken: / “I adjure you and the spirit which is with you. To you 10 speaks the great and powerful god, SATHIS [PEPHOOUTH MOU]RÖPH ANOUR² OUPH[IRIGCH]: let her, NN, be well [disposed toward me]; let her see me and, having seen me, let her fall in love with me, and no one [will be able] to speak in opposition, PHTHORÖCHËB ATHA / . . . N THARAMËCHI EOPSËRIPSOU ACHOR- 15 SÖTHIA . . . THIE Ë NOUSOU PHTHAPA APOUOROTH . . . Ë CHOADOUSTRÖ PRÖTHIAPSÖR . . . S CHOMARCHÖCH CHANACHOUÖRRËLOUKOUMPHA.”

[*The spell in another form:* “May she, NN,] fall in love when she sees³ [me, and] may she [never] resist [me], / O great and powerful god, because of modesty.” And 20 when you see her, NN, take a long, deep breath three times while staring at her, and then she smiles at you. For [this is] a sign of [her love]. >>>>>—

*Tr.: E. N. O’Neil. The text clearly preserves a love spell, but the beginning of the text is mutilated. The restoration by Preisendanz remains tentative, and so is the translation.

PGM X. 24–35

***Charm to restrain anger** which works in all cases, for it works against ene- 25 mies, / accusers, brigands, phobias, and nightmares: Take a gold or silver lamella and engrave on it the characters and names, and when you have consecrated it, wear it in purity. *Now here it is:* 30



*Tr.: R. F. Hock.

1. παραψιδιον is taken here to be a misspelling of παροψιδιον, referring to a small food dish. [E.N.O.]
2. ANOUR is Egyptian In-hr (Greek Onouris), whose major role in mythology was to bring back the angry goddess Tefnut. Cf. Bonnet, RÄRG 545–47, s.v. “Onuris.” [R.K.R.]
3. On the idea of love at first sight, a typically hellenistic idea, see, for example, Theocritus, Idyll 2.

PGM X. 36–50

**Another way*: Apollo's charm to subject: Take a lamella [or metal leaf]⁴ from a yoke for mules and engrave on it the following names and put a frog's tongue in it.

40 *Spell*, when the metal leaf with the frog's tongue is put / into your right sandal: "Just as these sacred names are being trampled, so also let him, NN (add the usual), the trouble-maker, be trampled."



| | | | | |
|----|----------|--------------|----------|---------|
| | AEËIOYŌ | CHYCH | MICHAËL | IŌCHCH |
| | EËIOYŌA | CHYBACHYCH | RAPHAËL | NYSEU |
| | ËIOYŌAE | BACHACHYCH | GABRIËL | NYCHIEU |
| 45 | IOYŌAEË | BAKAXICHYCH | SOURIËL | AŌCHË |
| | OYŌAEËI | BAZABACHYCH | ZAZIËL | MECHEU |
| | YŌAEËIO | BADËTOPHŌTH | BADAKIËL | IAŌ |
| | ŌAEËIOY. | BAINCHŌŌŌCH. | SYLIËL. | SABAŌTH |
| | | | | ADŌNAI. |

50 ✂ ABRASAX ✂ Subject him, NN, to me, / immediately; quickly, quickly."
✂ z ✂

*Tr.: R. F. Hock.

PGM XI.a 1–40

*Apollonius of Tyana's old serving woman: Take Typhon's skull¹ and write the following characters on it with the blood of a black dog: "☐ ☐ ☐ ☐ ☐ SABERRA."

5 Then, going to a suitable place, by a river, the sea, or at the fork of a road, in the middle of the night put the skull / on the ground, place it [under] your left foot, and speak as follows.

The formula: "ERITHYIA² MEROPĒ GERGIŌ CHĒTHIRA ANAPEROUCH . . . LYRŌPHIA GĒGETHIRA LOLYN GOUGŌGĒ AMBRACHA BI . . . AEBILĒ MARITHALA MPROUCHE ABĒL ETHIRAŌ AP . . . ŌCHORIĒLA MŌRĒTHIRA PHECHIRŌ ŌSRI
10 PHOIRA AMERI . . . PHĒ. OUTHĒRA / GARGERGIŌ TITHEMYMĒ MĒRAPSĒCHIR AŌRIL. Come, appear, O goddess called Mistress of the House."³

After you say this, you will behold sitting on an ass a woman of extraordinary loveliness, possessing a heavenly beauty, indescribably fair and youthful. As soon as you see her, make obeisance and say: "I thank [you], lady for appearing to me. /
15 Judge me worthy of you. May your Majesty be well disposed to me. And accomplish whatever task I impose on you."

82 (on a magical ritual), a line which Virgil, *Ecl.* 8. 41, and the author of the *Ciris* (l. 430) copied. See Gow's note to *Idyll* 2. 82, Theocritus, vol. II, 51–52. [E.N.O.]

4. The translation follows the text of Preisendanz, which has the editor's insertion (ἡ πέταλον) to conform with the occurrence of the noun in l. 39. The emendation, however, may not be necessary.

1. "Typhon's skull" is the semantic equivalent of the skull of an ass. See C. Colpe, "Geister (Dämonen)," *RAC* 9 (1978): 620–21; H. Kees, "Seth," *PRE*, 2nd ser. 4 (1923): 1896–1922; esp. 1899, 1920–21; W. Fauth, "Seth-Typhon, Onoel und der eselköpfige Sabaoth," *Oriens Christianus* 57 (1973): 79–120.

2. This seems to be the reading of the papyrus, but it is not certain. Preisendanz treats the word as a proper name. One may also read *ειλειθνία* on the grounds that both it and *μεροπε* which follows immediately are names suitable for the goddess Nephthys. [J.B.]

3. "Mistress of the house" is a direct translation of the Egyptian name Nephthys, sister of Isis, and (as is stressed in this spell) wife of Seth. Thus she is fittingly associated with an ass. See Bonnet, *RÄRG* 519–21, s.v. "Nephthys"; Griffiths, *Plutarch's De Iside et Osiride* 305, 447. [J.B./R.K.R.]

The goddess will reply to you, “What do you have in mind?”

You say, “I have need [of you] for domestic service.”

At that, she will get off the ass, shed her beauty, and will be an old woman.⁴ And the old woman will say to you, “I will serve and attend you.”

After she tells you this, the goddess will again put on her own beauty, which she had just taken off, / and she will ask to be released.⁵

20

But you say to the goddess, “No, lady! I will use you until I get her.”

As soon as the goddess hears this, she will go up to the old lady, and will take her molar tooth and a tooth from the ass and give both to you; and after that it will be impossible for the old woman to leave you, unless perhaps you want to release her. From that time forth, you will receive a bounty of great benefits, for everything that your soul desires will be accomplished by her. She will guard all your possessions⁶ / and in particular will find out for you whatever anyone is thinking about you.⁷

25

Indeed she will tell you everything and will never desert you: such is her store of good will toward you. But if ever you wish, there is a way to release her (but never do this!). Take her tooth and the ass’s tooth, / make a bonfire, and throw them into the fire, and with a shriek the old woman will flee without a trace. Do not be prone to release her, since it will be impossible for you to replace her.

30

But do release the goddess, when you are sure that the old woman will serve you, by speaking as follows: “MENERPHER PHIE PRACHĒRA LYLŌRI / MĒLICHARĒ NECHIRA.” When the old woman hears this, the goddess will mount the ass and depart.

35

The phylactery to be used throughout the rite: The skull of the ass. Fasten the ass’s tooth with silver and the old lady’s tooth with gold, and wear them always; for if you do this, it will be impossible for / the old woman to leave you. The rite has been tested.

40

*Tr.: Hubert Martin, Jr. See on this spell, for general background and additional literature, E. L. Bowie, “Apollonius of Tyana: Tradition and Reality,” *ANRW* II, 16, 2 (Berlin: De Gruyter, 1978) 1652–99, esp. 1686; J. Bergman, “Nephthys découverte dans un papyrus magique (PGM XIa.),” in *Mélanges Adolphe Gutbub* (Montpellier: Editions de l’université de Montpellier, 1984) 1–11.

PGM XIb. 1–5

*To make men who have drinking at a symposium appear to have donkey snouts⁸ to outsiders, from afar: In the dark [take] a wick from a lamp and dip it in donkey’s blood; make a new lamp / with the new wick and touch the drinkers.

5

*Tr.: Roy Kotansky. For similar “gimmicks,” see the translation and notes on PGM VII. 167–85. The translation adopts the restorations mentioned in the *apparatus criticus* of Preisendanz.

4. At this point, the old woman and the goddess assume separate identities. [H.M.]

5. On this point see PGM LXX. 11 and Betz, “Fragments,” 291.

6. Reading with Eitrem πάντα δέ σοι, instead of Preisendanz’s καὶ τὰδε σοι. [H.M.]

7. Or “whatever anyone is plotting against you.” [J.B.]

8. LSJ, s.v., cites this as a gloss (a plant name). But here and in Psellos, *Lect. Mirab.* (A. Westermann, *Paradoxographi Graeci* [Amsterdam: Hakkert, 1963; repr. of 1839 ed.] 147, 11; the *paignion* of Anaxilaos in Wellmann, *APAW.PH* 1928, p. 79, 7) the term can be rendered literally “donkey-faced” or “ass-snouted.” The *paignion* of Anaxilaos reads: “If you wish your wife to appear ‘ass-snouted’ when she looks in the mirror, rub her mirror with donkey’s tears.” [R.D.K.]

PGM XIc. 1–19

*You write this on hieratic papyrus and [place . . . :]

| | |
|--|--|
| <p>"I adjure you, by the god
IABŌ: turn the heart of her,
NN, whom NN bore, to NN,
5 whom / NN bore, at the
command of IABŌ, MASKELLEI
MASKELLŌ PHAINOUKENTABAŌ;
cause me, NN, to obtain
10 intercourse,</p> | <p>God the [BAR]BARAI
let her, NN, [whom
NN bore, come
beneath my] / roof,
and let her love
[me, NN, whom NN
bore], for [all] the
time / [of her] life,
lusting [for me] with
[eternal] love, immediately,
[immediately; quickly,
quickly]."</p> |
|--|--|

5
10 ABLANATHANALBA
BLATHANABA
NATHANDA
ANATHANA
NABANAEI
ABTHŌŌTH
15 BARBACHA
ABRASAX
AŌ[IAMARI]
SERPHOUTHEI
E EI EI Ê I Ê I AAAAAA IIIIII

*Tr.: E. N. O'Neil.

PDM xii. 1–5

5 *"... I am NA, come (?) . . . farmer (?), the millions of falcons, / this young man. . . ."

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 32–33, col. II*, ll. 1–5. The first line of this invocation of an uncertain purpose is missing. Section titles are indicated in the Demotic texts only when they appear in red letters (see the Introduction to the Demotic magical papyri).

PDM xii. 6–20

10 *A ring to cause praise: You bring a ring of iron and you bring a white stone which is in the shape of a grape [which] grows / as a fresh plant in the water, there being [a] daimon with the face [of] a falcon . . . together with his snake tail,¹ there being
15 a nemes headdress (?) in (?) the . . . eye whose face goes to the. . . . Write / this name on it . . . saying, "ABRAXAM PHILEN . . . CHNI . . .," put a limb of a lion
20 under it together with a piece of gold; put them under it; and / make . . . it.

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 32–33, col. II*, ll. 6–20.

PDM xii. 21–49

*"Open to me, O heaven! Open to me, O earth! Open to me, O underworld! Open to me! I am Horus. Open to me! I went forth from the necropolis of Wen-nefer.

1. For a composite deity, cf. *PGM* XII. 121ff.; XIII. 50 with n.

May Iymhotep² the Great, the son of Ptah, born of Kherti-ankh, come to me tonight! May he tell me a prescription which is fitting to the illness / which has happened to me, together with the method of [using] it, there being no falsehood therein! Bear witness! Bear witness! O Iymhotep the Great, the son of Ptah, born of Kherti-ankh, and put this . . . of reed (?) on yourself while the bark of *rw*-wood is under you, while the . . . of . . . of Ptah is on you. Is it what is fitting? May he, Iymhotep the Great, the son of Ptah, / born of Kherti-ankh bear witness (?) to the fury against you in the presence of Nephthys saying, 25 [5]

‘O Shu, live! O soul, live! Live, O Shu, live! Live, O Osiris! Live, O Ethiopian soul! Live, O Sokar who endures (?) who is [on] board . . . harbor . . . entire (?), he having ascended. Live O great (secret) image of Egypt who rests in the middle of Memphis, the place of Ptah’ (another [manuscript] says: ‘the House of the obelisk’) ‘without a prescription! If I am called / about it, . . . calls to me about a prescription, I shall tell him the prescription which is fitting to the illness in which he is.’ 30 [10]

Is it what is fitting? May Iymhotep the Great, the son of Ptah, born of Kherti-ankh bear witness (?). Come to me, O battler! Tell me the prescription which is fitting to the illness [which] has happened to me! Come to me, O great of face . . . O . . . the peak . . . soul! Come to me, O one whose face / is as the face of a falcon . . . hair of . . . ! O he who rests . . . necropolis of (?) Heliopolis (?). I (?) am the son . . . after swallowing. O son of the great Shu. Come to me . . . of man upon his egg (?) . . . of Thoth and his father! Come to me, O (?) . . . who is in the great ennead, not knowing his . . . , the . . . ! Are you steadfast against me, not to tell me the prescription which is fitting to the illness which has happened / in me? I will say much 35 [15]

(?) . . . which is in . . . , the mysterious one (?), who is in . . . the heart of the . . . the . . . of . . . of . . . of the . . . soul” (another [manuscript] says: “Ruler of the western half”). “You will not live in the . . . without having come to me tonight to tell me a prescription which is fitting to the illness which has happened to me, together with the method of using it, [there] being no falsehood therein.” 40 [20]

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 35–37, col. I*, ll. 1–29. The purpose of this prayer is to secure a remedy for an unstated disease. 45 [25]

PGM XII. 1–13

***Rite:** Unfold a funeral shroud at night and carry it;⁴ also take a sword.

Then say: “THERMOCH CHTHABOI ACHAPH MARMILYCHA BERTHIÖCH CHARÊL . . . BAIÖCH . . . THACH DÊRPHO PHIRBSAT (?) SÖTHÖRAI PHAUXAI IÖA MEILICH LABAI EIA KARSE REUTHRA ENROUCH ZERPHRÊCH / PSERPHERCHÖ THNERBÊCH 5

CHARCHERBER YEICH PHCHYAR PA . . . CHA MILCHITHER CHLÊLÖR PHACHILER MAZ MACHAIRIÖCH.”

After you say this, the Maiden will come carrying torches.⁵ Say: “PHERTHELI- LÖCH PEIY . . . ,” and her firebrands will be extinguished, and she will stand there in distress and complain.

You say, “Do such-and-such and I will light your torches.” If she sends a dream, you are to light them and she will fly away. / If you send her to kill somebody, give 10

2. For Imhotep, the vizier and architect of the Step Pyramid of Djoser at Saqqara later divinized as the patron of scribes and physicians, see Dietrich Wildung, *Imhotep und Amenhotep* (München: Deutscher Kunst Verlag, 1977); idem, “Imhotep,” *LdÄ* 3, 145–48. [J.H.J.]

3. The words “Bear witness!” were crossed out by the original scribe.

4. It is not clear what the conjurer is to carry. Is it the funeral shroud? [H.M.]

5. The reference is to Kore (Persephone). See the picture on the Niinnion Tablet in G. E. Mylonas, *Eleusis and the Eleusinian Mysteries* (Princeton: Princeton University Press, 1961), fig. 88, and the discussion, pp. 213–21.

her the sword and she will give you the torches and return with the sword covered with blood. Tell her that the torches belong to her; they will catch fire, and she will take flight.

While doing this, say: “MÖZERPHER TACHCHAPS.” Attach a phylactery⁶ to your right and your left hand at night and wear it.

*Tr.: Hubert Martin, Jr.

PGM XII. 14–95

- 15 *Eros⁷ as assistant. / A ritual of Eros: *consecration and preparation* (among his operations, he sends dreams or causes sleeplessness; and he releases from an evil spirit, if you use him in a proper and holy manner, for he can perform every operation). Take [wax] of Etruria⁸ and mix with it [every] kind of aromatic plant. Then make a statue of a torch-bearing Eros that is eight dactyls⁹ high and has a large base to support it. Put a bow / and arrow in [his left] hand, and fashion a Psyche¹⁰ of
20 the same sort as Eros.

When you have completed all this, conduct a three-day consecration. You are to present to Eros fresh fruits of every kind and 7 cakes, 7 pinecones, every kind of sweetmeat, 7 lamps not colored red; also, [three] daggers, votive tablets, a bow and arrow, dates, a bowl mixed with honey wine.

- 25 After you make the statues and the presentation as indicated, next place your Eros on a table laden with the fruit / and holding both the 7 lamps, ablaze with clear olive oil, and all else listed so as to win the favor of wondrous Eros.

- On the first day, after you put him on the table and arrange things as prescribed—and I describe its form in full for you, that you may understand and lack no detail—build a pure altar; that is, take two unbaked bricks and form them into 4
30 horn-shaped objects, on which you lay fruit-bearing branches. / Take also on the first day 7 living creatures and strangle them: one cock, a partridge, a wren, a pigeon, a turtledove, and any two nestlings you can get hold of. Do not make a burnt offering¹¹ of any of these; instead, you are to take them in hand and choke them, all the while holding them up to your Eros, until each of the creatures is suffocated and their breath¹² enters him. After that, place the strangled creatures on
35 the altar together with aromatic plants / of every variety.

On the second day, strangle a male chick before your Eros and burn it as a whole offering.

On the 3rd day, place another chick on the altar; while conducting this portion of the ritual, consume the chick by yourself, allowing no one else to be present. I assure you, if you perform the above actions in a holy and pure manner, you will have complete success.

- 40 *First formula to be spoken* while making the burnt offering: / “I call upon you, who are on the couch of beauty, who are in the mansion of desire: serve me and, no matter where I send you, always bear the message I give you, likening yourself to some god (or goddess) such as men and women there worship, announcing all that is written out or imparted to you in speech, quickly!

6. It is not certain what the phylactery is, although it may be the shroud.

7. Cf. PGM VII. 479 for a parallel.

8. For this substance, see PGM IV. 3131.

9. That is, the measure of the finger's breadth, about 7/10 of an inch.

10. On Eros and Psyche, see PGM IV. 1741 and n.

11. This refers to the so-called holocaust, in which the sacrificial gifts are burnt completely (cf. PGM IV. 2396, 3148–49). See Nilsson, *GGR* I, 132; J. Milgrom, *IDB.S* (1976): 769–70 on *‘Olā*.

12. For this peculiar purpose of sacrifice, see PGM XIII. 377.

“Fire overtook the greatest phantoms, and heaven swallowed unawares the orb of the holy scarab / called ‘PHŌREI.’¹³ Scarab, the winged ruler in midheaven, was be-headed, dismembered, and wasted his greatness and glory; they confined him and took another as master of heaven.¹⁴ You take note, and serve as my minister to any-one I choose, man or woman.

“Come to me, O master of heaven, who shine upon the world of men; serve as my minister, whether to men or to women, whether to the small or to the great, and / compel them always to do everything written by me.

“Come to me, O master of forms, and arouse men and women for me; force them by your ever-strong and mighty authority to do everything written or spoken by me, EISAPHSANTA PHOUREI ARNAI SYSYN PHREŌ¹⁵ RIŌBAIOSOI, you are ATEPHTHO AŌREL ADŌNAI; afflict them with fear, trembling, terror; trouble their thoughts / with fear of you. And do everything prescribed for [me], NN. If you disobey me, the sun’s orb will burn out and darkness will cover the whole world. The Scarab will come down until you do for me everything I write or say—in strict obedience to me; immediately, immediately; quickly, quickly.”

Second [formula] to be spoken while making the burnt offering: “I conjure you by the one who controls the universe, laid the four foundations, and mixed the 4 / winds. You are the one who sends lightning, you are the one who thunders, you are the one who shakes, you are the one who overturned all things and set them up again. Cause all men and all women to turn to love me, the man NN (or the woman NN), from the very hour when I make my petition with this binding charm,¹⁶ on order from the most high god,¹⁷ IAŌ ADŌNEAI ABLANATHANALBA. You are the one who embraces the Graces on the mountain top, LAMPSRĒ; you are the one who holds Necessity in your right hand, BELTEPIACH; you are the / one who loosens and binds, SEMESIELAMP EKRIPIH. Obey me from this day forth even unto all time.”

Third formula for the same offering: “I call upon you, gods of heaven and gods of earth, gods aerial and gods terrestrial. And I conjure you by the one who controls the 4 foundations, to accomplish for me, the man NN (or the woman NN) such-and-such a matter and to give me favor, sweet speech, charm with all men / and all women under creation, that they may be submissive to my every wish, inasmuch as I am the slave of the most high god, the almighty who controls the universe, MARMARIŌTH LASIMŌLĒTH ARAAS . . . S SĒBARBAŌTH NOŌ AŌI ŌIĒR (add the spice)¹⁸ AAAAA ĒĒĒĒĒĒ ŌŌŌŌŌŌ. I give orders to Eros, who is charged with carrying out these my commandments, inasmuch as I am god of all gods, IAŌN SABAŌTH ADŌNAI [ABRASAX] IARABBAI / THŌURIŌ THANAKERMĒPH PANCHONAPS.”

The above formulas must be used and [spoken] during the 3 days if you are to endow the rite with full potency. But when you dispatch your Eros to accomplish

13. The relationship between the holy scarab and the name PHŌREI is not clear. Cf. the *voces magicae* below, I. 53 (PHOUREI) and the apparatus ad loc.

14. The reference to scarab mythology in ll. 45–47 is syncretistic and reminiscent of the dismemberment of Osiris. See S. Eitrem, “Sonnenkäfer und Falke in der synkretistischen Magie,” in *Pisciculi. Festschrift für F. Dölger* (Münster: Aschendorff, 1939) 94–101.

15. PHREŌ is “Prē the great.” It should be noted that the sun god is in conjunction with the scarab. [R.K.R.]

16. The papyrus reads *παράψιμω* (LSJ, s.v.: “charm acting by means of touch”); the translation follows Preisendanz’s reading *παράψιμω* (“Zauberzwang”). See the apparatus ad loc.

17. For this epithet of IAŌ ADŌNAI, cf. PGM IV. 1068; XVI. 9. See G. Bertram, *TDNT* 8 (1972): 618–19, s.v. “ὕψιστος.”

18. The papyrus reads *ἄρτημα*, “ornament”; Preisendanz takes it to be *ἄρτυμα*, “spice.”

your desires, utter only the formula below, removing him from the table together with the things presented to him; write instructions as to what you desire on a small piece of papyrus.

Formula to be written on the piece of papyrus: “You are the babe, the living god, the creature of beauty¹⁹ . . . SAMMŌTH / SABAŌTH TABAŌTH SORPHĒ SEOUR-PHOUTH MOUI SI SRŌ²⁰ SALAMA GŌUTH ETHEIMĒOUS OUSEIRI HESEIĒ E PHTHA NOUTH SATHAĒ ISIS²¹ ACHTHI EPHANOUN BIBIOU BIBIOU SPHĒ SPHĒ ASĒĒAĒI. Go [to] every place and every dwelling to which I send you, to him, NN, [born of] her, NN (or to her, NN, [born of] her, NN), likening yourself to a god (or goddess) he [or she] worships. Force him to do such-and-such a matter (write as much as you wish on the piece of papyrus along with the formula). Awake, terrify him! I conjure you / by the [holy] and precious name to which all creation is subject: PAS-ICHTHŌN IBARBOU THARAKTITHEANŌ BABOUTHA KŌCHED, Amen.²² Let such-and-such a matter come to pass immediately, immediately. . . .

“ . . . of the Red Sea, the one who drives the winds together from the 4 regions, the one who sits upon the lotus²³ and illumines the whole world; for you throne in the form of a crocodile, and in southerly regions you are a winged serpent. Such now in very / truth is your nature, IŌTŌ BARBAR ADŌNAI KOMBALIŌPS THŌB IAR-MIŌOUTH. Come to me; heed this my request for service, this my request for action, O most great one, HARSAMŌSI MOUCHA LINOUCHA robber ADŌNEAI. I am he whom you met at the foot of the holy mount and to whom you gave the knowledge of your most great [name], which knowledge will I even keep in sanctity, imparting it to no one save the very initiates into your own holy mysteries, IAR-BATHATRA MNĒPSIBAŌ / CHNĒMEŌPS. Come! Submit to this service and be my assistant.”

*Tr.: Hubert Martin, Jr.

PGM XII. 96–106

*Himerios²⁴ recipes:

Drawing made with Typhonian ink:²⁵ A fiery red poppy, juice from an artichoke, seed of the Egyptian acacia, red Typhon’s ocher, asbestos, quicklime, wormwood with a single stem, gum, rainwater.

To do well at the workshop: / On the egg of a male bird²⁶ write and then bury the egg near the threshold where you live. “CHPHYRIS,²⁷ egg, which is CHORBAI SANACHARSŌ AMOUN Ꝁ SPHĒ SPHĒ GAKNEPHĒ SIETHŌ Ꝁ NOUSI NOUSI, you are the sacred egg from birth, which is SELBIOUS BATHINI PHNIĒIAĒO AŌĒ AŌĒ AŌIAŌI A PHIAEA THŌUTH IAŌ SELETĒA THEŌĒPH OXYMBRĒ ĒĒĒ III.”

19. The words “babe, living god, creature of beauty” translate Egyptian epithets: *hwn*, “youth,” *ntr nh*, “living god,” and *Wn-nfr*, “Onnophris.” See PGM IV. 1078. [R.K.R.]

20. For SERPOUTH MOUI SI SRO, “Lotus, lion, son (?) of Ram,” cf. PGM III. 659 and n.

21. USIRI HESIE PHTHA NOUTH . . . ISI is Egyptian and means “Osiris, drowned one, Ptah, Nut . . . Isis.” On Hesies, see Glossary, s.v. “Esies”; for Nut, the sky god, see Bonnet, *RARG* 536–38, s.v. “Nut.” [R.K.R.]

22. The *amen* points to Jewish influence. Cf. PGM VII. 271; XXIIb. 21, 25.

23. For this epithet, see PGM II. 101 and n.; IV. 1684; LXI. 32.

24. The papyrus reads *ημεριος*, which Preisendanz assumes is a reference to the fourth-century physician Himerios. See H. Goossen, “Himerios, 2,” *PRE* 8 (1913): 1635.

25. Cf. for this ink PGM VII. 653; XIa. 2.

26. Preisendanz translates “on the male egg of a bird.” The idea is less of a problem when the egg is taken to be an image of the primordial egg, in which the first god comes to existence. See PGM III. 145 and n.

27. CHPHYRIS is the scarab. See PGM VII. 584 and n.

The prayer concerning the egg: “Great God, give favor, business to me and to this place where the egg lies, in the house I do my business, SELEPĒL THEŌĒPH and / Good Daimon, send to this place every business and good daily profit. You are my work. You are the great Ammon,²⁸ who dwells in heaven. Come, help me.” 105
*Tr.: R. F. Hock.

PGM XII. 107–21

***Charm of Agathokles**²⁹ for sending dreams: Take a completely black cat that died a violent death, make a strip of papyrus and write with myrrh the following, together with the [dream] you want sent,³⁰ and place it into the mouth of the cat. /

“I am lying,³¹ I am lying, I am the great one, the one lying in [the mouth], MOM- 110
MOU THŌTH NANOUMBRĒ CHARICHA KENYRŌ PAARMIATH, [to whom belongs] the holy name, IAOU IEĒ IEOU AĒŌI, the one above the heaven; arise, YMEU NEN-
NANA SENNANA ABLANATHANALBA AKRAMMACHAMARI ABRASILOUA LAMPSŌREI
EEI EIEI AŌĒĒŌ THĒOURIS³² ŌA EPEIDEU EPERGA BRIŌN AMĒN. Reveal to him,
NN, concerning this.”

Compelling charm: “Come to me, NN, [you who] established the . . . by your own power, / you who rule the whole world, the fiery god.³³ Reveal to him, 115
NN, THARTHAR THAMAR ATHATHA MOMMOM THANABŌTH APRANOU BAMBALĒA
CHRĒTH NABOUSOULĒTH ROMBROU THARAĒL ALBANA BRŌCHRĒX ABRANA ZOU-
CHĒL. Hear me, because I am going to say the great name, AŌTH, before whom every god prostrates himself and every daimon shudders, for whom every angel completes those things which are assigned. Your divine name according to the seven³⁴ is AEĒIOYŌ IAYŌĒ EAŌOYEĒŌIA. I have spoken the / glorious name, the 120
name for all needs. Reveal to NN, lord god.”

This is the name; this Apollobex³⁵ also used.

*Tr.: W. C. Grese.

PGM XII. 121–43

***Zminis**³⁶ of Tentyra’s spell for sending dreams:³⁷ Take a clean linen cloth, and (according to Ostanos) with myrrh ink draw a figure on it which is humanlike in

28. For the invocation of Amon and Thoth in conjunction with the cosmic egg, see Morenz, *Egyptian Religion* 178.

29. Nothing is known about this author.

30. Or “to whom you want to send this dream.” [J.B.]

31. The papyrus has *κεμι*. It could be a reference to the Egyptian *kemi*, *kmj*, “the black one,” an epithet of Osiris. See Schmidt, *Philologische Wochenschrift* 55 (1935): 1174, and the apparatus ad loc.

32. THĒOURIS is the Egyptian *T3-wr.t*, “Thoeris,” the hippopotamus goddess who protected the bedside. See Bonnet, *RÄRG* 530–35, s.v. “Nilpferd.” [R.K.R.] For the Greek name, see Plutarch, *De Is. et Os.* 19, 358C: Θούρις; and Griffiths, Plutarch’s *De Iside et Osiride* 347–48.

33. See on this epithet Bousset, *Religionsgeschichtliche Studien* 118–20, 164.

34. That is, the seven vowels.

35. Apuleius, *Apol.* 90 calls Apollobex a famous magician, and Pliny, *NH* 30. 9, makes him the forerunner of Demokritos, who copied his works from him. But the name is also an epithet of Horus. See E. Riess, “Apollobex,” *PRE* 1 (1894): 2847; Hopfner, *OZ* II, sec. 210; K. Preisendanz, “Apollobex,” *PRE* 20 (1941): 1311–12.

36. The magician Zminis of Tentyra (Dendera on the Nile) is not otherwise known. See K. Preisendanz, “Zminis,” *Roscher* 6 (1936): 762.

37. On dream sending, see I. E. S. Edwards, *Oracular Amuletic Decrees of the Late New Kingdom* (London: British Museum, 1960), vol. I, pp. xx, n. 11; 63. [R.K.R.]

appearance but has four wings,³⁸ having the left arm outstretched³⁹ along with the
 125 two left wings, and having the other arm bent with the fist clenched. / Then upon
 the head [draw] a royal headdress and a cloak over its arm, with two spirals on the
 cloak. Atop the head [draw] bull horns and to the buttocks a bird's tail. Have his
 right hand held near his stomach, and on either ankle have a sword extended.

Also write on the strip the following names of the god and whatever you want
 him, [NN], to see and how:⁴⁰ "CHALAMANDRIOPH IDEARZÖ THREDAPHNIÖ /
 130 ERTHIBELNIN RYTHADNIKÖ PSAMOMERICH,⁴¹ to all of you I speak, also to you, O
 very powerful daimon: go into the house of this person and tell him such-and-
 such."

Next take a lamp neither colored red nor inscribed, and after you put a wick in it,
 fill it with cedar oil, and light it. Invoke the following names of the god, three
 [times]:⁴² "CHALAMANDRIOPH IDEARYÖTH THREDAPHNIÖ ERTHABEANIG RYTHA-
 NIKÖ PSAMMORICH, O sacred names of the god, listen to me—you also, O Good
 135 Daimon, whose might is very great / among the gods, listen to me: go to him, NN,
 into his house, where he sleeps, into his bedroom, and stand beside him, causing
 fear, trembling, by using the great and mighty names of the god. And tell him such-
 and-such.

"I conjure you [by] your power, [by] the great god, SĒITH,⁴³ [by] the hour in
 which you were begotten a great god,⁴⁴ [by] the god revealing⁴⁵ it now (?), [by] the
 365 names of the great god, to go to him, NN, this very hour, this very night, and
 140 to tell / him in a dream such-and-such.

"If you disobey me and don't go to him, NN, I will tell the great god, and after
 he has speared you through, he will chop you up into pieces and feed your members
 to the mangy dog who lies among the dungheaps.⁴⁶ For this reason, listen to me
 immediately, immediately; quickly, quickly, so I won't have to tell you again."

*Tr.: Roy Kotansky.

PGM XII. 144–52

145 *Request for a dream; / an exact method for everything.⁴⁷ Using blood from a

38. The picture is of Bes-Pantheos known from Egyptian monuments and from gemstones. See Delatte and Derchain, *Les Intailles* 126–41; Bonner, *SMA* 25, also nos. 251–61, plates 24–25. On the identification with El-Kronos, see A. Barb, *Gnomon* 41 (1969): 304; P. Zazoff, ed., *Antike Gemmen in Deutschen Sammlungen*, vol. IV (Wiesbaden: Steiner, 1975) 387 (no. 77). For a detailed picture and description, see S. Sauneron, *Le Papyrus magique illustré de Brooklyn* (Brooklyn Museum 47.218.156) (Oxford: Oxford University Press, 1970) 11–16.

39. Reading ἐκτεταμένον; see *apparatus criticus* in Preisendanz ad loc.

40. ὥς must be read here as a relative particle, with the meaning that the magician is to insert a description of how the dream will appear to the sleeper. See LSJ, s.v. "ὥς," A.c.

41. The *voces magicae* here have been written to conform to the second occurrence of the list in ll. 133–34. The division of the words follows the edition of C. Leemans, *Papyri Graeci Musei Antiquarii publici Lugduni-Batavi*, vol. II (Leiden: Brill, 1885), plate V, col. 4a. Preisendanz divides the names differently in both series. [R.D.K.]

42. Or the "three names of the god."

43. That is, Seth.

44. Or "[by] the hour in which you were appointed a great god." This rendering follows Leemans's edition.

45. The interpretation of the symbol, read by Preisendanz as χ(ρηματίζοντ)α, is open to question. See the *apparatus* ad loc.

46. The god is threatened in the name of Seth with the same attack Seth committed against Osiris. Cf. *PGM* VII. 940–68. [R.K.R.]

47. The translation follows the suggestion by W. B. that ἀκριβῆς εἰς πάντα is probably part of the title.

quail, draw on a strip of linen the god Hermes, standing, ibis-faced.⁴⁸ Then with myrrh write also the name and say the *formula*:

“Come to me here quickly, you who have the power. I call upon you, the one appointed god of gods over the spirits, to show this⁴⁹ to me in dreams. I conjure [you] by your father, Osiris, and Isis,⁵⁰ your mother, to show me one of your forms, / and reveal concerning the things I want. Your name is ËIIOUATHI PSRĒP-NOUA NERTĒR DIOCHASBARA ZARACHŌ, whom they call BALCHAM. Reveal concerning this⁵¹ concerning all things [about which] I inquire.”

*Tr.: W. C. Grese.

PGM XII. 153–60

***Spell for a divine revelation:** Invoke the great name in a time of great stress, in major and pressing crises. If not, you will blame yourself.⁵² In addition say three times the “IAŌ,” then the great name of god. /

“I call upon you, PHTHA RA PHTHA IĒ PHTHA OUN EMĒCHA ERŌCHTH BARŌCH THO[RCH]THA THŌM CHAIEOUCH ARCHANDABAR ŌEAEŌ YNĒŌCH ĒRA ŌN ĒLŌPH BOM PHTHA ATHABRASIA ABRIASŌTH BARBARBELŌCHA BARBAIAŌCH; let there be depth, breadth, length, brightness, ABLANATHANALBA ABRASIAOUA AKRAMMA-CHAMAREI THŌTH HŌR ATHŌŌPŌ. Come in, lord, and reveal.”

The serpent-faced god⁵³ will come in and answer you. When you dismiss [him], make an offering of / the skin of a serpent.

*Tr.: W. C. Grese.

PGM XII. 160–78

*[**Charm to release from bonds:**]⁵⁴ If you want to do something spectacular and want to free yourself from danger, stand at the door and say the spell, and having said it, go out, adding: “Let the bonds of him, NN, be loosened, and let the doors be opened for him, and let no one see him.”

You may even prove that it happens. Bind someone securely and shut him in a house. Stand outside and say the spell six or seven times thus: “I call upon you great gods, with a loud voice, / AISAR AIŌTH OUAIGNŌR MARSABŌOUTŌRTHE LABATH ERMOU CHOŌRTHEN MANACHTHŌRPH PECHRĒPH TAŌPHPŌTHTHŌCHO THARŌCH BALETHAN CHEBRŌOUTHAST ADŌNAI HARMIŌTH.”

Whenever [you say] this spell, and he has been released, say this besides, in order that the doors might open: “OCHLOBARACHŌ LAILAM DARIDAM [DARDAM] DARDARAMPTOU IARTHA IERBA DIERBA BARŌTHA THLARBA ARBITHŌ . . . Ō MAAR SEMESILAM MARMARACHNEU MANE THŌTH; holy one, enter and release him, NN, and give him a way / of escape, SESENGENBARPHARAGGĒS, you who loosen all

48. For an ibis-faced Hermes, see PGM VIII. 10.

49. Or “such and such.” That is, the practitioner supplies here his request. See below, l. 151.

50. Osiris and Isis are the parents of Horus, not of Thoth/Hermes as one might infer from the preceding.

51. See n. 49 above.

52. Cf. the *lex sacra* from Halikarnassos, published by M. Çetin Şahin, “Five Inscriptions from Halicarnassus,” *ZPE* 20 (1976): 22–23. [W.B.]

53. When depth, breadth, length, and brightness are summoned, this may indicate the reenactment of creation. In such a context, a serpent-faced deity (l. 159) would be appropriate, because the serpent form is the primordial form of the gods. See K. Sethe, *Amun und die Acht Urgötter von Hermopolis* (Berlin: Akademie-Verlag, 1929) 26–27. [R.K.R.]

54. This title for the spell does not appear in the papyrus manuscript and has been supplied by Preisendanz. It is, however, typical of other spells to begin with the phrase, “If you wish to do (this and this). . . .” Cf. e.g., PGM XII. 179–81; XIII. 239–64, and often. [R.D.K.]

bonds and you who loosen the iron fetter that has been placed around him, NN, because the great, unutterable, holy, righteous, awful, powerful, unspeakable, fearful and not-to-be-despised daimon of the great god commands you, SOROERMER [PHERGAR] BAX MAMPHRI OURIXG.”

When the bonds break, say: “I thank you, lord, [because] the holy spirit, the unique one, the living one, has [released] me.”

175 And say this spell again: / “Star-grouping god, you thunderbolt-with-great-clap-Zeus-confining-world-flashing-abundant-bolt-bestowing daimon, cracking-through-the-air, ray-producing, mind-piercing, you who [produce] cunning.”

And use also the name of Helios for everything: “Fiery, ĒPHAIE, Hephaistos, who is shining with fire, brightly moving, ANANŌCHA AMARZA MARMARAMŌ.”

*Tr.: R. F. Hock.

PGM XII. 179–81

*If you want someone to cease being angry with you, write with myrrh [on linen]⁵⁵ this / name of anger: “CHNEŌM.”⁵⁶ Hold it in your left [hand and say]: “I am restraining the anger of all, especially of him, NN, which is CHNEŌM.”

*Tr.: R. F. Hock.

PGM XII. 182–89

*“Greetings, lord, you who are the means to obtain favor for the universe and for the inhabited [world]. Heaven has become a dancing place [for you], ARSENO-PHRĒ, O king of the heavenly [gods], ABLANATHANALBA, you who possess righteous-ness, AKRAMMACHAMAREI, gracious [god,] SANKANTHARA, ruler / of nature, SATRAPERKMĒPH, origin of the heavenly [world], ATHTHANNOU ATHTHANNOU ASTRAPHAI IASTRAPHAI PAKEPTŌTH PA . . . ĒRINTASKLIOUTH ĒPHIŌ MARMA-RAŌTH.

“[Let] my outspokenness not leave me. [But] let every tongue and language listen to me, because I am PERTAO [MĒCH CHACH] MNĒCH SAKMĒPH⁵⁷ IAŌOYĒĒ ŌĒŌ ŌĒŌ IEŌYŌĒIEIAĒA IEŌYOEI, Give [me graciously] whatever you want.”

*Tr.: R. F. Hock. Although untitled, the first line of this invocation shows it is a “favor charm.”

PGM XII. 190–92

190 *Request for a dream oracle spoken to the Bear: Take olive oil [from] a clean⁵⁸ . . . onto the left hand and say the [names. Then] smear yourself and go to sleep having your head towards the east. “IĒSOVS⁵⁹ ANOVI. . . .”

*Tr.: W. C. Grese.

PGM XII. 193–201

*[To make] a tincture [viz., “reduction”] of gold:⁶⁰ Take thickened pungent vinegar and also have ready 8 drachmas of ordinary salt, 2 drachmas of rock alum that has clear cleavage, 4 drachmas of massicot, and triturate them [together] with the

55. Or byssus.

56. CHNEŌM here and in l. 181 is probably Egyptian Khnum. Cf. PGM I. 29. [R.K.R.]

57. MNĒCH SAKMĒPH corresponds to Egyptian “beneficient, son of Agathodaimon.” For Kneph, Knephis, cf. PGM I. 27; *μνηχ* is Egyptian *mnḥ*, an adjective of the preceding noun. Cf. PGM II. 77. [R.K.R.]

58. A noun seems to be missing here.

59. The name of Jesus appears at the beginning of an invocation; the rest is lost.

60. The term *ῥωσις* or *ἐξίωσις* (l. 198) probably refers to the process of reduction in alchemy. Since there is no gold included in the papyrus until l. 198, the process may actually be designed to produce

vinegar for 3 days, and strain off [and] / use. Then add one drachma blue vitriol [cupric sulfate] to the vinegar, 1/2 obol in weight of chalcopyrite, 8 obols of rock alum, 1/2 obol in weight of melanterite, a carat [viz., 1/1728 lb. = *siliqua*] of ordinary salt, 2 [carats] of Cappadocian [salt]. 195

Make a leaf [of metal] of 2 fourths by weight, dip [it] 3 times into fire until the leaf [breaks up] into fragments. Then take up the pieces [and] assume them as “reduced” to the metallic state of gold.

Treatment: Take [2] fourths by weight of gold, make a leaf and [purify it in] fire, dip it in blue vitriol / triturated with water. 200

And another [treatment]: Pound dry cupric sulfate and dip [it] in the vinegar.

(Yet another [treatment]: with the compound): Pour off the verdigris and throw it in.

*Tr.: John Scarborough.

PGM XII. 201–69

***Placing (a) ring.**⁶¹ A little ring [useful] for every [magical] operation and for success. Kings and governors [try to get it]. Very effective. Taking an air-colored⁶² jasper, engrave on it a snake in a circle with its tail in its mouth, and also in the middle of [the circle formed by] the snake [Selene]⁶³ having two stars / on the two 205 horns, and above these, Helios, beside whom ABRASAX should be inscribed; and on the opposite side of the stone from this inscription, the same name ABRASAX, and around the border you will write the great and holy and omniscient [spell], the name IAŌ SABAŌTH. And when you have consecrated the stone⁶⁴ wear it in a gold ring, when you need it, [provided] you are pure [at that time], and you will succeed in everything you may wish. You are to consecrate the ring together with the stone in the rite used for all [such] objects. A similar engraving in gold, / too, is equally 210 effective.

The consecration [requires] the following equipment: Making a pit in a holy place open to the sky, [or] if [you have none] in a clean, sanctified tomb looking toward the east, and making over the pit an altar of wood from fruit trees, sacrifice an all-white goose, with no flecks [of color], and 3 roosters and 3 pigeons. Make these whole burnt offerings and burn, with the birds, all sorts of incense. Then, standing by the pit, look / to the east and, pouring on a libation of wine, honey, 215 milk, [and] saffron, and holding over the smoke, while you pray, [the stone] in which are engraved the inscriptions, say:

“I invoke and beseech the consecration, O gods of the heavens, O gods under the earth, O gods circling in the middle region from one womb. O masters of all living and dead, [O] heedful in many necessities of gods and / men. O concealers 220 of things now seen, O directors of the Nemeseis⁶⁵ who spend every hour with you,”⁶⁶

pseudo gold. This is in keeping with the fact that the section 193–201 is full of technical terminology from alchemy. See M. P. Crosland, *Historical Studies in the Language of Chemistry* (London: Heinemann, 1962) 3–4, and esp. 54; A. J. Hopkins, “Transmutation by Colour: A Study of Earliest Alchemy,” in J. Ruska, ed., *Studien zur Geschichte der Chemie. Festschrift E. O. von Lippmann* (Berlin: Springer, 1927) 9–14. [J.S.]

61. The symbols printed in Preisendanz’s text as magical characters are Demotic *w’ gswr*, “a ring.” Cf. PGM XII. 270. [R.K.R.]

62. According to LSJ, s.v., a “light-blue” or perhaps “grey, cloudy” color.

63. That is, a crescent moon.

64. On the consecration of amulets, see PGM IV. 2179 and n.

65. For the Nemeseis, cf. PGM VII. 503 and n.; Griffiths, *The Isis-Book* 311–12.

66. The papyrus here accidentally repeats the preceding clause about the Nemeseis.

O senders of Fate who travels around the whole world, O commanders of the rulers, O exalters of the abased, O revealers of the hidden, O guides of the winds,
 225 O arousers of the waves, O bringers of / fire (at a certain time), O creators and benefactors of every race, O nourishers of every race, O lords and controllers of kings, come, benevolent, for that [purpose] for which I call you, as benevolent assistants in this rite for my benefit. I am a plant named Baïs (palm leaf); I am an outflow of blood from the tomb of the great One [between] the palm trees;⁶⁷ I am the faith⁶⁸ found in men, and am he who declares the holy names, who [is] always alike, who
 230 came forth from the abyss.⁶⁹ I am / CHRATES⁷⁰ who came forth from the eye [of the sun].⁷¹ I am the god whom no one sees or rashly names. I am the sacred bird, Phoinix.⁷² I am Krates the holy, called MARMARAUÖTH. I am Helios who showed forth light. I am Aphrodite called ΤΥΦΗ.⁷³ I am the holy sender of winds. I am Kronos who showed forth light. I am Mother of gods, called Heaven. I am Osiris,
 235 called water. I am Isis, called dew.⁷⁴ / I am ĒSENEPHYS,⁷⁵ called spring. I am the image resembling the true images. I am SOUCHOS⁷⁶ [who appear as] a crocodile. Therefore, I beseech [you], come as my helpers, for I am about to call on the hidden and ineffable name, the forefather of gods, overseer and lord of all.”

“Come to me, you from the four winds, god, ruler of all, who have breathed
 240 spirits into men for life, master of the good things in the world. Hear me, lord, whose / hidden name is ineffable. The daimons, hearing it, are terrified—the name BARBAREICH ARSEMPHEMPHRÖTHOU—and of it the sun, of it the earth, hearing, rolls over; Hades, hearing, is shaken; rivers, sea, lakes, springs, hearing, are frozen; rocks, hearing it, are split. Heaven is your head; ether, body; earth, feet; and the water around you, ocean, [O] Agathos Daimon.⁷⁷ You are lord, the begetter and nourisher and increaser of all.”

67. For the efflux of Osiris, see *Book of the Dead*, spells 63b sec. S 1; 119 sec. S 1; 147a sec. S 1; 147g sec. S 1; 149n sec. S 1; 149o. [R.K.R.]

68. Preisendanz treats the term as a hypostatized name (Pistis, “Faith”). See Reitzenstein, *Die hellenistischen Mysterienreligionen* 234–35; D. Lührmann, “Glaube,” *RAC* 11 (1979): 84–86.

69. Preisendanz takes βύθος to be the name of a deity. Bythos is the name of the primordial deity in Valentinian gnosticism. For passages, see *PGL*, s.v. “Búthos”; *The Nag Hammadi Library in English*, index s.v. “Bythos.” See also Bousset, *Hauptprobleme*, passim; idem, *Religionsgeschichtliche Studien* 58.

70. Preisendanz, following Eitrem, takes this name to be Egyptian for *Chrut*, “child (Horus).” Actually, the papyrus reads σοκρατης; see C. Leemans, *Papyri Graeci Musei Antiquarii publici Lugduni-Batavi*, vol. 2 (Leiden: Brill, 1885) 26–27. Eitrem’s emendation was taken up by J. Kroll, “Chrates,” *PRE* 11 (1922): 1641–42; K. Preisendanz, “Pachrates,” *PRE* 18 (1942): 2071–74, esp. 2072. The fact, however, remains that the papyrus reads Socrates in l. 230 and Crates in l. 231.

71. The papyrus reads οὐραγιου; the translation follows Preisendanz’s emendation ἐκ τοῦ οὐραίου. Cf. *PGM* V. 75.

72. On the Phoenix, see Tardieu, *Trois mythes gnostiques* 231–62. Cf. *PGM* II. 104.

73. Typhi, the epithet of Aphrodite, may correspond to Egyptian Triphis (Τ3-ῤϣϣ.t), “the maiden.” See Bonnet, *RÄRG* 838–39, s.v. “Triphis.” [R.K.R.]

74. For Isis as dew, see Plutarch, *De Is. et Os.* 12, 355F–365A; 33, 364B, and Griffiths, *Plutarch’s De Iside et Osiride* 303, 420, 424. [R.K.R.]

75. ĒSENEPHYS may correspond to Egyptian “Isis the beautiful.” Preisendanz, however, understands it to refer to Isis-Neph[th]ys. [R.K.R.]

76. Souchos is Sobek, the Egyptian crocodile god. See Bonnet, *RÄRG* 755–59, s.v. “Suchos.” [R.K.R.]

77. On the cosmic body of the deity, see *PGM* XIII. 767–72; XXI. 3–7. See J. Assmann, “Primat und Transzendenz: Struktur und Genese der ägyptischen Vorstellung eines höchsten Wesens,” in *Aspekte der ägyptischen Religion*, ed. W. Westendorf, *Göttinger Orientforschungen*, 4th series 9 (Wiesbaden: Harrassowitz, 1979) 7–42.

“Who⁷⁸ molded the forms of the beasts [of the Zodiac]? Who / found [their] routes? Who was the begetter of fruits? Who raises up the mountains? Who commanded the winds to hold to their annual tasks? What Aion nourishing an Aion rules the Aions? One deathless god. You are the begetter of all and assign souls to all and control all, king of the Aions and lord, [before] whom mountains and plains together tremble, springs and streams of rivers, and valleys of earth, and spirits, and [all things] that are. High shining heaven trembles before you, and every sea, / lord, ruler of all, holy one, and master of all. By your power the elements exist and all things come into being, the route of sun and moon, of night and dawn—all things in air and earth and water and the breath of fire. Yours is the eternal processional way [of heaven], in which your seven-lettered name is established for the harmony of the seven sounds [of the planets] which utter [their] voices according to the 28 forms of the moon. Yours are the beneficent effluxes of the stars, daimons and fortunes / and fates. You give wealth, good old age, good children, strength, food. You, lord of life, ruling the upper and the lower realm, whose justice is not thwarted, whose glorious name the angels hymn, who have truth that never lies, hear me and complete for me this operation so that I may wear this power in every place, in every time, without being smitten or afflicted, / so as to be preserved intact from every danger while I wear this power. Yea, lord, for to you, the god in heaven, all things are subject, and none of the daimons or spirits will oppose me because I have called on your great name for the consecration. And again I call upon you, according to Egyptians, PHNŌ EAI IABŌK; according to Jews, ADŌNAIE SABAŌTH; according to Greeks, “the king of all, ruling alone”; / according to the high priests, “hidden, invisible, overseer of all”; according to Parthians, “OUERTŌ,⁷⁹ master of all.” Consecrate and empower this object for me, for the entire and glorious time of my life.”

The names inscribed on the back side of the stone are these: “IAŌ SABAŌTH ABRASAX.”

*Tr.: Morton Smith.

PGM XII. 270–350

*A Ring. A little ring for success and favor and victory. It makes men famous and great and admired and rich as can be, or it makes possible friendships with suchlike men. The circlet is always yours [to use] justly and successfully for all purposes. It contains a first-rate name.

Helios is to be engraved on a heliotrope stone⁸⁰ as follows: A thick-bodied snake⁸¹ in the shape of a wreath should be [shown] having its tail in its / mouth. Inside [the circle formed by] the snake let there be a sacred scarab⁸² [beetle surrounded by] rays. On the reverse side of the stone you are to inscribe the name in hieroglyphics, as the prophets pronounce [it]. Then, having consecrated [the ring], wear it when you are pure.

The world has had nothing greater than this. For when you have it with you you will always get whatever you ask from anybody. Besides, it calms the angers of masters and kings. Wearing it, whatever you may say to anyone, you will be believed,

78. The dactylic hexameters (ll. 244–52) are also the reconstructed Hymn 1. See Preisendanz, vol. II, p. 237. [E.N.O.]

79. OUERTŌ corresponds to the Egyptian epithet “the great one of earth.” [R.K.R.]

80. A green chalcedony with small spots of red jasper. Cf. Pliny, *NH* 37. 165. [J.S.]

81. That is, the Ouroboros serpent. See Glossary, s.v. “Ouroboros.”

82. On the scarab, see *PGM* IV. 943 and the Glossary, s.v. “Scarab.”

and you will be pleasing to everybody. Anyone can open doors and break chains
 280 and rocks if he / touches them with the stone, that is, the gem, and says the name
 written below. It also works for demoniacs. Just give it [to one] to wear, and the
 daimon will immediately flee. So at dawn stand facing the sun, holding the well-
 planned, beneficent, divine, holy, useful, economical, merciful stone which pro-
 vides your needs, the beautiful and becoming one, [say]:
 285 “Greatest god, who exceed / all power, I call on you, IAŌ SABAŌTH ADŌNAI
 EILŌEIN⁸³ SEBŌEIN TALLAM CHAUNAŌN SAGĒNAM ELEMEDŌR CHAPSOUTH
 SETTŌRA SAPHTHA NOUCHITHA, Abraham, Isaac, Jacob,⁸⁴ CHATHATHICH ZE-
 PEIN NĒPHYGOR ASTAPHAIOS KATAKERKNĒPH KONTEOS KATOUT KĒRIDEU MAR-
 290 MARIŌTH LIKYXANTA BESSOUM SYMEKONTEU, the opponent of Thoth, / MASKELLI
 MASKELLŌTH PHNOU KENTABAŌTH OREOBAGRA HIPPOCHTHŌN RĒSICHTHŌN
 PYRIPĒGANYX NYXIŌ ABRŌROKORE KODĒRE MOUISDRŌ, King, THATH PHATH
 CHATH XEUZĒN ZEUIZEI SOUSĒNĒ ELATHATH MELASIŌ KOUKŌR NEUSŌŌ PACHIŌ
 295 XIPHNŌ THEMEL NAUTH BIOKLĒTH SESSŌR CHAMEL CHASINEU XŌCHŌ IAL-
 LINŌI / SEISENGPHARANGĒS MASICHIŌR IŌTABAA S CHENOUCI CHAAM PHA-
 CHIARATH NEEGŌTHARA IAM ZEŌCH AKRAMMACHAMAREI Cheroubei(m) BAIN-
 CHŌŌCH EIOPHALEON ICHNAŌTH PŌE XEPHITHŌTH XOUTHOUTH THOŌTHIOU
 XERIPHŌNAR EPHINARASŌR CHANIZARA ANAMEGAR IŌO XTOURORIAM IŌK NIŌR
 300 CHETTAIOS ELOUMAIOS NŌIŌ DAMNAMENEU / AXIŌTHŌPH PSETHAIAKKLŌPS
 SISAGETA NEORIPHRŌR HIPPOKELEPHOKLŌPS ZEINACHA IAPHETHANA A E Ē I O
 Y Ō. I have called on you, greatest god, and through you on all things, that you may
 give divine and supreme strength to this image and may make it effective and
 powerful against all [opponents] and to be able to call back souls, move spirits,
 subject legal opponents, strengthen friendships, produce all [sorts of] profits,
 305 bring / dreams, give prophecies, cause psychological passions and bodily sufferings
 and incapacitating illness, and perfect all erotic philters. Please, lord, bring to fulfill-
 ment a complete consecration.”

When you perform this rite, say [the spell] three times each day, in the third,
 sixth, and ninth hour, and this for fourteen days, beginning when the moon begins
 its third quarter. And try to have the goddess [i.e., the moon] either [rising] in [the
 Zodiacal sign of] the Bull or the Virgin or Scorpion or the Water Carrier or the
 310 Fishes. Also when you are performing the consecration, each time / you recite
 [the spell] pour as libation the [fluids] specified above and all kinds of perfumes
 except frankincense. And when you have completed the consecration properly, have
 a live rooster with a double comb—either white or yellow; keep away from black—
 and after the consecration cut the rooster open and stick the [stone with its] image
 well into the guts of the rooster, taking care that the entrails of the animal be not
 315 broken. Leave [it there] for one day, / then in the ninth hour of the night take [it]
 out and put [it] away in a holy place, and use as [seems] best.

Whenever you wish to command the god, give [your] command, saying the
 greatest [name] OUPHŌR, and he will perform. You have [now] the consecration [to
 secure] the supreme and divine action. This OUPHŌR is the [god] whom Urbicus
 used, the holy, true OUPHŌR. Here is truly written out, with all brevity, [the rite]
 320 by which all modeled images and engravings / and carved stones are made alive.
 For this is the true [rite], and the others such as are widely circulated, are falsified
 and made up of vain verbosity. So keep this in a secret place as a great mystery. Hide
 it, hide it! It is—the beginning—

83. Almost certainly a misspelling of *elohim*, a Hebrew word meaning “god.”

84. The names are misspelled as Abraan, Isak, Iakkōbi.

“The gates of heaven were opened. The gates of earth were opened. / The route of the sea was opened. The route of the rivers was opened. My spirit was heard by all gods and daimons. My spirit was heard by the spirit of heaven. My spirit was heard by the terrestrial spirit. My spirit was heard by the marine spirit. / My spirit was heard by the riverine spirit. Therefore give spirit to the mystery⁸⁵ I have prepared, O gods whom I have named and have called on. Give breath to the mystery I have prepared.”

Hide, hide the true [spell to control?] OUPHŌR, / which contains the truth in summary. *The invocation to OUPHŌR*:⁸⁶

“ĒI IEOU MAREITH
 ĒI IEOU MONTHEATHI MONGITH
 ĒI IEOU CHAREŌTH MONKĒB
 ĒI IEOU SŌCHOU SŌRSŌĒ
 / ĒI IEOU TIŌTIŌ OUIĒR
 ĒI IEOU CHARŌCHSI CHARMIŌTH
 ĒI IEOU SATHIMŌOYEĒOY
 ĒI IEOU RAIRAI MOURIRAI
 ĒI IEOU Amoun ēEI Osiris
 / ĒI IEOU PHIRIMNOUN⁸⁷
 ĒI IEOU ANMORCHATHI OUĒR
 ĒI IEOU ANCHEREPHRENEPSOUPHIRINGCH
 ĒI IEOU ORCHIMORŌIPOUGH
 ĒI IEOU MACHPSACHATHANTH
 / ĒI IEOU MOROTH.”

*Tr.: Morton Smith. The Demotic title (line 270) is written between the sections.

PGM XII. 351–64

*Demokritos’ “sphere”: prognostic of life and death. Find out what day of the month⁸⁸ the sick one took to bed. Add his name from birth⁸⁹ to the day of the month and divide by thirty.⁹⁰ Look up on the “sphere” the quotient: if the number is on the upper register, the person will live, but if it is on the lower register, he will die.

85. That is, the magical ring.

86. These invocations begin with a formula corresponding to the Egyptian *i i3w*, “O, hail!” [R.K.R.]

87. PHIRIMNOUN corresponds to Egyptian “He who comes forth from Nun (the abyss).” Cf. PGM XII. 229. [R.K.R.]

88. Literally, “know in relation to the moon.” Beginning with the new moon, each day of the lunar month can be given a number from one to thirty.

89. The *praenomen*, or first name, among the Romans. Each letter of the Greek alphabet has a numerical value.

90. Literally, “see how many times thirty there are.” In other words, the sum of the numerical value of the name and the value of the day on which the person took ill, is divided by thirty.

355

360

| | | |
|----|----|----|
| 1 | 10 | 19 |
| 2 | 11 | 20 |
| 3 | 13 | 23 |
| 4 | 14 | 25 |
| 7 | 16 | 26 |
| 9 | 17 | 27 |
| 5 | 15 | 22 |
| 6 | 18 | 28 |
| 8 | 21 | 29 |
| 12 | 24 | 30 |

*Tr.: J. P. Hershbell. A similar “sphere” is attributed to Petosiris, the mythical Egyptian astrologer. The so-called sphere is only a circle or other plane figure, in this case a rectangle, but even when the circle is reduced to a rectangle, it is called a sphere. For full discussion of this kind of “astrological medicine,” see A. Bouché-Leclercq, *L’astrologie grecque* (Paris 1899, repr. 1963) 537–42, esp. 538, and Thorndike, *A History of Magic I*, 682ff.; see also V. Alfieri, *Gli atomisti, frammenti e testimonianze* (Bari 1936) 305–6, n. 801 and Budge, *Egyptian Magic* 228–30.

PGM XII. 365–75

365 ***Charm for causing separation:** On a pot for smoked fish inscribe a spell with a bronze stylus and recite it afterwards and put it where they [i.e., your victims] are, where they usually return, repeating at the same time this spell: “I call upon you, god, you who are in the empty air, you who are terrible, invisible, and great, you who afflict the earth and shake the universe, you who love disturbances and hate
370 stability and scatter the clouds / from one another, IAIA IAKOUBIAI IŌ ERBĒTH, IŌ PAKERBĒTH IŌ BOLCHOSĒTH BASDOUMA PATATHNAX APOSS OSESRŌ ATAPH THABRAOU ĒŌ THATHTHABRA BŌRARA AROBREITHA BOLCHOSĒTH KOKKOLOIPTOLĒ RAMBITHNIPS: give to him, NN, the son of her, NN, strife, war; and to him, NN, the son of her, NN, odiousness, enmity, just as Typhon and Osiris had”⁹¹ (but if it is a husband and wife, “just as Typhon and Isis had”). “Strong Typhon, very / powerful one, perform your mighty acts.”

*Tr.: R. F. Hock. This charm provides a means for effecting a breach between two men’s friendship or love for each other, with a variant formula inserted to make the spell work against a husband and wife.

PGM XII. 376–96

***Charm to induce insomnia:** Take a living bat and on the right wing paint with myrrh the following figure, and on the left write the 7 names of the god as well as: “Let her, NN whom NN bore, lie awake until she consents.” And so release the bat again.

380 Perform this spell at the waning of the moon⁹² when the goddess is in her third night, and the woman will die for lack of sleep, without lasting / 7 days.

This charm cannot at any time have an antidote. But if you at some time wish one, do not release the bat, but keep it in custody, and do this as well: when you want to release it, wash off with spring water [what] has been written on the wings and release the bird. But do not do this, save for a great intrigue.

91. On the enmity between Typhon/Seth and Osiris, see PGM VII. 964 and n.

92. That is, the moon goddess Selene.

This then is the figure:



/ The names to be written on the left wing are these: “I call upon you, great god, 385
 THATHABATHATH / PETENNABOUTHĪ PEPTOU BAST⁹³ EIĒSOUS OUAĪR AMOUN 390
 OUTHĪ ASCHELIDONĒTH / BATHARIBATH; let her, NN, lie awake through the whole 395
 night and day, until she dies, immediately, immediately; quickly, quickly.”
 *Tr.: R. F. Hock.

PGM XII. 397-400

***To gain favor and friendship forever:** Take a pasithea or wormwood root and write this name on it in a holy manner: † 7 8 - 3 7 7 L. Then carry it, and you will be an object of favor, friendship, and admiration to people who see you. /

The formula: 1 dram of myrrh, 4 drams of truffle, 2 drams of blue vitriol, 2 drams of oak gall, 3 drams of gum arabic.

*Tr.: Hubert Martin, Jr.

PGM XII. 401-44

* **Interpretations** which the temple scribes employed, from the holy writings, in translation. Because of the curiosity of the masses they [i.e., the scribes] inscribed the names of the herbs and other things which they employed on the statues of the gods, so that they [i.e., the masses], since they do not take precaution, / might not practice magic, [being prevented] by the consequence of their misunderstanding.⁹⁴ But we have collected the explanations [of these names] from many copies [of the sacred writings], all of them secret.

*Here they are:*⁹⁵

A snake's head: a leech.

93. On Bastet, the Egyptian cat goddess, see *PGM* III. I and n.

94. Cf. V. F. Vanderlip, *The Four Greek Hymns of Isidorus and the Cult of Isis* (Toronto: Hakkert, 1972), Hymn IV. 37–39: “Reliably learning these facts from men who study history, I myself have set them all up on inscribed pillars and translated (into Greek) for Greeks the power of a Prince who was a god” (pp. 64–65). Isidorus himself cannot read the hieroglyphs.

95. For similar lists of names, cf. *De succedaneis* transmitted among the works of Galen, *Claudii Galeni Opera Omnia*, ed. C. G. Kühn, vol. 19 (Lipsiae: Officina libraria Car. Knoblochii, 1830) 721–

- A snake's "ball of thread": this means soapstone. /
 410 Blood of a snake: hematite.
 A bone of an ibis: this is buckthorn.
 Blood of a hyrax: ⁹⁶ truly of a hyrax.
 "Tears" ⁹⁷ of a Hamadryas baboon: dill juice.
 Crocodile dung: Ethiopian soil. /
 415 Blood of a Hamadryas baboon: blood of a spotted gecko.
 Lion semen: Human semen.
 Blood of Hephaistos: wormwood.
 Hairs of a Hamadryas baboon: dill seed.
 Semen of Hermes: dill. /
 420 Blood of Ares: purslane.
 Blood of an eye: tamarisk gall. ⁹⁸
 Blood from a shoulder: bear's breach ⁹⁹
 From the loins: camomile.
 A man's bile: turnip sap. ¹⁰⁰ /
 425 A pig's tail: leopard's bane. ¹⁰¹
 A physician's bone: sandstone.
 Blood of Hestia: camomile.
 An eagle: wild garlic (?). ¹⁰²
 Blood of a goose: a mulberry tree's "milk." /
 430 Kronos' spice: piglet's milk.
 A lion's hairs: "tongue" of a turnip. ¹⁰³
 Kronos' blood: . . . of cedar.
 Semen of Helios: white hellebore.
 Semen of Herakles: this is mustard-rocket. ¹⁰⁴ /
 435 [A Titan's] blood: wild lettuce. ¹⁰⁵
 Blood from a head: lupine.
 A bull's semen: egg of a blister beetle. ¹⁰⁶

47, as well as the adapted version of Galen's tract in Paul of Aegina, *Paulus Aegineta, Corpus Medicorum Graecorum* IX/2, ed. I. L. Heiberg, vol. II (Lipsiae: Teubner, 1924) 401–8; and Dioscorides' *Materia medica*, ed. M. Wellmann, 3 vols. (Berlin: Weidmann, 1907–14). [J.S.]

96. Probably the rock hyrax (*Procavia capensis*), also mentioned in the LXX Lv 11:6; Dt 14:7; Ps 103 (104): 18; Prv 24:61 (30:26). [J.S.]

97. Perhaps the "sleep sand" from the eyes of baboons. [J.S.]

98. Cf. Dioscorides 1. 75; also 1. 89. [J.S.]

99. Probably to be emended to ἄκανθος (*Acanthus mollis* L. or *Helleborus foetidus* L.). [J.S.]

100. Probably to be emended to βουνίας as in Dioscorides 2. 111, a kind of turnip (probably *Brassica napus* L.). [J.S.]

101. Literally, "scorpion-tail," probably a variety of "leopard's bane" in the genus *Boronicum*, or one of the heliotropes. Cf. Theophrastus, *Hist. plant.* 9. 13. 6; Nicander, *Alexiph.* 145; Dioscorides 4. 190. 1. See J. Scarborough, "Theophrastus on Herbs and Herbal Remedies," *Journal of the History of Biology* 11 (1978): 373–74, with n. 120; idem, "Nicander's Toxicology II: Spiders, Scorpions, Insects, and Myriapods," *Pharmacy in History* 21 (1979): 3–34, 73–92. [J.S.]

102. The papyrus reads οσελγεβει, which the editors read either as χελκβει, "wild garlic" (*Trigonella foenum-graecum*), following Griffith, ad loc.; PGM V. 70, or as ἑλλέβορος, "hellebore." [J.S.]

103. As emended in l. 425 (see above, n. 100), referring to the leaves of the taproot. [J.S.]

104. Probably *Eruca sativa* Mill. [J.S.]

105. See on this Dioscorides 2. 136. [J.S.]

106. The blister beetle played a role in the manufacture of the aphrodisiac known as Spanish fly. See J. Scarborough, "Some Beetles in Pliny's Natural History," *Coleopterists Bulletin* 31 (1977): 293–96; idem, "Nicander's Toxicology" (see above, n. 101). [J.S.]

A hawk's heart: heart of wormwood.
 Semen of Hephaistos: this is fleabane. /
 Semen of Ammon: houseleek.
 Semen of Ares: clover.
 Fat from a head: spurge.
 From the belly: earth-apple.
 From the foot: houseleek.¹⁰⁷

440

*Tr.: H. D. Betz (ll. 401–7) and John Scarborough (ll. 408–45) who are also responsible for the respective notes. The “interpretations” refers to the secret list of plant names below; cf. the *Discourse on the Eighth and the Ninth* 61, 19ff., in *The Nag Hammadi Library in English*, 296–97; 2 *Jeu*, chaps. 45–48; *Test Sol* 13.6; see Gudeman, “Lyseis,” *PRE* 13 (1927): 2511–29.

PDM xii. 50–61 [PGM XII. 445–48]

*A spell for separating one person from another: Dung of . . . and you put it [in] a document, and you write on a document of papyrus these great names / together with the name of the man, and you bury it under the doorsill of the house. 50 [1] 55 [6]

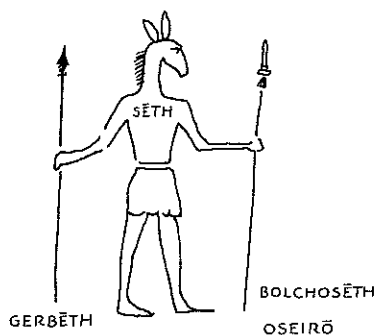
Here are the names for (?) it and you recite them over it also, 7 times: “†IO-ERBETH †IO-SETH¹⁰⁸ †IO-BOLGHÖSETH¹⁰⁹ †IO-PAGERBETH †IO-PATATHNAGS †LÉE-MENG.RĒ †IO-ÖSESRO¹¹⁰ / †IO-GHLŌNTOĒPS, separate NN, born of NN, from NN, born of NN!” It is . . . : “Separate Isis from . . .” (formula: 7 times). (445–48) 60 [11]

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 38–39, col. IV, ll. 1–12. The Old Coptic/Greek and Demotic *voces magicae* in ll. 57–60 [8–11] are transcribed as Greek in PGM XII. 445–48 (*Kol. XIV*) in Preisendanz. A variant of the same spell follows immediately in ll. 62–75, a spell in which a magical figure is supplied. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xii. 62–75 [PGM XII. 449–52]

*Another: You bring a . . . and you write the names on it, and you bury [it] in the road of. . . .

Formula: †BRAG †GRAB †BRAGH †HÖSPERTHNAKS¹¹¹ / †BHRIENTHE(?)GH †BAS-PHETHŌI †ATHRYPH †PATATHNAG †APŌPSI †IO-BĒTH †IO-BOLGHÖSETH †IO-PAGERBETH,¹¹² separate NN born of NN, from NN born of NN!” Two [times] . . . You bring a sherd . . . of beer of . . . which is burnt, and you write [on] it a donkey / in this manner: 65 [16] (449–52) 70 [21]



107. See on this plant Dioscorides 4. 88. [J.S.]

108. Ending includes Egyptian god Seth. [J.H.J.]

109. See n. 108 above.

110. Or, perhaps, IO ŌSEIRŌ, as in the label to the figure. [J.H.J.]

111. HÖSPER may be for ὁσπερ, “similarly.” [R.K.R.]

112. See figure.

75 [26] “Separate NN, born of NN, from NN, born of NN!” And you say this name to it again, 7 times, and you lift the sherd, and you . . . in the house in which they are. / You do it. . . .

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 38–39, col. IV, ll. 13–26. The Demotic *voces magicæ* in ll. 15–18 are transcribed as Greek in *PGM* XII. 449–52 (*Kol.* XIV). Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xii. 76–107 [PGM XII. 453–65]

80 [5] * Another: . . . of a black donkey,¹¹³ and you put a . . . which is . . . , and you leave [it] in it for three days . . . it. You should cook it for one night . . . , and you should bring a / strip of . . . , and you should write . . . the names on it with donkey blood, and you should gather outside . . . saying, “Separate NN, born of NN, from NN, born of NN!” And you should . . . and you should . . . the urine. . . .

85 [10] Here is the *name* which you should write it: / . . . “THALAMAXI, separate NN, born of NN, from NN, born of NN!”

90 [15] . . . again on the day of separating (another [manuscript] says: “beating” [?]), . . . of a donkey and a . . . / urine (?), and you put them in a new ladle (?) and you . . . until they come . . . , and you put . . . and you . . . the sherd . . . and you [write] these names . . . and you . . . in the above-mentioned house.

95 [20] / Here are the names: “I call upon you, you who are in the [empty air], you who (453–65) are terrible, you who are an invisible god, you who cause destruction and desolation, you who hate a stable household and you who do mischief.¹¹⁴ I call upon your great name; cause him, NN, to be separated from him, NN, IÔ IÔ IÔBRACH KRA-BROUKRIOU BATRIOU APOMPS STROUTELIPS IAK[OUBIAI]¹¹⁵ IÔ PAKERBETH PAKERBETH, god of gods . . . at the gate of IAO. Separate him, NN, from him, NN, because I am the daimon XANTHIS¹¹⁶ OUBATH . . . E . . . TEBERETERRI . . . EI . . . , separate him, [NN], from him, NN.”

*Tr.: Janet H. Johnson (ll. 76–95), following the edition and translation in *OMRM* 56 (1975): 40–41, col. III, ll. 1–20; and R. F. Hock (ll. 96–107), following Preisendanz, *PGM* XII. 453–65.

PDM xii. 108–18 [PGM XII. 466–68]

110 [3] * A spell [to] cause a woman to hate a man . . . : You bring dung, hair and hair . . . which is dead, / and you mix them with fresh blooms, and you put it in a new papyrus after writing on the papyrus first with my ink, saying, “May NN, born of NN, hate NN, born of NN!” And you recite these true names over it 7 times, and you bind the papyrus, and you put it in the water of. . . .

115 [8] Here are / the true names: † IAKYMBLAI IAO † IÔERBETH † IÔBOLGHOSETH † BA- (466–68) SELE OM † GITATHNAGS † APSOPS † Ô.EL.T, separate NN, born [of] NN, from NN, born of NN; hurry, hurry; be quick, be quick!”

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 42–43, col. II, ll. 1–18. The Demotic *voces magicæ* in ll. 8–10 are transcribed by Preisendanz as Greek in *PGM* XII. 466–68. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

113. On the donkey as the image of Seth, see the Glossary, s.v. “Typhon-Seth.”

114. So following the emendation in Preisendanz; cf. the apparatus ad loc.

115. Supplying in the lacuna † Iako[υβιαι], a name attested elsewhere.

116. The reading of this name is, however, textually uncertain.

PDM xii. 119–34 [PGM XII. 469–70; 471–73]

*A spell for it: Surround (?) . . . of . . . another [manuscript] says . . . : / You (?) 120 [13]
 write [the] true names with ink . . . and you write at its bottom, . . . to me Anubis,
 saying, “Surround (?) NN, born of NN!” . . . you should write on its bottom . . .
 “vex NN, born of NN!” and you should . . . them to it again, and you should . . . 125 [18]
 fire, flame (?), and you should [bind] . . . of the hair of the woman with . . . , / and
 you should put a . . . a bitch which is dead.

Its formula: “Rouse yourself and depart, at the undertaking ward off responses of (469–70)
 each penalty . . . woman.” You write these words on a new papyrus with myrrh ink,
 and you put it in . . . of a . . . / built (?), and you put it in a chest (?), and you give it 130 [23]
 to an ibis.

Here are the names: “[†]ALBANAGHAMBRE [†]AMESÖTSIE(?)R [†]ATHRÖER [†]ATHROI (471–73)
[†]THYIN, surround NN, born of NN, . . . in her heart.”

*Tr.: Janet H. Johnson (ll. 119–125, 128–31), following the edition in *OMRM* 56 (1975):42–43, col. II, ll. 12–27; and E. N. O’Neil (ll. 126–27), following the edition in Preisendanz, *PGM* XII. 469–70. The Demotic *voces magicæ* in ll. 132–33 are transcribed by Preisendanz as Greek at *PGM* XII. 471–73. Words preceded by [†] are written in Demotic in the text with Old Coptic glosses inserted above.

PDM xii. 135–46 [PGM XII. 474–79]

*. . . you bring a sealed . . . of copper . . . this lion, this mummy (?), and this 135 [1]
 Anubis . . . while they seek . . . black scarab (?) . . . put . . . :

/ “. . . AIDIÖ ÖRICH THAMBITÖ, Abraham who at . . . PLANOIEGCHIBIÖTH 140 [6]
 MOU ROU and the whole soul for her, NN [whom NN bore] . . . the female body (474–79)
 of her, NN [whom NN bore], I conjure by the . . . [and] to inflame her, NN whom
 [NN bore].”

[Write these] words together with this picture on a new papyrus:



*Tr.: Janet H. Johnson (ll. 135–39; 146), following the edition and translation in *OMRM* 56 (1975):44–45, col. I, ll. 1–5, 12; and E. N. O’Neil (ll. 140–45) following Preisendanz, *PGM* XII. 474–79.

PDM xii. 147–64 [PGM XII. 480–95]

*Another: Cook it [in the (?)] bath: “ALLANTH BIREIBAMETIRA / EMETHIRE THA- 150 [16]
 RABLATH PNOUthe THOUCHARA ÖSOUCHARI SABACHAR . . . , / burn her, NN, 155 [21]
 until she [comes] to me, NN, immediately, immediately; quickly, quickly. I conjure (480–95)
 you, daimons of the dead, [by] the dead and by the daimon of [Balsames], and
 the / dog-faced god,¹¹⁷ and the gods with him.” 160 [26]

117. The dog-faced god is Anubis.

Write these things . . . with the salt first . . . which is on it.

*Tr.: Janet H. Johnson (ll. 147, 163–64), following the edition and translation in *OMRM* 56 (1975): 44–45, col. I, ll. 13–14, 29–30; and E. N. O’Neil (ll. 148–62), following Preisendanz, *PGM* XII. 480–95.

PGM XIII. 1–343

- *GOD/GODS.¹ A sacred book called “Unique”² or “Eighth Book of Moses,”
 5 concerning the holy Name. Its content goes as follows: Remain / pure 41 days, hav-
 ing calculated in advance so that your completion of them will coincide with the
 dark of the moon which occurs in Aries.³ Have a house on ground level, in which
 no one has died during the past year. The door should face west. Now set up in the
 middle of the house an earthen altar and have ready cypress wood, ten pinecones
 10 full of seed,⁴ two white roosters / uninjured and without blemish, and two lamps
 each holding an eighth of a pint, filled with good oil. And don’t pour in any more,
 for when the god comes in they will burn more fiercely. Have the table prepared
 with these following kinds of incense, which are cognate to the god (from this /
 15 book Hermes plagiarized when he named the 7 kinds of incense⁵ [in] his sacred
 book called *Wing*).⁶

- The proper incense of Kronos is styrax, for it is heavy and fragrant; of Zeus, mal-
 abathron;⁷ of Ares, kostos; of Helios, frankincense; of Aphrodite, Indian nard; of
 20 Hermes, cassia; / of Selene, myrrh. These are the secret incenses (the direction in
 the *Key of Moses*,⁸ “Prepare sun vetch on every occasion,” refers with these [words]

1. *ἰεοὶ* (“gods”) commonly stands at the beginning of sacral inscriptions from Athens and sites in the Athenian sphere of influence; elsewhere it is rare (see the uses in F. Sokolowski, *Lois sacrées des cités grecques*, Paris: E. de Boccard, 1969). The use here indicates literary and philosophical pretensions. “GOD” is put above “GODS” both to suggest that the magician has access to a higher power, and to conform to the fashion which, by the time this text was copied (under Constantine’s successors), favored monotheism.

2. “Unique” translates the Greek *μόνος*, “by oneself, solitary”; in philosophy, primarily Pythagorean, then Platonic, “monad.” Hence also in *C.H.* 4. 10, on which see Festugière’s n. 28. Philosophic use for the primal deity made the word vague and prestigious, which accounts for its appearance here. The attribution to Moses was due partly to the texts’ content (see below, n. 16), partly to Moses’ fame as a magician. Pliny, *NH* 30. 11, credited him with starting his own school of magic. Both Jews and gentiles helped the tradition grow by repeating stories about him and circulating magical texts under his name. See J. Gager, *Moses in Greco-Roman Paganism* (Nashville, Abingdon Press, 1972), chap. 4, pp. 134–61. The compiler of *PGM* XIII was both a composer and a collector of “Mosaic” texts. He had himself written one called “The Key of Moses” (l. 229), which he often recommends; he had a variorum edition of VIII Moses, giving three texts, and in his additions to it he cites “The Archangelic (Teaching?) of Moses,” Moses’ “secret moon prayer,” and “The Tenth Hidden (Book?) of Moses.” The choice of “eighth” as the number of the book is surprising, since we hear nothing of the sixth and seventh; it may be due to the increasing prestige of the ogdoad (see below, nn. 29 and 112). The choice of “Tenth” for the next numbered book (nothing is heard of a ninth) is also explicable from numerology, ten being the Pythagorean perfect number.

3. The Greek *σύννοδος* here is ambiguous. It was also used loosely to refer to the new moon, and was so understood by Preisendanz, but see l. 349.

4. So Preisendanz, translating *δέξιος*; alternatively, “with spirals (formed by the edges of the scales) running to the right.”

5. The promised list of incenses “cognate to the (one) god” can hardly be the following list of incenses proper for seven different gods. The author probably inserted a standard list taken from the book of “Hermes” whom he therefore accused of plagiarism.

6. To this “Hermetic” book there is no other reference. Evidently it was the work of a rival author. This comment by the compiler clearly interrupts the earlier text. That “Hermes” is attacked makes the restoration of “Hermetic spell” (in l. 138) dubious.

7. Leaves of *Cinnamomum tamala* or *albiflorum*. “Kostos,” which follows, is *Sassurea lappa*.

8. The two following statements by the compiler again interrupt the text. The *Key of Moses* was his own book (l. 229), evidently a sort of magician’s handbook with astrological information, etc. There is

to the Egyptian bean). Moreover, Manetho gave these directions in his own book.

Then take the 7 flowers of the 7 stars (which are marjoram, white lily, lotus, erythyllinon,⁹ / narcissus, gillyflower, rose); take these flowers twenty-one days before the initiation, and grind them fine in a white mortar¹⁰ and dry them in the shade and have them ready for that day. 25

First, however, present yourself, on / whatever auspicious new moon occurs,¹¹ to the gods of the hours of the day, whose names you have in the *Key*. You will be made their initiate¹² as follows: Make 3 figures from fine flour, one bull-faced, one goat-faced, one ram-faced, each of them standing on the celestial pole and holding an Egyptian flail.¹³ And when you have / censured them, eat them, saying the spell for the gods of the hours (which is in the *Key*) and the compulsive formula for them and the names of the gods set over the weeks. Then you will have been made their initiate. 30 35

Next, for the all-important meeting, have a square of natron¹⁴ on which you will write the great name with the seven vowels. Instead / of the popping noise and the hissing [sound in the name] draw on the first part of the natron a falcon-faced crocodile¹⁵ and the nine-formed god standing on him, for this falcon-faced crocodile at the 4 turning points [of the year] greets the god with the popping noise. For, coming up to breathe from the deep, he goes “Pop, pop, pop,” / and he of the 9 forms replies to him antiphonally. Therefore, instead of the popping noise, draw the falcon-faced crocodile, for the popping noise is the first element of the name. The second is a hissing. Instead of the hissing [draw] a snake biting its / tail. So the two elements, popping and hissing, are represented by a falcon-faced crocodile and the nine-formed god standing on it, and around these a snake and the seven vowels. 40 45 50

Now [the great name] is [composed of] 9 names, before which you say [those of] the gods of the hours, with [the prayer on] the stele, and [those of] the gods of the days and of those / set over the weeks, and the compulsive formula for these; for without these the god will not listen but will refuse to receive you as uninitiated, unless you emphatically say in advance the [names of] the lord of the day and of the hour, which information you will find at the end [of this tractate]; for without these / you will not accomplish even one of the things you find in the *Key*: . . . 55 60

no good reason to think it had anything to do with *C.H.* 10, which was also called *Key* but dealt with totally different subjects. Manetho was an Egyptian priest who wrote a history of Egypt for Ptolemy II, ca. 275 B.C. The success of this work made him famous; hence many other texts, especially of astrology, but also of magic, were fathered onto him. Which this writer had in mind, is unknown. Cf. *PGM* III. 440 and n. The content of the *Key* is described in eight passages in *PGM* XIII, viz. ll. 21–22, 30–31, 35–36, 59–60, 228–29, 282–83, 431–32, and 735–43. From these it appears that the *Key* contained directions for performance of rites, names of the gods of the days, hours, etc., spells to control these, and the great name of 6 letters, *Ogdoas*. Some of the directions were allegorical or allegorized (see ll. 21–22 and 228–29).

9. Unknown.

10. Alternatively, “into white incense.”

11. Literally, “a new moon favored by a god,” meaning one which the god, by giving good auspices, declares favorable for your purposes.

12. Literally, “initiated.”

13. Alternatively, “Egyptian flails.”

14. Sodium carbonate, a soapy substance. This was not a gourmet rite.

15. The falcon-faced crocodile appears on many Egyptian inscriptions. He was a fusion of the crocodile god Sobek and the hawk god Horus. The “nine-formed” was the “Ennead,” an Egyptian complex of nine gods who in the late period were thought to be the members of the body of a single god. See H. Bonnet, *RAAG*, 521–25, s.v. “Neunheit.” The “four turning points of the year” are the equinoxes and solstices. That crocodiles pop off at these periods is an example of the unnatural history surprisingly common in ancient authors from Aristotle on.

Now the [text of the] sacred stele to be written in the natron is:

65 “I¹⁶ call on you, who are greater than all, the creator of all, you, the self-begotten,
 Selene [the privilege] to wax and wane and have fixed courses, yet you took nothing
 from the earlier-born darkness, but apportioned things so that they should be
 70 equal. For when you appeared, both order¹⁷ arose and light appeared.¹⁸ All things
 are subject to you, whose true form none of the gods can / see; who change into all
 forms. You are invisible, Aion of Aion.

“I call on you, lord, to appear to me in a good form, for under your order I serve
 your angel, BIATHIARBAR BERBIR SCHILATOUR BOUPHROUMTRŌM, and your fear,
 75 DANOUPI CHRATOR BELBALI BALBITH IAŌ. / Through you arose the celestial pole
 and the earth.

“I call on you, lord, as do the gods who appeared under your [order?] that they
 may have power; ECHEBYKRŌM of Helios, whose is the glory,¹⁹ AAA ĒĒĒ ŌŌŌ III
 80 AAA ŌŌŌ SABAŌTH ARBATHIAŌ / ZAGOURĒ, the god ARATHY ADŌNAIE.

“I call on you, lord, in ‘birdglyphic’²⁰: ARAI; in hieroglyphic: LAILAM; in He-
 braic:²¹ ANOCH BIATHIARBATH BERBIR ECHILATOUR BOUPHROUMTROM; in
 85 Egyptian: ALDABAEIM; in ‘baboonic’: ABRASAX; / in ‘falconic’:²² CHI CHI CHI CHI
 CHI CHI CHI TIPH TIPH TIPH; in hieratic: MENEPHŌIPHŌTH CHA CHA CHA CHA
 CHA CHA CHA.” Then clap 3 times, go “pop, pop, pop” for a long time; hiss at
 some length.

90 “Come [to me], lord, faultless and unflawed, who pollute / no place, for I have
 been initiated into your name.”

Have a tablet in which you will write what he says to you and a two-edged knife,
 all of iron, so that, clean from all [impurities],²³ you may kill the sacrifices, and a
 95 libation (a jug of wine and a flask full of honey /) that you may pour. Have all these
 ready nearby you. And you be in clean linens, crowned with an olive wreath. Pre-
 pare the canopy²⁴ thus: Taking a clean sheet, write on the border [the names of] the

16. This invocation and that following (138–53) are essentially identical, both being variations of an old Egyptian hymn in which the rising sun is greeted by the sacred animals, each kind making its appropriate noises. In both invocations (and their close parallels in the B version—443–61, 570–99; in C only the first lines are cited) the sun god has been made the creator and sustainer of the world, and the songs of the animals are preceded by and partly fused with the songs of the angels, many of whom are Jewish. In both, the same angels and the same languages appear in the same orders. The roles given the god and the angels, and the personnel, help explain the attribution to Moses, the more so because these two invocations are the most important elements in the text—the active agents which make the deity appear (this is particularly clear in B, which, since it put the first invocation after the rite as an appendix, ll. 570–99, followed it by a second epiphany, 608–717).

17. Here “order” translates the Greek *κόσμος*, which means also “the cosmos.”

18. I.e., light and darkness?

19. Or “the doxology” without following comma, the doxology being the following formula. Here the choice is difficult because “glory” fits Helios, but “doxology” gives the magical words a function in the text, as those in the preceding paragraph functioned as names of the angel and the fear. *Δόξα* meaning “spoken/sung praise” is found already in LXX; see G. Kittel and G. von Rad, *TDNT* 2 (1964): 233–55.

20. Greek *ὀρνεογλυφιστί*, formed by analogy from *ιερογλυφιστί*, which follows.

21. In spite of the claim that this is Hebrew, the first word is a transliteration of the Egyptian word for “I (am),” *anoch*. A similar Hebrew word, *ʾanoki*, has the same meaning. The author seems to have known Hebrew and Egyptian badly enough to mix them up. See Glossary, s.v.

22. *Chi chi* is the cry appropriate for the morning sun; *tiph tiph*, for the evening sun. [J.B.]

23. This supposes a purity code in which iron neither received nor transmitted pollution.

24. That is, under which you will receive the god. Perhaps from some mystery rite. (Originally the bridal tent?) Here an unexplained residuum.

365 gods,²⁵ and make it a tent / under which you go to be initiated. Also have a 100
 cinnamon at your neck, for the deity is pleased by it and gave it power. And have
 also the Apollo who will help you, carved from a root of laurel, with tripod stand-
 ing beside him and / Pythian serpent. Carve around the Apollo the great name, in 105
 Egyptian form; on his chest: BAINCHÖÖCHÖÖCHNIAB, written [the same]
 forwards and backwards; and on the back of the figure this name: ILILLOU IL-
 ILLOU / ILILLOU; and around the Pythian serpent and the tripod; ITHOR MAR- 110
 MARAUGĒ PHÖCHÖ PHÖBÖCH. Have this too around your neck when you perform
 the initiation; it is helpful in everything, along with the cinnamon.

Accordingly, as I said before, when you have purified yourself in advance [through 115
 the last] / seven days while the moon is waning, at the dark of the moon²⁶ begin
 sleeping on the ground on a pallet of rushes. Rising at dawn, greet Helios through
 seven days, each day saying first the [names of the] gods of the hours, then those set
 over the weeks. Also [each day], / learning who is the ruler of that day, keep after 120
 him, saying, “Lord, on such-and-such a day I am calling the god to the sacred sacri-
 fices”—doing so until the eighth day.

Then, when you come to this day, in the middle of the night at about eleven 125
 o’clock / when there is quiet, light the altar fire and have at hand the two roosters
 and the two lamps, lighted (the lamps should hold an eighth of a pint each, and you
 must not put more oil into them). Begin to recite the stele and the mystery of the
 god, which is [called?] “Scarab.” Have standing by a mixing bowl containing milk
 of a black cow / and wine not mixed with seawater, for this is beginning and end.²⁷ 130
 Then, having written [the text of] the stele on the two faces of the natron plaque,
 lick off the one side and, pouring [wine?] on the other, wash it off into the mixing
 bowl. The natron should be written on [with ink made] both from the incense ma-
 terials and from the flowers.

Then, before you drink off the milk and wine, say over it / this petition;²⁸ and 135
 having said it, lie down on the mat, holding both the tablet and the stylus, and
 say—*Hermetic* (?) [*spell*]:²⁹

“I call on you who surround all things, I call in every language and in every dia- 140
 lect, as he first / hymned you who was by you appointed and entrusted with all
 authorities, Helios ACHEBYKRÖM³⁰ (which signifies the flame and radiance of the
 disk)³¹ whose is the glory, AAA ĒĒĒ ÖÖÖ, because he was glorified by you—[you]³²

25. The gods of the days of the year.

26. Greek *σύννοδον*, the twenty-four-hour day in which the moon will come into line with the earth and the sun.

27. I.e., essential, all important, cf. Rv 21 : 6; 22 : 13. [M.S.] Seawater was prohibited because the sea was a symbol of Seth, the enemy of Osiris and of fertility. [R.K.R.]

28. The identity of “this petition” is not clear. The prayer on the stele has already been recited (l. 127), the main invocation is to follow; perhaps something has fallen out. A similar problem is posed by C, 684–95. B prescribes a prayer to the gods of the hours.

29. The Greek here is corrupt and the restoration uncertain. See above, n. 6. In B 443ff. this spell has no such designation. The following “You who surround all things” found in all three versions refers to the outermost celestial sphere conceived as a god, i.e., the Ogdoad. See below, n. 112.

30. *Ache* in Egyptian means “brightness.” Cf. l. 34 above. [J.B.]

31. An obvious gloss. This hymn is full of such. They have been set off by parentheses and henceforth will not usually be pointed out. Many seem to be early, since they appear in both A and B.

32. As the text stands, Helios set the stars in their places and created the world in which, thereafter, “you”—the highest god—set all things in order. This is not totally impossible, but not at all likely. Most likely the writer attributed creation to the highest god (whom he was invoking) and did so either by anacoluthon or by a *σὺ* (“you,” reduced to *σ*) before *ἀέρας* (“winds”), which fell out with the word it preceded.

who set [in their places the winds]³³ and then, likewise, the stars of glittering forms, and who, in divine light / create the cosmos, III AAA ŌŌŌ, in which you have set in order all things. SABAŌTH ARBATHIAŌ ZAGOURĒ (these are the angels who first appeared)³⁴ ARATH ADŌNAIE BASĒMM IAŌ. The first angel cries in ‘bird-glyphic’ ARAI—which is [“Woe to my enemy”—and you have set him] in charge of the punishments. Helios hymns you in hieroglyphic, LAILAM, and in Hebrew by his own³⁵ name, ANOK³⁶ BIATHIARBAR BERBIR SCHILATOUR BOUPHROUMTRŌM / (36 letters);³⁷ he says, ‘I precede you, lord, I who rise on the boat of the sun, the disk (?)’,³⁸ thanks to you.’ Your magical³⁹ name in Egyptian is ALDABIAEIM” (9 letters, see below). Now he who appears on the boat rising together with you is a clever / baboon; he greets you in his own language, saying ‘You are the number of [the days of] the year, ABRASAX.’⁴⁰ The falcon on the other end [of the boat] greets you in his own language and cries out to receive food: CHI CHI CHI CHI CHI CHI CHI TIP TIP TIP TIP TIP TIP TIP. He of the nine forms greets you in / hieratic, saying: MENEPHŌIPHŌTH. (He means, ‘I go before you, lord’). . . .”⁴¹

So saying, he clapped 3 times, and the god⁴² laughed 7 times⁴³: “CHA CHA CHA CHA CHA CHA CHA.” When the god laughed, 7 gods were born⁴⁴ (who encompass the cosmos—see above—for these are those who appeared before [the world was formed])).

33. The text is corrupt; I follow Preisendanz’s conjecture, ad loc.

34. This gloss interrupts a list of the first seven angels, probably thought to be the first creatures within the cosmos, certainly the foremost subjects of the cosmocrator, Helios. We should next have a list of their utterances, but it is broken off after the first and replaced by those of the Egyptian gods who accompany the sun god’s boat at sunrise, and among whom Helios (here the sun disk) is a minor deity by relation to the god on the boat.

35. Reading *αὐτοῦ* for Preisendanz’s *αὐτοῦ*.

36. See above, n. 21.

37. Numerical glosses of this sort, of which there are many, reflect a special interest of the compiler; see ll. 737–57, his postscript after VIII Moses. Besides their convenience for numerological speculation, they helped copyists check their transcriptions of magical names. Not that copyists always took advantage of the convenience. Here Preisendanz proposes to get the number of letters down to thirty-six by omitting the final *r* of BERBIR. More interesting is the fact that the compiler evidently did not count ANOK as part of the name, but gave it its Egyptian meaning, “I (am).”

38. “The disk” is an uncertain expansion of an abbreviation otherwise unknown.

39. *φυσικόν*, meaning “with power to produce physical effects.”

40. The sum of the numerical values of the Greek letters *a b r a s a x* is 365. See Glossary, s.v. “Abraxas.”

41. Here the sudden change in content and style indicates that something has fallen out of the text. What follows is a fragment from some theogonic and cosmogonic myth, an insertion which runs to l. 206, where the invocation, here interrupted, is resumed. The insertion was found in all three versions (C refers to it as “the account of the making of the world,” but does not quote it, l. 697).

42. “The god” seems to be someone other than the preceding “he”—we have come into the middle of some mythological scene.

43. Seven is common in cosmological contexts. Besides, Gn 1, Prof. Bergman reports that it appears, for instance, in the temple of Esna, where, as here, seven utterances of one god become other gods. See S. Sauneron, *Les Fêtes religieuses d’Esna* (Cairo: Imprimerie de l’Institut français d’archéologie orientale, 1962) 268–69. 2 Enoch 25–30 combined an Egyptian sequence of seven utterances that produce gods, with the Hebrew sequence of seven commands that produce cosmic changes, and thus produced a muddle.

44. What were born, according to the following text, were not seven but eight *pairs* of gods, not angels, who do not encompass the cosmos but are involved in it as psychological and physical elements (see n. 45). Therefore the words here set in parentheses look like two glosses, especially because the wording of the second phrase echoes that of the clear gloss in l. 165 (see n. 45). However, the structure of seven laughs—seven emanations seem basic to this cosmology. That the last pair of gods does not come from a laugh but from a comment and an echo, makes it suspect; the list of eight looks like an

When he laughed first, / Phōs-Augē (Light-Radiance)⁴⁵ appeared and irradiated everything and became god over the cosmos and fire, BESSYN BERITHEN BERIO. 165

Then he laughed a second time. All was water. Earth, hearing the sound, cried out and heaved, and the water came to be divided into three parts. A god appeared; he was given charge of the abyss [of primal waters], for without / him moisture neither increases nor diminishes. And his name is ESCHAKLEŌ (for⁴⁶ you are ŌĒAI, you are ŌN BETHELLE). 170

When he wanted to laugh the third time, Nous or Phrenes⁴⁷ [Mind or Wits] appeared holding a heart,⁴⁸ because of the sharpness of the god. He was called Hermes; he was called SEMESILAM. /

The god laughed the fourth time, and Genna [Generative Power] appeared, controlling Spora [Procreation]. [This pair] was called BADĒTOPHŌTH ZŌTHAXATHŌZ. 175

He laughed the fifth time and was gloomy as he laughed, and Moira [Fate] appeared, holding scales indicating that justice was in her province. But Hermes⁴⁹ contested / with her saying, “Justice is my province” (see above). While they were fighting the god said, “What seems to be just will depend on both, but all things in the world will be subject to you, [Moira].” And she was the first to receive the scepter of the world—[Moira] of whom the name written first forward, then backwards, is great and holy and glorious, and it is this: THORIOBRITITAMMAŌR-RANGADŌ Ī ŌDANGARRŌAMMATITIRBOIROTH⁵⁰ / (49 letters). 180 185

He laughed the sixth time and was much gladdened, and Kairos [Time] appeared holding a scepter, indicating kingship, and he gave over the scepter to the first-created god, [Phōs, who] receiving it, said, “You, wrapping yourself in the glory of

adaptation to the Ogdoad (see below, l. 743 and n. 112)—perhaps misunderstood as eight, rather than four, pairs. The fact that this text was augmented by an appendix glorifying the Ogdoad (ll. 743–61), to make up for its absence from the original form, increases our suspicion. Hence the statement that seven gods were born is probably original. The fundamental problem presented by the text cannot be further investigated within the limits of these notes.

45. Thus the papyrus in both passages—here (with *αὐτῇ* for *αὐγῇ*) and l. 476. This is generation in syzygies, as in many ancient Egyptian and gnostic systems (see below, n. 111). Here the original structure may have been Phōs-Augē, Earth-Water, Nous-Phrenes, Genna-Spora, Moira-Hermes, Kairos-Basilissa (i.e., Sun-Moon), Psyche-Serpent, Phobos-Iaō. In the document used by the sources of PGM XIII this structure had been forgotten. Phōs and Augē had been identified, so had Nous and Phrenes. Nous had also been identified with Hermes. Spora had been reduced to a process controlled by Genna. In at least one version. Basilissa had been omitted. However, the original form is indicated by the needless occurrence of a *pair* of names at each level, and the frequent pairing of magical names: BERITHEN-BERIO, ESCHAKLEŌ-BETHELLE, HERMES-SEMESILAM, BADĒTOPHŌTH-ZŌTHAXATHŌZ. Another piece of evidence is the recurrence, in the Moira-Hermes and Phobos-Iaō pairs, of the story of original hostility/rivalry followed by fusion of function and name. Another element true to form is that, in the Phōs-Augē syzygy, Augē, being feminine and derivative from Phōs, is that aspect of the pair which is involved in lower being. It is she who appears to the earth (480), and she is probably the *δόξα* (glory) of Phōs in which sun and moon are clothed (189, 514–20, read *αὐγῇ* for *αὐραν*). So Christ is the *ἀπαύγασμα* (radiance) of the Father's glory (Heb 1:3).

46. “For you are” introduces another gloss.

47. “Or Phrenes” is taken as a gloss by Preisendanz but may have come from the phrase “and Phrenes” and from an original syzygy (see above, n. 45). In privately written texts *καί* (“and”) was often abbreviated to *K'*, easily confused with *H* (“or”).

48. From the Greek side, the heart was the seat of the intelligence in classical times; *φρένες*, “wits,” literally “midribs,” had earlier been thought the seat of the intelligence, and the word continued in literary use with that sense. For the Egyptian side, cf. Bonnet, *RÄRG* 296–97, s.v. “Herz.”

49. Among the things of which Hermes was patron was public speaking, especially argument in the law courts. (The text here is extremely corrupt. I follow Preisendanz's conjecture.)

50. Double *g* in Greek is pronounced *ng*, so in the English transliteration of this palindrome the letters *n* and *g* change places, but in Greek there is no change.

- 190 Phōs [Light] / will be with me. . . .⁵¹ ANOCH BIATHIARBAR BERBIR SILATOUR
BOUPHROUMTRŌM” (36 letters).

When the god laughed a seventh time Psyche [Soul] came into being, and he wept while laughing. On seeing Psyche, he hissed, and the earth heaved and gave birth to the Pythian serpent who foreknew all things, so the god called him IL-
195 ILLOU / ILILLOU ILILLOU ILILLOU ITHŌR MARMARAUGĒ PHŌCHŌ PHŌBŌCH.
Seeing the serpent, the god was frightened and said, “Pop, pop, pop.” When the god said, “Pop, pop, pop,” an armed man appeared who is called DANŌUP
CHRATOR BERBALI BARBITH. Seeing him the god was again terrified, as seeing
200 someone stronger [than himself, fearing] / lest the earth had thrown up a god.
Looking down at the earth he said, “IAŌ.” From the echo a god was born who is lord of all. The preceding man contended with him, saying, “I am stronger than this fellow.” The [first] god said to the strong man, “You come from the popping noise, and this [god] comes from an echo. Both of you will have charge of every need.”
205 [The pair] was then called DANŌUP / CHRATOR BERBALI BALBITH IAŌ.⁵²

“Lord, I imitate [you by saying] the 7 vowels;⁵³ enter and hear me, A EE ĒĒ IIII
OOOO YYYYYY ŌŌŌŌŌŌ ABRŌCH BRAŌCH CHRAMMAŌTH PROARBATHŌ IAŌ
OYAEĒIOYŌ.”

- 210 / When the god comes in, look down and write the things he says and the Name which he gives you for himself. And do not go out from under your canopy until he tells you accurately, too, the things that concern you.

The technique of determining which god is ruler of the celestial pole [at a given time] goes as follows: Find out, child, to which god the day is subject in the Greek reckoning [counting from the top down], and then coming to / *The Seven-Zoned*⁵⁴
215 count [the same number] from the bottom up, and you will find the answer. For if the day be subject to Helios in the Greek reckoning, Selene rules the pole, and thus the rest, as follows:

| | <u>The Greek</u> | <u>The Seven-Zoned</u> |
|-----|------------------|------------------------|
| | Helios | Kronos |
| | Selene | Zeus |
| 220 | Ares | Ares |
| | Hermes | Helios |
| | Zeus | Aphrodite |
| | Aphrodite | Hermes |
| | Kronos | Selene |

- 225 / Of these things, child, I have declared to you the easy and godly solution which not even kings were able to grasp.

You are to write on the natron with the ink from the flowers of the 7 [stars] and kinds of incense. Similarly, you are to make “the bean,”⁵⁵ which I described allegorically in my *Key*, from the flowers and the kinds of incense.

51. For the Kairos-Phōs relation, see ll. 509–19 and nn. Here the text has omitted “the Queen” (the moon) who is the consort of Kairos in this syzygy. The following *Anoch* is again “I (am)” in Coptic.

52. Here the cosmogonic insertion is broken off and the invocation it interrupted (above, l. 161) is resumed.

53. The supplement comes from the parallel, version C, l. 701. God’s creative power issues in perpetual harmony of which the seven vowels are the expression—“the music of the spheres.”

54. *The Seven-Zoned* was thought by Festugière, *La Révélation* I 343, n. 3, to be a planetary sphere, but Festugière’s opinion was based on other evidence; this author seems to have thought the thing a table or treatise; see below, ll. 722–30.

55. “The bean” was a bean-shaped ball of incense.

The initiation called *The Monad* has been fully declared to you, child. / Now I subjoin for you, child, also the practical uses of this sacred book, the things which all the experts accomplished with this sacred and blessed book. As I made you swear, child, in the temple of Jerusalem,⁵⁶ when you have been filled with the divine wisdom, dispose of the book so that it will not be found. 230

The first, then, [of these uses] is the marvelous / *[spell for] invisibility*: Taking the egg of a falcon, gild half of it and smear the other half with cinnabar. Wearing this you will be invisible when you say the Name.⁵⁷ 235

To fetch a lover: Say the Name 3 times to the sun. It fetches woman to man and man to woman in a way that will amaze you.

If you want someone to be unattractive / —either a woman to a man or a man to a woman: Take a dog's excrement and put it in the post-hole of their door, saying the Name 3 times and saying "I sever NN from NN." 240

If you say the Name to a demoniac while putting sulfur and asphalt to his nose, the daimon will speak at once and will go away.⁵⁸

If you say it over a man who has erysipelas,⁵⁹ / having rubbed him with crocodile dung, he will be rid [of it] at once. 245

If you say the Name over a sprain or fracture 3 times, having rubbed it down with earth and vinegar, you will make it go away.

If you say it over any bird, into its ear, it will die.

If you see an asp and want to fix it in its place, say / "Stay!" while turning yourself around. When the names⁶⁰ are said it will stay. 250

To restrain anger: Enter the presence of a king or magnate, and while you have your hands inside your garment say the name of the sun disk⁶¹ while tying a knot in your pallium or shawl.⁶² You will marvel at the results.

If [you want] to break spells:⁶³ Having written the Name on a page of hieratic papyrus, wear it.

To make Helios appear:⁶⁴ Say toward the east, "I am he / on the two cherubim, between the two natures, heaven and earth, sun and moon, light and darkness, night and day, rivers and sea. Appear to me, O archangel of those subject to the cosmos, ruler Helios, set in authority by the One and Only Himself. The Eternal and Only orders you." Say the Name. And if he appears glowering / say "Give⁶⁵ me 255 260

56. Pretentious hokum.

57. Presumably the Name revealed by the god in the climax of the ritual, I. 211.

58. Or, perhaps, "(the man) will speak and (the demon) will go away." For the technique, cf. Josephus, *Ant.* 8. 47.

59. Or, perhaps, "[the ἐρυσσιπέλας] will go away." Cf. Mk 4:31; diseases were evil beings.

60. The plural here indicates that this list of applications drew on sources not originally connected with the preceding rite to learn the (one) Name. This probably explains the absence of the list from the other versions. "Say the Name" in many of these spells looks like an addition.

61. This, again, did not originally belong to the preceding rite. The god invoked there was not the sun god, but the creator and ruler of the sun; see 138–61. A number of similarly incompatible spells will be noticed in what follows.

62. The pallium was a cloak affected by persons claiming to be philosophers. The rare word translated "shawl" means "crosswise garment." If this magician were a Jew, it may have been the *talith*.

63. Or "as an antidote for poisons" or, most likely, both.

64. A spell of unmistakably Jewish background in which, however, the magician identifies himself with Yahweh ("he that sitteth upon the cherubim," 1 Sm 4:4; 2 Sm 6:2; etc.) and identifies Helios as an archangel. Compare the use of a Greek prayer, transliterated into Hebrew, for the same purpose, in *Sefer Ha-Razim*, ed. M. Margalioth (Jerusalem, 1966), pp. 12, 99. The prayer in our text is clearly an interpolation in the list of short (two- or three-line) prescriptions which it interrupts.

65. In these requests it is not clear whether "give" means "specify" (a time suitable for some magical operation) or "add" (to the time of my life).

a day; give an hour; give a month; give a year, lord of life.” Say the Name.

If you want to kill a snake: Say, “Stay, for you are Aphyphis.” And taking a green palm branch and holding its heart,⁶⁶ split it [longways] into two, saying the Name
265 over it 7 times. At once the snake will be split / or will break open.

Prescience: This comes in the rite described above, that with the natron. And [you know] that the god will talk with you as with a fellow god, for I have often performed the rite when you were present.

Invisibility: Also thus: “Come to me, Darkness which appeared in the beginning, and hide me, NN, by the order of him who is self-begotten in heaven.” Say the Name.

270 / *Another way:* “I call on you alone, the only one in the cosmos who gives orders to gods and men, who changes himself into holy forms and brings existence out of the nonexistent and nonexistence from existent things, holy Thayth,⁶⁷ the true sight of whose face none of the gods can endure to see; make me seem to be, to the eyes
275 of all creatures—a wolf, dog, lion, / fire, tree, vulture, wall, water, or whatever you want—for you are able.” Say the Name.

Resurrection of a dead body: “I conjure you, spirit coming in air, enter, inspire,
280 empower, resurrect by the power / of the eternal god, this body; and let it walk about in this place, for I am he who acts with the power of Thayth, the holy god.” Say the Name.

If you want to cross [the Nile] on a crocodile: Sit down and say, “Hear me, you who live your life in the water. I am one who is at leisure in heaven and goes about
285 in water and in fire and in air / and earth. Return the favor done you on the day when I created you and you made your request to me. You will take me [to] the other side, for I am so-and-so.” Say the Name.

For release from bonds: [[Say, “Hear me, O Christ, in torments; help, in necessities, / O merciful in violent hours, able to do much in the world, who created
290 compulsion and punishment and torture.” Say it 12 times by day,⁶⁸ hissing thrice eight times.]] Say the whole name of Helios beginning from ACHEBYKRÖM.⁶⁹

295 “Let every bond be loosed, every force fail, let all iron be broken, every rope or every strap, let every / knot, every chain be opened, and let no one compel me, for I am”—say the Name.

To quench fire: “Hear, fire, a work of the works of god’s invention, glory of the honored luminary, be quenched, become snow, for the speaker himself is Aion who
300 puts on fire as if it were / asbestos. Let every flame be scattered from me, every physical power, by command of Him who exists forever. You shall not touch me, fire; you shall not harm my flesh, for I am”—say the Name.

66. The center of the triangular end of the branch.

67. Thoth, here and below, l. 283.

68. Not “twelve days” (Preisendanz). All these charms are for quick results, and in this case they were particularly wanted. The words in double brackets are a Christian interpolation as can be seen by the fact that it creates a doublet—a double recipe for a single purpose—and also by comparing form and content of this spell with those of the others in this series, which consistently contain just the elements left in this when the bracketed words are deleted. The interpolation is interesting as evidence that these pagan magical texts continued to be used by the newly Christian criminal class. It also makes conspicuous the absence of Christian elements from the rest of the text. Since the text with the Christian interpolation dates from the first half of the fourth century A.D., the pagan text that was interpolated was probably third century at the latest.

69. This refers to the full name given in ll. 590–92, ACHEBYKRÖN . . . IAÖ. See also ll. 78–79, and cf. ll. 141–47 and 446–53, where the elements of the name are separated by exegetic comments. The magician was to know this name by heart.

For fire to continue: “I conjure you, fire, daimon of holy love, the invisible and manifold, / the one and everywhere, to remain in this lamp at this time, shining and not dying out, by the command of NN.” Say the Name. 305

To send dreams: Make a hippopotamus⁷⁰ of red wax, / hollow, and put into the belly of this hippopotamus both gold and silver and the so-called ballatha⁷¹ of the Jews and array him in white linen and put him in a pure window and, taking a sheet of hieratic papyrus write on it with myrrh ink and baboon’s blood / whatever you wish to send. Then, having rolled it into a wick and using it to light a new, pure lamp, put on the lamp the foot of the hippopotamus and say the Name, and he sends [the specified dream]. 310 315

A philter to be drunk: Take the lion-wasps (?) in a spider’s web / and, when you have ground them [to a powder, sprinkle the powder] on a drink and give it [to the appropriate person] to drink.⁷² 320

If you want your wife⁷³ not to be had by another man: Taking earth and mixing with it ink and myrrh, mold a crocodile, and put it into a lead coffin and write on this the great Name and that of your wife and, “Let NN not cohabit with any other man except me, NN.” The name / to be written on the feet of the image is: BIBIOU OUËR APSABARA KASONNAKA NESEBACH SPHĒ SPHĒ CHPHOURIS. 325

To open doors by use of the Name: “Open, open, 4 quarters of the cosmos, for the lord of the inhabited world comes forth. Archangels, decans, angels rejoice. For Aion of Aion himself, the only and / transcendant, invisible, goes through this place. Open, door! Hear, bar! Fall into two parts, lock! By the name AIA AINRY-CHATH, cast up, Earth, for the lord, all things you contain, for he is the storm-sender and controller of the abyss, master of fire. Open, for ACHEBYKRŌM commands you!” [Say ACHEBYKRŌM] 8 times; [it is] the name of Helios. 330

Another way. The spell for Helios: “I am he on the two cherubim, at the middle of the cosmos, between heaven and earth, light and darkness, night and day, rivers and sea. Appear to me, archangel of god, set in authority by the One and Only Himself.” With this spell perform the acts of thanksgiving to Helios, rites to fetch lovers, send dreams, / ask for dreams, make Helios appear, attain goals, win victories, and in short, everything. 335 340

You have now received, child, the sacred and blessed book, *Unique*, which no one [hitherto] was able to translate⁷⁴ or put into practice. Keep well, child.⁷⁵

*Tr.: Morton Smith. For a more extensive discussion of the composition, see Morton Smith, “The Eighth Book of Moses and How It Grew (PLcid. J 395),” in *Atti del XVII Congresso internazionale di papirologia* (Napoli: Centro Internazionale per lo studio di papiri ercolanesi, 1984) 683–93. PGM XIII (copied about A.D. 350) consists of two parts, first *The Eighth Book of Moses* (henceforth *VIII Moses*), ll. 1–733; second, a collection of miscellaneous spells, divine names, etc., ll. 734–1077.

VIII Moses consists of three parts—three different versions of a rite to get a visit from the supreme god; let us call them A (ll. 1–343), B (ll. 343–645) and C (ll. 646–734). These versions differ considerably by peripheral additions and omissions, but their essential parts are often closely parallel, though not always arranged in the same order. Because of the parallelism, questions raised by two or three have been dealt with only when they first appeared.

70. The word for “hippopotamus” here is uncertain, but written in Greek letters. See also M. J. Raven, “Wax in Egyptian Magic and Symbolism,” *OMRM* 64 (1983): 7–47, esp. 17–18.

71. Unknown.

72. The expected result is not indicated. Perhaps death, but perhaps love—the wasps had been ensnared and held fast.

73. Reading γυναικά σου instead of Preisendanz’s γυναικας οὐ.

74. More hokum.

75. A standard epistolary cliché. The use of epistolary beginnings and ending for treatises was a common ancient practice.

Hence readers of B and C who encounter difficulties should look for explanations in the notes on the parallel passages in A. Not all parallels are equally close, but those fairly clear are as follows:

Lines:

| | | |
|-----------------|-------------------|------------------|
| 343–50 = 3–6 | 410–32 = 42–61 | 567–608 = 61–90 |
| 352–56 = 17–27 | 432–34 = 227–28 | 580–81 = 273–74 |
| 358 = 100–102 | 435–40 = 130–35 | 646–66 = 91–110 |
| 361–63 = 128–31 | 443–550 = 138–209 | 666–99 = 110–39 |
| 378–82 = 54–59 | 451ff. = 78ff. | 692 = 227–28 |
| 384–88 = 35–43 | 562–70 = 138–209 | 700–701 = 206 |
| | | 704–13 = 210–13 |
| | | 718–30 = 213–24. |

PGM XIII. 343–646

- 345 *The sacred, hidden book of Moses called “eighth” or “holy.”⁷⁶ / This is the ritual using the name that encompasses all things. It also has directions for a meeting with the god in which you will succeed if you leave out nothing [of what is prescribed].

- Keep yourself pure 41 days, having calculated the day and the hour in which the last appearance of / the old moon will occur in Aries. And when the moon enters Aries sleep on the floor during the previous night, and when you have sacrificed burn also the seven approved kinds of incense⁷⁷ in which the god delights, for the seven censings of the seven stars. The incenses are these: malabathron, styrax, nard, kostos, cassia, frankincense, myrrh. [Take these] and the seven flowers of the seven / stars, which are rose, lotus, narcissus, white lily, erephyllinon, gillyflower, marjoram. Having ground them all to a powder, with wine not mixed with seawater, burn all as incense. And [also] wear cinnamon, for the god has given it magical power. Burn the incenses after the twenty-first day, so as to complete [the preparation?]. As / food take milk of a black cow and wine without seawater and Greek natron ([the author] indicates that is beginning and end).

- When the day is at hand, put aside for the sacrifice cypress wood or balsam wood—so that even / without the incenses the sacrifice may give a pleasant odor—and five pinecones full of seed. And light two lamps, each holding about half a pint of oil, on this and that side of the altar. The altar, moreover, is to be made of earth. When you have prepared and filled the lamps, do not later pour any more oil into them. Sacrifice an unblemished⁷⁸ white rooster, / and leave another alive, and similarly [sacrifice one] pigeon [and leave another] so that the god, when he comes in, may take the spirit from whichever he prefers. Also lay out a knife, and lay beside it the seven incenses and the seven flowers prepared [as] written [above] so that if, on coming in, the god should wish to sacrifice again / he may find all in readiness. And leave the sacrifice lying on the altar.

- The tasting of the victims is done [in] this way: When you are ready to taste them, sacrifice the rooster, so that [the god] may receive lots of spirit, and at the point of tasting, call on the god of the hour and him of the day, so that you may have sponsorship from them. For if you do not invoke them, / they will not hear you, as being uninitiated. Now you will find [the names of] the gods of the hours and those of the days, and the compulsive formula for each of them in the *Key of Moses*, for he set them out one by one.⁷⁹

76. The beginning of the second version; see the prefatory note above.

77. Translation dubious. Ἐπίθυμα, usually “incense,” might mean “censing,” which here seems required by the syntax.

78. Or one “without any fleck of color.”

79. Or “brought them out [of secrecy]”? The verb means “pulled away/apart”; this use is unparalleled.

As for the name [of the great god], write all of it on the Greek natron. Instead of / the “pop, pop, pop” sound [in the name] draw on the Greek natron a falcon-
 formed crocodile,⁸⁰ for he greets the god four times a year at the gods’ true entries
 of new periods⁸¹—at the cosmos’ first turning, called increase, then in his own ele-
 vation which they call “the birth / of Horus,” [[then at the rising of the Dog
 Star,]]⁸² then at the ascension of Sothis. At each increase of the sun and diminution
 he gives forth his popping noise. The nine-formed [the Ennead] gives him the
 power to make the noise at that time, so that the sun may ascend from the sound of
 water,⁸³ / for he himself appears together with him [the sun]. Therefore he [the
 falcon-faced crocodile] received the forms and the power of the nine gods that rise
 with the sun. For at the downward turning [the autumnal equinox] he sends out
 the sound weaker and less / powerful, [[for this is the birth of cosmos and sun]].⁸⁴
 Then at the “increase” when the lights [of the heavens] begin to rise, he too sends
 out the noise more powerfully. And at the rise of the Dog Star, turning to the west,
 he sends out the noise most powerfully,⁸⁵ inasmuch as he does not have the / related
 water near by, and because this solstice adds more [to his power], while the effects
 of the last equinox take away what he gained in the preceding solstice. For
 [the autumn equinox] is [the time of] the Nile flood’s⁸⁶ departure and the sun’s
 abasement.

Accordingly, draw the two, i.e., the falcon-faced crocodile / and the nine-formed
 god standing on him, both with myrrhed ink. For the falcon-faced crocodile at the
 four turnings [of the year] greets the god with his popping noise. For coming up to
 breathe from the deep he goes “pop, pop, pop,” / and he of the nine forms replies
 to him antiphonally. Therefore, instead of the “pop, pop, pop” [in the god’s name],
 draw the falcon-faced crocodile, for the “pop, pop, pop” is the first element of the
 name. The second is a hissing, and instead of the hissing [draw] a snake biting / its
 tail. Thus the two elements, popping and hissing, are⁸⁷ [represented by] a falcon-

80. I.e., falcon-faced/headed. See above, l. 4 and n. 15.

81. The reference is to the four solar seasons. The “gods” are the sun and the planets, thought to accompany him. That the beginnings of the seasons are called “new moons” shows how this latter term has been generalized. The “increase” is the sun’s return toward the north after the winter solstice. The falcon-faced crocodile was in part Horus (see above, n. 15); hence his elevation becomes “the birth of Horus,” probably the spring equinox. (Preisendanz’s reference to the winter solstice seems ruled out by the preceding “increase.”) “The birth of Horus” was also a festival celebrated on the twenty-eighth of Pharmuthi (Brugsch, *Thesaurus Inscr. Aegypt.* 609. 71–72; cf. 370. 14) and in the ideal year, which began with the rising of Sirius/Sothis in July, just after the summer solstice, the twenty-eighth of Pharmuthi would have fallen near March 21, the spring equinox. Such a year actually occurred in Egypt in A.D. 139. Does this date the spell?

82. Omitting, “then (at) the rising of the Dog Star,” a marginal gloss which Preisendanz put in his text. The fourth occasion of greeting, the autumn equinox, is not here specified.

83. The deity is here identified with water, and specifically with the Nile flood. Thus he sends out the popping noise (the sound of water, l. 394) most powerfully at the rise of Sirius/Sothis which begins the inundation in Egypt. At this time the god is said not to have “his kindred water” near him (ll. 404–5), because he has just begun to summon it with his popping. [R.K.R.]

84. This seems an explanatory gloss irreconcilable with the preceding location of “the birth of Horus” (the sun) at the spring equinox. The festival would not have coincided with the autumnal equinox until the end of the sixth century A.D., much too late for this fourth-century papyrus. (Its last previous coincidence was about the end of the eighth century B.C.) Plutarch, *De Is. et Os.* 52, 372B, reports a festival at “the birthday of the staff of the sun, after the fall equinox, indicating its need . . . of strengthening.” This festival may explain the gloss.

85. Taking *δυναμικώτερον* as *litotes* for a superlative (as comparatives, in Greek, often are).

86. The Nile’s flood, beginning after the summer solstice, declines before the autumn equinox.

87. Omitting *καί* (“and”).

faced crocodile and the nine-formed god standing on it, and around these a snake and the seven vowels.

Now [the god's name] is [composed of] nine names,⁸⁸ in advance of which you
 425 should say, with the [prayer on the] stele, [those of] the gods of the hours / and of
 the days [and] those set over the weeks, and the compulsive formula for these. For
 without these the god will not listen, but, thinking you uninitiated, will refuse to
 receive [you], unless you emphatically say to him the names of the lord of the
 430 day and of the hour, / which information you will find at the end [of this tractate].
 For without these you can accomplish nothing of the things you find written in
 the *Key*.

Then throw [the powder] of the seven flowers, which you have prepared, into the
 ink, and with this write on the natron. Write the same things on the two sides of the
 435 plaque and lick off / the one side and wash off the other into the wine and the milk,
 first—before you wash it off—having sacrificed the rooster and made everything
 440 read.⁸⁹ / Then call on the gods of the hours, as aforesaid, and then drink off [the
 wine and milk].⁹⁰

“I call on you, you who surround all things, in every language, and in every di-
 445 alect, I hymn you, / as he first hymned you who was by you appointed and en-
 trusted with all authorities, Helios ACHEBYKRŌM” (which signifies the flame and
 radiance of the disk) “whose is the glory AAA ĒĒĒ ŌŌŌ, because he was glorified by
 you” (or, as other [texts read], “was given a glorious form”)—“[you] who set [in
 450 their places] the stars / and who, in divine light, create the cosmos, in which you
 have set in order all things III AAA ŌŌŌ. SABAŌTH ARBATHIAŌ ZAGOURĒ.” (These
 are the angels who first appeared.) “ARAGA ARATH ADŌNAI BASĒMM IAŌ. The first
 455 angel cries to you in birdglyphic, / ‘ARAI’ (which is, ‘Woe to my enemy,’) and you
 have set him in charge of the punishments. Helios hymns you thus in hieroglyphic,
 LAILAM, and in Hebrew by his own name, ANAG⁹¹ BIATHIARBAR BERBI SCHI-
 460 LATOUR BOUPHROUMTRŌM, / saying, ‘I precede you, lord, I who rise on the boat
 of the sun, the disk (?), thanks to you. Your magical name in Egyptian is AL-
 DABAEIM.” (This means the boat, on which he comes up, rising on the world.) “He
 465 who appears on the boat rising together with you is a clever / baboon; he greets
 you in his own language, saying, ‘You are the number of [the days of] the year,
 ABRASAX.’ The falcon on the other end [of the boat] greets you in his own language
 and cries out, to receive food, CHI CHI CHI CHI CHI CHI TI TI TI TI TI TI TI.
 470 He of the nine forms greets / you in hieratic, ‘MENEPHŌIPHŌTH,’” (meaning that
 “I go before you, lord”). . . .⁹²

88. The translation is conjectural, but conjecture seems required by the fact that none of the groups of names specified adds up to nine.

89. This contradicts the directions given above, ll. 369–75, and also requires more roosters than provided. Such internal incongruities prove version B composite. Most conspicuous is the doubling of the epiphany at the end.

90. Contrast l. 134, where the following petition precedes the drinking. For other discrepancies of detail between B and the other versions, cf. ll. 136, 440–41 (no reference to reclining), 695, and 702–3; and see above, nn. 16 and 28.

91. See above, n. 21, on l. 82. Here we have ANAG, a variant spelling of ANOCH, but equally Egyptian, not Hebrew. Several other variant spellings will occur below and be transcribed without further comment.

92. See above, l. 161. The same hiatus occurs here as in version A. Therefore both B and A were copied from a single source; but they differ considerably, therefore at least one was not copied directly from the source in which the hiatus first occurred. That source must therefore have been at least three literary generations prior to our fourth-century manuscript, and prior to it (by how many generations?) will have been the first copy of the correct text from a descendant of which (presumably) it was taken.

So saying he clapped three times and the god laughed seven times, CHA CHA CHA CHA CHA CHA CHA. When he laughed seven gods were born, who encompass all things. (For these are / those who appeared before [the world was formed].) 475

When he laughed first Phōs-Auge [Light-Radiance] appeared and divided all things, and became god over the cosmos and fire, BESEN BEREITHEN BERIO.

Then he laughed a second time—all was water, and the earth, hearing the / sound and seeing Auge, was amazed and heaved, and the water came to be divided 480 into three parts. And a god appeared and was given charge of the abyss, and therefore without him moisture neither increases nor diminishes. And his name is PROMSACHA ALEEIO. (For you / are ŌEAI BETHE[LLE].) 485

When he wanted to laugh the third time Nous and Phrenes [Mind and Wits] appeared holding a heart, because of the sharpness of the god, and was called Hermes, [since it is he] by whom all things have been interpreted.⁹³ He is also in charge of the power of understanding by which everything is managed. / And he is 490 [called] SEMESILAMPS.

The god laughed the fourth time and Genna [Creative Force]⁹⁴ appeared, controlling Spora [Procreation] of all things, by whom all things were sown, and [this pair] was called BADĒTOPHŌTH ZŌTHAXATHŌZŌ.

He laughed the fifth time and was gloomy as he laughed, and Moira [Fate] / appeared, holding scales, indicating that justice was in her province. But Hermes 495 contested with her, saying, “Justice is in my province.” While they were fighting the god said to them, “What seems to be just / will depend on both, but all things in 500 the world will be subject to you [Moira].” And she was the first to receive the scepter of the world and was called by a holy name, fearsome and frightful, written first forwards, then backwards, and it is this: THORIOBRITI, etc. [[of whom the name written first forwards, then backwards is great / and holy and glorious, and 505 this is of great value, a powerful name: THORIOBRITITAMMAŌRRAGGADŌ I ŌDAG-GARRŌMMATITIRBOIROTH—49 letters]].

He laughed the sixth time⁹⁵ and was much gladdened, the Kairos⁹⁶ appeared, holding a scepter, indicating kingship, and he gave over the scepter to / the first- 510 created god, [Phōs, who] receiving it said, “You, wrapping yourself in the glory of Phos [Light] will be with me, because you first gave me a scepter. All things will be subject to you, those that were before and those yet to be. All power will be in you.” When he [Kairos] wrapped himself in the glory of Phos, / the character of the light 515 produced a certain effluence.⁹⁷ The god, [Phōs, then] said to the Queen,⁹⁸ “You, wrapping yourself in the effluence of Phōs, will be with him [Kairos—the sun] compassing all things. You will wax with the light you receive from him, and again you will wane because of him. With you all things will increase and / diminish.” So 520

93. “Interpreted” in Greek seems to come from the same root as “Hermes.”

94. The bracketed words seem a variant and expansion of the preceding text, probably with contamination from version A; cf. ll. 183–86.

95. *καιρός* (“time”) is here not only time, but the sun god qua measure of time.

96. Here the relation of Kairos as world ruler, to Phōs, the first created god, who subjects all things to him and clothes him with his own glory (cf. Phil 2:9–11), is remarkably like that of Jesus as Messiah (who is to reign until he puts all enemies under his feet, 1 Cor 15:23–28) to the first god, the Father. The Christians have transposed the relation a step higher. Jesus himself is Phōs (“Light,” Jn 1:7–9) and “first born of all creation” (Col 1:15), and the Father is the creator. However, it seems clear that the same sort of theogonic theorizing underlies both theological structures.

97. Reading *ὁ δὲ τρόπος τοῦ φωτός* with C. Leemans, *Papyri graeci Musei antiquarii publici Lugduni-Batavi*, vol. II (Leiden: Brill, 1885) ad loc.

98. The moon, probably Artemis-Selene-Isis.

the name is great and marvellous. ANAG BIATHIAR BARBERBI SCHILATOIR BOU-
PHROUNTÖRM (36 letters).

He laughed the seventh time, breathing hard, and Psyche [Soul] came into being
and all things were moved. So the god said, “You will move all things, and all shall
525 be made glad / so long as Hermes guides you.” When the god said this all things
were moved and filled with spirit unrestrainably. The god, seeing this, said, “Pop,
pop, pop,” and all things were terrified, and on account of the popping noise Pho-
530 bos [Fear] appeared, armed. So he is called DANOUP CHRATÖR / BERBALI BAL-
BITHI (26 letters).

Then, looking down at the earth, the god gave a long hiss and the earth was
opened, receiving the echo. It gave birth to a creature of its own, the Pythian ser-
pent, who foreknew all things through the utterance of the god. Its name is great
535 and / holy, ILILLOUI ILILLOUI ILILLOUI ITHÖR MARMARAUGË PHÖCHÖ PHÖ-
BÖCH. When he appeared the earth heaved and was raised much higher, but the
celestial pole stayed unmoved, so when they were about to collide the god said
540 “IAÖ,” and everything was fixed in place / and a great, supreme god appeared who
established the things that were before in the cosmos and the things yet to be, so
that none of the aerial bodies was thenceforth out of place.

Phobos, seeing someone stronger than himself, opposed him, saying, “I am prior
545 to you.” He, however, said, “But I fixed all things [in their places].” So the / [first]
god said [to the serpent], “You come from an echo, but this god from an utterance.
Now an utterance is better than an echo. However, [he said to Iao],”⁹⁹ “the power of
you, who appeared last, will derive from both, so that all things may be fixed in
their places.” And he was thenceforth called by the great and marvelous name
550 DANOUP CHRATÖR / BERBALI BALBITH IAÖ. And wishing to give honor also to the
one who had assisted him, as having appeared together with him, the first god gave
him precedence of the nine gods and possession of power and glory equal to theirs.
555 / And he was called [by a name derived] from the nine gods, as having taken away,
along with their power, also the initials of their names, BOSBEADII,¹⁰⁰ and from the
seven planets AEËIOYÖ EËIOYÖ EIOYÖ IOYÖ OYÖ YÖ Ö ÖYOIËËA YOIËËA OIËËA IËËA
560 ËËA EA A— / when written forwards and backwards this is great and marvelous.
But his greatest name, which is this following, is great and holy (of 27 letters)
ABRÖCH BRAÖCH CHRAMMAÖTH PRÖARBATHÖ IAÖ. Another version: ABRÖCH
BRAÖCH CHRAMMAÖTH PRÖARBATHÖ IAÖ OY AEËIOYÖ.

565 When, then, the god comes in, / look down and write the things said and what-
ever name he may give you for himself. And do not go out from under your canopy
until he also tells you the things that concern you.

Now the text of the sacred stele to be written in the natron is as follows—and the
invocation runs thus, as here given altogether accurately:

570 / “I call on you, the creator of all, who are greater than all, you, the self-begotten
god, who see all and hear all and are not seen. For you gave Helios all the glory and
575 the power, / Selene the privilege to wax and wane and have fixed courses, yet you
took nothing from the earlier-born darkness, but assigned them equality [with it?].
For when you appeared, both order arose and light appeared, and all things were

99. Since in this version only the serpent was born of an echo, and since the last half of the god's speech must be addressed to Iaö, the change of interlocutor, indicated by the translation, just be conjectured. Presumably the text is corrupt. Cf. the A version, ll. 191–206, which, however, may have been produced by excision of the difficulties. That the more difficult text is apt to be the original is a well-known rule.

100. In spite of this clue the names remain uncertain.

arranged by you. Therefore all things are also / subject to you, whose true form 580
none of the gods can see, who take different forms in [different] visions, Aion of
Aion.

“I call on you, lord, that you may show me your true form. For under your order
I serve / your angel, ANOG BIATHIABAR BERBI SCHILATOUR BOUPHROUNTÖRM, 585
and your fear DANOUF CHRANTÖR BELBALI BALBITH IAÖ. Through you arose the
[celestial] pole and the earth.

“I call on you, lord, as do those gods who appeared under [order?] that they /
may have power, ACHEBYKRÖM, whose is the glory, AAA ĒĒĒ ŌŌŌ III AAA ŌŌŌ 590
SABAOTH ARBATHIAÖ ZAGOURĒ, the god ARATH ADÖNAI BASYMM IAÖ.

“I call on you, lord, in birdglyphic, ARAI; hieroglyphic, LAILAM; Hebraic, ANAG,
/ BIATHIARBAR BERBI SCHILATOUR BOURPHOUNTÖRM; Egyptian, ALDABAEIM; 595
baboonic, ABRASAX; falconic, CHI CHI CHI CHI! CHI CHI [CHI] ti ti ti ti ti ti;
hieratic, MENEPHÖIPHÖTH / CHA CHA CHA CHA CHA CHA CHA.” 600

Then clap three times, TAK TAK TAK, go “pop, pop, pop” for a long time; hiss a
great hiss, that is, one of some length.

“Come to me, lord, faultless, who pollute no place, joyful, unflawed, for I call on
/ you, King of kings, Tyrant of tyrants, most glorious of the glorious, daimon of 605
daimons, most warlike of the warlike, most holy of the holy. Come to me, willing,
joyful, unflawed.”

An angel will come in, and you say to the angel, “Greetings, lord. Both initiate
me by these rites¹⁰¹ I am performing / and present me [to the god], and let the fate 610
determined by my birth be revealed to me.” And if he says anything bad, say, “Wash
off from me the evils of fate. Do not hold back, but reveal / to me everything, by 615
night and day and in every hour of the month, to me, NN, son of NN. Let your
auspicious form be revealed to me, for under your [order] I serve [your] angel,
ANAG BIATHI.” (Repeat the formula.)

“I call on you, lord, holy, much hymned, greatly honored, ruler of the cosmos, /
[[Sarapis]];¹⁰² consider my birth and turn me not away, me, NN whom NN [bore], 620
who know your true name and valid name, ŌAÖĒŌ ŌEOĒ IAÖ IIIAÖ THOUTHĒ
THĒ AATHÖ ATHĒROUÖR AMIATHAR MIGARNA CHPHOURI IYĒYĒŌAĒĒ A EE ĒĒĒ
/ IIII OOOOO YYYYYY ŌŌŌŌŌŌ SEMESILAMMPS AEĒIOYÖ. ĒŌOYE LINOUCHA 625
NOUCHA HARSAMOSI¹⁰³ ISNORSAM OTHAMARMIM ACHYCH CHAMMÖ. I call on
you, lord; I hymn your holy power in a musical hymn, AEĒIOYÖŌŌ.”¹⁰⁴ / Burn in- 630
cense, saying, “ĒIOYÖ IOYÖ OYÖ YÖ Ō A EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌ
ŌĒŌAÖAÖ OOOYO IIIIIAÖ IYYYOAEÄ YO. Protect me from all my own astrological
destiny; destroy my / foul fate; apportion good things for me in my horoscope; 635
increase my life; and [may I enjoy] many good things, for I am your slave and peti-
tioner and have hymned your valid and holy name, lord, glorious one, ruler of

101. Literally, “Initiate me in/by these my matters.”

102. Sarapis (like Christ above, in ll. 289–92) is elsewhere of no importance in this text. Therefore
his name here and in l. 640 below is probably interpolated. However, this does not prove that the whole
section in which the name occurs is an interpolation. The section has the ideas and vocabulary of the rest
of the text, and understandably follows the visit of the angel as a spell to introduce the magician to the
supreme god himself. That no epiphany follows may be due either to the loss of the end of the text that
the compiler was using or to his desire to subordinate this to the C version, which now begins imme-
diately, is much abbreviated, and so leads quickly to the final meeting with the god.

103. HARSAMOSI is “Horus the Elder.” [R.K.R.] Other divine names are also embedded in the spell:
IAÖ, THOUTHE (probably from Thoth), SEMESILAM.

104. The seven Greek vowels, represented by the first seven letters of this group, were equated with
the notes of the musical scale, and so represented the basic harmony.

the cosmos, of ten thousand names (?),¹⁰⁵ greatest, nourisher, apportioner, /
640 [[Sarapis]].”

Having drawn in spirit with all your senses, say the first¹⁰⁶ name in one breath to
the east, the second to the south, the third to the north, the fourth to the west, and
having knelt to the left [on] your right knee once, say to the earth once and to the
645 moon once, to water once and to sky once, “ΘΑΩĒ ŌŌ EOĒLAŌ / ΙΙΙ ΑΑŌ ΘĒ THOU
THĒ AATHŌ ATHĒROYŌ” (36 letters).

*Tr.: Morton Smith.

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*Have¹⁰⁷ a tablet on which you will write what he says to you, and a knife so that,
clean from all [impurities], you may kill the sacrifices, and a libation, that you may
650 pour one. Have all these / ready nearby you. And you be in clean linens, crowned
with an olive wreath. Prepare the canopy thus: taking a clean sheet write on the
655 border [the names of] the 365 gods. Make it like a tent / under which you go to be
initiated. Also have cinnamon at your neck, for the deity is pleased by it and gave it
power. And have also the Apollo who will help you, carved from a root of laurel,
660 / with tripod standing beside him and Pythian serpent. Carve around the Apollo
the great name in Egyptian form: on his chest this,¹⁰⁸ BAINCHŌŌCHŌŌCHNIAB,
665 written [the same] forwards and backwards; / on the back of [the] figure this name:
ILILLOU ILILLOU ILILLOU; and around the Pythian serpent and the tripod: ITHŌR
MARMARAUGĒ PHŌCHŌ PHŌBŌCH. Have this, too, around your neck when you
670 perform the initiation; / it is helpful in everything, along with the cinnamon.

Accordingly, as I said before, when you have purified yourself in advance [through
the last] seven days while the moon is waning, at the dark of the moon begin sleep-
ing on the ground. Rising at dawn, greet the sun [Helios] through seven days, each
675 day saying first the [names of the] / gods of the hours, then those set over the
weeks. Also [each day], learning who is the ruler of that day, keep after him, saying,
“Lord, on such-and-such a day I am calling the god to the sacred sacrifices”—doing
so until the eighth day.

Then, / coming to this day, in the middle of the night, when there is quiet, light
the altar fire and have at hand the two roosters and the two lamps, lighted, into
685 which you must not put any more oil. Now begin to recite the stele and the / mys-
tery of the god. Have standing by a mixing bowl containing milk of a black cow and
wine not mixed with seawater, for this is beginning and end. Then having written
on one side of the natron [plaque, the text of] the stele which begins “I call on you,
690 who are greater than all,” / etc., as given above, lick it off, and pouring [wine?] on
the other side, on which is the figure drawing,¹⁰⁹ wash it off into the mixing bowl.
The natron should be written [with ink made] both from the incense materials and
695 from the flowers. Then, before you drink off the milk and the wine, / say over it this
petition and having said it lie down on the mat, holding the tablet and the stylus,
and recite the account of creation which begins, “I call on you who surround all

105. Reading *μυριώννυμε* for the papyrus’s *μυρικώτατες*, and Preisendanz’s *μυριώτατε* (otherwise unknown?).

106. “First” of those in this section; above, ll. 622–27.

107. Here version C of the main ritual begins, paralleling version A, ll. 91–110, where the notes on features common to both texts will be found.

108. Preisendanz’s supplement, *δνομα*, is needless.

109. Of the nine-formed god standing on a falcon-faced crocodile inside an ouroboros, above, ll. 39–45 and parallel. Contrast versions A and B in which the prayer is to be written on both sides of the tablet, ll. 131 and 434.

things, I call in every language and in every dialect,” etc. And when / you come to the vowels, say, “Lord, I imitate you by [saying] the seven vowels; enter and hear me.” Then repeat the name [composed] of the 27 letters. You should be lying on a rush mat spread under you on the ground.

Now when the god comes in do not stare / at his face, but look at his feet while beseeching him, as written above, and giving thanks that he did not treat you contemptuously, but you were thought worthy of the things about to be said to you for correction of your life. You, then, ask, “Master, what is fated for me?” And he will tell you even / about your star, and what kind of daimon you have, and your horoscope and where you may live and where you will die. And if you hear something bad, do not cry out or weep, but ask that he may wash it off or circumvent it, for this god can do everything. Therefore, when you begin questioning, / thank him for having heard you and not overlooked you. Always sacrifice to this [god] in this way and offer your pious devotions, for thus he will hear you.

The technique of determining which god is ruler of the celestial pole [at a given time,] goes as follows: Find out, child, to which god the day is subject in the Greek reckoning, / and then, coming to the “Seven-Zoned,” count from the bottom up, and you will find the answer. For if the day be subject to Helios in the Greek reckoning, Selene rules the pole, and thus the rest, as follows:

| Greek | | The Seven-Zoned |
|-----------|-----------------------|-----------------|
| Helios | The Monad of | Kronos |
| Selene | <u>Moses,</u> | Zeus |
| Ares | which is also a table | Ares |
| Hermes | called “The Seven- | Helios |
| Zeus | Zoned.” | Aphrodite |
| Aphrodite | | Hermes |
| Kronos | | Selene |

*The Eighth, Hidden Book of Moses.*¹¹⁰ In another [manuscript] I found was written, *The Hidden Book of Moses concerning the Gret Name, or,*¹¹¹ *For Everything, in which is the Name of Him Who Governs All.*

*Tr.: Morton Smith.

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*You should also take, child, for this personal / vision, [a list of] the gods of the days and the hours and the weeks, those given in the book, and the twelve rulers of the months, and the seven-letter name which is in the first book, and which you also have written in the *Key*, which [name] is great and marvelous, as it is what brings alive all your books. / I have also set out for you the oath that precedes each book, since, when you have learned the power of the book, you are to keep it secret, child, for in it there is the name of the lord, which is Ogdoads,¹¹² the god who com-

110. As often in ancient manuscripts, the title follows the text. Perhaps it did so in l. 344 and was there fused with the beginning title of version B.

111. Reading “or” for Preisendanz’s “which” (ἥ for ἡ). Evidently the copyist knew at least three manuscripts.

112. An “ogdoad” is something composed of eight members or elements. Capitalized, the term is used especially for a set of eight Egyptian gods, considered as a unit. They consisted of four pairs, representing the masculine and feminine aspects of the primeval world (Bonnet, *RARG* 5–6, s.v. “Achttheit”; cf. the similar “Ennead” discussed in n. 15 above). [R.K.R. adds that they were celebrated in the creation myth of Hermopolis—in Egyptian, “Eight-Town”—as those who brought forth the universe. He refers

745 mands and directs all things, since to him angels, archangels, he-daimons, / she-daimons, and all things under the creation have been subjected.

There are also prefaced four other names, that of nine letters and that of fourteen letters and that of twenty-six letters and that of Zeus. You may use these on boy-
 750 mediums who do not see the gods, so / that one will see unavoidably, and for all spells and needs: inquiries, prophecies by Helios, prophecies by visions in mirrors. And for the compulsive spell you should use the great name which is Ogdoas, the god who directs all things throughout the creation. [For] without him simply
 755 nothing / will be accomplished. Learn and conceal, child, the name [composed] of the nine letters, AEĒ EĒI OYŌ, and that of the fourteen letters, YSAU SIAUE IAŌUS, and that of the twenty-six letters, ARABBAOUARABA (to be written forwards and backwards),¹¹³ the name of Zeus, CHONAI IEMOI CHO ENI KA ABIA SKIBA PHOROUOM EPIERTHAT.

760 / *Here is the instruction [for recitation] of the heptagram,¹¹⁴ and the spell to which the god gives attention: (The spell):*

“Come to me, you from the four winds, ruler of all, who breathed spirit into men for life, whose is the hidden and unspeakable name—it cannot be uttered by human mouth / —at whose name even the daimons, when hearing, are terrified,
 765 whose is the sun, ARNEBOUAT BOLLOCH BARBARICH B BAALSAMĒN PTIDAIOY ARNEBOUAT, and [the] moon, ARSENPENPRŌOUTH BARBARATŌNE OSRAR MEMPSE-
 770 CHEI—they are unwearied eyes / shining in the pupils of men’s eyes—of whom heaven is head, ether body, earth feet, and the environment water, the Agathos Daimon. You are the ocean, begetter of good things and feeder of the civilized
 775 world. Yours is the eternal processional way¹¹⁵ / in which your seven-lettered name is established for the harmony of the seven sounds [of the planets which] utter their voices according to the twenty-eight forms of the moon, SAR APHARA APHARA I
 780 ABRAARM ARAPHA ABRAACH PERTAŌMĒCH / AKMĒCH IAŌ OYE Ē IAŌ OYE EIOY AEŌ EĒOY IAŌ. Yours are¹¹⁶ the beneficent effluxes of the stars, daimons and Fortunes and Fates, by whom is given wealth, good old age, good children, good luck,
 785 a good burial.¹¹⁷ And you, lord of life, King of the heavens and the / earth and all things living in them, you whose justice is not turned aside, you whose glorious name the Muses sing, you whom the eight guards attend, Ē Ō CHŌ CHOUGH NOUN
 790 NAUNI AMOUN AMAUNI,¹¹⁸ you who have / truth that never lies. Your name and

to Morenz, *Egyptian Religion* 175–77.] As gods who produced the cosmos, like those of Hesiod’s *Theogony*, they interested Greeks who speculated about cosmology. Since the precosmic world was that of divine perfection, they came to be thought both a heaven above the seven planetary heavens, and a deity above the cosmic gods. Greek speculation about a divine sphere beyond those of the planets was happy to find in them an ancient, arcane, and prestigious prototype. Hence their name became a popular term in second-century A.D. and later theosophy; it figures in Hermetic, Neoplatonic, and Christian writings, both “orthodox” and “gnostic,” and reflections are found even in rabbinic literature. Such popularity accounts for this postscript, adding the fashionable Egyptian name to the preceding collection, which had lacked it. Perhaps the collection was made before the name became truly popular.

113. In the Greek text this direction is abbreviated to α’ (for ἀναγραμματαίς), of which Preisendanz did not see the meaning.

114. I.e., the seven vowels. More pretentious terminology.

115. Of the sky, in which the luminaries revolve.

116. Reading σροῦ for οὔ, in accordance with Preisendanz’s emendation in the parallel text, XII. 254.

117. This list of divine gifts (while admittedly at home in most cultures) is quite Egyptian in its emphasis on “good old age” and “good burial.” Cf. the standard prayer, “that he be buried in the necropolis of the desert in good old age,” K. Sethe, *Urkunden des alten Reiches* (Leipzig: Hinrichs, 1933), vol. I, p. 120, and many parallels. [R.K.R.]

118. These are the names of the members of the Hermopolitan Ogdoad (see above, n. 112, and

your spirit rest upon the good. Come into my mind and my understanding for all the time of my life and accomplish for me all the desires of my soul. /

For you are I, and I, you. Whatever I say must happen, for I have your name as a
unique phylactery in my heart, and no flesh, although moved, will overpower me;
no spirit will stand against me—neither daimon nor visitation nor any other of the
evil beings of Hades, / because of your name, which I have in my soul and invoke.
Also [be] with me always for good, a good [god dwelling] on a good [man], your-
self immune to magic, giving me health no magic can harm, well-being, prosperity,
glory, victory, power, sex appeal. Restrain the evil eyes / of each and all of my legal
opponents, whether men or women, but give me charm in everything I do. ANOCH
AIEPHE SAKTIETĒ BIBIOU BIBIOU SPHĒ SPHĒ NOUSI NOUSI SEĒE SEĒE SIETHŌ SI-
ETHŌ OUN CHOUNTIAI SEMBI IMENOUAI BAINPHNOUN PHNOUTH TOUCHAR
SOUCHAR SABACHAR ANA¹¹⁹ of [the] god IEOU ION EON THŌTHŌ / OUTHRO
THRŌRESE ERIŌPŌ IYĒ AĒ IAŌAI AEĒIOYŌ AEĒIOYŌ ĒOCH MANEBI CHYCHIŌ AL-
ARAŌ KOL KOL KAATŌN KOLKANTHŌ BALALACH ABLALACH OTHERCHENTHE
BOULŌCH / BOULŌCH OSERCHNTHE MENTHEI,¹²⁰ for I have received the power of
Abraham, Isaac, and Jacob, and of the great god, daimon IAŌ ABLANATHANALBA
SIABRATHILAŌ LAMPSTĒR IĒI ŌŌ, god. Do [it], lord PERTAŌMECH / CHACHMĒCH
IAŌ OYĒE IAŌ OYĒE IEOU AĒŌ EĒOY IAŌ.”

The instruction: Speaking to the rising sun, stretching out your right hand to
the left and your left hand / likewise to the left, say “A.” To the north, putting
forward only your right fist, say “E.” Then to the west, extending both hands in front
[of you], say “Ē.” To the south, / [holding] both on your stomach, say, “I.” To the
earth, bending over, touching the ends of your toes, say “O.” Looking into the air,
having your hand on your heart, say “Y.” Looking into the sky, having both hands
on your head, say “Ō:”

| | | | |
|-------|-----------------------|-------|-----|
| | sky | | 835 |
| A | Ō Ō Ō Ō Ō Ō Ō | III | |
| east | Ō Ō Ō Ō Ō Ō Ō | south | |
| air | Y Y Y Y Y Y Y | | |
| north | E E O O O O O E Ē Ē Ē | wcst | 840 |
| | earth | | |

“I call on you, eternal and unbegotten, who are one, who alone hold together
the whole creation of all things, whom none understands, whom the gods worship,
/ whose name not even the gods can utter. Inspire from your exhalation (?),¹²¹ ruler

K. Sethe, *Amun und die Acht Urgötter von Hermopolis* [Berlin: de Gruyter, 1929], p. 65 and pl. I). The pairs are *Hh* and *Hh.t* (“Expansiveness” and “Female Expansiveness”), *Kk* and *Kk.t* (“Darkness” and “Female Darkness,” cf. CHŌŌŌCH, “darkness,” in BAINCHŌŌŌCH with the CHOUCH here), *Nwn* and *Nwn.t* (“Abyss” and “Female Abyss” sc. of water), and *Imm* and *Imm.t* (“the Hidden” and “the Female Hidden”). Cf. PGM XIII. 743 and XXI. 20. [R.K.R.] It should be noticed, too, that here the Ogdoad are merely assistants—the “eight guards” who “attend” the highest god—whereas in the preceding two paragraphs, which we saw reason to think interpolated (above, n. 112), the Ogdoad was itself and as a unit the supreme god. Detailed textual analysis is impossible here, but it seems clear that different sources have been used, and likely, that different writers used them.

119. Possibly “I [am]” in Aramaic, transliterated into Greek.
120. Besides the initial ANOCH “I am,” this list has many Egyptian words: BAINPHOUN, “spirit of Nun” (the abyss); PHNOUTH, “the god”; THŌTHŌ, “Thoth the great”; OSERCHENTHE MENTHEI, “Osiris the foremost of the westerners,” the standard epithet of Osiris. [R.K.R.]

121. Dubious restoration, in Preisendanz’s text, of a word here plausible, but otherwise unknown.

of the pole, him who is under you; accomplish for me the NN thing.

“I call on you as by the voice of the male gods, IĒŌ OYE ŌĒI YE AŌ EI ŌY AOĒ OYĒ
 850 / EŌA YĒI ŌEA OĒŌ IEŌU AŌ. I call on you, as by the voice of the female gods, IAE
 EŌO IOY EĒI ŌA EĒ IĒ AI YO ĒLAY EŌO OYĒE IAO ŌAI EOYĒ YŌĒI IŌA. I call on you,
 855 as the winds / call you. I call on you, as the dawn.” (Looking toward dawn [say], “A
 EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ.”) “I call on you as the south.” (Looking
 860 to the south say, “I OO YYY ŌŌŌŌ AAAAA EEEEEĒ ĒĒĒĒĒĒĒ.”) / “I call on you as the
 west.” (Standing [facing] the west, say, “E II OOO YYYY ŌŌŌŌŌ AAAAAA EEEEEĒ.”)
 “I call on you as the north.” (Standing looking toward the north say, “Ō AA EEE
 865 ĒĒĒĒ IIII OOOOOO YYYYYY.”) “I call on you / as the earth.” (Looking toward the
 earth say, “E ĒĒ III OOOO YYYYY ŌŌŌŌŌŌ AAAAAA.”) “I call on you as the sky.”
 (Looking into the sky say, “Y ŌŌ AAA EEEE ĒĒĒĒ IIIIII OOOOOOO.”) “I call on you
 870 as the cosmos, “O YY ŌŌŌ AAAAA / EEEEE ĒĒĒĒĒ IIIIII. Accomplish for me NN
 thing, quickly. I call on your name, the greatest among gods. If I say it complete,
 875 there will be an earthquake, the sun will stop and the moon will be afraid and the
 rocks and the mountains and the sea and the rivers / and every liquid will be petri-
 fied; the whole cosmos will be thrown into confusion. I call on you, IYEO ŌAEĒ
 IAO AEĒ AI EĒ AE IOYŌ EYĒ IEŌU AĒŌ ĒI ŌĒI IAE IOYĒ AYĒ YĒA IŌ IŌAI IŌAI ŌĒ
 880 / EE OY IŌ IAO, the great name. Become for me lynx, eagle, snake, phoenix, life,
 power, necessity, images of god, AIŌ IŌY IAO ĒIŌ AA OYI AAAA E IY IŌ ŌĒ IAO AI
 885 AOĒ OYEŌ AIEĒ IOYE YEIA EIŌ ĒII YY EE ĒĒ ŌAOĒ / CHECHAMPSIMM CHANGALAS
 EĒIOY IĒEA ŌŌŌŌE (seven of the auspicious [names?]) ZŌIŌIĒR ŌMYRYROMRO-
 MOS.” [Say it?] thus, extending the second AIŌ: “Ē II YY ĒĒ OAOĒ.”

This initiation is performed to the suns¹²² of the thirteenth day of the month,
 890 when the gold lamella is licked / off and one says over it: “IAIA IY OĒ IEYOŌ ĒŌI EO
 Ē ŌY EĒ YŌĒ ŌŌŌ ŌŌI ŌAO EŌ OĒ YŌ.” Then more completely, “AOĒEYĒ OAI IO
 895 ĒYEŌA OYŌ ŌO EI OY EŌ OIYY ŌYY ŌI A / EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ
 AŌ EOĒ EŌĒ IAA EŌI ĒIŌ. In [the] initiation these things are said six times with all
 [the rest?], and the seven vowels are written on the gold lamella to be licked off, and
 900 on the silver lamella the seven vowels for the phylactery / OĒŌ AŌ OOO YOĒE OY YĒI
 SORRA THŌŌM CHRALAMPĒAPS ATOYĒGI. The following series of vowels [are writ-
 ten as] “wings”,¹²³ and on the gold lamella write this: AOĒEYŌI; on the silver:
 IOĒEYŌA, . . .¹²⁴

| | | | |
|-----|---------|----------|------------|
| 905 | AEĒIOYŌ | AEĒIOYŌŌ | AEĒIOYŌOYŌ |
| | EĒIOYŌA | EĒIOYŌŌA | EĒIOYŌOYŌA |
| | ĒIOYŌAE | ĒIOYŌŌAE | ĒIOYŌOYŌAE |
| | IOYŌAEĒ | IOYŌŌAEĒ | IOYŌOYŌAEĒ |
| | OYŌAEĒI | OYŌŌAEĒI | OYŌOYŌAEĒI |
| | YŌAEĒIO | YŌŌAEĒIO | YŌOYŌAEĒIO |
| 910 | ŌAEĒIOY | ŌŌAEĒIOY | ŌOYŌAEĒIOY |

and¹²⁵ the great heaven, eternal, incorruptible, OĒŌ AŌ THOOU OĒE OY YĒI OR-
 915 CHRA THŌŌMCHRA SEMESILAMPS / ATOYĒTI DROUSOUAR DROUĒSRŌ GNIDA

122. Of dawn, midday, and sunset (Preisendanz).

123. I.e., in triangles, produced by writing the words in successive lines, but in each line dropping one letter from the same end (usually the front) until only one is left. A “wing” is the technical term in magical jargon for the resultant form.

124. Something, probably directions from another rite, seems to have fallen out of the text. It resumes near the end of another spell.

125. This has no clear connection to the preceding vowels, so Preisendanz conjectures a lacuna. However, this may be the continuation of the lost spell in which the vowels stood.

BATAIANA ANGASTA AMASOUROUR OUANA APAISTOU OUANDA ÒTI SATRAPERK-
MĒPH ALA Dionysus, blessed EYIE YOY YYY THENŌR conducting YYY EYIEY Y
OYŌ XERTHENATHIA THAPHTHŌ / OIKROU ŌR ARAX GŌ Ō AAA ERARĒRAYIĒR 920
THOUTH ASĒSENACHTHŌ LARNIBAI AIOŌ KOUPIHŌ ISŌTHŌNI PATHENI IEEEN-
THĒR PANCHOCHITAS OYE TIASOUTH PACHTHEESTH HYSEMMIGADŌN / ORTHŌ 925
BAUBŌ NOĒRADĒR SOIRE SOIRE SANKANTHARA ERESCHIGAL APARA KEŌPH IAŌ
SABAŌTH ABRATIAŌTH ADŌNAI ZAGOURĒ HARSAMOSI RANAKERNŌTH LAMP-
SOUŌR.¹²⁶ Therefore, I am brought together with you by the great commander-
in-chief Michael, lord, the great archangel of IEYOY AĒ AIŌ EYAI / I Ē IĒ IŌA IĒIĒ AIŌ 930
EĒ AIŌ. Therefore, I am conjoined¹²⁷ [with you], O great one, and I have you in my
heart AŌ EĒ EOĒI AIAĒ ŌĒ IŌAŌ EOĒE ŌĒI AĒ ŌĒIŌ.

*As the revelator Orpheus*¹²⁸ *handed down in his private note*: “OISPAĒ IAŌ /
OYEA SEMESILAM AĒOI, son, CHOLOUE ARAARACHARARA ĒPHTHISIKĒRE ŌĒEYAIĒ 935
OIAI EAĒ EAĒ ŌEA BORKA BORKA PHRIX RIX ŌRZA ZICH MARTHAI OYTHIN LI-
LILILAM LILILILŌOU AAAAAA ŌŌŌŌŌŌ / MOUAMECH, fluid boundary, AĒŌ ŌĒA 940
ĒŌA.” (Breathe out, in. Fill up); “EI AI OAI” (pushing more, bellow-howling.)
“Come to me, god of gods, AĒŌĒI ĒI IAŌ AE OIŌTK” (Pull in, fill up, / shutting your 945
eyes. Bellow as much as you can, then, sighing, give out [what air remains] in a hiss.)

Erotylos, in his “Orphica”:¹²⁹ “YOĒĒŌAI ŌAI YOĒĒAI YOĒĒŌ EREPE EYA / NAR- 950
BARNE ZAGEGŌĒ ĒCHRAĒM KAPHNAMIAS PSIIPHRI PSAIARORKIPHKA BRAKIŌ
BOLBALOCH SIAILASI MAROMALA MARMISAI BIRAITHATHI ŌO.”

*And Hieros*¹³⁰ *writes thus*: “MARCHŌTH SAERMACHŌTH ZALTHAGAZATHA /
BABATHBATHAATHAB A III AAA ŌŌŌ¹³¹ ŌŌŌ ĒĒĒ ŌNTHĒR.” Then, “Depth 955
AUMŌLACH.”

And as it stands in the “Holy Name” pronounced by Thphes, the sacred scribe to
King Ochos:¹³² “NETHMOMAŌ / MARCHACHTHA CHTHAMAR ZAXTHTHARN MA- 960
CHACH ZAROKOTHARA ŌSS IAŌ OUĒ SIALŌR TITĒ EAĒ IAŌ ĒS ZEATHE AAA ĒĒEOY
THŌBARRABAU.”

*And in the Memoranda / of Euenos*¹³³ he says the name is pronounced by the 965
Egyptians [and] the Syrians “CHTHETHŌNI.”

*As Zoroaster*¹³⁴ *the Persian in . . .* “RNISSAR PSYCHISSAR.”

And as is said in the works of / Pyrrhus:¹³⁵ “ZZA AAA EEE BBMŌEA ANBIOŌŌ.” 970

And as Moses says in the Archangelic [Teaching?]:¹³⁶ “ALDAZAŌ BATHAM MA-

126. Besides the Hebrew, Aramaic, and Egyptian divine names now familiar, this list has Baubo, a comic figure from Eleusinian legend, and Ereschigal, the ancient Mesopotamian queen of the underworld.

127. The verb is *συνίστημι*, usually “introduce, present,” but the context here seems to require some closer connection. Cf. above, ll. 795–804.

128. Orpheus, the legendary Thracian singer, had by this time become famous as a revelator. Many bogus works were attributed to him; nothing is known of this one.

129. Or “as quoted in the *Orphica*.” The translation given in the text follows Berthelot and Ruelle, *Collection des anciens alchimistes grecs* I, 17. An Erotylus was once cited by the alchemist Zosimus as an authority on “the All” (*ibidem*, III, 144). He is otherwise unknown.

130. Unknown?

131. Reading ŌŌŌ for ŌŌŌ, since the adjacent groups are all triplets of a single letter.

132. Ochos was Artaxerxes III, 358–338 B.C. Thphēs is unknown, and the conversation was probably fictitious.

133. Several authors named Euenos are known, but nothing connects any of them with this statement.

134. Zoroaster, like Orpheus, was a favorite victim of forgers, one of whom produced this.

135. We know of many men named Pyrrhus, but of none likely to have written this.

136. *The Archangelic Teaching* (?) of “Moses” is again cited in the Nag Hammadi documents (II. 5. 102) and may be reflected by a medieval manuscript which quotes an “archangelic hymn” given to

CHŌR,” or “BA ADAM MACHŌR RIZXAĒ ŌKEŌN PNED MEŌYPS PSYCH PHRŌCH
PHER PHRŌ LAOTHCHŌ.”

975 / *And as it is explained in Hebrew in “The Law”*:¹³⁷ “Abraham, Isaac, Jacob,
AEŌ ĒŌA ŌAĒ IEŌY IEĒ IEŌ IAŌ IA ĒI AO EĒ OE EŌ.”

980 *And as in the fifth book of the Ptolemaica*,¹³⁸ the most excellent book entitled
/ *One and the Whole*. (It contains [an account of] the birth of the spirit of fire and
of darkness:) “Lord of [the] Aion, who created all things, only god, unutterable,
985 THOROKOMPHOUTH PSONNAN / NEBOUĒTI TATTAKINTHAKOL SOONSOLOUKE
SOLBOSEPHĒTH BORKA BORKA PHRINX RIXŌ ZADICH AMARCHTHA IOU CHORIN
LI LI LAM LAM AAAAAA IIIIII ŌŌŌŌŌŌ EMACH ĒĒĒ NACH LILILI LAM CHENĒ
990 / LILILI ŌŌYA AEŌ ŌAĒ IŌA ŌŌŌ ĒĒĒ, fluid boundary, MOTHRAĒ EIA OYŌ AOYE THOP-
TOCH A ŌŌ YYY ŌŌŌŌ IIII ĒĒĒĒĒĒĒ EEEEE AMOUN IAAAA ŌI ĒI ANOCH AI IŌ ŌI
995 ĒI ORTONGOUR ŌĒAI EIAI / ŌĒAI ŌĒOI AA ĒI OYŌ ĒI IOY ĒŌ ĒEAE THATH IER
THAINONABOU, the great, great¹³⁹ Aion, god, lord (?), Aion.”

1000 *And the great name, that in Jerusalem*, by which they bring out water when
there is none in a cistern (?): “ACHMĒ IEŌĒ IEĒŌ IARABBAO / YCHRABAŌA, do the
NN thing, unutterable name of great god.”

Taking a golden or silver lamella, engrave with an adamant¹⁴⁰ stone the unutter-
able characters given below. He who engraves them should be pure from all /
1005 impurity, his wrists wreathed with wreaths of flowers in season, and should also of-
fer frankincense. The spell to annul this spell should be written on the reverse of the
lamella. Then, taking it, inscribed, put it into a clean box / and put this on a clean
1010 tripod covered with a linen cloth, and prepare an accompanying offering of pure
pinecones, a small basket¹⁴¹ of bread, sweetmeats, flowers in season, Egyptian wine
not mixed with seawater. Then / putting milk, wine, water in a new vessel, pour a
libation while burning frankincense. Also let a clean lamp be at hand, full of rose oil.
1015 And say, “I call on you the greatest god in the heaven, / strong lord, mighty IAŌ OYŌ
1020 IŌ AIŌ OYŌ, who exist.¹⁴² Perfect for me, lord, the great, lord, unutterable magical
1025 sign, so that I may have it and remain free of danger and unconquered and / unde-
feated, I, NN.”

Moses for use as a phylactery. Unfortunately, neither “hymn” nor “phylactery” matches the gender of “archangelic” as given in our text, and the quotations differ widely. See Reitzenstein, *Poimandres* 292–93 and Gager, *Moses in Greco-Roman Paganism* 150. One of the works used by the author of PGM XIII may have had a Hebrew source. The beginning of the second quotation is readable as Hebrew: “In Adam was the source of secrets” (taking *puḡḡan* as a corruption of *vazzaya*—Greek has no *y*).

137. The source of this may have been a targum in which the phrase, “the God of Abraham, the God of Isaac, and the God of Jacob” (Ex 3:6, 15; 4:5, etc.) was followed by a magical gloss, like those sometimes inserted in manuscripts of Homer; cf. *P. Oxy.* 412.

138. Claudius Ptolemaeus, ca. A.D. 100–178, the famous astronomer and astrologer, was another favorite victim of false attributions; see Gundel, *Astrologoumena* 211. This adds one more.

139. Doubling is a common form of superlative, especially in Hebrew and Egyptian, but also in Greek. See F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (Chicago: University of Chicago Press, 1961), sec. 493.1.

140. Probably the legendary adamant, which nothing could break. The observable stone most often called *adamas* was hematite, a relatively soft iron oxide not suitable for engraving. See A. A. Barb, “Lapis Adamas,” in *Hommages à Marcel Rénard*, vol. I, *Latomus* 101 (1969): 67–86; R. K. Ritner, “A Uterine Amulet in the Oriental Institute Collection,” *JNES* 43 (1984): 209–21.

141. Literally, one containing about a *kab*—roughly one-sixth of a bushel. However, the word thus literally translated appears in Greek only in Preisendanz’s text, where it is a conjectural correction of a corruption.

142. Literally, “the being” (person or thing, masc.)—the famous Greek hypostatized principle which LXX used in translating the obscure Hebrew gloss in Ex 3:14.

Try to prepare this when [the moon] is in the east and in conjunction with a beneficent planet, either Zeus or Aphrodite, and when / no maleficent one, Kronos or Ares, is in aspect. You may do it best when one of the three beneficent planets is in its own house, while the moon is taking / the position of conjunction or aspect or diametrical opposition and when the planet, too, is in the east, for then the rite will be effectual for you. Accordingly, do not / idly talk about the way to annul it, if you don't want to help damage yourself; but keep it to yourself.

Its uses are the following:

When you want to put down fear or anger: Taking a leaf of laurel, write on it the / sign, as it is, and having shown it to the sun, say, "I call on you, the great god in heaven, [strong] lord, mighty IAÖ OYÖ IÖ AIÖ OYÖ, who exist; protect me from all fear, from all danger that threatens / me in the present day, in the present hour." Having said these words thrice, lick off the leaf, and have the lamella with you. And if [things come to] hand-to-hand [fighting, wear it] on your hand.

✂  The spell to annul, which
✂  is written on the reverse:
✂  "PAITH PHTHA PHOÖZA." ¹⁴³

A secret prayer of Moses to Selene: "OINEL of life, CHNOUB OUËR AKROMBOUS / OURAOI OYËR AI HAPH HÖR OKI. ANOCH BÖRINTH MAMIKOURPH AEI AEI Ë AEI EIE EIË TETH OUR OUR OUËR ME CHROUR CHOU TAIS ECHRËZË ECHRINX MAMIA OURPH, goddess in woman's form, mistress Selene, do the NN thing."

For opening [doors]: Taking / the navel of a male crocodile (he means pondweed) ¹⁴⁴ and the egg of a scarab and a heart of a baboon (he means perfume of lilies), ¹⁴⁵ put these into a blue-green faience vessel. And when you wish to open a door, bring the navel to the door, saying, "By / THAIM THOLACH THECHEMBAOR THEAGON PENTATHESCHI BÖTI, [I call on you] who have power in the deep, for myself, that there may now be a way open for me, for I say to you, SAUAMBOCH / MERA CHEOZAPH ÖSSALA BYMBËL POUO TOUTHÖ OIRËREI ARNOCH."

If [you wish] to call phantoms: . . .

The tenth (?) Hidden [Book of] Moses. ¹⁴⁶

*Tr.: Morton Smith.

PDM xiv. 1–92

*[A vessel divination which a physician ?] in the nome of Oxyrhynchus [gave to me]: *Formula:* "[O god, NN,] . . . the edge of whose strap rests in Pelusium while his face is like a spark . . . of an obscene cat whose testicles² are like a rearing uraeus . . . quickly. Put the light and breadth in my vessel. . . / Open to me, O earth! Open to me, O underworld! Open to me, O primeval waters! . . . large . . . of cop-

5

[col. I, 5]

143. PHTHA PHOÖZA is "Ptah, health." In the following prayer, CHNOUB OUËR is "Khnum the great," OURAOI OUËR is "great ureai," HAPH HOR is "Apis, Horus." [R.K.R.]

144. This is an example of the secret magical vocabulary by which everyday things were given pretentious names, partly to make magical rituals impracticable for chance readers, partly to impress the ignorant.

145. Or possibly, "myrrh mixed with (oil of white) lilies."

146. In the manuscript "book" is lacking and "tenth" uncertain. Against Gager's argument for a repetition of "eighth" (*Moses*, p. 148, [above, n. 136]) stand the conspicuous differences of the material preceding this title from that of the better attested "eighth" books in ll. 1–730.

1. Restored by comparison with PDM xiv. 528.

2. Read, perhaps, *sn.ty*; see A. H. Gardiner, *Hieratic Papyri in the British Museum*, 3d ser., vol. 1 (London: British Museum, 1935), 115, n. 2; and cf. Griffith and Thompson, glossary #133 and 20, n. to l. I. 3.

- per of Alkhah.³ O gods who are in heaven, who are exalted, come! . . . [Put (the)] light and breadth in my vessel and my . . . [the] boy whose face is bent over this vessel.⁴ May . . . prosper, for this vessel divination is the vessel divination of Isis when she was searching / . . . Come in to me, O my compeller, for everything
- 10 . . . , and make this youth⁵ open his eyes to them all . . . , for I am the Pharaoh Lion-Ram. Ram-Lion-Lotus⁶ is my name; . . . to you here today, for I am SIT-TAKO.⁷ 'Hearing' is my name; 'hearing' [is my true name. I am GANTHA, GINTEY,
- 15 GIRITEY]⁸ HRENYTE (also called ARENOYTE)⁹ LAPPTOTHA LAKSANTHA SA/[RISA [I, 15] . . . BOLBYE]L¹⁰ BYEL BYEL LYTERI KLOGASANTRA LAHO [is my name, LAHO is my true name. BALKHAM the]¹¹ powerful one of heaven, ABLANATHANALBA, the griffin¹² [of the shrine of the god who stands today].¹³
- [You should] say, whispering, "O good oxherd,¹⁴ my compeller, . . . in order to ask you about it here today, and you should make this [youth] open¹⁵ his eyes . . . every . . . and you should protect this youth whose face is bent [down over this / vessel]¹⁶ . . . of god, lord of earth, the survivor of the earth, lord of
- 20 earth . . . I am Hor-Amoun¹⁷ who sits at this vessel divination here today . . . [at]¹⁸ this vessel divination here today. MARIGHARI, you should . . . so that they say my inquiry for me."
- Say to them twice, "O pure gods of the primeval waters, [I am] . . . of earth by
- 25 name, under the soles [of whose feet] the gods of Egypt are placed / . . . THAR, for [I, 25]

3. For Alkhah (Eg., *ʿrq-hh*), see PGM IV. 124 and n. One should, probably, use a standard transliteration of the name throughout; see Griffith and Thompson, *The Leyden Papyrus* 21, n. to l. I. 6.

4. Or oil; parallels allow either; see Griffith and Thompson, *The Leyden Papyrus* 21, n. to l. I. 8.

5. Restored by comparison with PDM xiv. 43, 72, etc.; see discussion in Johnson, *Verbal System* 274–75.

6. For this combination, see Griffith and Thompson, *The Leyden Papyrus* 22, n. to l. I. 12; also PGM III. 659 and n.

7. For a discussion of the possible meaning of this name, see Griffith and Thompson, *The Leyden Papyrus* 23, n. to l. I. 13.

8. Restored by comparison with PDM xiv. 1171–72. The spelling of magical names given here is based on the Demotic spelling supplemented by the Old Coptic spelling. If there is a disagreement between the two, the Demotic is accepted. See Johnson, "Dialect," 110–25 for a discussion of the correlations among Greek, Old Coptic, and Demotic found in this text. Transcriptions try to maintain a one-to-one correspondence between ancient script and modern.

9. "Also called" is inserted above the line, in front of the Old Coptic gloss ARENOYTE. Note that PDM xiv. 1174 writes this name *hry ntr* "lord god."

10. The missing magical names could be restored by comparison with PDM xiv. 1175–76.

11. Restored by comparison with PDM xiv. 1178.

12. The griffin is described by the author of the Demotic tale called "The Myth of the Sun's Eye" in the following terms (15. 1–4): His beak is (that of) an eagle; his eyes are (those of) a man; his limbs are (those of) a lion; his scaly ears are (those of) an *3b3h* fish of the sea; his tail is (that of) a snake—the five [creatures] which breathe which are upon (the earth). The griffin is described as the "avenger upon whom no avenger can wreak vengeance" and the "herdsman of everything which is upon earth." The most recent discussion of this passage, and its translation into Greek, is by J. W. Tait, "A Duplicate Version of the Demotic *Kufi* Text," *Acta Orientalia* 36 (1974): 23–27, and "The Fable of Sight and Hearing in the Demotic *Kufi* Text," *Acta Orientalia* 37 (1976): 27–44.

13. Restored by comparison with PDM xiv. 1179.

14. Epithet of Anubis; cf. PDM xiv. 35, 400, and 422; see PGM I. 26 and n.

15. See n. 5 above.

16. See n. 4 above.

17. The formation of compound dieties occurs very early in Egyptian religion and remains a common feature.

18. Restoration based on Old Coptic gloss "a" = preposition *r*.

I am [†]TA [†]PISH[†]TEHEI¹⁹ of earth by name. . . . preserve you, O Pharaoh, PASHA-MEI²⁰ who rests opposite . . . these forearms of real gold. Truth is in my mouth, honey [is on my lips]²¹ . . . MA . . . THA, for I am [†]STEL [†]LAHO, [†]he [†]who [†]opens the [†]land.”

You should say to the boy, “Open your eyes!” If he opens his eyes and sees the light, you should make him cry out, / saying “Be great, be great, O light! Come forth, come forth, O light! Rise up, rise up, O light! Be high, be high, O light! He who is outside, come in!”

30

[II, 2]

If he opens his eyes and does not see the light, you should make him close his eyes while you recite to him again.

Formula: “O darkness, remove yourself [†]from [†]before him! O light, bring the light in to me! Pshai²² who is in the primeval waters, bring the light in to me! O Osiris who is in the divine bark, bring the light in to me! O these four winds which are outside, bring the light in to me! O he in whose hand is the [†]moment, the one who belongs to these hours,²³ / bring the light in to me! O Anubis, the good ox-herd, bring the light in to me in order that you give me [†]protection here today, for I am Horus, the son of Isis, the good son of Osiris! You should bring the gods of the place of judgment, and you should cause them to take care of my affair so that they make [†]my business proceed. [†]O [†]those [†]belonging [†]to [†]the [†]avengers,²⁴ you should cause them to do it, for [I am] . . . [†]TYRAMNEI²⁵ [†]AMNEI²⁶ [†]A [†]A [†]MES MES [†]ORNYORF ORNYORF [†]ORNYORF ORNYORF [†]PAHOROF²⁷ . . . [†]PAHROF²⁸ [†]IO little king, [†]mountain [†]of [†]Horus. May this youth whose face is bent down to this / oil be saved [and may you] send Sobek to me until he comes forth. ‘Hearing’ is my name; ‘Hearing’ is my correct name, for I am L[OT [†]MYLO]T²⁹ [†]TYLOT. [†]TAT [†]PINTAT is my correct name. O great god whose name is great, appear to this youth [†]without [†]alarming or [†]deceiving, [†]truthfully.”³⁰ You should recite these *writings* *seven times*.

35

[II, 7]

40

[II, 12]

If you make him open his eyes and the light is good and he says “Anubis is coming in,” you should recite before him,³¹

Formula: “O RIDJ MYRIDJ, O earth, great one of the earth, O this beautiful male whom [†]HERIEY, the daughter of the [†]Neme³² bore, / come to me, for you are this

45

19. The final group is the Demotic word [†]ny, “house”; the first element of the first word may be a phonetic rendering of [†]ta, “she of.”

20. See n. 19 above.

21. Or “the truth of my mouth is the honey of my lips.” Restored by comparison with PDM xiv. 252.

22. On š(ʿ)y “Fate” and p3 šʿy ʿ3 as the ἀγαθοδαίμων, see J. Quaegebeur, *Le dieu égyptien Shai dans la religion et Ponomastique* (Louvain: Leuven University Press, 1975). See also PGM III. 144–45.

23. I.e., the god who is “on duty” at this moment; see below, PDM xiv. 58–60.

24. On avengers, see *Mythus* 4/20. “The Avenger” is identified by the Coptic monk Shenute as Chronos. See also PDM xiv. 242.

25. The ending is written with Demotic n3y, “there” or “to me.”

26. See n. 25 above.

27. The ending is written r.f, “his mouth.”

28. See n. 27 above.

29. Restored by comparison with PDM xiv. 534.

30. “Without alarming or deceiving, truthfully” are Greek words written phonetically in Demotic, as Griffith and Thompson, 28, n. to l. II. 14. The spelling of Greek επαληθια as ep[†]letsy[†] reflects the standard transcription of Greek τ/θ + ι as tsy; see Johnson, “Dialect,” 123–25. Greek π/φ + ι are written ps/śy; Greek κ/χ + ι as ksy.

31. I.e., Anubis.

32. A goddess of destruction, as suggested by Griffith and Thompson, *The Leyden Papyrus* 28–29, n. to l. II. 16.

[II, 17] lotus flower which came forth from †the †lotus bud †of †PNYSTOR which makes light for the entire land! Hail, Anubis! Come to me! †O †high †one, O mighty one, O master of secrets for those in the Underworld, O Pharaoh of those in Amenti,³³ O Chief Physician, O good [son] of Osiris, he whose face is strong among the gods, you should appear in the Underworld before the hand of Osiris. You should serve the souls of Abydos in order that they all live through you, these souls, the ones of the sacred Underworld. Come to the earth! Reveal yourself to me here to-day! You are Thoth. You are the one who went forth from the heart of the great
 50 Agathodaimon,³⁴ the father of the fathers of all the gods. Come to the mouths / of my vessel today and tell me an answer in truth concerning everything about which I
 [II, 22] am inquiring, without falsehood therein, for I am Isis the Wise, the sayings of whose mouth come to pass” (*formula: seven times*).

You should say to the youth, “Speak to Anubis, saying, ‘Go forth; bring the gods in!’”

When he goes after them and brings them in, you should question the youth, saying, “Have the gods already come in?” If he says, “They have already come,” and if you [*sic*] see them, you should recite before them.

Formula: “Awaken to me, awaken to me! PSHAI!³⁵ Awaken, †MERA, †the †Great †One †of †Five,³⁶ †TSITSY †TENNDJIY! Do justice to me! Thoth, may creation fill
 55 the earth with light; O ibis³⁷ in / his noble countenance, noble one who entered
 [II, 27] the heart,³⁸ create truth, O great god whose name is great!” (*Say seven times*).

You should say to the youth,³⁹ “Speak to Anubis, saying, ‘Bring in a table for the gods! Let them sit.’”

When they are seated, you⁴⁰ should say, “Bring in a wine jar; open it for the gods! Bring in some bread! Let them eat, let them drink, (let them eat, let them drink),⁴¹ let them make merry.”

When they have finished, you⁴² should say to Anubis, “Will you make inquiry for me?”

If he says, “Immediately,” you⁴³ should say to him,⁴⁴ “The god who will make my inquiry today, let him stand up.” When he⁴⁵ says, “He has stood up,” you⁴⁶ should say to him, “Say to Anubis, ‘Carry off the things from the midst!’”⁴⁷

60 You⁴⁸ should recite / before him instantly, saying, “Agathodaimon of today, lord
 [III, 3] of today, the one to whom these moments belong.”⁴⁹

33. Literally, the west; i.e., the necropolis and, by extension, the realm of the dead.

34. See n. 22 above.

35. See n. 22 above.

36. Probably an epithet of Thoth; originally the title of the high priest of Thoth in Hermopolis, as Griffith and Thompson, *The Leyden Papyrus* 30, n. to l. II. 26.

37. I.e., Thoth.

38. I.e., who pleases.

39. A similar passage, but without the youth, is found in PDM xiv. 550–54.

40. I.e., the youth.

41. Dittography in going from column II to column III.

42. I.e., the youth.

43. See n. 42 above.

44. I.e., Anubis.

45. I.e., the god who will make the inquiry.

46. I.e., the youth.

47. I.e., of the gods seated at the table, as noted by Griffith and Thompson, *The Leyden Papyrus* 32, n. to l. III. 2.

48. I.e., the youth.

49. I.e., Anubis.

You should cause him to say to Anubis, “The god who will inquire for me today, let him tell me his name.” When he stands up and tells his name, you should ask him concerning everything which you wish.

*Its preparation:*⁵⁰ You bring seven new bricks which have not yet been moved in order to turn them (over) to the other face. You should lift them, you being pure, without touching them against anything on earth, and you should set them back in the[ir] manner in which they were set. You should set three bricks under the oil. The other four bricks; you should arrange them around the youth without / his body touching the ground. Or seven palm staffs—you should treat them in this fashion also. You should bring seven clean loaves [of bread] and arrange them around the oil, together with seven lumps of salt. You should bring a new bowl and fill it with clean oasis oil. You should put [it in] to the dish gradually without producing cloudiness so that it becomes exceedingly clear. You should bring a pure youth who has not yet gone with a woman; you should speak down into his head beforehand, he standing up, (to learn) whether he would be useful in going to the vessel. If he will be useful, you should make him lie down on his belly / and cover him with a clean linen cloth (you should recite down into his head),⁵¹ there being a strap on the upper part of the cloth. You should recite this invocation which is above down into his head, he gazing downwards looking into the oil, up to *seven times*, his eyes being closed. When you have finished, you should make him open his eyes, and you should ask him about what you desire. You do it until the time of the seventh hour of the day.

65

[III, 8]

70

[III, 13]

The invocation which you should recite (them [*sic*]) down into his head beforehand to test him in his ears to learn whether he would be useful in going to the vessel. *Formula:* “Noble ibis, falcon, / hawk, noble and very mighty, let me be purified in the manner of the noble ibis, falcon, hawk, noble and very mighty.” You should recite this down into his head up to *seven times*.

75

[III, 18]

When you announce this, his ears speak. If his two ears speak, he is very good; if it is his right ear, he is good; if it is the left (ear), he is bad.

Prescription for enchanting the vessel quickly so that the gods come in and tell you an answer truthfully:⁵² You should put the shell of a crocodile’s egg, or that which is inside it, on the flame. It enchants instantly.

Prescription to make them speak: You put a frog’s head on the brazier. They speak.

Prescription for bringing the gods in by force: You should put bile / of a crocodile and ground myrrh on the brazier.

80

[III, 23]

If you wish to make them come in quickly, again: You should put stalks of anise on the brazier together with the eggshell, above. It enchants at once.

If you wish to bring in a living man: You should put sulphate⁺ of copper on the brazier. He comes in.

If you wish to bring in a spirit: You should put s3-*nr* stone⁵³ and glass(?) stone⁵⁴ on the brazier. The spirit comes in. You should put the heart of a hyena or a hare; (it is) very good.

If you wish to bring in a drowned man: You should put sea-*garab* (stone?) on the brazier.

50. Literally, “gathering of things.” [R.K.R.]

51. Repeated, out of place, from PDM xiv. 68.

52. See n. 30 above.

53. Perhaps σάπυ; see Harris, *Minerals* 179–80.

54. Ibid., 99–100.

If you wish to bring in a dead man: You should put ass's dung⁵⁵ and an amulet of Nephthys on the brazier. He comes in.

85 *If you / wish* to send them all away: You should put ape's dung on the brazier.
[III, 28] They all go away to their place. And you should recite their spell for dismissing them also⁵⁶

If you wish to bring in a thief: You should put crocus powder and alum on the brazier.

The spells which you should recite when you dismiss them to their place: "Go well, go in joy!"

If you wish to make the gods come in to you and (to make) the vessel enchant quickly: You should bring a scarab and drown it in the milk of a black cow and put it on the brazier. It enchants in the moment named and the light comes into being.

90 / An amulet to be bound to the body of the one who is carrying the vessel, to
[III, 34] cause it to enchant quickly: You should bring a band of linen of sixteen threads, four of white, four of [green], four of blue, four of red, and make them into one band and stain them with the blood of a hoopoe. You should bind it to a scarab in its attitude of the sun god,⁵⁷ drowned,⁵⁸ being wrapped in byssus. You should bind it to the body of the youth who is carrying the vessel. It enchants quickly, there [being nothing in the world better ?] than it (?).

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, cols. I/1–III/35. All words preceded by ' are written in the text in Demotic with Old Coptic glosses inserted above. Section titles are indicated in PDM xiv as they are marked in the papyrus (see the Introduction to the Demotic Magical Papyri).

PDM xiv. 93–114 [PGM XIVa. 1–11]

*A casting for inspection⁵⁹ which the great god Iymhotep makes: *Its preparation*:⁶⁰ You bring a ' stool of olive wood having four legs,⁶¹ upon which no man on
95 earth has ever sat, and you put it near you, it being clean. When you wish / to make
[col. IV, a "god's arrival"⁶² with it truthfully without falsehood, *here is* its manner. You
3] should put the stool in a clean niche in the midst of the place, it being near your head; you should cover it with a cloth from its top to its bottom;⁶³ you should put four bricks under the table before it, one above another, there being a censer of clay before it [sc. the table]; you should put charcoal of olive wood on it;⁶⁴ you should add 'wild' goose fat pounded with myrrh and *qs-nh*-stone;⁶⁵ you should make

55. The donkey was associated with the god Seth in the later periods. Seth, of course, had murdered his brother Osiris. For association of ass's dung with Seth, see PGM IV. 155–285 and n. The amulet is that of Nephthys, since she is the consort of Seth.

56. I.e., PDM xiv. 86–87.

57. The scarab beetle was identified with the sun god; cf. PGM I. 223; IV. 751 and 943; see R.K.R.'s notes there and Griffith and Thompson, *The Leyden Papyrus* 39, n. to l. III. 34.

58. See R.K.R.'s note to PGM I. 5 and Griffith and Thompson, *The Leyden Papyrus* 38–39, n. to l. III. 31.

59. Taking this noun as a compound from the two verbs *š* "to spread" and *mš* "to inspect," as Griffith and Thompson, *The Leyden Papyrus*, glossary #786. The translation "casting" was suggested by R.K.R. since what follows is a horoscope; see n. 66 below.

60. See PDM xiv. 1–92 with n. 50.

61. Literally, "feet."

62. For a discussion of the reading and meaning of this term, used to describe spells in which a god is seen in a vision, usually a dream, see J. H. Johnson, "Louvre E3229: A Demotic Magical Text," *Enchoria* 7 (1977): 90–91.

63. Literally, from its head to its feet.

64. I.e., the censer.

65. Probably hematite; see Harris, *Minerals* 233–34.

them into balls; you should put one on the brazier; you should leave the remainder near you; you should recite this spell in Greek⁶⁶ to it (*formula*);⁶⁷ you should lie down without speaking / to anyone on earth; and you should go to sleep. You see the god, he being in the likeness of a priest wearing clothes of byssus on his back and wearing sandals⁶⁸ on his feet.

“I call upon you [sing.] who are seated in impenetrable darkness and are in the midst of the great gods, you who set; take with you the solar rays, and send up the light-bringing goddess NEBOUTOSOUALĒTH; [you are the] great god, BARZAN BOUBARZAN NARZAZOUZAN BARZABOUZATH, / Sun. Send up to me this night your archangel, ZEBOURTHAUNĒN. Respond with truth, truly, not falsely, unambiguously concerning such-and-such a matter, because I conjure you by him who is seated in the fiery cloak on the serpentine head of the Agathos Daimon, the almighty, four-faced, highest daimon, dark / and conjuring, PHŌX. Do not ignore me, but send up quickly tonight [in accordance with the] command of the god.” Say this three times.

He speaks with you truthfully with his mouth opposite your mouth concerning anything which you wish. When he has finished, he will go away again. You place a tablet for reading the hours upon the bricks, and you place the stars upon it, and you write your business on a new roll of papyrus, and you place it on the tablet. It sends your stars to you whether they are favorable for your business.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto. col. IV/1–22, and W. C. Grese (Greek sections). All words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 115

*[A] tested [spell] for the security of shadows: Hawk’s egg and myrrh; rub, put [some] of it on your eye(s). You secure shadows.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto. col. IV/23. Or could this be a spell to protect against loss of vision? The following spell makes such an interpretation less likely. Griffith and Thompson, 43, n. to l. IV/23, suggest that the shadow is that of the god of the lamp. If so, this and the next should be considered part of the last spell; cf. *PGM* II. 612–13 and n.

PDM xiv. 116

*Another, again: Head and blood of a hoopoe; cook them and make them into a dry medicine. Paint your eye(s) with it. You see them again.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. IV/24. See note to the preceding spell.

PDM xiv. 117–49

*A tested “god’s arrival”.⁶⁹ You should set up your . . . ; you should stamp on the ground with your foot seven times. You should recite these spells to the Foreleg,⁷⁰ you having turned to the North, seven times; you should turn down;⁷¹ (you should

100
[IV, 8]

105
[IV, 13]
[PGM
XIVa. 5]
110
[IV, 18]
[PGM
XIVa. 10]

115
[col. IV,
23]

[col. IV,
24]

115
[col. V,
1f]

66. I.e., the procedure for reading a horoscope.
67. I.e., *PDM* xiv. 101–11.
68. The word written *šē*, “nose,” is a scribal error for *th.ty*, “sandals.” See R. K. Ritner, “Gleanings from Magical Texts,” *Enchoria* (forthcoming).
69. See n. 62 above.
70. I.e., Ursa Major.
71. I.e., away from the constellation.

who is never destroyed. O he of great praise, †PETERI PETERI †PATER⁸⁸ †ENPHE †ENPHE, the god who is in the upper part of heaven, in whose hand is the beautiful staff, who created deity, deity not having created him; come to me / down into the midst of this flame which is here before you, †O †he †of †BYEL †BYEL, and let me see the business about which I am praying tonight, truly, without falsehood! Let [me] see it, let [me] hear it. O great god †SISIHOT⁸⁹ †SISIHOUT (also called ARMIOOUTH),⁹⁰ come in before me and tell me [an] answer to that about which I am asking, truly, without falsehood. O great god who is on the mountain of ATYGI⁹¹ †CHABAHO,⁹² come in to me, let me learn⁹³ tonight about the given thing about which I am asking, truly, without falsehood . . . voice (?)⁹⁴ †of †the †LEASPHYT NEBLOT NEB LILAS⁹⁵ ([say it] seven times and go to sleep / without speaking).

135

[V, 19]

140

[V, 24]

The ointment which you should put on your eye(s) when you are going to question the lamp in any lamp divination: You bring some flowers of the Greek bean plant.⁹⁵ You find them in the place of the garland seller (also called the lupine seller). You should bring them while they are fresh; you should put them in a glass bowl; you should seal its mouth with clay very well for twenty days in a hidden, dark place. After twenty days, if you bring it up and open it, you find some testicles in it together with a phallus. If you leave it for forty days and bring it up and open it, you find that it has already become bloody. In a place which is hidden at all times, you put it in a glass object, and you put the glass object into a pottery object. / If you desire to make a “god’s arrival”⁹⁶ of the lamp with it at any time, you should fill your eye(s) with this aforementioned blood while you are going in to recite the spell to the lamp. You see a secret figure of a god standing outside the lamp, and he speaks with you concerning the question which you wish; or you should lie down and he comes to you. If he does not come to you, you should awaken and recite his summons. You lie down on [a mat of] green reeds only while you are pure from a woman, the back of your head being turned to the south, your face being turned to the north, and the face of the lamp being turned to the north likewise.

145

[V, 29]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. V/1–33. All words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

88. This magical name is determined with the “man”-determinative rather than the “divine”-determinative normally found with the magical names. It is probably Greek *πατήρ*, “father.” The preceding may consist of this Greek word plus the Egyptian first-person singular suffix pronoun *y*, “my.” The following word, written alphabetically, corresponds to the Coptic for “in/of heaven” (*n p.t*). Thus these glosses may well mean “my father, my father, father in (the) heaven of the heaven(s).” (For the analysis of the repeat of the last word, cf. *PDM* xiv. 126, as noted by R.K.R.)

89. The last word of this name is probably the Egyptian word “male.” The first word, which is repeated, might be the word “son” or the verb “to be satisfied.” In *PDM* xiv. 202 it is written as the verb “to be satisfied.”

90. “Also called” is inserted above the end of the line and the Old Coptic gloss *ARMIOOUTH* is added in the left margin.

91. The Old Coptic gloss gives “of *KABAON*”; in *PDM* xiv. 204 the scribe changed Demotic *3twgy* into *g3b3wn*.

92. The Old Coptic gloss adds *TAKRTAT* after *XABA[H]O*.

93. Literally, “let my eyes open out”; the idiom *ti-wn tr.t*, “to cause that (the) eye(s) open” means “to instruct.” See Ritner above, n. 68.

94. Or is this sign the determinative (used with foreign words) of the preceding word, which ends in *ʔ*?

95. Literally, “eye-of-raven” plant.

96. See n. 62 above.

PDM xiv. 150–231

150 ***An inquiry of the lamp:** You go to a clean, dark room without light; you dig a
 [col. VI, new niche in an eastern wall; you bring a white lamp on which no red lead⁹⁷ or
 1] gum water has been put and whose wick is clean; you fill it with clean, genuine
 oasis oil; you recite the spells of praising Ra at dawn when he rises; you bring the
 lamp, it being lit, opposite the sun; you recite the spells which are below⁹⁸ to it **four**
 times; you take it into the room, you being pure, together with the youth; you
 recite the spells to the youth⁹⁹ while he is not looking at the lamp, his eye(s) being
 closed, **seven** times. You should put pure frankincense on the brazier while you are
 155 putting your finger on the youth's head, his eye(s) being closed. / When you have
 [VI, 6] finished, you make him open his eye(s) toward the lamp: he sees the shadow of the
 god near the lamp, and he inquires for you concerning that which you desire. At
 midday in a place without light you do it.

If you are inquiring for a demonic spirit, a wick of sailcloth is what you should
 give to the lamp, and you should fill it with clean butter.

If it is another matter, a clean wick and pure genuine oil are what you should give
 to the lamp.

If you will do it to bring a woman to a man, oil of roses¹⁰⁰ is what you should put
 in the lamp.

It is on a new brick that you put the lamp, and it is upon another brick that the
 youth seats himself while his eye(s) are closed, while you recite¹⁰¹ down into his
 head four times.

160 / **The spells** which you should recite to the wick¹⁰² beforehand before you have
 [VI, 16] recited to the youth: **Formula:**

"Are you the unique, great wick of the linen of Thoth? Are you the byssus robe of
 Osiris, the divine Drowned,¹⁰³ woven by the hand of Isis, spun by the hand of
 Nephthys? Are you the original bandage which was made for Osiris Khenty-
 amenti?¹⁰⁴ Are you the great bandage with which Anubis lifted his hand to the
 body of Osiris the mighty god?¹⁰⁵ It is in order to cause the youth to look into you
 so that you may make reply concerning everything about which I am asking here
 today, that I am bringing you today, O wick. (If not doing it is what you will do, O
 wick, it is in the hand of the black cow that I am putting you, and it is in the hand
 165 / of the black cow that I am burning you. Blood of the Drowned One is what I am
 [VI, 16] giving to you for oil. The hand of Anubis is that which is laid against you. The
 spells of the great Sorcerer are those which I am reciting to you.) And so that¹⁰⁶ you
 bring me the god in whose hand the command¹⁰⁷ is today, so that he tell me [an]
 answer to everything about which I am inquiring here today, truly, without false-

97. See n. 73 above.

98. PDM xiv. 160–69.

99. PDM xiv. 194–231.

100. *Skn/sgn* is a cheaper oil than *nbbh*-oil (probably sesame oil); here it has been scented with rose
 scent. See J. J. Janssen, *Commodity Prices from the Ramessid Period* (Leiden: E. J. Brill, 1975) 336–37.

101. See n. 99 above.

102. Corrected above, n. 99.

103. See references collected by R.K.R., n. to PGM I. 5.

104. "Foremost of the west," i.e., ruler of the world.

105. Anubis mummifying Osiris, using the fine bandages described in PDM xiv. 160–62.

106. Continuing from PDM xiv. 163.

107. For the god of the hour, i.e., the god who is "on duty," see n. 23 above. See also, as Griffith and
 Thompson, *The Leyden Papyrus* 53, n. to l. VI. 17, the reference to 365 gods in PDM xiv. 1224.

hood. O Nut, mother of water, O Opet,¹⁰⁸ mother of fire, come to me, Nut, mother of water; come, Opet, mother of fire; come to me IAHO.” You should say it whispering exceedingly. You should also say: “ESEKS POE EF CHTN” (also called “CHT ON”), seven times.

If it is a “god’s arrival”¹⁰⁹ these alone are what you should recite / to the lamp, and you should go to sleep without speaking. If obstinacy occurs, you should wake up and recite his summons, which is his compulsion: *Formula*:

“I am the Ram’s face; Youth is my name. Under the venerable persea¹¹⁰ tree in Abydos was I born. I am the soul of the great chief¹¹¹ who is in Abydos; I am the guardian of the great corpse¹¹² which is in Wu-poke.¹¹³ I am he whose eye(s) are the eye(s) of a falcon watching over Osiris by night; I am He who is upon his mountain¹¹⁴ upon the necropolis of Abydos; I am he that watches over the great corpse which is in Busiris;¹¹⁵ I am he who watches for R-Khepri-Atum¹¹⁶ / whose name is hidden in my heart. ‘Soul of souls’ is his name” (*formula*: seven times).

[In margin]: The writings which you should write on the lamp: “BAXYXSIXYX
⊕ ⚡ X ⚡.”¹¹⁷

If it is a “god’s arrival,”¹¹⁸ these things alone are what you should recite.

If an inquiry by the youth is what you will do, you should recite these aforesaid to the lamp before you have recited¹¹⁹ down into the head of the youth. You should turn around,¹²⁰ and you should recite this other invocation to the lamp also. *Formula*: “O Osiris, O lamp, it will cause [me] to see those above;¹²¹ it will cause [me] to see those below, and vice versa. O lamp, O lamp, Amoun is moored in you. O lamp, O lamp, I call to you while you are going up upon the great sea, the sea of Syria, the sea of Osiris.¹²² Am I speaking / to you? Are you coming that I may send you? O lamp, bear witness! When you have found Osiris upon his boat of papyrus and faience, Isis being at his head, Nephthys at his feet, and the male and female divinities about him, say [to] Isis, Let them speak to Osiris concerning the things about which I am asking, to send the god in whose hand the command is,¹²³ so that he say to me an answer to everything about which I am inquiring here today.”

“When Isis said, Let a god who is serious¹²⁴ concerning the business which he

108. On the identification of Opet with Nut, see Griffith and Thompson, *The Leyden Papyrus* 53–54, n. to l. VI. 18.

109. See n. 62 above.

110. For the persea tree, cf. Bonnet, *RÄRG* 82–87 and *LdÄ* III 182–83, and n. to *PGM* I. 34–36.

111. Osiris.

112. Osiris.

113. Precinct of Osiris at Abydos.

114. Anubis.

115. See n. 113 above.

116. The three forms of the sun god. For the reading of this trigram, see M-L. Ryhiner, “A Propos de Trigrammes Pantheistes,” *Revue d’Égyptologie* 29 (1977): 125–37, and R.K.R. notes to *PGM* II. 104ff, III. 659, and IV. 1649ff.

117. See nn. 74 and 76 above. These three lines are written in the left margin and should be set apart, as ll. 174a–176a, presumably at the break in the middle of l. 175.

118. See n. 62 above.

119. See n. 99 above.

120. Or “withdraw.”

121. Corrected by the scribe from “those of the day,” the words for “day” and “above” being pronounced almost identically.

122. Cf. the Osiris legend as preserved in Plutarch.

123. See n. 107 above.

124. For the meaning “sober, serious,” see the discussion by Johnson, *Verbal System* 127, n. 248.

170
[VI, 21]

175
[VI, 26]
(174a–
176a)

180
[VI, 31]

will undertake be summoned for me so that I may send him and so that he may complete them, they went and brought [one] to her. You are the lamp, the [thing] which was brought to her. The fury of Sakhmet, your mother, and of Hike,¹²⁵ your father, is / cast at you. You shall not burn for Osiris and Isis; you shall not burn for Anubis until you have told me an answer to everything about which I am asking here today truly, without telling me falsehood. If not doing it is what you will do, I will not give you oil, (I will not give you oil),¹²⁶ I will not give you fat, O lamp. It is in the belly of the [female] cow that I shall put you,¹²⁷ and I shall put blood of the [male] bull after you,¹²⁸ and I shall put your hand to the testicles of the enemy of Horus.¹²⁹

185 [VI, 36] "Open to me, O you¹³⁰ of the underworld, O box of myrrh that is in my hand! Receive me before you, O souls, excellent ones¹³¹ belonging to Bi-wekem,¹³² O box of myrrh which has four corners. O dog who / is called Anubis by name, who rests on the box of myrrh, whose feet are set on the box of myrrh,¹³³ send to me the ointment for the youth of the lamp so that he may tell me [an] answer to everything about which I am asking here today, truly, there being no falsehood therein. IO TABAO SYGAMAMY AKHAKHA-NBY SANAYANI ETSIE¹³⁴ GOMTO¹³⁵ GETHOS BASA-ETHORI THMILA AKHKHY, make for me [an] answer to everything about which I am asking here today" (*seven times*).

190 [VII, 4] *The spells for the youth.*¹³⁶ BOEL BOEL BOEL I I I A A A TAT TAT
195 [VII, 9] TAT,¹³⁷ he that gives light very exceedingly, the companion of the flame, / he in whose mouth is the flame which is never extinguished, the great god who sits in the flame, he who is in the midst of the flame, he who is in the lake of heaven,¹³⁸ in whose hand are the greatness and strength of the god, reveal yourself to this youth who is carrying my vessel today so that he may tell me [an] answer truly, without falsehood. I shall glorify you in Abydos; I shall praise you in heaven before Pre; I shall praise you before the moon; I shall praise you on earth; I shall praise you before him who is upon the throne, who is never destroyed. O he of great praise, PETERI PETERI PATER ENPHE ENPHE,¹³⁹ the god who is in the upper part of
200 [VII, 14] heaven, in whose hand is the beautiful staff, / who created deity, deity not having created him, come into the midst of this flame which is here before you, O he of BYEL.¹⁴⁰

125. The god of magic. For the association of Hike with Sakhmet, see Griffith and Thompson, *The Leyden Papyrus* 56–57, n. to l. VI. 35.

126. Dittography going from column VI to column VII.

127. Or, perhaps better, "that I shall give to you," since *n.k* should be the dative, not the oblique object.

128. The term to be "after" someone is also used in legal texts with the meaning "to have a legal claim against" someone.

129. I.e., Seth, whose testicles were cut off by Horus.

130. Plural.

131. Or, possibly, "of Aker," the earth god.

132. The eastern desert.

133. Note common depiction of Anubis, as jackal, on top of a chest.

134. See n. 30 above.

135. Perhaps "earthquake," as Crum, *Coptic Dictionary* 396a; if *gm* is for *qm*, this could be "creator of the earth."

136. An almost identical version of this section appears in PDM xiv. 128–38, 489–99, and 516–26.

137. See n. 83 above.

138. See n. 84 above.

139. See n. 88 above.

140. Old Coptic gloss above end of line adds ANIEL.

cause me to see the business about which
I am inquiring here today! Let [me] see
it; let [me] hear it.¹⁴¹

give strength to the eyes of the youth
who is carrying my vessel, to cause him
to see it and [give strength] to his ears
to cause him to hear [it].¹⁴²

O great god [†]SISIHYT,¹⁴³ come in
before me today and instruct me ¹⁴⁴ con-
cerning everything concerning which I
am praying here today!

O great god who is upon the mountain of GABAYN,¹⁴⁵ [†]CHABAHO.¹⁴⁶

You should recite this / until the light appears. When the light appears, you
should turn around ¹⁴⁷ and recite this other document again also. *Here is the copy* 205
[VII, 19]

of the summons itself which you should recite: “O, speak to me,
[†]THES [†]TENOR, the father of eternity and everlastingness, the god who is over the
entire land, [†]SALGMO [†]BALKMO [†]BRAK [†]NEPHRO-BANPRE ¹⁴⁸ [†]BRIAS [†]SARINTER ¹⁴⁹
[†]MELIKHRIPHS [†]LARNKNANES [†]HEREPHES [†]MEPHRO-BRIAS [†]PHRGA [†]PHEKSE
[†]NTSIYPISHIA ¹⁵⁰ [†]MARMAREKE [†]LAORE-GREPISHIE! Let me see the answer to the in-
quiry on account of which I am here. Let an answer be made to me / concerning
everything about which I am asking here today, truly, without falsehood. [†]O [†]ATAEL
[†]APTHE [†]GHO-GHO-MOLE [†]HESEN-MINGA-NTON-ROTHO-BAYBO ¹⁵¹ [†]NOERE [†]SERE-
SERE [†]SAN ¹⁵² [†]GATHARA [†]ERESGSHINGAL ¹⁵³ [†]SAKGISTE [†]NTOTE-GAGISTE ¹⁵⁴
[†]AKRYRO-BORE ¹⁵⁵ [†]GONTERE.¹⁵⁶

210
[VII, 24]

You should make him open his eye(s) so that he can look at the lamp, and you
should ask him about what you wish. If obstinacy occurs, he not having seen the god,
you should turn around ¹⁵⁷ and recite his compulsion.

Formula: [†]SEMEA-GANTEY ¹⁵⁸ [†]GENTY [†]GONTEY [†]GERINTEY ¹⁵⁹ [†]NTARENGO ¹⁶⁰
[†]LEKAYKS, / come to me! [†]GANAB [†]ARI [†]KATEI ¹⁶¹ [†]BARI KATEI, ¹⁶² sun disk, moon of 215
[VII, 29]
the gods, sun disk, hear my voice! Let me be told an answer to everything about
which I am asking here today. O perfume of [†]SALABAHO [†]NASIRA [†]HAKE, arise! O

141. PDM xiv. 202 and 204 are for use when a youth is consulting the lamp; xiv. 201 and 203 are to be used when the magician is not using a youth as intermediary.

142. See n. 141 above.

143. See n. 89 above. Here the scribe has added the Old Coptic gloss AXREMT0 above the beginning of the next line (i.e., over the Demotic “come!”).

144. Literally, “cause that my eyes open out”; see n. 93 above.

145. Modified by the Demotic scribe from ATYGI; see Griffith and Thompson, *The Leyden Papyrus*, to column VII of the autograph volume.

146. Old Coptic gloss adds TAKARTAT after CHBAHO; cf. PDM xiv. 138 and n. 92 there.

147. See n. 122 above.

148. The end is written in Demotic as “of Pre,” perhaps “soul of Pre.”

149. NTER is the Old Coptic gloss; the Demotic writes *ntr.w*, “gods.”

150. See n. 30 above (*nts* for *d* before *i*).

151. The last section shows a metathesis in the Demotic (apparently for graphic reasons) of the common ORTHO found in the gloss. See also n. 8 above (*nt*. for *d*.).

152. Written in Demotic as *sn*, “brother.”

153. See n. 8 above.

155. AKRYROBORE is Greek ἀκρονροβόρε (LSJ, s.v.: “swallowing the tip of her tail”). See also PGM I. 146 and the Glossary s.v. “YESSIMMIGADON formula.” [H.D.B.]

156. See n. 8 above.

157. See n. 120 above.

158. SEMEA is Greek for “image,” σῆμα/σημεία. [R.K.R.]

159. All four names end with Egyptian *t3w*, “breath, wind.”

160. See n. 8 above.

161. The ending is written ‘3 “linen.”

162. See n. 161 above.

Lion-ram,¹⁶³ let me see the light today, together with the gods, so that they may tell me an answer to everything about which I am asking here today, truly. NA NA NA NA is your name; NA NA is your true name.”

220 You should utter a loud whisper, calling out, saying, “Come to me” IAHO¹⁶⁴ IA EY
IAHO AYHO IAHO, husband,¹⁶⁵ bull,¹⁶⁶ high day,¹⁶⁶ NASHBOT ARPI-HPE ABLA-
[VIII, 1] ‘eye of raven.’ / ‘face of falcon,’ NI-ABIT THATLAT MIRIBAL.”

(If [the gods] delay so as not to come in, you should cry out: “MIRIBAL)¹⁶⁷ QMLA KIKH, the father of the fathers of the gods, enchant, ‘One eye weeps; the other laughs, Moon, moon, moon, moon, HA HA HE ST ST ST ST IHA IAHO, seek! Send to me the god in whose hand the command¹⁶⁸ is today so that he may tell me an answer to everything about which I am asking here today.”

225 You should speak [to] that god with your mouth each time, and you should cry
[VIII, 5] out, “I am throwing fury at you, [fury] of him who cuts you, of him who devours you. / Let the darkness separate from the light before me. O god, HYHOS¹⁶⁹ sealed portion (?), be sated, be sated, AHO¹⁷⁰ AH,¹⁷¹ I do not appear without portion, awe, soul of souls IAHO ARIAHA¹⁷² ARIAHA; act for her; they will turn the face of [the] rebel; GS GS GS GS IANIAN; ‘we do’ EIBS¹⁷³ KS KS KS KS, send to me the god in whose hand the command is¹⁷⁴ so that he may tell me an answer to everything about which I am asking here today. Come in, PIAToy CHITRE! O SHOP SHOPE SHOP¹⁷⁵ ABRAHME¹⁷⁶ the pupil of the sound eye,¹⁷⁷ QMR QMR QMR QMR KMRO,¹⁷⁸ who created creation, great flourishing creation. SH[]KNYSH is your real name. Let an answer be told to me / about everything concerning which I am asking here
230 today. Come to me BAKAKSIKHEKH!¹⁷⁹ Tell me an answer to everything about
[VIII, 10] which I am asking here today, truly, without telling me falsehood” (*formula*: seven times).

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. VI/1–VIII/11. All words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

163. See n. 6 above.

164. Written with the Egyptian verb *im*, “to come.”

165. Although with animal determinative rather than phallus.

166. Or, if we do not believe the determinative on q3, “day of (the) bull.”

167. Overlap with the end of the preceding column. Note that, as Griffith and Thompson remark, *The Leyden Papyrus* 62, n. to l. VIII. 1, this heading is simply a reminder of the subject matter and is not a new heading; it is put in the middle of the column, not flush with the right margin.

168. See n. 107 above.

169. Ending written as *bx*, “praise.”

170. The Demotic uses the verb *im*, “to come.”

171. See n. 170 above.

172. Perhaps “lifetime maker.” [R.K.R.]

173. R.K.R. suggests translating “I shall induct (?).”

174. See n. 107 above.

175. Written with the Egyptian verb *hpr* “to bc, become,” Coptic *šape*; the middle example has an added final *e*.

176. With seated man determinative; the Old Coptic gloss reads ABRAHAM.

177. The *mg3.t*-eye of Horus.

178. “Creator (or creation) of the mouth.”

179. “Soul of darkness, son of darkness.” See n. 76 above.

PDM xiv. 232–38

*A “god’s arrival”¹⁸⁰ at the request of Paysakh, the priest of Cusac,¹⁸¹ who says that it has been tested nine times: “I am RAMSHY¹⁸² SHY RAMSHY son of PSHY of his mother she of PSHY. If such-and-such a thing is going to happen, do not come to me in your face of Pekhe.¹⁸³ You should come to me in your form of a priest, / in your figure of a man of the temple. If it will not happen, you should come to me in your form of a soldier, for I am RAMSHY SHY RAMSHY, the son of PSHY, of his mother she of PSHY.”

235

[col. VIII,

15]

[Say it] opposite Ursa Major on the third day of the lunar month, there being a clove of three-lobed white garlic with three iron needles piercing it; recite this to it seven times, and put it before you. He sees you and speaks with you.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. VIII/12–18. Words preceded by ¹ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 239–95

*The vessel inquiry of Khonsu: “[Hail]¹⁸⁴ to you, Khonsu in Thebes Nefer-hotep, the noble child who came forth from the lotus,¹⁸⁵ Horus, lord of time,¹⁸⁶ he is one. . . . / O silver,¹⁸⁷ lord of silver, o circuit of the underworld, lord of the circuit of the underworld,¹⁸⁸ lord of the disk, the great god, the vigorous bull, the Son of the Ethiopian,¹⁸⁹ come to me. O noble child, the great god who is in the disk, who pleases¹⁹⁰ . . . , POMO¹⁹¹ who is called the bull, the great bull, the great god who is in the sound-eye,¹⁹² who came forth from the four . . .¹⁹³ of eternity, the avenger of flesh, whose name cannot be known, whose form cannot be known, whose manner cannot be known.

240

[col. IX,

2]

180. See n. 62 above.

181. A town in Middle Egypt; see Gardiner, *Onomastica* II, 77*, #374. As Griffith and Thompson, *The Leyden Papyrus* 64, n. to l. VIII. 12, there is no determinative to show that Paysakh is a personal name, but it is hard to suggest an alternative interpretation.

182. Although SHY is written phonetically in the Demotic, this may well be the Egyptian god Shu, the god of the air. The first element of the name is written with the Egyptian word *r*, “mouth,” and the whole name could possibly mean “mouth of Shu.” If this is the god Shu, the *p* of PSHOU is the definite article, which is also found with *r* “the sun (god)” in the late form Pre.

183. A lion-headed goddess worshiped especially in Middle Egypt; see Griffith and Thompson, *The Leyden Papyrus* 65, n. to l. VIII. 14.

184. Restoring *ind*.

185. *Nfr-htp* means “beautiful of setting” (of the sun and moon). Khonsu (son of Amoun and Mur and preeminently a Theban god) is a moon god, here identified with Horus (also a moon god) in the form of the “noble child who came forth from the lotus,” i.e., *Nrf-tm*; see R.K.R.’s note to PGM IV. 1110.

186. The moon regulating the days of the month, as Griffith and Thompson, *The Leyden Papyrus* 66, n. to l. IX. 2.

187. The color of the moon, as noted by Griffith and Thompson, *The Leyden Papyrus* 66, n. to l. IX. 2.

188. As suggested by Griffith and Thompson, *ibid*.

189. Amoun, who in the late period was considered the god of Meroc; cf. l. 1097 and see Griffith and Thompson, *ibid*.

190. Or does this involve the verb *hm* “to command,” “to entrust”? Then the rendering would be “to whom is commanded” (*hm.w n.f*). [R.K.R.]

191. Perhaps “the great one of/among the great one(s).” [R.K.R.]

192. The *wḏ3.t*-eye, the sound-eye of Horus. See Bonnet, *RARG* 854–56, s.v. “Uzatauge.”

193. The identical epithets occur below, PDM xiv. 250–51. The word *hm* which is to be restored here means literally “vessel.” The plural means “things” and the Coptic derivative means not only “vessel” or “pot” but any material “thing.” Griffith and Thompson translate “boundaries” in 241 and 250 and “cycle” in 246. R.K.R. suggests that the idea of “four eternal things” is an Egyptian rendering of the Greek concept of the four elements.

“I know your name, I know your form, I [know] your manner. ‘Great’ is your name; ‘Heir’ is your name; ‘Beneficial’ is your name; ‘Hidden’ is your name; ‘Great one of the gods’ is your name; ‘He whose name is hidden from all the gods’¹⁹⁴ is your name; ‘OM, Great One, Am’ is your name; ‘All the gods’ is your name; ‘Lorus Lion Ram’¹⁹⁵ is your name; ‘LOY is coming, Lord of the lands’ ‘Lord of the lands’ is your name; ‘AMAKHR of heaven’ is your name; ‘Lotus flower of stars (?) / is coming EI IO NE EI O’ is your name.

[IX, 7] Your [secret] form is [that of] a scarab with the face of a ram whose tail is a falcon and which is wearing two panther skins.¹⁹⁶ Your [serpent is a serpent] of eternity,¹⁹⁷ your . . .¹⁹⁸ is a lunar month; your wood is vine wood and persea; your herb is the herb of Amoun; your bird of heaven is a heron; your fish of [the sea] is a black *lebis*.¹⁹⁹ They are established on earth. ‘Sickness’ is your name in your body in the sea; your [secret] form of stone in which you came forth is a [. . .], Heaven is your shrine, the Earth is your forecourt. My desire was to seize you here today, for I am one who appears [shining] and who endures. My . . .²⁰⁰ grows old when I have not done it through delay, when I have not discovered your name, O great god whose name is great, the lord of the threshing-floor of heaven. Bearing [hunger] / for bread and thirst for water I did it. You should save me and make me well and
250 [IX, 12] give me praise, love, and respect before every man. For I am the [great] bull, the great god who is in the sound-eye, who came forth from the four . . .²⁰¹ of eternity.

“I am youth, the great name who is in heaven, who is called AMPHOY²⁰² AMPHOY truly, truly; ‘He who was praised at Abydos,’²⁰³ Ra. ‘Horus the youth’²⁰⁴ is my name; ‘Chief of the gods’ is my correct name. Save me! Let me be healthy. Let my vessel become [successful?].

“Open to me Alkhah²⁰⁵ before every god and all men who came forth from the stone of Prah,²⁰⁶ for I am the serpent who came forth from Nun,²⁰⁷ I am the youthful Ethiopian,²⁰⁸ the rearing uraeus of real gold! In my lips is honey. That
255 [IX, 17] which I shall say comes to pass at once. Hail . . . / mighty one! I am Anubis, the youthful creation. I am Isis, I shall bind²⁰⁹ him. I am Osiris, I shall bind him. I am Anubis, [I shall bind] him. You should save me from every [misery?] and all confusion. LASMATNYT LESMATOT, save me! Heal me! Give me praise, love and respect in²¹⁰ my vessel, and (?) my bandage here today! Come to me, Isis, mistress of

194. An epithet of Amoun-Ra, as Griffith and Thompson, *The Leyden Papyrus* 67, n. to l. XI. 5.

195. See n. 6 above.

196. A figure found on late period coffins, as noted by Griffith and Thompson, *The Leyden Papyrus* 68, n. to l. IX. 7.

197. For the various possible meanings of this image, see the discussion in F. Ll. Griffith, *Stories of the High Priests of Memphis* (Oxford: Clarendon Press, 1900) 22, n. to l. III/20.

198. See n. 192 above.

199. Probably Labeo Niloticus; see Griffith and Thompson, *The Leyden Papyrus* 68, n. to l. IX. 9.

200. With flesh determinative; it should be a part of the body.

201. See n. 192 above.

202. Could this be a phonetic rendering of the “great one in (the) heavens,” ³ *m p.w(t)?*

203. Osiris.

204. See n. 185 above.

205. See n. 2 above.

206. For Ptah as creator god, see H. Bonnet, *RÄRG* 614–19, s.v. “Ptah.”

207. The primeval waters.

208. See n. 189 above.

209. The binding of the body as part of mummification.

210. I.e., through.

magic, the great sorceress of all the gods. Horus is before me; Isis is behind me; Nephthys is as my diadem. A snake, being the son of Atoum,²¹¹ is that which lies²¹² in the uracus diadem at my head in order that he who will strike me will strike the king. Mont is here today . . . Mighty Mihos²¹³ will send out a lion of the sons of Mihos, he being forced to bring to me quickly²¹⁴ the divine souls, the human souls, / the souls of the Underworld, the souls of the horizon, the spirits, the dead,²¹⁵ so that they tell me the truth today concerning that about which I am inquiring, for I am Horus, son of Isis, who is going across to Alkhah²¹⁶ to cast embalming wrappings before the amulets and to put linen on the Drowned one, the good Drowned one of the drowned ones.²¹⁷ They should²¹⁸ awaken and flourish at the mouths of my vessel, my bandage, my word-gathering. Awaken for me the spirits, the dead; awaken their souls and their forms at the mouths of my vessel! Awaken them for me together with the dead! Awaken [them] for me! Awaken them for me! Awaken their souls and their forms. O fury of Pessiwont²¹⁹ the daughter of ARB . . . / awaken for me, awaken for me the Wontes from their misfortune! Let them speak with their mouths; let them talk with their lips; let them say that which I have said [concerning that which] I am asking here today. Let them speak before me; let truth happen to me. Do not substitute a face for a face, a name for a true name, truly [without] falsehood in it! [O] scarab of true lapis lazuli that sits at the pool of Pharaoh Osiris Unnefer,²²⁰ fill your mouth with the water of [the pool?]. Pour it out on my head together with that which is at my hand! Heal me; heal him, and vice versa until what I said [happens]! Let that which I said come to pass, for if that which I said does not come to pass, I will cause the flame to circulate around this bandage (?)²²¹ until that which I said does come to pass, for [they came] / to the earth, they listened to me . . . and they said to me, Who are you? Who are you? I am Atum in the sun boat of Pre; I am ARIATATY, the chest²²² of . . . I looked out before [me] to see Osiris the Ethiopian while he was coming in at me, there being two sons of Anubis in front of him, [two] sons of Wepwawet²²³ behind him, two sons of Rere²²⁴ mooring him. They said to me Who are you? Who are you? . . . I am one of those two falcons who watch over Isis and Osiris, the diadem, the . . . with its greatness. . . . Bring to me, bring to me the divine souls, the human souls, the souls of the Underworld, the souls of the horizon, the spirits, the dead!²²⁵ Let them tell me the truth today concerning that about which I am asking,

260

[IX, 22]

265

[IX, 27]

270

[IX, 32]

211. For the connection between Atoum and serpents, see Karol Myśliwiec, *Studien zum Gott Atum*, vol. 1 (Hildesheim: Gerstenberg Verlag, 1978) 95–124.

212. Reading by W. Spiegelberg, “Demotische Miscellen, 5. Eine unerklärte Glosse im magischen Papyrus,” *ZÄS* 53 (1917): 123.

213. A lion god.

214. Actually written *sp sm*, “twice.”

215. To the Egyptian, the range of forceful beings in the world.

216. See n. 3 above.

217. The drowned one is Osiris, who is here being cared for by his dutiful son Horus; see n. 58 above.

218. Corrected in Coptic from “you should” in Demotic.

219. To be translated “her son Wonte”; Wonte is a designation of Apophis, the enemy of Ra. See Erman and Grapow, *Wörterbuch* I. 325, #14. On Wonte and Apophis, see also *PGM* IV. 993–95 and n.

220. Unnefer is Onnophris. See *PGM* IV. 1078.

221. See F. Ll. Griffith, “The Glosses in the Magical Papyrus of London and Leiden,” *ZÄS* 46 (1909–10): 128, and Crum, *Coptic Dictionary* 368b.

222. Perhaps “sarcophagus.”

223. Jackal-headed god.

224. Usually the “sow” but here determined with the snake and perhaps indicating a snake goddess.

225. See n. 214 above.

275 for I am [†]ARTEMI ²²⁶ . . . womb when he rises in the east. / Come in to me, Anubis,
 [X, 2] in your beautiful face! It is in order to worship you that I come. Woe (?), woe (?),
 fire, fire, [south, north,] west, east, every breeze of Amenti, ²²⁷ let them come into
 being in very good condition, established, correct, enchanted, like the fury [of the
 one great] of reverence, for I am [†]IAE [†]LAO [†]IAEA [†]LAO [†]SABAOTH [†]ATONE, ²²⁸ I am
 casting [fury] at you, [†]TSIE ²²⁹ [†]GLATE [†]ARKHE ²³⁰ [†]LAO [†]PHALEKMI [†]LAO [†]MAKHA-
 HAI [†]IEE KHO . . . N [†]KHOKHREKHI [†]E-EOTH [†]SARBIAQY [†]IGRA [†]PSHIBIEG ²³¹
 280 [†]MOMY [†]MYNEKH [†]STSITHO ²³² [†]SOTHON [†]NAON [†]KHARMAI. / O fury of all these
 [X, 7] gods, whose names I have uttered here today, awaken for me, awaken for me the
 drowned, the [dead]! Let your souls and your [secret] forms live for me at the
 mouths of my lamp, my bandage, my word-gathering. Let it answer me concerning
 every word [about] which I am asking here today in truth, truly, without falsehood
 therein. Hasten, hasten, quickly, quickly!”

Its preparation. ²³³ You go to a dark storeroom whose [face] opens to the south
 or east in a clean place. You should spread it with clean sand brought from the great
 river. ²³⁴ You should bring a clean copper beaker or a new vessel [made] of pottery;
 you should put a *lok*-measure of water that has settled or of pure water into the
 285 beaker together with a *lok*-measure of pure real oil, / or oil alone without putting
 [X, 12] water into it; you should put a *qs-nh* stone ²³⁵ in the vessel with the oil; you should
 put a “heart-of-the-good-house” plant ²³⁶ in the bottom of the vessel; you should
 put three new bricks around the vessel; you should place seven clean loaves [of
 bread] on the bricks which are around the vessel; and you should bring a pure
 youth who has been tested in his ears beforehand (that is, he will be profitable in
 going with the vessel). You should make him sit on a new [brick]; you yourself
 should sit on another brick, you being before him (another [manuscript] says, be-
 hind him); you should put your hand up to [his] eye(s), [his eye(s) being] closed
 290 while you recite down / into the middle of his head seven times. When you have
 [X, 17] finished, you should lift your hand from before his eye(s), you should [make him
 bend over] the vessel and you should put your hands to his ears. You should take
 hold of them with your own hands while you ask the child saying, “Did you [see the
 great god]?”

If he says, “I see a darkness,” you should say to him “Speak, saying, ‘I see your
 beautiful face, . . . you . . . O great god Anubis!’”

If you wish to do it by vessel [you being] alone, ²³⁷ you should fill your eye(s) with
 this ointment ²³⁸ and you should sit [near the vessel?] in accordance with what is
 above, your eyes being closed. You should recite the above invocation seven times,
 open your eye(s), and question him concerning everything [that you wish]. . . . You

226. Artemis?

227. The west and, therefore, the necropolis.

228. Adonai?

229. See n. 30 above.

230. Greek ἀρχή, “beginning, first cause.”

231. See n. 30 above.

232. See n. 30 above.

233. See n. 50 above.

234. The Nile.

235. See n. 65 above.

236. “The good house” is the place of embalming.

237. I.e., without using the youth.

238. Cf. PDM xiv. 140. [R.K.R.]

do it from the / fourth day of the lunar month until the fifteenth day, which is the half-month when the moon fills the sound-eye.²³⁹ 295
[X, 22]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. IX/1–X/22. Words preceded by ‘ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 295–308

*[A] vessel [inquiry, the magician being] alone²⁴⁰ in order to see the bark of Pre.²⁴¹ *Formula*: “Open to me, O heaven, mother of the gods! Let [me see the bark] of Pre [descending and ascending] in it, for I am Geb, heir of the gods. Praying is what am doing before Pre, my father, [on account of] the things²⁴² which have gone forth from me. O great Heknet,²⁴³ mistress of the shrine, the Rishretret (?)²⁴⁴ open to me, mistress of spirits! [Open] to me, O primal heaven! Let me worship the messengers, [for] I am Geb, heir of the gods! O you seven Kings; O you [seven Montus],²⁴⁵ bull who engenders, lord of awe / who illuminates the earth, soul of the primeval waters. Hail, lion like a lion of the primeval waters, bull of darkness! Hail, foremost one of the people of the east, Nun,²⁴⁶ great one, lofty one! Hail, soul of the ram, soul of the people of the west! Hail, [soul of souls, bull] of darkness, bull (?) of bulls, son of Nut,²⁴⁷ open to me! I am the Opener of earth, who came forth from Geb. Hail! [I am ‘I I] ‘I E E E [HE HE HE] ‘HO HO ‘HO; I am ‘ANEPO²⁴⁸ ‘MIRI ‘PO ‘RE MAAT IB THIBIO ARYI²⁴⁹ ‘YAY [IAHO].”²⁵⁰ 300
[col. X, 27]

Formula: blood of a Nile goose, blood of a hoopoe, blood of a [nightjar], “live-on-them” plant, [mustard], / “Great-of-Amoun” plant,²⁵⁰ *qs-nh* stone,²⁵¹ genuine lapis-lazuli, myrrh, “footprint-of-Isis” plant.²⁵² Pound [them]; make [them] into a ball [and paint] your [eye(s)] with it! Put a goat’s-[tear] in (?) a “pleasure-wood”²⁵³ of juniper or ebony wood [and bind it] around you [with a] strip of male palm fiber in [an] elevated place opposite the sun after putting [the ointment as above on] your eye(s) . . . according to what is written concerning it. 305
[X, 32]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. X/22–35. Words preceded by ‘ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 309–34

*A spell for causing favor: “Come to me O . . . your beautiful name [of] Thoth! Hurry, hurry! Come to me. / Let me see your beautiful face here today . . . I being 310

239. I.e., full moon; on the sound-eye, see above, n. 192.

240. I.e., without using a youth.

241. This spell is repeated in PDM xiv. 805–16.

242. Literally, “words.”

243. “Joyful” or “acclaimed one.”

244. An epithet of Heknet?

245. For discussion of seven as a magical number in ancient Egypt, see Griffith and Thompson, *The Leyden Papyrus* 78–79, n. to l. X. 26. Note that *hknw* is the name of one of the seven oils found in offering lists.

246. Primeval waters.

247. Goddess of the sky.

248. Great Anubis.

249. Perhaps, “May the greatness of Ra, just (?) of heart, and the great lamb act.” [R.K.R.]

250. Suggested by Griffith and Thompson, *The Leyden Papyrus*, glossary [3], to be flax.

251. See n. 65 above.

252. See Griffith and Thompson, *The Leyden Papyrus* 80, n. to l. X. 32, for the suggested identification of this plant as *πῖτταξις*.

253. Suggested by Griffith and Thompson, *ibid.*, n. to l. X. 33, to be a kohl stick.

- [col. XI, 2] in the form of a baboon; may you rejoice over (?)²⁵⁴ [me (?)] in praise and honor with your tongue of. . . . May you hear my voice today and may you save me from all evil things and all evil spells. Hail, he whose form is of. . . his great and mysterious form, from whose begetting a god came forth, who rests in the midst of Thebes! I am. . . of the great Lady, under whom Hapy²⁵⁵ comes forth. I am the face of great awe. . . soul in his protection; I am the noble child / who is in the
- 315 [XI, 7] House of Re.²⁵⁶ I am the noble dwarf who is in the cavern. . . the ibis as a true protection, who rests in Heliopolis. I am the master of the great foe,²⁵⁷ the lord who obstructs semen, the very strong one. . . is my [name]. I am the ram, son of the ram; Lotus Lion Ram²⁵⁸ (and vice versa) is my name. Ra-Khepri-Atum²⁵⁹ is my true name, truly. Give me praise and love [before NN, son of] NN today, so that he give me all good things, so that he give me food and nourishment, and so that he do everything which I [shall desire. And do not let him] injure me so as to do me any harm, so that he say to me a thing which [I] hate, today, tonight, this month, this year, [this] hour. . . . [But as for my enemies (?)] the sun shall impede their
- 320 hearts and blind / their eyes, and create darkness in their faces, for I am BIRAI. . .
- [XI, 12] RAI; be far off from me!²⁶⁰ I am the son of Sakhmet; I am BIGT, the bull of LAT. I am GAT, son of GAT, whose. . . the underworld, who rests in the depths of the great temple²⁶¹ in Heliopolis. I am a greatly praised one, the mistress of protection, who binds with leather thongs. . . in whose protection are great and powerful divine powers, who rests in Bubastis. I am the divine shrew-mouse²⁶² who [rests in] Letopolis. Lord of Letopolis, unique lord. . . is my name; Ra-Khepri-Atum²⁶³ is my true name, truly. O all you gods [whose names I have spoken] here today, come
- 325 to me in order that you might hear what I said today / and in order that you might
- [XI, 17] rescue [me] from all weakness, every defect, everything, every evil today! Give me praise, love [and respect before] NN,²⁶⁴ the king and his people, the mountain and its animals so that he does everything which I shall say to him together with [every man who will see] me [or] to whom I shall speak [or] who will speak to me from among all men, all women, all youths, all old people, all people [or animals or things in the] whole land, [who] shall see me in these hours today so that they create my praise in their hearts in everything which I will [do] daily, together with those who will come to me in order to overthrow every enemy! Hurry, hurry! Quickly, quickly, before I have said them and repeated saying them!"
- 330 [XI, 22] [To be said] over an ape of wax and a fish; put it / in first-quality lotus oil (another [manuscript] says *tšps* oil)²⁶⁵ or moringa oil which is. . . ; add styrax to it together with first quality myrrh and seeds of "great-of-love" plant in a faience vessel; bring a wreath of. . . , anoint it with this oil as above, recite these [spells] to it seven times before the sun at dawn, before you have spoken to any man at all; pu-

254. Suggested by R.K.R.

255. The Nile, especially the inundation.

256. I.e., Heliopolis.

257. Perhaps *hr.wy* "foe" is a mistake for *hr.wy* "testicles," as suggested by Griffith and Thompson, *The Leyden Papyrus* 82, n. to l. XI. 8.

258. See n. 6 above.

259. See n. 116 above.

260. See Griffith and Thompson, *The Leyden Papyrus* 83, n. to l. XI. 12.

261. Of the sun god, (P)re.

262. See Griffith and Thompson, *The Leyden Papyrus* 84, n. to l. XI. 15.

263. See n. 116 above.

264. Feminine.

265. For a possible identification, see Griffith and Thompson, *The Leyden Papyrus* 85, n. to l. XI. 22.

rify it; anoint your face with it; place the wreath in your hand; go to any place; [and be] among any people. It creates for you very great praise among them indeed. This scribe's feat is that of King [Darius].²⁶⁶ There is none better than it.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XI/1–26. Words preceded by ' are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 335–55

*[A spell for making] a woman love a man: 'Juice 'of 'balsam 'tree, *one stater*; 335
 'malabathrum, *one stater*. *qwt*, *one stater*; . . . scented . . . , *one stater*; *mrwe*, *one* [col. XII,
stater; genuine oil, two *lok*-measures.²⁶⁵ You should grind these [ingredients]. You 1]
 should put them into a clean [vessel]; you should put the oil on top of them one
 day before the beginning of the lunar month. When the lunar month occurs, you
 should bring a black Nile fish²⁶⁸ measuring nine fingers (another [manuscript] says
 seven), its eye(s) being variegated(?) in color . . . [which you] find in [a] water(?)
 . . . ; you should put it into this above-mentioned oil for two days; you should re- 340
 cite this formula to it at dawn . . . / before you have come [out of your] house and [XII, 6]
 before you have spoken to any man on earth. When the two days have passed [you
 should] arise at dawn. You should [go] to a garden. You should bring a vine shoot
 which has not yet formed grapes. You should lift it in your left [hand]; you should
 put it in your right hand. It should amount to seven fingers [in length]. You should
 take it [to your] house; you should bring the [fish] up out of the oil; you should tie
 it by its tail with a strip of flax; you should hang it up [by the head on] the vine; and
 [you should place] the thing containing oil under it for another three days until it²⁶⁹
 pours out by drops downwards that which is in it, while / the vessel which is under 345
 [it] is on a new brick. When the three days have passed, you should [bring it] [XII, 11]
 down. You should embalm [it] with myrrh, natron, and byssus. You should put it in
 a hidden place or in [your house]. You should spend two more days, reciting to the
 oil again, making seven days. You should keep it. When you [wish] to make it do its
 work, you should anoint your phallus and your face and you should lie with the
 woman to whom you will do it.

The spells which you should recite to the oil: "I am Shu²⁷⁰ GLABANO. I am Ra; I 350
 am the 'creation²⁷¹ of 'Ra; I am the son of Ra. I am / SISHT²⁷² the son of Shu, a [XII, 16]
 water reed of Heliopolis, this griffin which is in Abydos. You²⁷³ are the first one, the
 great one, great of magic, the living,²⁷⁴ uraeus. You²⁷⁵ are the sun boat, the lake of
 Wu-poke.²⁷⁶ Give me praise, love, and respect before every womb, every woman.
 Love is my true name."

[Another] spell pertaining to it,²⁷⁷ again: "I am Shu KLAKINOK; I am IARN, I am

266. For the restoration, see *ibid.*, 86, n. to l. XI. 26.

267. A *lok*-measure is about one pint.

268. For a discussion of the type of fish, see Griffith and Thompson, *The Leyden Papyrus* 87–88, n. to l. XII. 4.

269. The fish.

270. God of air.

271. Or the "reed" of Ra.

272. "The image of." [R.K.R.]

273. Feminine singular.

274. Or "rearing": cf. PDM xiv. 3.

275. Feminine singular.

276. See n. 113 above.

277. The fish.

GAMREN. I am SE . . . PAER(?) IPAF INPEN NTINHS GAMRY,²⁷⁸ water of Heliopolis. I am Shu SHABY SHA . . . , SHABAHO LAHEI²⁷⁹ LAHS LAHEI,²⁸⁰ the great god who is in the east, / LABRATHAA. I am the griffin which is in Abydos.²⁸¹

355

[XII, 21] *Tr.: Janet H. Johnson following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XII/1–21. Words preceded by ° are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 355–65

*[Another] manner of them²⁸¹ to give favor to a man before a woman and vice versa before . . . : “You²⁸² are the great one,²⁸³ the great of magic, the Ethiopian [cat], daughter of Ra,²⁸⁴ the mistress of the uraeus.²⁸⁵ You are Sakhmet²⁸⁶ the great, the mistress of Ast,²⁸⁷ who has destroyed every enemy . . . [eye (?)] of the sun in the sound-eye,²⁸⁸ born of the moon at midmonth at night.²⁸⁹ You are the great creation of the primeval waters. You²⁹⁰ are creation . . . the great one who is in the House of the obelisk²⁹¹ in Heliopolis. You²⁹² are the golden mirror: [you are] the morning bark [of the sun], the sun bark of Ra, . . . LANDJA, the youth, the son of the Greek woman, the Libyan woman of the . . . / of dom palm fruit, these secrets (?) . . . of Bi-weken.²⁹³ The favor and the love which Pre, your father, has given to you, send [them] down to me into this oil before every heart and eye of every woman before whom I am going in.”

360

[col. XII,

26]

365

[XII, 31]

[Invocation,] to a black Nile fish²⁹⁴ nine fingers [long]: [You should put it] in oil of roses,²⁹⁵ you should drown it in it; you should bring it [up]; you should hang [it] up by [the] head [for . . . days]. When you have finished you should put it in a glass vessel; you should [add] a little water of sisymbrium²⁹⁶ and a small “amulet plant(?)—of-Isis” which is . . . and pounded; and you should recite this to it seven times for seven days opposite the rising of the sun. You should anoint your face with it / at the time when you lie with the woman; [you should] embalm the fish in myrrh and natron. You should bury it in your house or in a hidden place.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XII/21–31.

278. The end is written *r.w.*, “mouths.”

279. The end is written *iy*, “to come.”

280. The end is written *e.t.*, “limb.”

281. Written “me” rather than “them.”

282. Feminine singular.

283. *t3.wr.t*, identified by Griffith and Thompson as Thoucris, a goddess usually presented in the form of a hippopotamus.

284. In the story of the Myth of the Sun’s Eye (see n. 19 to xiv. 1–92), Tefnut, the daughter of Ra, fled to Ethiopia.

285. For all these epithets, cf. *PDM* xiv. 350–51.

286. Cat goddess, goddess of war.

287. See Griffith and Thompson, *The Leyden Papyrus* 90, n. to l. XII. 22.

288. See n. 192 above and *PDM* xiv. 295.

289. The sun and moon were thought of as the eyes of heaven, as Griffith and Thompson, *The Leyden Papyrus* 90, n. to l. XII. 23.

290. Feminine singular.

291. Within the great temple of the sun god, Ra.

292. Feminine singular.

293. The eastern desert.

294. See n. 268 above.

295. See n. 100 above.

296. See Griffith and Thompson, *The Leyden Papyrus* 92, n. to l. XII. 29.

PDM xiv. 366–75

*The method of separating a man from a woman and a woman from her husband: “Woe; woe, flame; flame; Geb made his form into (that of) a bull, he had intercourse [with] ²⁹⁷ his mother, Tefnet, again . . . as the heart of his father cursed his face, the fury of him whose soul is as a flame, while his body is as a pillar, so that he . . . fill the earth with flame and so that the mountains shoot with tongues. The fury of every god and every goddess, the great living one, ²⁹⁸ LALAT / ²⁹⁹ BARESHAK eye of Ethiopia ²⁹⁹ be cast upon NN, the son of NN, [and] NN, the daughter of NN. Put the fire behind his heart and the flame in his place of sleeping, the . . . fire of hatred never [ceasing to enter] into his heart at any time, until he casts NN, the daughter of NN, out of his house(s), she carrying (?) hatred to his heart, she carrying quarrelling to his face. Give him nagging and squabbling, fighting and quarrelling between them at all times, until they are separated from each other, without having been at peace forever and ever.” Gum, . . . / myrrh. You should add wine to them; you should make them into a figure ³⁰⁰ of Geb, there being a *w3s*-scepter ³⁰¹ in his hand.

370
[col. XIII,
5]

375
[XIII, 10]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIII/1–10. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 376–94

*[The recipes] into which the shrew-mouse goes: If you bring a shrew-mouse, you drown it in some water, and you make the man drink it; [then] he is blinded in both eyes. If you grind its body(?) with any piece of food and you make the man eat it, [then] he makes a blistering death(?), ³⁰² he swells up, and he dies.

If you do it to fetch a woman, you should bring a shrew-mouse; you should place it on a Syrian potsherd; you should put it on the backbone of a donkey; you should put its tail on a Syrian potsherd or [piece of] a glass; also, you should let it loose alive in / the door of a bathroom of the woman; you should gild it. You should embalm its tail; you should add pounded myrrh to it; you should put it in a gold ³⁰³ ring(?); you should put it on your finger after reciting these ³⁰⁴ spells to it; and you should go with it to any place. Every woman whom you shall seize, she [wants?] you. You do it when the moon is full.

380
[col. XIII,
15]

If you do it to make a woman mad after a man, ³⁰⁵ you should take its body when it is dry; you should pound [it; you should] take a little of it together with a little blood from your second finger and the little finger ³⁰⁶ of your left hand; you should mix it with it; you should put it in a cup of wine; you should give it to the woman so that she drinks it. [Then] she rages after you.

If you put its gall into a [measure of] wine / and the man drinks it, he dies at

385

297. See J. G. Griffiths, “A Note on P. Demot. Mag. Lond. et Leid. XIII, 2,” *ZÄS* 84 (1959): 156–57.

298. Perhaps the uraeus serpent; cf. *PDM* xiv. 3 and 351.

299. Tefnut; see n. 284 above.

300. The star-determinative suggested to Griffith and Thompson, *The Leyden Papyrus* 94, n. to l. XIII. 10, that this is a reference to the planet *Króvos*/Geb, otherwise called Horus the Bull and depicted as a bull-headed man holding a *w3s* scepter.

301. Symbol of dominion.

302. See Griffith and Thompson, *The Leyden Papyrus* 95, n. to l. XIII. 13.

303. Cf. *PDM* xiv. 392, as suggested by Griffith and Thompson, *The Leyden Papyrus* 95, n. to l. XIII. 15.

304. *PDM* xiv. 392–94.

305. A similar spell occurs in *PDM* xiv. 1206–18.

306. Crum, *Coptic Dictionary* 331b.

[XIII, 20] once; or [if you] put it into any piece [of food]. If you put its heart into a [seal] ring of gold, you put it on your hand, and you go anywhere, [then] it creates for you [favor, love and] respect.

If you drown a hawk in a [measure of] wine, and you make the man drink it, [then] he dies. If you put the gall of an Alexandrian [weasel] into any piece of food, [then] he dies. If you put a two-tailed lizard into [the] oil, [cook] it, and anoint the man with it, [then he dies?].

390 If you wish to produce a skin disease on a man so that it does not heal: A *hantous* lizard [and?] a *haffela* lizard; you should cook them with [oil?], / and you should [XIII, 25] wash the man with them.

If you wish to make it . . . :³⁰⁷ you should put . . . ; [then] it. . . If you put beer . . . to the man's eye(s), he is blinded.

The spells which you recite to the ring³⁰⁸ at the time when you seize the woman: "[O] . . . I AHO ABRASAKS, may NN, whom NN bore, love me! May she burn for me in (?) the road!" . . . you . . .³⁰⁹ she follows after you. You write [it] also on the strip with which you embalm the [shrew-mouse?].

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIII/11–29.

PDM xiv. 395–427

[col. XIV, 1] ***[A vessel divination:]** "Open my eyes! Open your eyes!" and vice versa, up to three times. (That which another man said to me, "Open, O my eyes! Open, O my eyes!" up to *four* times.) "Open, Tat! Open Nap! Open Tat! Open, Nap! Open, Tat! Open, Nap! Open [to me]! Open [to me]! for I am ARTAMO, whom the great craftsman³¹⁰ bore, the great serpent of the east, who rises with your father at dawn! Hail, hail, Heh!³¹¹ Open to me, flame!"³¹² You say whispering, "ARTAMO, open to me, flame. If you do not open to me, flame, I will make you open to me, flame. O ibis, ibis, sprinkle, so that I may see the great god Anubis, the powerful one, / who is before me, the great strength of the sound-eye!³¹³ O powerful Anubis, the 400 good oxherd, open every[thing] to me! Reveal yourself to me, for I am NESTHOM [XIV, 6] NESDJOT NESHOTB BORILAMMAI BORILAMMAI MASTSINKS³¹⁴ Anubis, great one, Arian³¹⁵ the one who is great, Arian, this bringer of safety, Arian, the one who is outside! Hail, PHRIKS IKS lord IBROKS AMBROKS EBORKS KSON³¹⁶ NBROKHRIA, the great child, Anubis, for I am this soldier.

405 "O those of the Atef crown,³¹⁷ those of PEPHNUN³¹⁸ MASPHONEGE; / hail! Let [XIV, 11] all that I have said come to pass here today, for hail! You are THAM THAMTHOM

307. Written in cipher; reading and meaning uncertain. Griffith and Thompson read TOYR and translated "to be troublesome." It might read DOYR, in which case could it mean "to be strong" (*ḏr*) or "to scatter, disperse" (*ḏr**)? Depending on the meaning of this verb, the preceding subject might be "he" (the man) rather than "it" (the animal).

308. See PDM xiv. 381.

309. The verb *ḏrp*, which is what appears to have been written, means "to stumble" or, transitively, "to trip (someone), to hinder, to impede."

310. A reference to Prah, the craftsman god of Memphis.

311. Personification of high numbers and everlastingness.

312. Or a phonetic spelling of the name Heh, written in hieratic.

313. See n. 177 above.

314. With flesh determinative; cf., perhaps, μάστιξ, "whip."

315. Arianus, written with seated man determinative.

316. The Old Coptic gloss adds another KSON.

317. A crown worn by the king and Osiris.

318. Perhaps "he of the primeval waters (Nun)."

THAMATHOM THAMATHOMTHAM THAMATHYTSI³¹⁹ Amoun. Amoun is your correct name, who is called THOM ANKTHOM.³²⁰ You are ITTH; Thoth³²¹ is your name. Son of THOM ANITHOM OP³²² SAO SHATNSRO black,³²³ open to me the mouths of my vessel here today! Come to me at the mouths of my vessel, my bandage! Let my cup make the reflection (?) of heaven. May the hounds of the Phulot³²⁴ give me that which is just in the primeval waters. May they tell me / that about which I am asking here today, in truth, truly, there being no falsehood therein AEËIOYO³²⁵ spirit of strife!³²⁶

410
[XIV, 16]

Formula: You bring a copper cup; you engrave a figure of Anubis in it; you fill it with settled water guarded which the sun cannot find; you fill the top³²⁷ [of the water] with true oil; you place it on [three] new bricks, whose undersides are spread with sand; you put another four bricks under the youth; you make the youth lie down on his stomach; you make him put his chin on the bricks of the vessel; you make him look into the oil, while a cloth is stretched over him, / and while a lighted lamp is in his right hand and a burning censer in his left hand; you put a lobe of Anubis plant on the lamp; you put this incense up [on the censer]; and you recite these writings which are above³²⁸ to the vessel *seven* times.

415
[XIV, 21]

The incense which you should put up [on the censer]: frankincense (?), oil, ammoniac, incense,³²⁹ dates. Pound them with wine, make them into a ball and offer up this scent.

When you have finished, you should make the youth open his eyes and you should ask him, “Is the god coming in?” If he says, “The god has already come in,” you should recite before him. **Formula:** “Your bull(?), MAO, O Anubis, this [soldier?],³³⁰ this bull³³¹ / this blackness³³² . . . This . . . this ITSI³³³ this SRITSI³³⁴ SRITSI SRITSI ABRITSI³³⁵ is your name, being your correct name.”

420
[XIV, 26]

And you should ask him concerning that which you [desire]; when you have finished your inquiry about which you are asking, you should recite to him seven times and you should dismiss [the god] to his home.

His dismissal. Formula: “Farewell, farewell, [Anubis] the good oxherd, Anubis, Anubis, the son of a wolf and a dog, the . . .” (another papyrus says: “the child of

319. See n. 30 above.

320. I.e., I am THOM.

321. See n. 30 above.

322. Written as the verb *ip* “to count, reckon.”

323. Perhaps, as Griffith and Thompson, *The Leyden Papyrus* 100, n. to ll. XIV. 13–14, “[sacrifice (lit., cutting) of (a) black ram.”

324. A geographical name; see H. Gauthier, *Dictionnaire des noms géographiques* . . . , vol. 4 (Cairo: Institut Français d’Archéologie Orientale: 1925–31), 4, for a discussion of the suggested identifications.

325. The vowels of the Greek alphabet, in order.

326. Written in Demotic with a foreign word determinative; a compound from μάχομαι, “to fight” and πνεῦμα, “spirit.”

327. Literally, “its (the water’s) face.”

328. PDM xiv. 395–410.

329. See Griffith and Thompson, *The Leyden Papyrus* 102, n. to l. XIV. 23.

330. Assuming the partially preserved word is the *mty*, “soldier” (Coptic *matoi*), from “Mede.”

331. If this is identical with Coptic *gam* (Černý, *Coptic Etymological Dictionary* 330).

332. This, like the preceding, would have been pronounced КАМ, as that is glossed.

333. See n. 30 above.

334. See n. 30 above.

335. See n. 30 above.

her of [?] Isis and a dog, [†]NABRISHOTHT, the Cherub³³⁶ of Amenti,³³⁷ king of those of . . .³³⁸). Say *seven* times.

425 You should take the lamp from the child, you should take the vessel containing
[XIV, 31] water, you should take the cloth off him. You can also do it / alone³³⁸ by vessel in-
quiry. [It is] very good, tried, tested nine times.

*The Anubis plant:*³³⁹ It grows in millions of places. Its leaf is like the leaf of Syr-
ian [plant] which grows white; its flower is like the flower of conyza³⁴⁰ . . . you . . .
eye . . . before you have . . . the vessel.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
motiic Magical Papyrus*, recto, col. XIV/1–34. Words preceded by [†] are written in the text in
Demotic with Old Coptic glosses inserted above. Note the change in line arrangement.

PDM xiv. 428–50

*A potion: You should bring a small shaving from the head of a man who was
murdered together with seven grains of barley buried in a grave of a dead man; you
430 should grind them with ten *oipe* / (another [manuscript] says, nine) of apple seeds;
[col. XV, you should add blood of a tick³⁴¹ of a black dog to them together with a little blood
3] of your second finger and the little finger³⁴² of your left hand and your semen,³⁴³
you should press them together; you should put them in a cup of wine; you should
add three ladles to it of the first fruits of the wine, before you have tasted it and
before an offering has been poured out from it; you should recite this spell³⁴⁴ to it
435 *seven* times; you should make the woman drink it; you should tie the skin of the
tick aforesaid with a band of byssus; / and you should tie it to your left arm.

[XV, 8] *Its invocation. Formula:* “I am he of [†]Abydos, in truth, in the completion of
birth in her name of Isis, the bringer of flame, [†]she [†]of the seat of mercy of the
Agathodaimon.³⁴⁵ I am this figure of the sun, [†]the son [†]of [†]TAMESRO³⁴⁶ is my name.
I am this figure of the strong general, this sword, this great overthrower. The great
flame is my name. I am this figure of Horus, this fortress, this sword; this great
overthrower is my name. I am this figure of the Drowned one,³⁴⁷ who testifies in
440 writing, who rests on board here under / the great offering table of Abydos, to
[XV, 13] whose name of Isis the blood of Osiris bore witness when it was put in this cup.
This wine, give it, the blood of Osiris [which] he gave to Isis, to make her feel love
in her heart for him at night, at noon, at any time, there not being time of change.
[†]Give it, the blood of NN, whom NN bore, to give it to NN, whom NN bore, in

336. For this interpretation, see Griffith and Thompson, *The Leyden Papyrus* 102, n. to l. XIV. 29.

337. The west, the necropolis, and thus the realm of the dead, over which Anubis presided.

338. I.e., without a youth.

339. PDM xiv. 415–16.

340. Thus Griffith and Thompson, *The Leyden Papyrus*; see pp. 103–4, n. to XIV. 32. The identifica-
tion has been questioned by D. Devauchelle and M. Pezin, “Un papyrus médical démotique,” *CEg* 53
(1978): 59. H. von Deines and H. Grapow (*Wörterbuch der Ägyptischen Drogenamen, Grundriss der
Medizin der Alten Ägypter*, vol. 6 [Berlin: Akademie-Verlag, 1959], 39–41) identified this plant as “men-
tha aquatica.”

341. The identification of *hr-f-mst* of PDM xiv. 430 with *syb* of PDM xiv. 434 indicates the meaning
“tick,” as Crum, *Coptic Dictionary*, 318b–319a.

342. See n. 306 above.

343. Or “urine.”

344. PDM civ. 435–48.

345. See n. 22 above.

346. Or “the daughter of Ra.” [R.K.R.]

347. Osiris.

this cup, this bowl of wine today, to cause her to feel a love for him in her heart. The love which Isis felt for Osiris, when she was seeking after him everywhere, let NN, the daughter of NN, feel it, / while seeking after NN, the son of NN, everywhere. The love which Isis felt for Horus the Behedite,³⁴⁸ let NN feel it for NN, she loving him, she being mad after him, she being inflamed by him, she seeking him everywhere, there being a flame of fire in her heart in her moment of not seeing him.”

445
[XV, 18]

Another method [of doing it] again: The fragment³⁴⁹ of the tip of your fingernail and apple seed together with blood from your aforesaid finger also. You should pound the apple, you should add blood to it, you should put it in the cup of wine; / you should recite³⁵⁰ it *seven* times, and you should make the woman drink it at the above-mentioned time.

450
[XV, 23]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XV/1–23. Words preceded by ‘ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 451–58 [PGM XIVb. 12–15]

*[A spell] for going before a superior if he fights with you and he will not speak with you:

“Do not pursue me, you, so-and-so, I am PAPIPETOU METOUBANES. I am carrying the mummy of Osiris, and I go to take it to Abydos, to take it to Tastai, and to bury it at Alkhah.³⁵¹ If he, NN, causes me trouble, / I will throw the mummy at him.”

455
[col. XV,
28] (15)

Its invocation in Egyptian³⁵² again is this which is below:

“Do not run after me, NN.³⁵³ I am PAPIPTY METYBANES, carrying the mummy of Osiris, going to take it to Abydos to let it rest in Alkhah. If NN fights with me today, I shall cast it out.” (Say seven times!)

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XV/24–31, and R. F. Hock (Greek section).

PDM xiv. 459–75

*The words of the lamp: / “‘ BOTH ‘ THEY ‘ IE ‘ YE ‘ O ‘ OE ‘ IA ‘ YA (another manuscript [says], ‘ THEY ‘ IE ‘ OE ‘ ON ‘ IA ‘ YA) PTHAKH ELOE (another manuscript [says] ELON; very good) IATH ‘ EON ‘ PERIPHA ‘ IEY ‘ IA ‘ IO ‘ IA ‘ IYE, come down to the light of this lamp, appear to this youth, and ask for me about that which I am asking here today, ‘ IAO ‘ LAOLO ‘ THERENTHO ‘ PSIKSHIMEA KHE-LO³⁵⁴ ‘ BLAK-HANSPLA ‘ IAE ‘ YEBAI³⁵⁵ ‘ BARBARETHY ‘ IEY ‘ ARPON-GNYPH / ‘ BRINTATENOPHRI ‘ HEA ‘ GARHRE ‘ BALMENTHRE ‘ MENEBAKHEGH ‘ IA ‘ KHEKH³⁵⁶ ‘ BRIN-SKALMA ‘ ARYNSARBA³⁵⁷ ‘ MESEGHRIPH ‘ NIPTYMIKH ‘ MAORKHARAM. ‘ O, ‘ LAANKHEKH ‘ OMPH ‘ BRIMBAINYIOTH ‘ SENGENBAI ‘ GHOYGHE ‘ LAIKHAM ‘ ARMIOYTH.”

460
[col. XVI,
1, 2]

465
[XIV, 7]

348. I.e., of Edfu.

349. Literally, “measure.” See R. H. Pierce, “Dnf, A Problem in Demotic Lexicography,” *Journal of the American Research Center in Egypt* 4 (1965): 74.

350. PDM xiv. 435–48.

351. See n. 3 above.

352. Note the bilingual abilities of the scribe. The text is Egyptian in theme (the burial of Osiris) and the Greek text even includes one sentence in Egyptian. This indicates the Egyptian origin of the whole, despite the placement of the Greek version before the Egyptian one. [R.K.R.]

353. Feminine or, possibly, plural.

354. See n. 30 above.

355. Ending written by, “soul.”

356. Glossed *xyx*, Egyptian *kky* “darkness”: see n. 76 above.

357. See n. 8 above.

470 You should speak, you ³⁵⁸ being pure, in this manner: “O god who lives, O lamp
[XVI, 12] which is lit, TAGRTAT, he of eternity, bring in / BOEL! Bring BOEL in! Bring BOEL
in! ARBETH-BAI YTSIO, ³⁵⁹ O doubly great god, bring BOEL in! TAT TAT, bring
BOEL in! Bring BOEL in! Bring BOEL in! TAGRTAT, he of Eternity, bring BOEL in!
Bring BOEL in! Bring BOEL in! BEYTSI ³⁶⁰ O great god, bring BOEL in! Bring BOEL
in! Bring BOEL in!

The invocation which you should recite before Pre early in the morning before
you have recited to the youth, in order that that which you will do will come about:
“O great god, TABAO BASYKHAM AMO AKHA-GHAR-KHAN-GRABYNNSA-NYNI
475 / TSIKOMETO ³⁶¹ GATHYBASATHYRITHMILAALO” ([say] *seven times*).
[XVI, 17] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
motic Magical Papyrus*, recto, col. XVI/1–17. Words preceded by † are written in the text in
Demotic with Old Coptic glosses inserted above.

PDM xiv. 475–88

* Another manner of [doing] it also: You should rise at dawn from your bed, early
in the day on which you will do it, or any day, in order that everything which you
will do will be exact through your agency, ³⁶² you being pure from all evil. You should
recite this spell before Pre three times or seven times: “† IO † TA-BAO † SOKHAM-MYA
480 † OKHOKH-KHAN-BYNSANAY ³⁶³ † AN-IESI † EGOMPTO ³⁶⁴ † GETHO † SETHYRI † THMILA
[col. XVI, 22] † ALYAPOKHRI, let everything / that I shall undertake here today, let it happen.”

Its manner: You bring a new lamp in which no red lead ³⁶⁵ has been put; you
[put] a clean wick in it; you fill it with pure genuine oil; you put it in a hidden place
cleansed with natron water; you lay it on a new brick; you bring a youth; you seat
him on another new brick, his face being turned to the lamp; you close his eyes;
and you recite these [words] above, ³⁶⁶ down into the youth’s head, seven times. You
should make him open his eyes while you say to him, “Do you see the light?” If he
says to you, “I see the light in the flame of the lamp,” you should cry out at that
485 moment saying / † HEYE” nine times. You should ask him about everything you
[XVI, 27] wish after reciting the invocation which you did previously before Pre early in the
morning. ³⁶⁷ You do it in a place whose door opens to the east; you leave the face of
the lamp turned . . . ; and you leave the youth’s faced turned . . . ³⁶⁸ facing the lamp,
you being on his left. You should recite down into his head, while you touch his
head with your second finger of the . . . of your right hand.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
motic Magical Papyrus*, recto, col. XVI/18–30. Words preceded by † are written in the text in
Demotic with Old Coptic glosses inserted above.

358. Actually written “it.”

359. See n. 30 above.

360. See n. 30 above.

361. Ending written *gme t3*, “creator of the earth”: for the correspondence of Egyptian and Greek letters, see n. 30 above.

362. Literally, “through your hand.”

363. Ending written *mw*, “time”; for correspondences between Greek and Egyptian letters, see n. 8 above.

364. Old Coptic gloss aspirated; Demotic writes *m p3 t3*, “in the earth.”

365. See R.K.R.’s note to PGM I. 277.

366. PDM xiv. 478–79.

367. xiv. 476.

368. Left blank in the manuscript.

PDM xiv. 489–515

**Another* manner of [doing] it also; [it is] very good for the lamp. You should [say]: ³⁶⁹ BOEL BOEL BOEL I I I A A A TAT TAT TAT, the first servant of the great god, he who gives light exceedingly / the companion of the flame, in whose mouth is the flame, he of the flame which is never extinguished, the god who lives, who never dies, the great god, he who sits in the flame, who is in the midst of the flame, who is in the lake of heaven, ³⁷⁰ in whose hand is the greatness and might of the god, come into the midst of this flame. Reveal yourself to this youth here today, have him inquire for me concerning everything about which I shall ask him here today, for I shall praise you in heaven before Pre; I shall praise you before the moon; I shall praise you on earth; I shall praise you before the one who is on the throne, who is never destroyed! O he of great praise, in whose hand is the greatness and might of the god, he of great praise, PETERI PETERI PATER EMPHE EMPHE, ³⁷¹ O doubly great god, who is in the upper part of heaven, in whose hand is the beautiful staff, who created deity, deity not having / created him, come in to me with BOEL ANIEL, give strength to the eyes of this youth who is carrying my vessel today, in order to let him see you, in order to let his ears hear you while you are speaking; and ask for him about everything and all things about which I shall ask him here today! O great god, SI-SAOTH AKHREMPTO, ³⁷² come into the midst of this flame! O he who sits on the mountain of Gabaon, TAGRTAT, he of eternity, he who does not die, who lives forever, bring ³⁷³ BOEL in BOEL BOEL, ARBETH-BAI-NOUSI ³⁷⁴ O great one, great god, great god, bring ³⁷⁵ BOEL in! TAT TAT bring ³⁷⁶ BOEL in!" You should / say these [things] *seven times* down into the youth's head. You should make him open his eyes; you should ask him, "Has the light already appeared?" If the light has not come forth, you should have the youth himself speak with his mouth to the lamp.

490
[col.
XVII, 2]

495
[XVII, 7]

500
[XVII,
11]

Formula: "Be great, O light! Come forth, O light! Rise up, O light! Be high, O light! Come forth, O light of the god! Reveal yourself to me, O servant of the god, in whose hand is command today, who will ask for me." ³⁷⁷

He reveals himself to the youth in the moment named. You recite these things down into the head of the boy, while he is looking / at the lamp. Do not let him look at another place except only the lamp. If he does not look at it, he is afraid. You should do all these [things]. When you finish your inquiry, you should turn around, you should have him close his eyes, and you should say down into his head this *other* invocation, below, that is, if the gods go away ³⁷⁸ and the youth ceases to see them: ³⁷⁹ Beginning KHEM-PHE, Zeus, Sun ³⁷⁹ SATRA-PERMET, watch over this youth! Do not let him be frightened, terrified, or afraid, and make him return to his original path! Open, O Underworld! Open, here. ³⁸⁰ I say [it] that this vessel inquiry of the lamp is better / than the first.

505
[XVII,
16]

510

369. A very similar invocation appears in PDM xiv. 127–40, 194–204, and 516–26.

370. See n. 84 above.

371. On this group, see n. 88 above.

372. Ending written *m p3 t3*, "in the earth."

373. *R-iny* written above *r-wy*, both imperatives meaning "Bring!"

374. Could the end of this mean "Bas (souls) of the gods"? For the correspondence between Egyptian and Greek letters, see n. 30 above.

375. *R-iny* written above *r-wy*, both imperatives meaning "Bring!"

376. See n. 375 above.

377. See n. 23 above.

378. Or "in order that the gods go away."

379. The gloss consists of the Greek symbol for the sun.

380. A pun between "here" (*ty*) and "underworld" (*tei*).

[XVII, 21] This is the form again. *Its manner*: you bring a new lamp in which no red lead³⁸¹ has been put; you put a clean cloth wick in it; you fill it with genuine clean oil; you place it on a new brick; you seat the boy on another brick opposite the lamp; you make him shut his eyes; and you recite down into his head according to the other form also.

515 *Another* invocation which you recite opposite Pre at dawn three times, or seven
[XVII, 26] times: *Formula*: IO-TABEO SOKHOMMYA OKHO-KH-KHAN BYNSANAY³⁸² AN-
IESI EGOM(PH)THO GETHO SETHORI / THMILA-ALYAPO-KHRI, may everything
which I shall do today come about.” And they succeed.³⁸³ If you do not purify it, it
does not come about. Purity is its chief factor.

*Tr.: Janet H. Johnson following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XVII/1–26. Words preceded by ° are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 516–27

**Another* invocation according to what is above, again;³⁸⁴ *Formula*: “° BOEL BOEL
BOEL ° I ° I ° I ° A ° I ° I ° I ° A ° TAT TAT TAT he who gives the light exceedingly, the
companion of the flame, he of the flame which is never extinguished, the god who
lives, who never dies, he who sits in the flame, who is in the midst of the flame, who
is in the lake of heaven,³⁸⁵ in whose hand is the greatness and might of the god,
reveal yourself to this youth, HEY HOY HOY ° HE-O so that he may inquire for me;
make him look so that he sees and hears³⁸⁶ everything about which I shall ask him,
for I shall praise you in heaven, I shall praise you on earth, I shall praise you be-
fore the one who is on the throne, who is never destroyed. / O he of greatness,
520 [col. XVII, 31] ° PETERI PETERI ° EMPHE EMPHE,³⁸⁷ O ° great god³⁸⁸ who is in the upper part of
heaven, in whose hand is the beautiful staff, who created deity, deity not having
created him, come into the midst of this flame with BOEL ° ANIEL. Give strength to
the eyes of ° HEY ° HEY, [° HEY ° HEY],³⁸⁹ the son of ° HEY ° HEY, in order that he see
you with his eyes; make his ears hear; speak with him of anything about which he
will ask you; tell me an answer truly! You are the great god ° SABAOTH. Come down
525 [XVIII, 4] with ° BOEL TAT TAT! Bring BOEL in! Come into the midst of this flame / and ques-
tion for me concerning that which is good! TAGRTAT, he of eternity, bring ° BOEL
in! Bring BOEL in! Bring BOEL in! ARBTH BAINYTSIO,³⁹⁰ O ° great god,³⁹¹ bring
BOEL in! Bring BOEL in! Bring BOEL in!” You should say these [things] down into
the youth’s head; you should have him open his eyes and you should ask him about
everything according to the manner which is outside,³⁹² also.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*

381. See n. 73 above.

382. Ending written *nw*, “time”; for the correspondences between Egyptian and Greek letters, see n. 8 above.

383. Continuing from the instructions in PDM xiv. 512–13.

384. A very similar invocation appears in PDM xiv. 127–40, 194–204, and 489–99.

385. See n. 84 above.

386. Or “obey.”

387. On this group, see n. 88 above.

388. Glossed “doubly great.”

389. Intentional dittography in going from column XVII to column XVIII. Note that HEY here and in the next line is written in Demotic with the silver determinative, as if it were the word “money, silver.”

390. See n. 374 above; here the adjective °3, “great,” has been added to the end of the invocation name. ARBETHBAINOYTHIO is “Horus-Falcon, spirit of the great god”; see PDM xiv. 500.

391. Glossed “doubly great.”

392. On the verso, but see Griffith and Thompson, *The Leyden Papyrus* 118, n. to l. XVIII. 6.

motif Magical Papyrus, recto, col. XVII/26–XVIII/6. Words preceded by † are written in the text in Demotic or in Greek letters with Old Coptic glosses inserted above.

PDM xiv. 528–53

* [Another?] vessel inquiry which a physician in the Oxyrhynchite nome gave me. You can also do it as a vessel inquiry by yourself: ³⁹³“SABANEM ³⁹⁴NN BIRIBAT Hail! Hail, O god, †SISIAHO who is on the mountain of Qabaho, / in whose hand is the begetting of Fate, ³⁹⁵go ³⁹⁶to this boy! Let him enchant the light, for I am †beautiful of face ³⁹⁷(another manuscript says “I am the face of Nun”) at dawn, HALAHO ³⁹⁸at midday; I am †joyful of face in the evening. I am Pre, the noble youth who is called GARTA by name. I am he who came forth on the arm of Triphis ³⁹⁹in the east. I am †great; †Great is my name; †Great is my real name. I am †OY; †OY is my name; †AY is my real name. I am †LOT †MULOT, the one who prevailed, he whose / strength is in the flame, he of that golden wreath which is on his head, THEIT THEIT ⁴⁰⁰TO TO ⁴⁰¹HATRA HATRA, dog-face, dog-face. Hail, Anubis, Pharaoh of the underworld! Let the darkness depart. Bring the light to me in my vessel inquiry, for I am Horus, son of Osiris, whom Isis bore, the noble youth whom Isis loves, who seeks after his father Osiris Unnefer. Hail Anubis, Pharaoh of the underworld! Let the darkness depart. Bring the light to me in my vessel inquiry / my bandage here today! Let me flourish; let the one whose face is bent down to this vessel here today flourish until the gods come in and tell me [an] answer in truth concerning my question about which I am inquiring here today, truly, without falsehood, immediately. Hail, Anubis, creature and youth! ⁴⁰²Go forth at once! Bring to me the gods of this city and the god who gives answer today ⁴⁰³so that he tell me my question about which I am asking today.” Nine times.

/ When you open your eyes, or the youth [opens his eyes] and you see the light, you should recite to the light, “Hail, O light! Come forth, come forth, O light! Rise up, rise up, O light! Be great, be great, O light! O that which is outside, come in!” You should say it nine times until the light is great and Anubis comes in.

When Anubis has come in and established himself, you should say to Anubis, “Arise! Go out and bring in to me the gods of this city or town.” He goes out at that moment and brings the gods in. When you know / that the gods have come in, you should say to Anubis, “Bring in a table for the gods so that they may sit down!” When they are seated, you say to Anubis, ⁴⁰⁴“Bring in a wine jar and some bread! Let them eat; let them drink.” When he has had them eat and drink, you should say to Anubis, “Are they going to inquire for me today?” If he says they [are] again, you

393. I.e., without using a youth as intermediary.

394. Ending written *nm*, “dwarf.”

395. See n. 22 above.

396. This verb also appears in *P. BM 10507*, 6/9, where it is translated “to approach” by M. Smith (not yet published).

397. Or, perhaps, “baboon-face,” as Griffith and Thompson, *The Leyden Papyrus* 120, n. to l. XVIII. 10.

398. Ending written *hr*, “face.”

399. A goddess whose name meant “the noble lady”; Griffith and Thompson suggest, *The Leyden Papyrus*, 120, n. to l. XVIII. 12, that this might be a reference to the constellation Virgo.

400. The middle of this name is written with the word *ḥr*, “house.”

401. Written *ṯ3*, “land.”

402. Perhaps seen as half-canine, half-human. [R.K.R.]

403. See n. 23 above.

404. A very similar passage, but spoken by the youth, occurs in *PDM* xiv. 56–62.

should say to him, “The god who will question for me,⁴⁰⁵ let him raise his hand for me and let him tell me his name.” When he tells you his name, you should ask him concerning that which you desire. When you are finished asking about what you desire, you should send them away.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XVIII/7–33. Words preceded by ^ˆ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 554–62

555 * [Spell] to be said to the bite of the dog: / “My mouth being full of blood of a
[col. XIX, black dog, I spitting out the redness⁴⁰⁶ of a dog, I come forth from Alkhah.⁴⁰⁷ O
2] this dog who is among the ten dogs which belong to Anubis, the son of his body,
extract your venom, remove your saliva from me also! If you do not extract your
venom and remove your saliva, I shall take you up to the forecourt of [the temple
560 of] Osiris, my watchtower (?). I will do for ^ˆyou⁴⁰⁸ . . . / according to the voice of
[XIX, 7] Isis, the magician, the lady of magic, who bewitches everything, who is never be-
witched in her name of Isis, the magician.”

You [should] pound garlic with gum (?), put it on the wound of the dog bite,
and speak to it daily until it is well.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/1–9. The word preceded by ^ˆ is written in the text in Demotic with an Old Coptic gloss inserted above.

PDM xiv. 563–74

* [Spell] to be said in order to extract the venom from the heart of a man who has
already been made to drink a potion or poison⁴⁰⁹ (?): “Hail, hail, IABLY, O golden
565 cup of Osiris! / From you have drunk Isis, Osiris, and the great Agathodaimon.⁴¹⁰
[col. XIX, The three gods drank and after them I myself drank in order that you will not let me
12] get drunk, you will not let me list, you will not make me fall, you will not make me
be thrown down, you will not make me be troubled of heart, you will not make my
mouth curse. May I be healed of all poison, pus, [and] venom. They shall be re-
moved (?) from my heart. When I drink you, may I vomit⁴¹¹ them up in her name
570 of ^ˆSARBITHA, the daughter / of the Agathodaimon,⁴¹² for I am SABRA BRIATHA
[XIX, 17] BRISARA. HER is my name. I am Horus SHARON⁴¹³ coming from receiving greet-
ings. IAHO, ^ˆthe ^ˆchild, is my name, being my real name” [to be said] to a cup of
wine. Add fresh rue; add it to it; speak to it seven times, and make the man drink it
at dawn before he has eaten.

*Tr.: Janet H. Johnson, following the editions and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/10–21. Words preceded by ^ˆ are written in the text in Demotic with Old Coptic glosses inserted above.

405. See n. 23 above.

406. I.e., blood.

407. See n. 3 above.

408. Or, “act for you as . . .”: see the discussion of his passage in Johnson, *Verbal System* 11, n. 1. Or, “I shall do to you that which this other bird (?) did,” seeing a reference to Isis as a kite. [R.K.R.]

409. Or “hang over” (?). [R.K.R.]

410. See n. 22 above.

411. Literally, “cause them to be thrown up.”

412. See n. 22 above.

413. Written ⲥ̅ r.n., “to our mouths.”

PDM xiv. 574–85

*[Spell] to be said to the man, when a bone is stuck / in his throat: “You are SHLATE LATE BALATE the white crocodile, which is under the foam of the sea of flame whose belly is full of bones of every drowned man. Hail, you should spit out this bone for me today, it acting as a harpoon head, it making a point, it acting as a sack piercer,⁴¹⁴ it doing⁴¹⁵ everything, without change, for I am⁴¹⁶ a lion’s forepart, I am⁴¹⁷ a ram’s horn,⁴¹⁸ I am⁴¹⁹ a panther’s tooth. / Griffin⁴²⁰ is my real name, for Osiris is he who is in my hand. The man named is the opener⁴²¹ of my neck⁴²² (seven times). 575 [col. XIX, 22]

You should speak to a little oil, you should put the man’s face up; you should put it down in his mouth; you should move⁴²³ your finger and your thumb⁴²⁴ [to the] two sinews⁴²⁵ of his throat; you should make him swallow the oil; you should make him rise up suddenly; and you should eject the oil which is in his throat immediately. / The bone comes up with the oil. 580 [XIX, 27]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/21–32. 585 [XIX, 32]

PDM xiv. 585–93

*Spell to be said to the bite of the dog: the fury of Amoun and Triphis:⁴²⁶ “I am this strong Arab SHLAMALA MALET secret one, mighty one SHETEI⁴²⁷ GRSHEI⁴²⁸ GRSHEI⁴²⁹ NEBRNT TAHNE BAHNE this dog, this black one,⁴³⁰ the dog which has bewitched this dog, he of these four bitch-pups, the wolf⁴³¹ son of Wepwawet.⁴³² O son of Anubis, seize by your teeth! Put down your secretion, your face being that / of Seth against Osiris, your face being that of Apophis against the sun! Horus, the son of Osiris, whom Isis bore [is the one] with whom you filled your mouth,⁴³³ NN whom NN bore [is the one] with whom you filled your mouth. Hear this speech of Horus, who stopped heat, who went to the primeval water, who established the earth; listen, O IAHO SABAHO ABIAHO by name!” You should cleanse the wound and grind salt with Nubian hematite.⁴³⁴ Apply [it] to it. 590 [col. XIX, 37]

414. Meaning suggested by George R. Hughes; for harpoon head and point, see Griffith and Thompson, *The Leyden Papyrus* 126, n. to l. XIX. 25.

415. Or “acting as.”

416. Or “to me belongs,” as suggested by Griffith and Thompson, *The Leyden Papyrus* 126, n. to l. XIX. 26.

417. See n. 416 above.

418. See n. 416 above.

419. See n. 416 above.

420. See n. 12 above.

421. Reading *nm*.

422. Reading *nhbe.t*.

423. Reading *hm*, “to approach,” “move toward.”

424. So William F. Edgerton, comparing it to Coptic *mout*, “thumb”: Crum, *Coptic Dictionary* 81a.

425. Coptic *cine* means “sinew, nerve” or “neck”; Crum, *Coptic Dictionary* 189a.

426. See n. 399 above.

427. Ending written ‘*e.t*’, “limb.”

428. See n. 427 above.

429. See n. 427 above.

430. Cf. *PDM* xiv. 555.

431. Or jackal, given the association with Wepwawet.

432. See n. 223 above.

433. I.e., whom you bit.

434. For this identification, see J. R. Harris, *Minerals* 156–57.

Another: You should grind rue with honey. Apply to it and say it also to a cup of water and make him drink it.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/32–40.

PDM xiv. 594–620

595 * [Spell] to be said to the sting⁴³⁵ / “I am the King’s son, greatest and first, Anubis.
[col. XX, My mother Sekhmet-Isis comes⁴³⁶ after me all the way to the land of Syria, to the
2] hill of the land of Heh,⁴³⁷ to the nome of these cannibals, saying, ‘Hurry, hurry! Quickly, quickly, my child, King’s son, greatest and first, Anubis,’ saying, ‘Arise and come to Egypt, for your father Osiris is King of Egypt; he is ruler over the whole land; all the gods of Egypt are assembled to receive the crown from his hand.’

600 / “At the moment of saying these [things] she jumped⁴³⁸ at me. My strength fell
[XX, 7] from me. She coiled⁴³⁹ and she came to me with a sting; I sat down and I wept. Isis, my mother, sat near me, saying to me, ‘Do not weep, do not weep, my child, King’s son, greatest and first, Anubis! Lick from your tongue to your heart, and vice versa, as far as the edges of the wound! Lick from the edges of the wound up to the limits of your / strength!’ What you will lick up, you should swallow it. Do not spit it out
605 on the ground, for your tongue is the tongue of the Agathodaimon,⁴⁴⁰ your tongue is that of Atum!”

You should lick it with your tongue while it is bleeding. Immediately afterwards, you should speak to a little oil and you should speak⁴⁴¹ to it seven times while putting it on the sting daily. You should dye a strip of linen and put it on it.

610 / [The spell] which you should say to the oil to put it on the sting daily: “Isis sat
[XX, 17] speaking to the oil, ABARTAT, and lamenting to the true oil, saying, ‘You are praised. I am going to praise you, O oil; I am going to praise you. By the Agathodaimon you are praised. By me myself you are honored. I am going to praise you forever, O oil, O vegetable oil’” (another [manuscript] says “true oil”), “O sweat of the
615 Agathodaimon, amulet of Geb. Isis is the one who / is speaking to the oil. O true
[XX, 22] oil, O drop of rain, O water-drawing of the planet Jupiter⁴⁴² which comes down from the sun bark at dawn, you should do the good [deeds] of the dew of dawn which heaven cast to the ground upon every tree. You should heal the limb which is paralyzed and you should act as remedy for him who lives, for I shall employ you for the sting of the King’s son, greatest and first, Anubis, my child, in order that you fill it and make it well. For I shall employ you for [the] sting of NN, whom NN bore, / in order that you fill it and make it well” (seven times).

620 [XX, 27]

*Tr.: Janet H. Johnson, following the editions and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XX/1–27.

435. Probably of a scorpion, as Griffith and Thompson, *The Leyden Papyrus* 128, n. to l. XX. 1. This interpretation is reinforced by the suggested new translation of PDM xiv. 601; see n. 439 below.

436. For this interpretation, see J. Johnson, *Verbal Systems* 102, n. 167.

437. Literally, “millions.”

438. See n. 456 below.

439. Literally, “gather”; this meaning was suggested by George R. Hughes.

440. See n. 22 above.

441. PDM xiv. 610–20.

442. Literally, “Horus the red” or “Horus the mysterious.”

PDM xiv. 620–26

*Spell to be said to bring a bone out of a throat: “I am he whose head reaches the sky while his feet reach the primeval waters,⁴⁴³ who awakened this crocodile . . . in Pidjeme⁴⁴⁴ in Thebes, for I am [†]SA [†]SIME. TAMAHO is my correct name, [†]ANYG ANYG, for a hawk’s egg is what is in my mouth, an ibis egg is what is in my belly, saying, ‘bone of god, bone of man, bone of bird, bone of fish, bone of animal, bone of everything, there being nothing besides, for let that which is in your belly come to your heart; let that which is in your heart / come to your mouth; let that which is in your mouth come to my hand here today, for I am he who is in the seven heavens, who is established in the seven shrines; for I am the son of the living god!’” [Say it] to a cup of water seven times and make the woman drink it.

625

[col. XX,

32]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XX/27–33. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 627–35

*The vessel inquiry of Osiris:⁴⁴⁵ “Hail, Osiris, King of the Underworld, lord of burial, whose head is in Thinis⁴⁴⁶ while his feet are in Thebes,⁴⁴⁷ the one who gives answer in Abydos, while his protection⁴⁴⁸ (?) is [in?] Pshilom,⁴⁴⁹ he who is under the *nubs* tree in Meroë, who is on the mountain of Poranous,⁴⁵⁰ who is on my house forever, / the house of the avengers⁴⁵¹ forever; he whose face⁴⁵² resembles the face of a hawk of byssus, mighty one whose tail is as the tail of a serpent while his back is as the back of a ‘dragon,’⁴⁵³ while his hand is [that of] a man, who is girded (?) with this girdle of bandage, [†]in [†]whose hand is this palm staff of command. Hail, IAHO SABAHO ATONAI⁴⁵⁴ MISTEMY IAYTY! Hail, MIKHAEL⁴⁵⁵ SABAEL! Hail, Anubis in the nome of the dog-faces, he to whom this earth belongs, who leaps⁴⁵⁶ on only one foot! [†]Hide the darkness in the deep! Bring in the light for me! Come in to me; tell me the answer to that about which I am inquiring here today!” [Say] nine times, / until the god comes and the light appears.

630

[col. XXI,

4]

You do it according to the forms of the remainder above, again while the youth’s face is to the east and your own face is to the west, you reciting down into his head.

635

[XXI, 9]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXI/1–9. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

443. Reaching from sky to abyss; see also *PGM* IV n. 160.

444. Western Thebes.

445. A partial parallel in Old Coptic is found in *PGM* IV. 10–25.

446. A town in the nome of Abydos; see A. H. Gardner, *Onomastica*, vol. II, p. 38*.

447. See Griffith and Thompson, *The Leyden Papyrus* 134, n. to l. XXI. 2.

448. The Old Coptic parallel (see n. 445 above) has “whose glory is in Paqalôm.”

449. For possible identifications, see Griffith and Thompson, *The Leyden Papyrus* 134, n. to l. XXI. 3.

450. Perhaps the Egyptian definite article *p* + *ou̯pavós*, “firmament” of heaven, and Griffith and Thompson, *ibid.*, 135, n. to l. XXI. 4.

451. On avengers, see also n. 24 above.

452. See the description of a griffin taken from the Myth of the Sun’s Eye quoted in n. 12 above.

453. Literally, perhaps, “crocodile” or “guardian (dragon)”; see Griffith and Thompson, *The Leyden Papyrus* 135, n. to l. XXI. 5.

454. Adonai? The Old Coptic parallel (see n. 445 above) has *alḥōnai*.

455. The Old Coptic text (see n. 445 above) also invokes Michael.

456. Coptic *fi fōqs*, “to leap, hop,” *Crum, Coptic Dictionary* 627b, as suggested by George R. Hughes.

PDM xiv. 636–69

*[The method] of the scarab in the cup of wine in order to make a woman love a man: You should bring a scarab of Mars⁴⁵⁷ (which is this small scarab which has no horn), it having three shields on the front of its head—you find its face shrunken—or also the one which has two horns.⁴⁵⁸ You should bring it at the rising of the sun; you should bind yourself with a cloth on the upper part of your back; you should bind yourself at your face with a strip of palm fiber while the scarab is on the palm⁴⁵⁹ of your hand; and you should speak⁴⁶⁰ to it before the sun when it is about to rise, seven times. When you have finished, you should drown it in milk of a black cow. You should put a [unit of ?] 10⁴⁶¹ (pieces) of olive wood to its head. You
 640 should leave it until evening in the milk. When evening comes, you should / bring
 [col. XXI, it up, you should spread under it with sand, and you should put a band of cloth
 14] under it upon the sand, for four days. You should put myrrh on a flame before it.

When the four days have passed, and it is dry, you should bring it before you, a cloth being spread under it. You should divide it in its middle with a copper knife. You should take its right half and nail parings of your right hand and foot, and you should cook them on a new potsherd with vine wood. You should pound them with nine apple seeds and your urine or your sweat free from bath oil; you should make it into a ball; you should put it in the wine; you should speak⁴⁶² over it seven times; you should make the woman drink it; you should take its other half, the left one, together with the nail parings of your left hand and foot also; you should bind them in a strip of byssus with myrrh and saffron; you should bind them to your left arm; and you should lie with the woman while they are bound to you.

645 / If you wish to do it also without drowning it, you do it also on the third of the
 [XXI, 19] lunar month, you doing this manner above for it also. You should recite its invocation to it before the sun at dawn; you should cook [it]; you should divide it; you should do it according to that which is above also in everything.

[The invocation] which you should recite to it before the sun at dawn: “You are the scarab of real lapis-lazuli. Bring yourself out of the door of my temple! You should lift (?) a copper vessel (?) to your nose, [O he] who knew how to eat the herbage, who tramples the field plants (?), who damages the great cult images of those of Egypt, I sending you against NN whom NN bore, to strike her from her heart to her belly, from her belly to her intestines, from her intestines to her womb, for she is the one who urinated before the sun at dawn, saying to the sun, ‘Do not come forth!’; to the moon, ‘Do not rise!’; to the water, ‘Do not come to those of Egypt!’; to the field, ‘Do not bloom!’; and to the great trees of those of Egypt, ‘Do
 650 not grow green!’ / I sending you to NN, whom NN bore, in order to beat her from
 [XXI, 24] her heart to her belly, from her belly to her intestines, from her intestines to her womb, so that she put herself on the road following after NN, whom NN bore, at all times.”

[The spell] which you should recite to it while it is in the milk: “Woe, doubly great one; woe, my doubly great one; woe, his (?) Nun,⁴⁶³ woe, his love, O scarab,

457. See Ritner, “Gleanings” (above, n. 68).

458. For the possible identification as the “stag beetle,” see *ibid.*, n. to l. XXI. 11.

459. Lit., “body”: translation suggested by George R. Hughes.

460. PDM xiv. 646–50.

461. For the use of ten as a “round number,” see K. Sethe, *Von Zahlen und Zahlworten bei den alten Ägyptern* (Strassburg: Trübner, 1916) 39.

462. PDM xiv. 658–69.

463. Primeval waters.

464. See n. 306 above.

O scarab; you are the eye of Pre, the little finger⁴⁶⁴ of Osiris, the fingers of Shu.⁴⁶⁵ You should go in this form⁴⁶⁶ in which Osiris your father went, on account of NN, whom NN bore, until fire is put after her heart, the flame after her flesh, until she goes to NN, whom NN bore, at every place in which he is.”

[The spell] which you should recite to it while you are cooking it: “Hail, my beautiful child, the youth of oil-eating (?), who cast semen and who casts semen among all the gods, this one whom the small one and the great one found among the two great enneads on the east of Egypt, / while he was coming forth as a black scarab on a stem of papyrus reed! I know your name; I know your craft⁴⁶⁷ (?). ‘The work of two stars’ is your name. I am casting fury against you today; NPHALAM BALLABALKHA IOPHPHE, in order that every burning, every heat, every fire in which you are today, you will make them in the heart, the lungs, the liver, the spleen, the womb, the large intestine, the small intestine, the ribs, the flesh, the bones, in every limb, in the skin of NN, whom NN bore, until she goes to NN, whom NN bore, at every place in which he is.”

655
[XXI, 29]

[The spell] which you should recite to it in the wine:

“O scarab, O scarab, you are the scarab of real lapis-lazuli; you are the eye of Pre; you are the eye of Atum, the finger of Shu, the little finger of Osiris. You are the black bull, the foremost one, who came forth from Nun, / the beauty of Isis being with you. You are RAKS RAPARAKS, the blood of this wild boar which they brought from the land of Syria to Egypt.”

660
[XXI, 34]

From outside to the wine: “I shall send you. Will you go on my business? Will you do it? May you say, ‘Send me to the thirsty so that his thirst may be quenched, to the canal that it may be dried up, to the sand of the . . . that it may be scattered without wind, to the papyrus of Buto that the copper [blade] may be applied to it, while Horus is saved for Isis from the great destructions for those of Egypt, so that not a man or woman is left in their midst,’ while I send you. Do the like of these while I am sending you down to the heart of NN, whom NN bore; make a flame in her body, flame in her intestines. Put madness after her heart, fever after her flesh. Let her make the travels of the Shoulder constellation⁴⁶⁸ after the ‘Hippopotamus’ constellation.⁴⁶⁹ Let her make / the movements of the sunshine after the shadow while she is searching after NN, whom NN bore, at every place in which he is, she loving him, she being mad about him, she not knowing a place of the earth in which she is. Take away her sleep by night! Give her grief and anxiety by day! Do not let her eat! Do not let her drink! Do not let her lie down! Do not let her sit in the shadow of her house until she goes to him at every place in which he is, her heart forgetting, her eye flying, her glances turned upside down, she not knowing a place of the earth in which she is, until she sees him, her eye after his eye, her heart after his heart, her hand after his hand, she giving to him every. . . . Let [her] put the tip of her feet after his heels in the street at all times, without a time changed. Quickly, quickly! Hurry, hurry!”

665
[XXI, 39]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXI/10–43.

465. The god of air, whose hands/fingers supported the sky.

466. I.e., drowned, as Osiris.

467. As suggested by Griffith and Thompson, *The Leyden Papyrus* 141, n. to l. XXI. 29.

468. I.e., the Big Dipper.

469. See the references in Griffith and Thompson, *The Leyden Papyrus* 142, n. to l. XXI. 38.

PDM xiv. 670–74

670 *Here is [the spell ?] of the name of the Great One of Five⁴⁷⁰ which should be
[col. recited to every spirit, there being nothing which is stronger than it in the books: if
XXII, 1] you recite these spells to any vessel, the gods never go away without your having
questioned them about everything so that they say to you the answer about heaven,
earth, the underworld, a distant inquiry, water, and fields. [It is] a writing which is
in the power⁴⁷¹ of a man to recite.⁴⁷²

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXII/1–5.

PDM xiv. 675–94 [PGM XIVc. 15–27]

675 *A spell to cause “evil sleep”⁴⁷³ to fall. *Formula*: You bring a donkey’s head; you
[col. place it between your feet opposite the sun at dawn when it is about to rise, op-
XXIII, 1] posite it again in the evening when it is going to set; you anoint your right foot
with yellow ocher⁴⁷⁴ of Syria, your left foot with clay, the soles of your feet also; you
place your right hand in front and your left hand behind, the head being between
680 them; you anoint one of your two hands with donkey’s blood, / and the two cor-
[XXIII, 6] ners (?) of your mouth; and you recite these writings before the sun at dawn and in
the evening for four days. He sleeps.

If you wish to make him die, you should do it for seven days. If you do its magic,
you should bind a thread of palm fiber to your hand, a piece of male palm fiber to
your phallus and your head. It is very good.

This spell which you should recite before the sun:

(15) / “I call upon you who are in the empty air, you who are terrible, invisible, al-
mighty, a god of gods, you who cause destruction and desolation, you who hate a
685 stable / household, you who were driven out of Egypt and have roamed foreign
[XXIII, lands, you who shatter everything and are not defeated. / I call upon you, Typhon
11] Seth; I command your prophetic powers because I call upon your authoritative
(PGM name to which you cannot refuse to listen, IÔ ERBÊTH IÔ PAKERBÊTH IÔ BOLCHÔ-
XIVc. 17) SÊTH IÔ PATATHNAX / IÔ SÔRÔ IÔ NEBOUTOSOUALÊTH AKTIÔPHI ERESCHI-
(20) GAL NEBOUTOSOUALÊTH ABERAMENTHÔOULERTHEXANAXETHRELUÔTHENEMA-
690 REBA AEMINA / (the whole formula). Come to me and go and strike down him, NN
[XXIII, (or her, NN) with chills and fever. That very person has wronged me and he (or she)
16] has spilled the blood of Typhon in his own (or her own) house. For this reason I am
(PGM doing this” (add the usual).

XIVc. 23) *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
(25) motic Magical Papyrus*, recto, col. XXIII/1–20; and R. F. Hock, following the edition of
Preisendanz.

PDM xiv. 695–700

695 *To inquire opposite the moon: you should do it as a vessel inquiry alone or [with]
[col. a youth. If you are the one who is going to inquire, you should equip your eye with
XXIII, 21] green eyepaint and black eyepaint. You should stand on a high place on the top of

470. See n. 36 above.

471. Literally, “hand.”

472. As Griffith and Thompson note, *The Leyden Papyrus* 144, n. to l. XXII. 5, the remainder of the column, where the spell would have been written, was left blank.

473. Reading *nktk bin*. [R.K.R.] Griffith and Thompson, *ibid.*, n. to l. XXIII. 1, suggest “catalepsy.”

474. See Harris, *Minerals* 151.

your house. You should speak to the moon when it fills⁴⁷⁵ the sound-eye⁴⁷⁶ on the 15th day, you being pure for three days. You should recite this spell opposite the moon seven or nine times until he appears to you and speaks to you: “Hail, [†]SAKS [†]Amoun [†]SAKS [†]ABRASAKS, for you are the moon, the great one of the stars, he who formed them! Listen to these things which I said! Walk in accordance with the [words] of my mouth! Reveal yourself to me, [†]THAN / [†]THANA [†]THANATHA” (another [manuscript] says “THEI”); “this is my correct name.” Nine [times] of saying it until she⁴⁷⁷ reveals herself to you.

700
[XXIII,
26]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIII/21–26. Words preceded by [†] are written in Demotic in the text with Old Coptic glosses inserted above.

PDM xiv. 701–5

* Another form of it again, to be recited opposite the moon: You should paint your eye with this paint, you [going] up before the moon. When it fills the sound-eye⁴⁷⁸ you see the figure of the god in sound-eye speaking to you:

“I am flame, high, AMRO⁴⁷⁹ MAAMT, true is my name, for I am . . . soul so [†]AGANAGYP Mars⁴⁸⁰ spirit, spirit, joy-Mars⁴⁸¹ is my real, true name . . . eternity. I am KHELBAI⁴⁸² SETET, HEN EM-NEFER⁴⁸³ is my name; SRO OSHENBET⁴⁸⁴ is my correct name.” Say [it] nine times, while you are standing opposite the moon, your eye equipped with this ointment: green and black eyepaint. Grind with Syrian honey; put the gall of a / full-grown chick to it; put it on a glass object; and leave it for yourself in a hidden place until the time in which you will need it. You do it also according to what is above.

705
[col.
XXIII, 31]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIII/27–31. The word preceded by [†] is written in the text in Demotic with an Old Coptic gloss inserted above.

PDM xiv. 706–10

* Against “evil sleep”⁴⁸⁵—another: flour of wild dates which has been beaten with milk⁴⁸⁶ . . . ; / you should make them together into a ball. Put in the wine!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/1a–5a.

710
[col.
XXIV, 5a]

PDM xiv. 711–15

* A tested **prescription** if you wish to “evil sleep”⁴⁸⁷ a man: scammony root, 1 dram; opium, 1 dram; pound with milk; make it into a ball, and put it in some food (?) / which is cooked so that he eats it. He is upset.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/1–5.

715
[col.
XXIV, 5]

475. See PDM xiv. 295 and n. 239 therewith.

476. See n. 192 above.

477. The moon, which is feminine in Greek although masculine in Egyptian.

478. See n. 192 above.

479. Written *m*, “to swallow” or “to know” plus *r*, “mouth.”

480. The planet; see W. Erichsen, *Demotisches Glossar* (Kopenhagen: Munksgaard, 1954) 170.

481. See n. 480 above.

482. Written *hl*, “young” (?), plus *by*, “soul.”

483. Written *lm*, “to approach,” plus preposition *m*, “in,” plus *nfr*, “good.”

484. Or, perhaps, “prince, great of throat.” [R.K.R.]

485. See n. 473 above.

486. Griffith and Thompson, *The Leyden Papyrus*, vol. III, p. 109, suggest that this might be *gyr*, “rush/reed.”

487. See n. 473 above.

PDM xiv. 716–24

720 **Another*, if you wish to make a man sleep for *two* days: mandrake root, 1 ounce;
[col. water and honey,⁴⁸⁸ 1 ounce; henbane,⁴⁸⁹ 1 ounce / ivy, 1 ounce. You should grind
XXIV, 10] them with⁴⁹⁰ a *lok*-measure of wine. If you wish to do it cleverly, you should put
four portions to each one of them with a glass of wine; you should moisten them
from morning to evening; you should clarify them; and you should make them
drink it. [It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/6–14.

PDM xiv. 724–26

725 **Another*, the third: apple / seeds, 1 stater, 1 kite; pound with flour; make it into a
[col. cake, and make the man whom you wish eat it.

XXIV] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/14–16.

PDM xiv. 727–36

730 **A prescription* to cause a man to sleep; [it is] very good: apple seeds, 1 stater,
[col. 1 dram; mandrake root, 4 drams; ivy, 4 drams; pound together; add fifteen /
XXIV, 20] measures of wine to it; put it in a glass vessel and guard it! When you wish to give
it, you should put a little in a cup of wine, and you should give it to the man. The
735 ivy—it grows in gardens; its leaf is like the leaf of a shekam plant, being divided
[XXIV, into three lobes like a grape leaf. It is one palm in measurement; its blossom / is like
silver (another [manuscript] says gold).

25] **Another*: Gall of an Alexandrian weasel; you should add [it] to any food.

**Another*: A two-tailed lizard.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/17–26.

PDM xiv. 737–38

**A prescription* for “evil sleep”:⁴⁹¹ gall of horned viper, seeds of western apples,
poisonous herb; pound them together; make into a ball and put [it] into the food!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/27–28.

PDM xiv. 739–40

740 **Another*: If you put camel’s blood and the blood of a dead man / into the wine
[col. XXV, and you make the man drink it, he dies.

30] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/29–30.

PDM xiv. 741

**Another*: If you put a nightjar’s blood to his eye, he is blinded.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/3.

488. See Griffith and Thompson, *The Leyden Papyrus* 149–50, n. to l. XXIV. 8.

489. *Ibid.*, 150, n. to l. XXIV. 9.

490. Literally, *r-h.t*, “according to.”

491. See n. 473 above; there is a parallel in PDM xiv. 917–19.

PDM xiv. 742

**Another*: If you put bat's blood, it is [in] this manner again.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*.

PDM xiv. 743–49

**Another*: If you drown a hawk in wine and you make the man drink it, it does its work. A shrew-mouse in this manner again; it does / its work also. Its gall also, if you put it in the wine, it does its work very well. If you put the gall of an Alexandrian weasel on any food, it does its work. If you put a two-tailed lizard in the oil and cook it with it and anoint the man with it, it does its work. 745 [col. XXIV, 35]

*Tr.: Janet H. Johnson, following the text and edition of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/33–39.

PDM xiv. 750–71

*The words of the lamp to question the youth: *Formula*: “[†]TE [†]TE [†]IG [†]TATAK THETHE SATI [†]SAN-TASKL [†]KROMAKAT [†]PATAKSYRAI [†]KALEY-PANKT [†]A-A-TSIEYI⁴⁹² MAKI-SITAKAT HATI⁴⁹³ HAT [†]RO-I⁴⁹⁴ O-I [†]HAY⁴⁹⁵ (?) [†]I; may they say to me an answer to everything about which I am asking here today, for I am Harpokrates⁴⁹⁶ in Mendes, for I am Isis the wise; the sayings of my mouth come to pass” (*say seven times*). 750 [col. XXV, 1] 755 [XXV, 6]

You bring a new lamp; you put a clean cloth wick into it brought from a temple; you set it on a new clean brick brought from the brick mold on which / no man has mounted; you set it upright; you place the lamp on it; you put genuine oil in it, or oasis oil; you set two new bricks under yourself; you place the youth between your feet; you recite the aforementioned spells down into the youth's head, your hand being over his eyes; and you offer up myrrh and willow leaf / before the lamp. You do it in a dark place whose door opens to the east or the south and under which there is no cellar. You let no light come in to the aforementioned place; you purify the said place beforehand; you put the youth's back to the opening of the room. When you finish reciting the spell, you should take your hand from his eyes—a youth who has not yet gone with a woman, / [is he] whom you should send before it⁴⁹⁷—and you should question him, saying, “What do you see?” He speaks with you of everything about which you will ask him. 760 [XXV, 6] 765 [XXV, 16] 770 [XXV, 21]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXV/1–22. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 772–804

**A method* to put the heart of a woman after a man: Done in one moment (?) and it comes to pass instantly. You bring a live swallow and a live hoopoe.

Ointment made for them: Blood of a male donkey, blood of the tick of a black cow. You should anoint / *their* heads with lotus ointment and cry out before the sun in his moment of rising. You should cut off the heads of the two; you should 775 [col. XXV,

492. See n. 30 above.

493. Written *h3t.y*, “my heart.”

494. Written *h3t r.y*, “heart of my mouth.”

495. Demotic apparently written *b.w*, but see Griffith and Thompson, *The Leyden Papyrus* 153, n. to l. XXV. 6.

496. Horus the Child, son of Isis and Osiris.

497. See Griffith and Thompson, *The Leyden Papyrus* 155, n. to l. XXV. 21.

26] bring their hearts out from their right ribs [of the two] and anoint them with the donkey's blood and the blood of the tick of a black cow, above. You should put them into donkey's skin and leave them in the sun until they dry up in four days. When
 780 the four days have passed, you should pound them, put them into a / box, and leave
 [XXV, 31] it in your house.

When you wish to make a woman love a man, you should take the piece⁴⁹⁸ of "pleasure wood,"⁴⁹⁹ recite these⁵⁰⁰ true names before them, put it in a cup of wine or beer, and give it to the woman so that she drinks it: "I am †BIRA-AQHL †LA-AQH
 785 †SASMRIALO †PLS-PLYN. I am †IOANE⁵⁰¹ †SABAATHL †SASYPY / †NITHI. Put the
 [XXV, 36] heart of NN, whom NN bore, after NN, whom NN bore, in these hours today!" ([Say] seven times). You do it on the fourteenth of the lunar month. [it is] very good.

790 / Another spell again for this cup of wine: "†BIRAGETHT †SAMARA †PILPIYN
 [XXVI, 1] †IAHYT †SABAYTH †SAIPYNITHAS."

Another spell belonging to it again, on another papyrus: "I am †BIRAGATHT
 795 †LATHT †SASMIRA †PLIPRN / †IAHY⁵⁰² †SABAQHT †SASYPNITHA. Put the heart of
 [XXVI, 4] NN after †SASYPNITHAS."

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, col. XXV/23–XXVI/18. Words preceded by † are written in Demotic with Old Coptic glosses inserted above.

PDM xiv. 805–40

805 *Another vessel inquiry,⁵⁰³ [the magician being] alone⁵⁰⁴ in order to see the bark of
 [col. Pre: *The spell which you should recite*: "Open to me, O heaven, mother of the gods!
 XXVII, 1] Let me see the bark of Pre, he going up and going down in it, for I am Geb, heir of the gods; praying is what I am doing before Pre, my father, on account of the thing which went forth from me. O great Heknet,⁵⁰⁵ lady of the shrine, the Rishtret⁵⁰⁶ (?), open to me, mistress of spirits! Open to me, O primal heaven! Let me worship the messengers, for I am Geb, heir of the gods! O, you seven⁵⁰⁷ kings; O, you seven Montus, bull who engenders, lord of awe, who illuminates the earth; soul of the primeval waters; hail, lion like a lion of the primeval waters, bull of the darkness!
 810 / Hail, foremost one of the people of the east, Nun,⁵⁰⁸ great one, lofty one! Hail,
 [XXVII, soul of the ram, sould of the people of the west! Hail, soul of souls, bull of darkness,
 6] bull of [two] bulls, son of Nut! Open to me; I am the opener of earth, who came forth from Geb. Hail! I am †I-I-I †E-E-E †HE-HE-HE †HO-HO-HO. I am ANEPO⁵⁰⁹
 MIRI-PO-RE MAAT IB great THIBAI, †ARYI⁵¹⁰ †YOY †IAHO."

The preparation:⁵¹¹ Blood of a Nile goose, blood of a hoopoe, blood of a night-

498. Literally, "measure."

499. See n. 253 above.

500. PDM xiv. 783–86.

501. Written '3, "donkey"; 'n, "again"; n3, "these."

502. Beginning written '3, "donkey."

503. This same vessel inquiry occurs in PDM xiv. 295–308.

504. I.e., without using a youth.

505. See n. 243 above.

506. See n. 244 above.

507. See n. 245 above.

508. Primeval waters.

509. Great Anubis.

510. See n. 249 above.

511. See n. 50 above.

jar, “live-on-them” plant, mustard,⁵¹² “Great-of-Amoun” plant, *qs-^cnh* stone,⁵¹³ genuine lapis-lazuli, myrrh, “footprint-of-Isis” plant. Pound, make into a ball, and paint / your eyes with it. Put a goat’s tear in a “pleasure-wood”⁵¹⁴ of juniper or ebony, and tie around you a strip of male palm fiber.

The way of making the vessel inquiry of the lamp: You should bring a clean, white lamp without putting red lead⁵¹⁵ or gum water in it, its wick being of byssus; you should fill it with genuine oil or oil of dew; you should tie it with four linen threads which have not been burned,⁵¹⁶ you should hang in on an eastern wall [on] a peg of laurel wood; you should make the youth stand before it, he being pure, he not having gone with a woman; you should cover his eyes with your hand; / you should light the lamp; you should recite down into his head,⁵¹⁷ *seven* times; you should make him open his eyes; and you should ask him, saying, “What are the things which you have seen?” If he says, “I have [already] seen the gods near the lamp,” they tell him an answer concerning that which they will be asked.

If you wish to do it by yourself alone, you should fill your eyes with the aforementioned ointment. You should stand up opposite the lamp while it is lit and recite to it *seven* times while your eyes are shut. When you have finished, you should open your eyes. You see the gods behind you and you speak with them concerning that which you desire, you regularly doing it in a dark place.

The spell which you should recite: Formula: “I am MANEBAI⁵¹⁸ †GHTHE-THONI KHA-BA-KHEL; let me worship you, the child of ARPHITNA / PIRA PILE-ASA †GNYRIPH-ARISA †TENI-IRISSA †PSI⁵¹⁹ †PSI †IRIS-SA †GIMITHYRY-PHYS-SA OQMAT-SISA OREOBAGRA PERTAOMEKH PERAGOMEKH SAKMEPH.⁵²⁰ Come in to me and inquire for me about the question about which I am inquiring, truthfully, without falsehood.”

*Its preparation:*⁵²¹ The ointment⁵²² which you should put on your eyes when you are going to make any “god’s arrival”⁵²³ with the lamp. You bring some flowers of the Greek bean plant.⁵²⁴ You find them in the place of the lupine sellers. You should bring them while they are tender / and put them into a glass vessel. You should seal its mouth very carefully for *twenty* days in a dark, hidden place. After *twenty* days, if you take it up and open it, you find testicles and a phallus in it. If you leave it for *forty* days and bring it up and open it, you find it having [already] become bloody. In something of glass, you put it and you put the glass object in a pottery object in a place hidden at all times.

When you wish to make a “god’s arrival” of the lamp with it, you should fill your eyes with this blood aforesaid, while you are going to sleep. Or you should stand

815
[XXVII,
11]

820
[XXVII,
16]

825
[XXVII,
21]

830
[XXVII,
26]

512. Literally, “bread-of-heaven” plant; Griffith and Thompson, *The Leyden Papyrus* 158, n. to l. XXVII. 10, suggest an identification with *σινάπι*, “mustard.”

513. See n. 65 above.

514. See n. 253 above.

515. See n. 73 above.

516. Or see Griffith and Thompson, *The Leyden Papyrus* 158, n. to l. XXVII. 14.

517. PDM xiv. 823–28.

518. Ending written by, “soul.”

519. PSI for “Agathodaimon”? Cf. PGM IV. 1644.

520. SAKMEPH is “son of Kneph (Agathodaimon)”; see PGM I. 27.

521. See n. 50 above.

522. See the parallel in PDM xiv. 140–46.

523. See n. 62 above.

524. See n. 95 above.

- opposite the lamp, reciting this spell aforesaid. You see the god beyond you while
 835 you are standing or sleeping. [It is] very good, proven. / You write this name on the
 [XXVII, strip of the wick of the lamp in myrrh ink: “BAKHYKH-SIKHYKH”⁵²⁵ (what another
 31] papyrus said: “KIMITHORO PHOSSE”). This method which is written above is the
 method of the “god’s arrival” of MANEBAI.⁵²⁶ If you wish to do it by questioning the
 lamp, it is this form again. It is also profitable for a “god’s arrival” of MYRIBAI.⁵²⁷ If
 you will do it by vessel inquiry of the lamp, you should fill the lamp aforesaid on a
 new brick; you should make the youth stand up before the lamp while his face is
 covered; and you should recite to his head this spell in Greek while you are standing
 840 over him. When you have finished, you should uncover / his face. He answers you
 [XXVII, truthfully.
 26] *Tr.: Janet H. Johnson, following the text and translation of Griffith and Thompson, *De-*
motomic Magical Papyrus, recto, col. XXVII/13–36. Words preceded by † are written in the text
 in Demotic with Old Coptic glosses inserted above.

PDM xiv. 841–50

- **Another method* of vessel inquiry [the magician being] alone: *Formula*: “I am
 † the † lord † of † Spirits, † ORITSIMBAI⁵²⁸ SONATSIR EPISGHES⁵²⁹ EMMIME; THO-GOM-
 PHRYR PHIRIM-PHYNI is your name; MIMI soul of souls soul of souls GTHETHO-NI, I
 am Bastet PTHO⁵³⁰ BALKHAM whom BINYI SPHE PHAS bore. I am BAPTHO,⁵³¹ GAM-
 MI-SATRA is your name, MI-MEO, IANYME.”
 † Its *preparation*:⁵³² you go to a clean place; you bring a copper vessel; you wash it
 845 with natron water; you put a *lok*-measure / of oil in it; you place it on the ground;
 you light a copper lamp; you put it on the ground near the copper vessel; you cover
 yourself with a clean robe, you and the vessel; and you recite into the vessel, your
 [col. eyes being shut, *seven* times. / You should open your eyes and ask it concerning
 XXVIII] what you wish. If you wish to make the gods of the vessel speak with you with their
 mouths opposite your mouth, *you should recite*: “IAHO IPH † EOE † GINNTETHYR
 † NEPHAR † APHOE.” They give you an answer concerning everything about which
 you will ask also.
 If they do not tell you an answer, you should *recite* this other name “† NGO-
 NGETHIGS † MANTYNOBOE † GOKSHIR-HRONTOR⁵³³ † NTONTROMA † LEPHOGER
 850 / † GEPHAER-SORE.” If you recite these, they inquire for you truthfully.
 [XXVIII, *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
 10] *motomic Magical Papyrus*, recto, col. XXVIII/1–10. Words preceded by † are written in Demotic
 in the text with Old Coptic glosses inserted above.

PDM xiv. 851–55

**Another* vessel inquiry to which you add vegetable oil, you doing it according to
 what is above: *Formula*: “Speak to me, speak to me, HAMST, god of the gods of
 darkness, every spirit, every shadow which is in the west and the east! Do it, O he

525. See n. 76 above.

526. I.e., the formula beginning with MANEBAI in PDM xiv. 824.

527. I.e., the formula beginning with MYRAI MYRIBI in PDM xiv. 125.

528. Ending written *by*, “soul”: see also n. 30 above.

529. For a possible translation of this name, see Griffith and Thompson, *The Leyden Papyrus* 163, n. to l. XXVIII. l.

530. Pthah? [R.K.R.]

531. Spirit of Pthah? [R.K.R.]

532. See n. 50 above.

533. See nn. 8 and 30 above.

who has died! Awaken to me, awaken to me, O soul of life, O soul of breath! Let my vessel, my bandage go forth here today, because of the vessel of great Isis seeking her husband, searching for her brother; MNASH MNASH MNANF MNANF MNANF.” Say, “MNASH MNASH MNANF MNANF PHONI PHONI” a multitude of times, and say to the youth, “Say, / ‘Go away, O darkness! Come to me, O light!’ and open your eyes at once.” The gods come in and tell you an answer to everything.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXVIII/11–15.

855

[col.

XXVII,

15]

PDM xiv. 856–75

*Here is a form of inquiry of the sun of which it is said that it is well tested: *Its preparation*:⁵³⁴ you bring a pure youth; you do the spirit formula which is written for it; you bring him before the sun; you make him stand on a new brick at the moment in which the sun is going to rise, so that he comes up entirely in the disk; you draw a new linen curtain⁵³⁵ (?) around him; you make him shut his eyes; you stand up over him, reciting down into his head and striking down on / his head with your sun-finger⁵³⁶ of your right hand, after filling his eyes with the paint which you made before: “NASIRA †OAPKIS †SHFE †SHFE soul of †souls; soul of souls is your true name, truly. †O †Lotus, open to me heaven in its breadth and height! Bring me the light which is pure! Let the god in whose hand command⁵³⁷ is come to me and tell me an answer to everything about which I am asking here today, in truth without falsehood therein. †Chief †god,⁵³⁸ †ETALE †TAL †NASIRA †IARMEKH †NASERA †AMPHTY †CHO †AMAMARKAR †TEL †IAAO / †NASIRA †HAKIA lotus †CHDJISIPHTH †AHO †ATONE⁵³⁹ †I †I †E †O †BALBEL, let the pure light come to me. Let the youth *enchant*; let him tell me an answer. Let the god in whose hand command is come to me and tell me an answer to everything about which I shall *ask*, in truth, without falsehood therein.”

860

[col.

XXIX, 5]

865

[XXIX,

10]

Afterwards you should recite his compulsion *another seven times*, his eyes being shut. *Formula*: “†SI †SI †PI †TSIRIPI⁵⁴⁰ †SA-AO-NKHAB †HRABAOT †PHAKTHIOP †ANASAN †KRAANA †KRATRIS TMA-/PTARA- †PHNE †ARAPHNY, come to the youth! Let the god in whose hand command is come to him and tell me an answer to everything about which I am asking here today.”

870

[XXIX,

20]

If the light is slow to come within, you should say, “†KE †KE †SALSOATHA †IPPEL †SIRBA” *seven times*. You should put frankincense on the brazier; you should utter this great name after all these; you should utter it from beginning to end and vice versa, *four times*: “†AYEBOTH-†LABATHABAITHOBEYA.” You should say, “Let the youth see the light; let the god in whose hand command is come in and tell me an answer to everything about which I am asking / here today, in truth, without falsehood therein.”

875

[XXIX,

15]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIX/1–20. Words preceded by † are written in Demotic with Old Coptic glosses inserted above.

534. See n. 50 above.

535. Suggested by Sir Herbert Thompson.

536. For a possible explanation of this term, see Griffith and Thompson, *The Leyden Papyrus* 166, n. to l. XXIX. 5.

537. See n. 107 above.

538. A phonetic rendering of the combination of Greek ἀρχός, “chief,” and Egyptian *ntr* (Coptic *noute*), “god.”

539. Adonai?

540. See n. 30 above. TSIRIPI is Thriphis; cf. *PGM* XI. 232.

PDM xiv. 875–85

**Here is another* form of it again: You should take the youth to a high, upper place. You should make him stand up in a place which has a large window in its presence, whose door opens to the east, and inside which the sun shines; you should paint the youth's eyes with the paint which is prescribed for it; you should recite to him 8 times (another [manuscript] says seven times) while you are standing over him; and you should make him look at the sun when it fills the sound-eye,⁵⁴¹ he standing up on a new brick, there being a new linen robe over him, and his eyes being closed. You should recite down into his head while striking his head with your finger which is written above⁵⁴² also. You should offer up frankincense before him. When you have finished, you should make him open his eyes. / He sees the gods beyond him, speaking with him.

880 [col. XXIX, 25] [*The ointment*] which you put in the youth's eyes when he goes to any vessel inquiry of the sun: you bring two *buri* fish⁵⁴³ of the river, both being alive; you burn one of them with vinewood before the sun; you add the blood of the other to it; you make it smooth with it and myrrh; and you make them into balls which measure one finger [in length]. You should spread (?) [it] in his eyes. You should bring a vessel of vine wood (?) and a "pleasure-wood"⁵⁴⁴ of vine wood (?) also; you should grind this drug with a little yellow ochre⁵⁴⁵ of Nubia and juice of Egyptian grapes; and you should fill your eyes with it. If you fill your eyes with this drug and look at the sun when it fills the sound-eye, your eyes being open toward it, he reveals himself to you and tells you an answer / to everything. Its chief factor is purity. It is more profitable than the youth; it is profitable for you yourself as a person

885 [XXIX, 30] [acting] alone.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIX/20–30.

PDM xiv. 886–96

890 [v. col. i, 5] *Eyebrow of the sun.⁵⁴⁶ Eyebrow of the moon.⁵⁴⁷ (These are herbs.) Heliogonon.⁵⁴⁸ / Selenogonon.⁵⁴⁹ (These are herbs.) Spurge,⁵⁵⁰ which is this small herb which is in the gardens and which exudes milk. / If you put its milk on a man's skin, it cures.⁵⁵¹

895 [v. i, 10] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. i/1–11.

541. See n. 192 above. The summer solstice.

542. PDM xiv. 860 and n. 536 above.

543. Assuming cipher *iud* is for *d*.

544. See n. 253 above; Griffith and Thompson, *The Leyden Papyrus* 169, translate "kohl-pot" and "kohl-stick" (?).

545. See PDM xiv. 677 and n. 474 above.

546. Written in both Demotic and Greek.

547. Written in both Demotic and Greek.

548. Griffith and Thompson, *The Leyden Papyrus* 170, n. to V. I. I. 4, suggest this is a synonym for *gouč*, "safflower, cardamom," Crum, *Coptic Dictionary* 840b.

549. Peonies, according to Griffith and Thompson, *The Leyden Papyrus* 170, n. to V. I. I. 5.

550. Written in both Demotic and Greek.

551. Suggested by W. F. Edgerton; Coptic *bolbl* means "burrow, dig," Crum, *Coptic Dictionary* 37a–b.

PDM xiv. 897–910

*Camomile: “Clean straw” is its name.

“White flower”: “...-horse”⁵⁵² is its name.

Martagon lily:⁵⁵³ “There is none better than I” is its name.

/ Chrysanthemum: “Beautiful of face” is its name (another [manuscript] says, “the golden flower” of the wreath seller). Its leaf is strong; its stem is cold; its flower is of gold; its leaf is like martagon lily.

Magnesium:⁵⁵⁴ / A stone of stone which is black like galena. You should grind it while it is black.

Magnetite;⁵⁵⁵ it is brought. You should scrape it while it is black.

Human magnesium:⁵⁵⁶ It is brought / from the land of India. If you scrape it, it sends out blood.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. ii/1–15.

900
[v. col. ii,
4]
905
[v. ii, 7]

910
[v. ii, 14]

PDM xiv. 911–16

*To “evil sleep”⁵⁵⁷ your enemy: A beetle: you should burn it with styrax (?), you should pound it together with one drachma of apples / and a . . . ; you should . . . ; and you should put a . . .

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. ii/16–20.

915
[v. col. ii,
20]

PDM xiv. 917–19

**Prescription* for “evil sleep”:⁵⁵⁸ Gall of horned viper, seeds of western apples, and poisonous herbs. Grind them together, make into a ball, and put [it] in wine!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/1–3.

PDM xiv. 920–29

**Lees of wine*: It is a white stone like galbanum. There is another one which is made into lime. (This is) the way to know about it, whether it is genuine. If you grind a little / with water and apply it to the skin of a man for a short time, it cuts the skin. Its name in Greek [is] “foam of the moon.”⁵⁵⁹ It is a white stone.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/4–13.

920
[v. col. iii,
4]
925
[v. iii, 9]

PDM xiv. 930–32

**A prescription*⁵⁶⁰ to cause a woman to love a man: Fruit of acacia; grind with honey; anoint his⁵⁶¹ phallus with it; and lie with the woman!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/14–16.

930
[v. col. iii,
14]

552. The Egyptian word may be from the root *sq*, “to dig.”

553. See Griffith and Thompson, *The Leyden Papyrus* 171, n. to V. I. II. 3.

554. Written in Egyptian and Greek.

555. Glossed twice in Greek. Demotic says lit., “living iron”; see J. R. Harris, *Minerals* 170, who suggests that it is being confused with hematite.

556. See Griffith and Thompson, *The Leyden Papyrus* 173, n. to V. I. II. 13, and n. 555 above.

557. See PDM xiv. 675 and n. 473 thereto.

558. See PDM xiv. 675 and n.; there is a parallel in PDM xiv. 737–38.

559. Written in both Greek and Egyptian.

560. There is a parallel in PDM xiv. 1046–47.

561. *Sic*, for “your.”

PDM xiv. 933–34

*“Foam of the moon”: It is a white stone like glass, which is rubbed into tiny fragments like orpiment.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/17–18.

PDM xiv. 935–39

935 *Prescription for an ear which is watery: Salt; heat with good wine and apply to it
[v. col. iv, after first cleaning it. You [should] rub copper salt,⁵⁶² heat with wine, and apply to it
1] for four days.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iv/1–5.

PDM xiv. 940–52

940 *Salamander, a small lizard which is blue-green⁵⁶³ in color and which has no feet.
[v. col. iv, “Ram’s-horn”⁵⁶⁴ is its name, / an herb which is like a wild fennel bush. Its leaf
6] and its stem are incised like the “love-man” plant. You should pound it when it is
945 dry, sift⁵⁶⁵ it, make it into a dry powder, and apply it to any wound. It stops.

[v. iv, 11]

950 Styra; it grows like . . . / with regard to its leaf. Its seeds are twisted like a
[v. iv, 17] “ram’s-horn” plant which has a small thorn at its end.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iv/6–19.

PDM xiv. 953–55

955 *A prescription to stop blood: Juice of “Great-Nile” plant together with beer; you
should make the woman drink it at dawn / before she has eaten. It stops.

[v. col. v, *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
3] *moti*c Magical Papyrus, verso, col. v/1–3.

PDM xiv. 956–60

*The way to know if a woman whether she will be pregnant: You should make
the woman urinate on this plant, above, again, at night. When morning comes, if
960 you find the plant scorched, she will not conceive. If you find it / green, she will
[v. col. v, conceive.

8] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
*moti*c Magical Papyrus, verso, col. v/4–8.

PDM xiv. 961–65

*A prescription to stop blood: Leaf of † . . . , leaf of fresh “copper-fly” plant.
Pound, put [it] on yourself while you lie with the woman. Another: Myrrh, garlic,
965 gall of a gazelle; pound with / old scented wine; put [it] on yourself while you lie
[v. col. v, with her.

13] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
*moti*c Magical Papyrus, verso. col. v/9–13. The word preceded by † is written in Demotic
with Old Coptic gloss inserted above.

562. Reading *hm3 hmt*, as Griffith and Thompson, *The Leyden Papyrus* 175, n. to V. I. IV. 7. Copper-based medicines were common in Pharaonic medicine, presumably since the copper helped kill bacteria.

563. See PGM IV. 1090.

564. Written in Egyptian and Greek.

565. Coptic *šolšl*, “sift,” Crum, *Coptic Dictionary* 561b.

PDM xiv. 966–69

**Asphodel*, also called wild onion.⁵⁶⁶

Garlic, also called wild garlic.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. v/14–17.

PDM xiv. 970–77

***A prescription** to stop liquid in a woman: The first prescription: salt and oil; pound; . . .⁵⁶⁷ two days, after the two days.

970

[v. col. vi,

2]

The second **prescription**: White lead; you should pound it with a little salt paste⁵⁶⁸ of an oil dealer very carefully; you should put true oil of fine quality to it, together with an egg; you should pound them; you should bring a strip of fine-woven linen; you should dye it in this medicine (she should wash in the bath and wash in good wine); you should put the medicated strip up in her; you should push it in and / out in her womb for a short time, in the manner of a man's phallus, until the medication permeates; you should remove it; and you should leave her until evening. When evening comes, you should dye a bandage in genuine honey and put it up in her until dawn, for *three* (another [manuscript] says, four) days.

975

[v. vi, 6]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. vi/1–8.

PDM xiv. 978–80

**Another*, after it: Juice of a cucumber which has been rubbed, one measure; water of the ear of a . . . animal, one measure, in accordance with the measure of a wine cup; you should add a measure of good wine to them and she should drink it at midday without having / eaten anything at all after bathing in the bath, which she did beforehand. When evening comes, you should put the rag with honey up in her as above for seven days.

980

[v. col.

vii, 3]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. vii/1–4.

PDM xiv. 981–84

**Another*, after it: You should bring a new dish; you should put ten measure of old sweet wine in it; and you should put a drachma of fresh rue in it from dawn until midday. She should wash in the bath, come out, and drink it. When evening comes, you should put honey up in her as above again for seven days.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. vii/4–7.

PDM xiv. 985–92

**Gout*: You should make the man sit down, place clay under the man's feet, and place . . . after it⁵⁶⁹ while his feet are on it. You should ask the man, "Has it [already] heard?"⁵⁷⁰ for three days. Afterwards you should bring an ant; you should cook it in henna oil; and you should anoint his foot / with it. When you have finished, you should bring Alexandrian figs, dried grapes, and *potentilla*.⁵⁷¹ You

985

[v. col.

viii, 1]

990

[v. viii, 6]

566. See Griffith and Thompson, *The Leyden Papyrus* 177, n. to verso col. V, l. 15.

567. See *ibid.*, 178, n. to V. VI. 1, for a discussion of the passage omitted.

568. Crum, *Coptic Dictionary* 781a.

569. Or "him."

570. Or "whether he has (already) heard."

571. See Griffith and Thompson, *The Leyden Papyrus* 180, n. to V. l. VIII. 7.

should pound them with wine and anoint him. In addition to this, you should breathe at him with your mouth.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. viii/1–8. The word preceded by [†] is written in Demotic with an Old Coptic gloss inserted above.

995 **PDM xiv. 993–1002**

[v. col. ix, 3] *Another: 1 dram of spurge; / 1 drachma of pepper; 1 stater of pyrethrum; 1 stater of adarces;⁵⁷² 1 stater of native sulfur; 6 staters of [any] wine; / 8 [measures] of genuine oil. You should pound them and make them into a poultice. Apply to the place which pains the man.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. ix/1–10.

PDM xiv. 1003–14

1005 *Another amulet for the foot of the gouty man: You should write these names on a strip / of silver or tin. You should put it on a deerskin⁵⁷³ and bind it to the foot of the man named, on his two feet: "THEMBARATHEM OUREMBRENOUIPE / AIOX-THOU SEMMARATHEMMOU NAIIOU, let NN, whom NN bore, recover from every pain which is in his knees and two feet."⁵⁷⁴ You do it when the moon is [in the constellation] Leo.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. x/1–12.

1015 **PDM xiv. 1015–20**

[v. col. xi, 1] *Prescription for a . . . : Garlic, frankincense, old . . . , genuine oil. Pound them; anoint him with it. When it is dry, you should wash it / with cold water. It stops.

1020 *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xi/1–6.

PDM xiv. 1021–23

*Prescription for a foot which is very stiff: [It is] very good. You should wash his foot with cucumber juice and rub it on his foot very well.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xi/7–9.

PDM xiv. 1024–25

1025 *Another: Sycamore figs of . . . ; fruit of acacia, / persea fruit. Pound [them]; ap-
[v. col. xi, 11] ply [it] to him.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xi/10–11.

PDM xiv. 1026–45

*"I am this great one, SHAEI"⁵⁷⁴ (another [manuscript] says, "the great one, SHE-ray"), "who makes magic against the great Triphis,⁵⁷⁵ the lady of Koou, [†]LL MYLL. The water of Mut⁵⁷⁶ is what is in my mouth; the fat⁵⁷⁷ of Hathor, worthy of love, is

572. See *ibid.*, 181, n. to V. I. IX. 5.

573. Written in Egyptian and Greek.

574. Ending written '3, "linen."

575. See n. 399 above.

576. Thus R.K.R.

577. See Griffith and Thompson, *The Leyden Papyrus* 184, n. to V. I. XII. 3.

what is in my heart. My heart yearns, my heart loves with (?) a longing which a she-cat / feels for a tomcat, a longing which a she-wolf feels for a wolf, a longing which a bitch feels for a dog, the longing the god, the son of Sirius, felt for Moses while he was going to the hill of NINARETOS to offer water to his god, his lord, his [†]IAHO sabaho, his GLEMYRA MYSE PLERYBE S MI ABRASAKS SENKLAI. Let NN, whom NN bore, feel it for NN, whom NN bore. Let her feel a yearning, a love, a great madness . . . , she seeking after him everywhere. O fury / of IAHO SABAHY HORION (?) all-mighty ANTOGRATOR ⁵⁷⁸ ARBANTHALA THALO THALAKS, 'I cast fury against you ⁵⁷⁹ of the great gods of Egypt. Fill your hands with flames and fire! Use it! Cast it on the heart of NN, whom NN bore! Wither her, O spirit! Take her sleep, O man of the west! ⁵⁸⁰ Let the house of her father and her mother, the places where she is. . . . Call out while the flame of fire / is against her, while she speaks, saying, "mercy," she standing outside murmuring "mercy," for I am an agent (?) of Geb, Horus RON. Pre is my name. Tear her name out of Egypt for 40 days, 33 months, 175 days, the complement of six months, O GIRE [†]THEE PISITY EKOIMI ATAM! ⁵⁸¹ ([Say] seven times.)

1030

[v. col.

xii, 5]

1035

[v. xii, 10]

1040

[v. xiii, 4]

Crocodile dung, a little donkey placenta, and sisymbrium, 7 *oipe* of antelope dung, gall of a male goat, and first fruits of oil. You should heat them with flax stalks; you should recite to it seven times for seven days; you should anoint your phallus / with it; and you should lie with the woman; and you should anoint the woman's heart ⁵⁸² also.

1045

[v. xiii, 9]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xii/1–xiii/9. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1046–47

*[A prescription] to cause a woman to love her husband: ⁵⁸³ Acacia, fruit. Pound with honey, anoint your phallus with it, and lie with the woman.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xiii/11–12.

PDM xiv. 1047–48

*To make a woman love copulating with her: Foam of a stallion's mouth. Anoint your phallus with it and lie with the woman.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xiii/11–12.

PDM xiv. 1049–55

*To make [a woman love copulating with her (?)] / Alum, 1 dram; pepper, 1 dram; dry *mhnknwt* plant, 4 drams; orchid, 4 drams. Pound into a dry medication! Do [your] business with / it in accordance with what you know with any woman.

1050

[v. col.

xiv, 2]

1055

[v. xiv, 7]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xiv/1–7.

578. Is this the preceding with the initial *p* interpreted as the Egyptian masculine singular definite article and omitted?

579. Plural.

580. See n. 33 above.

581. Perhaps "O divine faithful lord, I cast out Adam," as Griffith and Thompson, *The Leyden Papyrus* 186–87, n. to V. I. XIII. 6.

582. Or "breast" (?), as Griffith and Thompson, *ibid.*, 187.

583. There is a parallel in PDM xiv. 930–32.

PDM xiv. 1056–62

*The names of the gods whom you seek when you are going to bring in a thief [by vase questioning]:⁵⁸⁴ “[†]MASKELLI [†]MASKELLO [†]PHNYGENTABAO [†]HREKSIGTHO [†]PERIGTHEON [†]PERIPEGANEKS [†]AREOBASAGRA” (also called [†]OBASAGRA).

1060

[v. col. xv,

5]

/ This name, you say it before a ship which is about to founder on account of the names of Dioscorus,⁵⁸⁵ which are within, so that it is safe.

If you recite them to the beaker of Adonai,⁵⁸⁶ which is inscribed outside, it will do a great work which will bring in a thief.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xv/1–7. Words preceded by [†] are written in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1063–69

1065

[v. col.

xvi, 3]

*“[†]ARMIOYT⁵⁸⁷ [†]SITHANI [†]YTHANI [†]ARIAMYSI [†]SOBRTAT⁵⁸⁸ [†]BIRBAT [†]MISIRITHAT / [†]AMSIETHARMITHAT,⁵⁸⁹ bring NN, whom NN bore, out of her abodes in which she is, to any house, any place in which NN, whom NN bore, is while she loves him and craves him, she making the gift of his heart at every moment!”

You should write this in myrrh ink on a strip of clean byssus and put it in a clean new lamp, which is filled with genuine oil, in your house from evening until dawn. If you find the hair of the woman, put it in the wick! It is good.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xv/1–7. Words preceded by [†] are written in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1070–77

1070

[v. col.

xvii, 1]

*A spell to bring [a woman] to a man, to send dreams (another [manuscript] says, to dream dreams) again: [[A line of symbols of secret signs.]] You should write this on a reed leaf and put [it] under your head while you sleep. It makes dreams and sends dreams. If you will do it to send dreams, you should put it on the mouth of a mummy. It brings a woman also. You should write this name on the reed leaf with the blood of a . . . or a hoopoe; you should put the hair of the woman in the leaf; you should put it on the mouth of the mummy; and you should write this name on the ground, saying: “Bring NN, the daughter of NN, to the house, to the sleeping-place in which is NN, the son of NN!” Now it is also a fetching charm.

1075

[v. xvii, 6]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xvii/1–8.

PDM xiv. 1078–89

1080

[v. col.

xviii, 3]

1085

[v. xviii,

8]

*“ERYBITHY EKYTLA / ERREPHEDI, reveal yourself to me, god NN, and speak to me concerning that about which I shall ask you, truthfully, without having told me falsehood.”

Saffron, 2 [measures]; / black eye paint of Koptos, 2 [measures]; pound with blood of a lizard, make into a ball, and rub it with milk of a [woman who has born a] male child! Put [it] in his right eye and recite to it before any lamp or the Big Dipper at night!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xviii/1–12.

584. See Griffith and Thompson, *The Leyden Papyrus* 188, n. to V. I. XV. 1.

585. The patron gods of sailors, as Griffith and Thompson, *ibid.*, n. to V. I. XV. 6.

586. See *ibid.*, 189, n. to V. I. XV. 6.

587. Preceding this line is a line showing three scarab beetles, three falcons, and three goats. In the right margin next to this line is the addition “also called ARMIOYTH.”

588. Ending written with the hieratic *dd*-pillar.

589. Beginning written *r-ms*, “whom . . . bore.”

PDM xiv. 1090–96

* A spell for bringing a woman out of her house: You bring a . . . of a wild cat; you dry it; you take a tendon (?) [of a . . . which has been] drowned; and you fashion a ring whose body is blended with gold [in the form of two] lions whose mouths are open, the face of each being turned to the other. You should put the thing . . . it face. 1090 [v. col. xix, 1]

When you wish to bring a woman to you at any time, you should place the ring in the upper part of a lamp / which is lit and you should say to it, “Bring NN, the daughter of NN, to this place in which I am, quickly, in these moments of today!” She comes at once. 1095 [v. xix, 6]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xix/1–7.

PDM xiv. 1097–1103

*To heal ophthalmia⁵⁹⁰ in a man: “O Amoun,⁵⁹¹ this †lofty male, this male of Ethiopia, who came down from Meroe to Egypt and who found my son Horus hurrying on his feet.⁵⁹² He beat (?) him on his head with three spells in the Ethiopian language. When he finds NN, whom NN bore, he will hurry on / his feet, and he will beat (?) him on his head with three spells in the Ethiopian language: “GENTINI †tentina qyqybi [ak]khe akha.” 1100 [v. col. xx, 4]

[Say it] to a little oil; add salt and nasturtium seed to it, anoint the man who has ophthalmia with it, also write this on a new papyrus, and make it into a papyrus roll on his body: “You are the eye of heaven,” in the writings. . . .⁵⁹³

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xx/1–7. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1104–9

* . . . / “live-on-them” plant: . . . Pound, make . . . of the river. . . . Paint your eye with it! 1105 [v. col. xxi, 3]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxi/1–6.

PDM xiv. 1110–29

*A tested . . . : . . . *Here is* [the ointment which you] put on your eyes when you go to the vessel of inquiry alone: Green eyepaint, black eyepaint, *ges-nh* stone,⁵⁹⁴ amulet of . . . , flowers of black . . .⁵⁹⁵ which are vetch, blood of hoopoe. / Pound, [make] into a ball, and paint your eye with it, together with juice of Egyptian grapes and yellow ocher⁵⁹⁶ of Nubia. You see the shadow of every god and every goddess. 1110 [v. col. xxii, 1]

Its . . . : “I call to you, O great gods who appear with the sun, †TSEMYKS⁵⁹⁷ †AMP 1115 [v. xxii, 6]

590. Or “evil eye”; see Griffith and Thompson, *The Leyden Papyrus* 192, n. to V. I. XX. 1.

591. See n. 189 above.

592. Or, perhaps, “as fast as his feet (could go),” as Griffith and Thompson, *The Leyden Papyrus* 193, with n. to V. I. XX. 3.

593. What is left blank here is written in the papyrus as the hieroglyph of an eye with rays rising up from it.

594. See n. 65 above.

595. See Griffith and Thompson, *The Leyden Papyrus* 194–95, n. to V. I. XXII. 4.

596. See PDM xiv. 677 and n. 474.

597. Or OEMYKS. [R.K.R.]

- 1120 . . . ⁵⁹⁸PIAM [†]ENPAIA [†]IBOTH [†]IAE SABAOTH. / Open to me, open to me, O great
 [v. xxii, gods who appear with the sun! Let my eyes open to the light, and let me see the
 11] god who inquires today. ⁵⁹⁹Hurry, hurry, for the protection . . . ABLANATHANLBA,
 the great god, [†]MARARAANTONE ⁶⁰⁰[†]ABIATH N . . . SENEN Agathodaimon NTOSA-
 TRAPERQEMAI ⁶⁰¹Osiris [†]LILAM is his name. Open to me, Open to me, O great
 1125 gods! Let my eyes open to the light, / and let me see the god who inquires today.
 [v. xxii, Open to me, open to me! I cast fury of the doubly great god . . . whose strength is
 16] great, who lives forever, against you. Give strength to the name . . . the name of the
 god. . . . Open to me, open to me, O great [gods] who appear with the sun! Let
 [my eyes] open [to the light, and let] me [see the god] who inquires today. Hurry,
 hurry⁶⁰² (. . . times).

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xx/1–20. Words preceded by [†] are written in Demotic with Old Coptic glosses inserted above.

1130 PDM xiv. 1130–40

- [v. col. * . . grind . . . with. . . Another: . . . NAKS . . . / juniper . . . seeds. . . An-
 xxiii, 1] other: . . . again. Dung . . . dried and burned, 2 [measures]; / pound [with oil of]
 1135 henna and honey, anoint [your phallus] with it, and lie with her!

[v. xxiii, 6] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxiii/1–12.

[v. xxiii,
 11]

PDM xiv. 1141–54

- * . . . to it, and you should . . . of byssus to it, these three names being written on
 1045 it; . . . / and myrrh; you should light it; you should place it . . . your head; and you
 [v. col. should recite them to it again nine times . . . the lamp. You do it at the time of the
 xxiv, 4] third hour of night . . . alone.

1050 Formula: “[†]IOBASAYMPTHO [[†]GHROME (?) [†]LY]GHAR, instruct⁶⁰² me / in truth
 [v. xxiv, concerning any given matter about which I am praying here [today, in] truth, with-
 9] out telling you⁶⁰³ falsehood. IOBASAYMPTHOKHROMELOYKHAR, instruct me in
 truth concerning any given matter about which I am praying here today.”

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxiv/1–13. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1155–62

- 1155 * . . . ⁶⁰⁴hawk's dung; salt, reed, *bele* plant. Pound together. Anoint your phallus
 [v. col. with it and lie with the woman. If it is dry, you should / pound a little of it with
 xxv, 1] wine, anoint your phallus with it, and lie with the woman. [It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxv/1–8.

598. With water determinative, presumably *p3 y'm*, “the sea.”

599. See n. 23 above.

600. For Adonai?

601. See n. 8 above.

602. Literally, “Let my eyes open out.” Cf. n. 93 above. [R.K.R.]

603. *Sic*.

604. The first line is perhaps to be restored “in order to make a woman love copulation, again,” as

PDM xiv. 1163–79

*If you [wish to make] the gods of the vessel speak with you,⁶⁰⁵ when the gods come in, you should say this name [to them], nine times: /⁶⁰⁶ LAO⁶⁰⁷ IPH⁶⁰⁸ EOE⁶⁰⁹ GINN-TATHYR⁶¹⁰ NEPHAR⁶¹¹ APHOE.” He commands to you concerning that about which you will ask him.

1165
[v. col.
xxvi, 3]

If delay occurs in order not to tell you an answer, you should say this other name to them, nine times until they inquire for you truthfully: “NGONGETSIKS⁶¹² MANTY⁶¹³ NOBOE⁶¹⁴ GOGHIR⁶¹⁵ Hrontor⁶¹⁶ NTONTROMA⁶¹⁷ LEPHOGER⁶¹⁸ GEPHAERSORE⁶¹⁹” (seven times). “IAYO EIPHE ON KINDATHOYR NEPHAR APHOE.”

1170
[v. xxvi,
8]

According to what is above,⁶⁰⁸ on the recto, “I am SIT-TA-KO.⁶⁰⁹ ‘Hearing’ is my name; ‘hearing’ is my correct name. I am GANTHA GINTEY⁶¹⁰ GIRITEY, lord god, ARENOYFE⁶¹¹ LABTATHA LAPTYTHA / LAKSANTHA SARISA MARKHARAHYTEY⁶¹² AR-SINGA-GHLA” (another manuscript [says], ARSI-NGALABEL) “*Bolboel* BOEL BOEL LOTERI⁶¹³ GLO-GASANTRA. IAHO is my name; IAHO is my correct name. BALKHAM, the powerful one of heaven, ABLANATHANALBA, the griffin⁶¹⁴ of the shrine of the god who stands today.”

1175
[v. xxvii,
4]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxvi/1–xxvii/8. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1180–81

*You are going to send a star . . . down while the moon is [in the constellation] Scorpio.

1180
[v. col.
xxviii, 2]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxviii/1–2.

PDM xiv. 1182–87

*[Spell to] make mad any man or any woman: You should take the hair of the man whom you wish together with the hair of a dead man; you should tie them to each other; / you should tie them to the body of the hawk; and you should release it alive. If you wish to do it for some days, you should put the hawk in a place, feeding it in your house.

1185
[v. col.
xxix, 4]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxix/1–6.

PDM xiv. 1188–89

*If you . . . dung of a Nile goose. Her body falls.⁶¹⁴

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/1–2.

Griffith and Thompson, *The Leyden Papyrus*, in the hand copy.

605. There is a parallel in PDM xiv. 847–50.

606. See n. 23 above.

607. See n. 23 above.

608. PDM xiv. 13–16.

609. See n. 7 above.

610. Ending written f3w, “wind.”

611. See n. 9 above.

612. Ending written f3w, “wind.”

613. See n. 12 above.

614. Perhaps “abortion,” as Griffith and Thompson, *The Leyden Papyrus* 201, n. to V. I. XXX. 1.

PDM xiv. 1190–93

1190 *Another: You should anoint your phallus with dung of weasel⁶¹⁵ and lie with [the]
[v. col. woman. She loves you. You should pound dung of . . . with honey and anoint your
xxx, 3] phallus with it according to what is above, again.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/3–6.

PDM xiv. 1194–95

1195 *Another: Dung of hyena with oil of / roses⁶¹⁶ in accordance with what is above,
[v. col. again.

xxx, 8] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/7–8.

PDM xiv. 1196–98

*Another: You should fumigate a woman with ichneumon's dung when the menstruation is on her. She stops. Ass's dung also—this method [of treatment].

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/9–11.

PDM xiv. 1199–1205

1200 *"SISIOOYT" / (another [manuscript] says, *ARMIOYTH*), "O living god, O burning
[v. col. lamp, come in before me and tell me an answer concerning that about which I am
xxxi, 2] asking here / today."

1205 [v. xxxi, *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxxi/1–7.
7]

PDM xiv. 1206–18

*To make [a woman] mad after a man:⁶¹⁷ You should bring a live shrew-mouse, remove its gall and put it in one place; and remove its heart and put it in another place. You should / take its whole body. You should pound it very much while it is dry; you should take a little of what is pounded with a little blood of your second finger and the little finger⁶¹⁸ of your left hand; you should put it in a cup of wine; and you should make the woman drink it. She is mad after you.

1210 / If you put its gall into a cup of wine, she dies instantly. Or put it in meat or
[v. col. some food.

1215 If you put its heart in ring of gold and put it on your hand, it gives you great
[v. xxxii, praise, love, and awe.

10] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxxii/1–13.

PDM xiv. 1219–27

*Horus . . . went up the mountain⁶¹⁹ at midday during the season of inundation, mounted on a white horse . . . on a black horse, / the papyrus rolls [of . . .] being on (?) him, those of the Great of Five in his breast. He found all the gods seated at the place of judgment eating [of the produce] of the Nile, my great one. Said they, "Horus, come and eat! Horus, come! Are you going to eat?"

1220 615. Identification suggested by R.K.R., identifying Griffith and Thompson, cipher number 22
[v. col. with cipher number 83.

616. See n. 100 above.

617. A similar spell occurs in *PDM* xiv. 382–86.

618. See n. 411 above.

619. For the mountain of Horus, see M. Smith's commentary to P. BM. 10507, l. 5 (not yet published).

He said, “Go away ¹ from ¹ me! I have no [way] to eat. My head hurts; my body hurts. A fever has taken hold of me; a south wind has seized me. Does Isis [stop] making magic? Does Nephthys stop curing? Are the sixteen ⁶²⁰ those of the avenger? Is my one a divine power of a god? Are [the 365] gods sitting down to eat the produce of the fields of the Nile (?), my great one, until they remove the fever / from the head of the son of Isis, from the head of NN, whom NN bore, being the fever of night, the fever of midday, headache, this burning, this heat of the fevers of those below the brow to his feet, ⁶²¹ [until they] remove [it] from the head of NN, whom NN bore?”

1225

[v. xxxiii,
7]

[Say it] over genuine oil, seven times; anoint his hand, his body, his feet; and speak to him.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxxiii/1–9. Words preceded by ¹ are written in the text in Demotic with Old Coptic glosses inserted above.

PGM XV. 1–21

*“I will bind you, Nilos, who is also [called] Agathos Daimon, whom Demetria bore, with great evils. Neither gods nor men will procure ¹ a clean getaway ² for you! On the contrary, you will love me, Capitolina whom Peperous bore, with a divine passion, and in every way you will be for me an escort, as long as I want, that you might do for me what I wish and nothing for anyone else, and that you might obey no one save only me, Capitolina, and that you might forget your parents, / children, and friends. I also conjure you, daimons, who are in this place, ALYĒAĒL . . . 5
LIONŌ SOUPH ALŌ LYBALOLYBĒL OIKALLISSAMAEŌ LYBALALŌNĒ LYLŌĒY LY-
OTHNOIS ODISSASON ALELADA. I, Capitolina, have the power, and, on meeting you, Nilos, will return the favors. They are releasing all who have drowned, have died unmarried, and have been carried away by the wind. I will insert this deposit, in order that you might accomplish for me what has been written on the strip of papyrus, which is why I am conjuring / you, daimons, by the force and fate that 10
constrains you. Accomplish everything for me and rush in and take away the mind of Nilos, to whom this magical material belongs, in order that he might love me, Capitolina, and that Nilos, whom Demetria bore, might be inseparable from me, every hour and every day. I conjure you daimons by your spiteful fates that hold you and by those carried by the wind, IŌ IŌĒ PHTHOUTH EIŌ PHRĒ, the greatest daimon, IAŌ SABAŌ / BARBARE THIOŲH ³ LAILAMPS OSORNŌPHRI EMPHERA, the 15
only-begotten god in heaven, who shakes the deep, sending out waters and winds—discharge the spirits of the daimons where my deposit box is, in order that they, either male or female, small or great, might perform for me the things in the tablet, in order that they might come and accomplish the things in this tablet and might bind Nilos, who is also [called] / Agathos Daimon, whom Demetria bore, to me, 20
Capitolina, whom Piperous bore, for his [whole] life. Nilos shall love me with an eternal affection; immediately, immediately; quickly, [quickly].”

*Tr.: R. F. Hock.

620. See Griffith and Thompson, *The Leyden Papyrus* 204, n. to V. l. XXXIII. 5.

621. I.e., from his head to his feet. [R.K.R.]

1. The papyrus has *εὐρωσι*, which A. Henrichs emends to *εὐρω σοι*, “I will procure.” The meaning is, however, unclear.

2. Lit., “a pure release.”

3. THIOŲH was accidentally omitted in Preisendanz’s text.

PGM XVI. 1-75

*"I adjure you, [daimon] of the dead, by the MÊTH . . . OU MACHEREMA PHACHE[LEZETHI] ALÔIA BATHABLEOUCHACHI ABAÔS OMÔCHAL ARACHRAUCH . . .
 5 OU AMERRA MACHERTHA PHACHELEZETHI; cause Sarapion to pine [and] melt away for the passion of Dioskorous, whom [Tikoi bore]. [Inflame / his] heart, cause it to melt, and [suck out his] blood because of love, passion, and pain for me, until Sarapion, whom [Pasametra] bore, [comes] to Dioskorous, whom Tikoi bore. [And] let him [do] all the things in my [mind] and let him [continue] loving me, [until] he [arrives] in Hades."

"I adjure you, as a daimon of the dead, by ADÔNAIOS SABAÔTH AMARACHTHEI /
 10 AXIAÔTHAZAR, god, ATHRÔA SOU . . . AMALAXA, god, . . . EN MARATA ACHÔ CHIMMI NEMEGAIPH Y . . . ACHILTHTEE [MARADTHA] THARBI APSÔCH . . . ; cause Sarapion, whom Pasametra¹ bore, to pine and melt away out of passion for Dioskorous, whom Tikoi bore. Brand his heart, cause it to melt, and suck out his
 15 blood because of love, passion, pain, / until Sarapion, whom Pasametra [bore], comes to Dioskorous, whom Tikoui bore. And let him do all the things in my mind and let him continue loving me until he arrives in Hades."

"I adjure you, [daimon] of the dead, by the heart of Kronos' son . . . ÔURÔNY
 20 . . . LI . . . EULAMÔSI . . . MERATHA; cause Sarapiôn, whom Pasametra bore, / to pine and melt away out of passion for [Dioskorous], whom Tikoi bore. And cause his heart to melt, [and] suck out [his] blood because of love, passion, pain, [until] Sarapion, whom Pasametra bore, comes to Dioskorous, whom Takoui bore. And
 25 let him do all the things in my mind, and let him continue loving me, until / he arrives in Hades."

"I adjure you, daimon of the dead, by the one under STÊĒAALEBMOU EYA . . . NEKELA . . . TOSAN . . . AKETORIMISEPHONYMI STASACHÊ AMÔTILÔ NEBOU [TOSOUALÊTH cause] Sarapion, whom [Pasametra bore], to pine and melt away out of passion for Dioskorous, whom Tikoui bore. Cause [his heart] to melt [and] suck
 30 out [his] blood / because of love, passion, pain, until Sarapion, whom Pasametra bore, comes [out of passion for Dioskorous, whom Tikoi bore]. And [let him do all the things in my mind], and let him continue loving me until [he arrives in Hades]."

"I adjure you, daimon of the dead, by the M . . . MASÊ LEAI . . . MEA . . . RMÔ
 35 . . . SEGE B . . . DÊSAÔOUA / PHESPHTOU undefiled EI, names . . . XAI BAIMEBOTÊ-SAI PHTHASIAU SAIEXEETHA CHTHETHÔ OU NEBIÔTHY LAIOUTH, cause Sarapion, whom Pasametra bore, to pine and melt away out of passion [for Dioskorous],
 40 whom Tikoui bore. And [cause] his [heart to melt and] suck out his blood / because of love, passion, pain, until Sarapion, whom Pasametra bore, comes [to] Dioskorous, [whom] Tikauī [bore]. And let him do [all the things in my] mind, [and let him continue] loving me until [he arrives] in [Hades], and again I adjure you,
 45 [daimon of the dead], by the PHTHOI KI . . . ÔSE . . . AUTHEIOKRA . . . EI / APO EIRRATHEIBÔTHIMIA PROSÊMOPERNAI . . . ENE A . . . S . . . TASÊTHÔNNEBAI LEISEI; cause Sarapion, [whom Pasametra] bore, [to pine and melt away] out of passion for Dioskorous, whom [Tikoi] bore. And cause his heart to melt [and suck
 50 out his blood] because of love, passion, pain, until Sarapion, whom / Pasametra bore, comes to Dioskorous, [whom] Tikoui bore. [And let him] do all [the things] in my mind, and let him continue loving [me], until he arrives [in Hades]."

"I adjure you, daimon of the dead, by SIĪA the MEGON ABAÔTH OU . . . OUOG-
 55 DOUKO . . . ÊRÊ . . . OMMA KELARO . . . ONTBELA; [cause Sarapion], / whom Pasa-

1. Cf. D. R. Jordan, *Philologus* 120 (1976): 132, who reads *πᾶσα μήτρα*, "the whole womb," here and throughout the text.

metra bore, [to pine] and melt away [out of] passion for Dioskorous, whom Tikouou bore. And cause his [heart] to melt and suck out his blood because of [love], passion, pain, unless Sarapion, whom Pasametra bore, comes to Dioskorous, whom [Tikoi] bore. [And let him do] all the things in / my mind, [and let him continue 60 loving me until he arrives in Hades].”

"I adjure you, [daimon of the] dead, by [ADONAIOS] . . . DŌ . . . EXIAKĒN NEIKAROPLĒX MIDEKLIBAIA AUKA . . . LEUEIMETH . . . EXENNE KOMMI BIOU; cause Sarapion, whom Pasametra bore, to pine [and melt away] out of passion for [Dioskorous], whom [Tikoi bore. Brand his heart] and [cause it to melt]; / [suck 65 out his] blood because of love, passion, pain, until Sarapion, whom Pasametra bore, [comes out of passion for Dioskorous, whom Tikoi bore. And let him do] all [the] things in my mind, [and let him continue loving me until he arrives in Hades]."

“[I adjure you, daimon of the dead, by] the greatest MY . . . PRÔTÊSKAINO-
NEONTI ERĒ [KISISPĤĒ] ARARACHARARA ĒPHSISIKĒRE . . . / and inflame [his heart 70
until Sarapion, whom] Pasametra [bore, comes] to Dioskorous, whom [Tikoi] bore.
[Cause Sarapion, whom] Pasametra [bore, to pine and melt away] out of passion
for Dioskorous, [whom] Tikoi bore; [cause him to melt away and suck out his
blood] because of love, [passion, pain] for me, [O daimon of the dead]. Wherefore,
do [and complete] for me all the things [written on this] / [strip of papyrus]. 75

*Tr.: E. N. O'Neil.

PGM XVIIa. 1-25

*“ $\int \partial R / \partial$ ” DAMNIPPE PĒPĒ ŌŌ $\frac{1}{2} \times \psi \psi = 39$

LYKYXUVHYCH NN CHYCH

XYKYL 93 4 PSCH $\equiv$ $\frac{p}{*}$ ŌŌ ĒPĒP —

ĒPP¹ INMAD, Anubis, god on earth

and under earth and heavenly;

dog, dog, dog, assume all your /

authority and all your power

against Tigerous, whom Sophia

bore. Make her cease from

her arrogance, calculation,

and her shamefulness, and attract

her to me, beneath my feet.

melting with passionate

desire / at every hour of the

day and night, always

remembering me while she is

eating, drinking, working,

conversing, sleeping / dreaming,

having an orgasm in her dreams,

until she is scourged by you and

comes desiring me, with her

hands full, with a generous

soul and graciously giving me

both herself and her possessions

and fulfilling / what is

appropriate for women in regards to men: serving both my desire and her own.

I. The *voces magicae* ΠΕΠΕ, ΕΠΕΠ, etc., may be related to the Hebrew tetragrammaton, the name for god. See *PGM* IV. 595 and n.

unhesitatingly and unabashedly, joining thigh to thigh and belly to belly and her black to my black, most pleasantly. Aye, lord, attract to me Titerous, whom Sophia bore, to me, Hermeias, whom Hermione bore, / immediately, immediately; quickly, quickly—driven by your scourge.”

*Tr.: E. N. O’Neil.

PGM XVIIb. 1–23

*“[Hermes, lord of the world], who’re in the heart,
 [O orbit of Selene, spherical]
 [And] square, the founder of the words [of speech]
 [Pleader of justice’s cause,] garbed in a mantle,
 [With winged sandals,] who rule [expressive] speech
 5 [Prophet to mortals] / . . .
 For he inspires . . .
 . . . within a short time . . .
 [Whene’er] the fateful [day arrives] again¹
 10 . . . [who send] some [oracle] that’s true, / you’re said
 To be [the Moirai’s thread] and [Dream divine],
 [The all-subduer, Unsub]dued, just as
 . . . may you judge . . .
 You offer good things to the good, [but grief]
 [To those who’re worthless.]² Dawn comes up for you,
 15 For you swift [night draws] near. / You lord it o’er
 The elements: fire, air, [water, and earth]³
 When you became helmsman of [all the] world;
 And you escort the souls of those you wish,
 But some you rouse again. For you’ve become
 The order of the world, for you [cure], too,
 20 Man’s [every] ailment, / [who send oracles]
 By day and night; [send] me, I pray your [form],
 For I’m a man, a pious suppliant,
 And your [soldier];⁴ and so, [while I’m asleep],
 [Send to me your unerring] mantic skill.”

*Tr.: E. N. O’Neil. This badly damaged papyrus contains a spell in dactylic hexameters which is similar in part to *PGM* V. 400–421 and VII. 668–80. Heitsch (in *Preisendanz*, vol. II, p. 249) has reconstructed the passages to form Hymns 15–16.

1. Cf. Homer, *Od.* 10. 175.

2. Cf. Homer, *Il.* 24. 530–33; Rom 13:3–4.

3. Cf. *PGM* XII. 250–51.

4. Cf. *PGM* IV. 185–94, esp. 193.

PGM XVIIc. 1-14

*“ABLANATHANATHANABLA

A XXXXXΠΛ G

BAEËIOYŌ AAAAAAA R

A

L EEEEEEE IIIIII M

A A

NAKRAKAMARPITAR CH

AKOMMŌTEU M P O A

THNIRA . . . IPHEL

PETHION

AEU.LEIË . . . ITAPE

AMÑNEBALESITŌT

ATACHIT

O. . . .”

5

10

*Tr.: Roy Kotansky. This slip of papyrus was evidently used as an amulet or protective charm.

PGM XVIIIa. 1-4

*“Lord Sabaoth, repel the pain from me, the headache pain, I pray, take [from me]. . . .”

*Tr.: John Scarborough.

PGM XVIIIb. 1-7

immediately, fever, shivering, fire and fever, whether daily or intermittent [fever] by night or day, or quartan fever, whom Heraklia bore, from every shivering fit and fever, I conjure you all by the sacred name to heal Dionysius or Anys, quickly, quickly.”

“GORGŌPHŌNAS
ORGŌPHŌNAS
RGŌPHŌNAS
GŌPHŌNAS
ŌPHŌNAS
PHŌNAS
ŌNAS
NAS
AS
S”

*“I conjure you all by the sacred name to heal Dionysius or Anys, whom Heraklia bore, from every shivering fit and fever, whether daily or intermittent [fever] by night or day, or quartan fever, immediately, immediately, quickly, quickly.”

*Tr.: John Scarborough. The name GORGŌPHŌNA, here apparently feminine accusative plural, may refer to the epithet of Athena, “Gorgo-slayer.”

PGM XIXa. 1–54

- * "ENTHI ENTHŌ BOSOU ĒRIS ĒRIS I . . . NOUŌ OUI DE BATHAR NĒITH NĒITH¹
 ĒIAŌTH OUOR KAŌTHIS SAMI SAMIS OPHOR ANOUIPHŌ XTHETHŌNI NOUĒRIŌTH
 AŌTH OUŌR TENOCH TENOCH BIBIOU BIBIOU MOUAU MOUAU SMŌSOM THEU-
 OUTH OKEBENEUSI ENSI EIPSĒI OUŌR OUŌR OSARAMŌKS THAT THAT ENTHOUŌ
 KOMMOUŌA PHIANOCH PHIANOCH SŌPH CHTHENTHEBENCH ENTHEBECHECH ĒCH-
 THENTHEBETH YIABŌY LAILAM HARMIOŌUTH SŌN APS IPHIŌS DIAR NEBES CHI-
 NEI NOUTH I NOUTH I KOMŌA RAPHŌR HARSAMŌSI STEOBAOCH ANOCH PHRĒ
 5 PHRI CHORBAI MAI ABAŌTH IAŌ IPHI ROMBAOTH / CHAOUCH CHŌOUCH RINGCH
 SPHĒCH CHOUUCHORPHI MOUISRŌ² KAMPYCHRĒ GORGIOŌRIE LAMPIPYRSI SEI-
 ROE OMBRIME MATEORSI NAPHSISAŌTHA Ō OSOR MNEUEI Ō OSARAPI SARAPI³ Ō
 OSOR NOBĒCHIS OSOR MNEUEI Ō OSOR NŌPHRIS THŌ THŌ THŌ ITHI ITHI [ITHI]
 MOU THOURI⁴ CHAOUCH CHTHETHŌNI MAPSITHYRIMAPS TITI NYXBI AMOUN
 BLAMOUNITH BIŌTH THŌDIARAX PHORBORBABŌR CHŌSOĒTH BOLCHOSĒTH
 ERESCHIGAL HARSAMŌ HARSENOPHRĒ BIRBĒ KAPHIŌ IAŌ ĒIA IAĒ ĒI ĒAIA CHIM-
 NOUTH HARBIŌTH KARACHARAX PHRAX AX NOUMŌR TO TACHAN TO PHRĒ TAUAN
 CHOUCHE CHOUCHE CHŌX CHŌX CHOUCHOTHI MASKELLI MASKELLI PHNOU-
 CHENTABAŌTH OREOBAZAGRA HYPOCHTHŌN IŌOUTH IAŌOUTH AI AI AI OU OU
 10 OU BARBARAI BALĒMAĒTH KĒCHI ATHŌR / SEŒEZEZOUTH SORO ORMEA CHTH
 . . . BARMAR PHRIOUREINGX MASKELLI MASKELLŌ PHNOUKENTABAŌTH OREO-
 BAZAGRA RĒXICHTHŌN HIPPOCHTHŌN PYRIPEGANYX OREOPEGANYX LEPETAN
 LEPETAN PHRIX PHRŌX BIA MASTIGX ANAGKĒ MANTOUENOBOĒL THOURA KRINI
 ZOUCHE PIPPĒ BECHUCH TA NIKAKŌY . . . ĒTO KOURA SANKANTHARA SAN-
 KISTĒ DŌDEKAKISTĒ IE ĒI EĒ KINXTABAKINX TABAKINX IŌ MOLPĒ IO KABALTH
 SAMAS SAIŌBOTHŌR . . . BAIŌŌR BAIŌR ATHARBAIŌ ZASAR THARAIŌ, guardian⁵ of
 strong Destiny, who manages my affairs, the thoughts of my soul, which no one
 can speak out against, not a god, not an angel, not a daimon: arouse yourself for
 15 me, / daimon of the dead, and do not use force but fulfill what has been inscribed
 and inserted into your mouth, immediately, immediately; quickly, quickly.

1. Neith is the Egyptian goddess of Sais. See Bonnet, *RÄRG* 512–17, s.v. "Neith."

2. MOUISRO is "Lion-Ram." See l. 36 below, and *PGM* III. 659 and n.; XXXVI. 351. [R.K.R.]

3. This invocation of Sarapis is peculiar because the god is named by his two names, the older Osarapis and the common Sarapis. In addition, the three sacred bulls of Apis are named: Osor Nobecheis (Buchis), Osor Mnevis, and Osor Nophris (Onuphis). Cf. *PGM* IV. 140; XL. For bull cults in Egypt, see E. Otto, *Beiträge zur Geschichte der Stierkulte in Ägypten* (Leipzig: Hinrichs, 1938). [R.K.R.]

4. THOURI is Egyptian Thoeris, the hippopotamus goddess. See *PGM* XII. 113 and n. [R.K.R.]

5. μελητής, "guardian," seems to occur only here. The common term is ἐπιμελητής. [E.N.O.]

| | | | |
|--|--|---|----|
| ABRASAX | IAEOBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | BAINCHOOCH | 16 |
| OYOEIEA | AEOBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AE EIOYI DAMNAMENU | |
| YOIEAO | EOBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | E EIOYOA AMNAMENU | |
| OIEAOY | OBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | E IOYOE M NAMENU | |
| IEAOYO | BAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | IOYOEAE NAMENU | 20 |
| EAEOYI IA | APHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | OYOEAEI O AMENU | |
| EAOTYIE IA | PHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | YOAEIEI YO MENU | |
| AOTYIE IOA | RENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | IAO AOI OAEIOY OYO ENU | |
| AIOTIAIOIAAA | ENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | | |
| OOPIHOOTYTOO | NEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | OIAIOIAOIAI AA IOYI NEU | 25 |
| OA AOI AOI OA OIA | EMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | EOOIOIOIOOYIT OOA | |
| II AAA EEE EEEHIIHOOO | MOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | OIA IOIAIOIOAIOE EIOYI EU | |
| O YTTY OOOOIOO | OUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | IIAAAEIEEEIEEIIIOOO EIOYI U | |
| ARLANATHANALBA | UNETHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | O YTTY OOOOIOO AE EIOYI | |
| BLANATHANALBA | NOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AKRAMACHAMARI SYKREMEI BAKERBETH PAKERBETH | 30 |
| LANATHANALBA | OTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | KRAMMACHAMARI ABRASAX ARSAAO ACHIOHON | |
| ANATHANALBA | THILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | RAMMACHAMARI ANOUPHIO AOTI ZOPI CHMOUTE | |
| NATHANALBA | ILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AMMACHAMARI ACHOR ARCHITOK IATH ANTHI | |
| ATHANALBA | ILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | MMACHAMARI MORIAM RIOCH BIOCH APHRHO PHILA | |
| O THANALBA A | AKRIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | MACHAMARI BRAUTOPA / . . . CHOUGH EUEUNETHI | 35 |
| YO ANALBA EA | KIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | ACHAMARI PALASOCH . . . IO MOUSIRO ROS | |
| OYO NALBA EEA | IKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | CHAMARI MOUSIROK . . . BALBA . . . AIAO PAGOURE | |
| IOYO ALBA IEAA | KRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AMARI PAAGOURE MA . . . PSYLO PARNAB | |
| EIOYO LBA OIEEA | RPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | MARI LO . . . ARKABERROTH MARMARILLESA | |
| EIOYO RA YOIEEA | PIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | ARI RIANYNRESON CHORITGEKE ANOCH | 40 |
| AE EIOYI A OYOEIA | PHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | RI PRECHTINETH ASOCH NYCHEUNE | |
| OYOEIEI OUAIRIEL OUA IAOITHO BARRARAU | IAEYAIPIHKKIKALITHONUOMENERPHABOEAI | I CHAPEA PAICHORSARI ASSINETH | |
| SEMESILAM ABRASAX ORCHIRATH BIOURA ZAZER | AEYEA | PHASORCHER THOCH EUNI PHIOR ANOCH | |
| MARE CHACHAR ZAS CHILARATAT AOTH ARGOURA | EYF | ABAOITH DOI DOIKOLPHMYTHI | |
| BLATHATH ALETH BEIGAMA CHRAEIO MEEUAAEOETH | Y | EPONCHOTH SEUEISEI SETH ROLOITH TELES | 45 |
| EIOYO EIOYO EIOYO IOYOOYO OYOOAAEAE | | PHUECHA . . . ASORETERIONICH PHYGRIS SCHEIK | |
| AEI AEIO AEIOAE AEIOUO . . . BARA OYAMOU | | PANTA PARERETHOOS . . . PHARCHELAMA | |
| CHMECHEMEYAK AKAKEBAICHI PHIANOCHHO | | DIACHARPAULI PODRYPHORPH THORI ZORI ON | |
| | | AO ABRASAX PHONBOBOREI IAO | |

IAI IAÖ EII AII AÖEA IIII YYY, draw off, thrust away every member of this dead body and the spirit of this tent⁷ and cause him to serve / against Karosa, whom Thelo bore. Aye, lord daimon, attract, inflame, destroy, burn, cause her to swoon⁸ from love as she is being burnt, inflamed. Sting the tortured soul, the heart, of Karosa, whom Thelo bore, until she leaps forth⁹ and comes to Apalos, whom Theonilla bore, out of passion and love, in this very hour, immediately, immediately; quickly, quickly. As long as the divine mystery remains within you,¹⁰ do not allow Karosa herself, whom Thelo bore, to think of her [own] husband,¹¹ her child, drink, food, but let her come melting for passion and love and intercourse, especially¹² yearning for the intercourse of Apalos whom Theonilla bore, in this very hour, immediately, immediately; quickly, quickly.”

*Tr.: E. N. O'Neil and R. Kotansky (ll. 16-47).

PGM XIXb, 1-3

*“ . . . may he [bring] him, NN, to her, NN” (add the usual). Write with myrrh mixed with blood on leaves of flax.

*Tr.: E. N. O'Neil.

6. On the name Zas, see *PGM* II. 117 and n.

7. For similar anthropological terms for "body," see *PGM* I. 319; IV. 448, 1951, 1970, 2141.

8. *σκόρωση* (Preisendanz: "umfinstern") refers to the Hellenistic topos of women swooning with love. See, for example, Apollonius, *Argon.* 3. 960–72 of Medea, for even a witch may swoon with love. [E.N.O.]

9. That is, from her house. Cf. *PGM* XXXVI. 71, 359 for the same expression.

10. According to A. D. Nock, *JEA* 11 (1925):158, *μυστήριον* is the magical act. So the meaning seems to be "as long as the magical spell which I have worked remains in effect on you." [E.N.O.]

11. *ἀνδρί* is strange and probably incorrect. The verb *μηνημονεύω* requires either a genitive or an accusative, and the words in parallel construction here are genitive. [E.N.O.]

12. *πλείστοι*[s], which Preisendanz has retained despite the fact that this adverbial form occurs only in a quotation by Galen from Hippocrates where the manuscripts actually have the regular form *πλείστα*. Schubart (in Preisendanz's apparatus) suggests *πλείστα*. [E.N.O.]

PGM XIXb. 4–18

- 5 ***Love spell of attraction over a dog:** ¹ Onto a cutting ² / of hieratic papyrus write
with myrrh and dedicate it ³ to one who has died a violent death. ⁴ “[I adjure you]
10 by the SENAKŌTHO ARPOPSYG KAMOUO ORPS THŌ OUCH PETI ANOUP PETIO-
PARIN AUT KINOTHEN CHYCH AAA ROPS UICHTHEN / KREMME SECHAXTHNE
NEOUPHTE AKĒCH CHAKE PŌPHOI KACHE ANOCH ⁵ . . . ĒTHMĒ ARI MĒS
15 THOD . . . PE; you, who are able, / [raise] your body and go [to her, NN], until she
is [willing]. . . .”

*Tr.: E. N. O’Neil.

PGM XX. 1–4

- *. . . [Spell for] head[ache]:
“ . . . for you to mortals are . . .

. . .
. . . fulfill my perfect charm.”

*Tr.: E. N. O’Neil. Among the numerous studies of this papyrus, three are especially helpful: P. Maas, *JHS* 62 (1942): 33–38; L. Koenen, *CEg* 37 (1962): 167–74; A. Henrichs, *ZPE* 6 (1970): 193–212. The text has been restored on the basis of Pap. Berol. 7504, Pap. Amherst and Pap. Oxyr. *ined.* D. L. Page, *Select Papyri*, vol. III (*L.C.L.*): *Literary Papyri Poetry*, no. 146 (pp. 604–5) has reprinted part of Wilamowitz’s text of Pap. Berol. 7504. His interpretation of the situation and translation of the text is almost comic.

PGM XX. 4–12

- 5 ***[The charm] of the Syrian woman of Gadara, / for any inflammation:**

“[The ¹ most majestic goddess’ child] was set
Aflame as an initiate ²—and on
The highest mountain peak was set aflame—
[And fire did greedily gulp] seven springs
Of wolves, seven of bears, seven of lions, ³
10 But seven dark-eyed maidens ⁴ / with dark urns

1. For a love spell over a dog, see *PGM* XXXVI. 370.

2. The term *τομῖον*, found only once in *PGM*, is most likely a reference to a cutting of papyrus; cf. the technical term *ἱερατικόν*. See Lewis, *Papyrus in Classical Antiquity* 181.

3. Preisendanz understands this as “deposit with.”

4. Preisendanz assumes that this term refers to the dog (cf. *PGM* IV. 1882–85, 2578; XXXVI. 370), but the spell is too fragmentary to be sure.

5. For the interpretation of these magical words see Preisendanz, apparatus ad loc. PETIANOUP is a personal name and means “He whom Anubis has given”; cf. Ranke, *Ägyptische Personennamen* I, 122, no. 11. CHAKE PŌPHOI KACHE ANOCH, etc., is equivalent to “Darkness, Apophis, darkness I am. . . .” [R.K.R./J.B.]

1. These lines offer some whole and partial dactylic hexameters. They have been rearranged and used as the reconstructed Hymn 28; see Preisendanz, vol. II, p. 265. This reconstructed hymn has been translated here. [E.N.O.]

2. L. Koenen, “Der brennende Horusknabe. Zu einem Zauberspruch des Philinna-Papyrus,” *CEg* 37 (1962): 167–74, identifies the *παῖς μυστοδόκος* as the Horus child. Cf. the story of Isis and the child of the rulers of Byblos in Plutarch, *De Is. et Os.* 15–16, 357B–C, and Griffiths, *Plutarch’s De Iside et Osiride* 325–28. Cf. also the story of Demeter and Demophoon in *Homeric Hymn to Demeter* 231–55, with commentary by N. J. Richardson, *The Homeric Hymn to Demeter* (Oxford: Clarendon Press, 1974) 231–34. Furthermore, see the note by J. G. Frazer, *Apollodorus*, vol. II, *LCL* (Cambridge, Mass.: Harvard University Press, 1979) 311–17. [E.N.O.]

3. On these springs and animals, see Koenen, “Der brennende Horusknabe,” 171–74. Cf. P. Maas, “The Philinna Papyrus,” *JHS* 62 (1942): 33–38, esp. 37: “I see no plausible connection of wells with wild beasts.” [E.N.O.]

Drew water and becalmed the restless fire.”

*Tr.: E. N. O’Neil.

PGM XX. 13–19

**The charm⁵ of the Thessalian Philinna, [for] headache:*

/ “Flee, headache, [lion] flees beneath a rock,

Wolves flee; horses flee on uncloven hoof

[And speed] beneath blows [of my perfect charm].”

*Tr.: E. N. O’Neil.

15

PGM XXI. 1–29

* “[Hear me, lord, whose secret name is unspeakable,] at whose [name, when] the daimons [hear it, even they are terrified; you of whom the sun] BAAL BNICH BAALA [AMĒN PTIDAIΟΥ ARNEBOUAT, and the moon], ASENPEMPH [THŌOUTH BARBARAIŌNĒ OSRARMEMPSECHEI], / are [tireless] eyes¹ [shining in the pupils] of men’s [eyes; you of whom heaven is the head,] air the body, [earth the feet, the water around you, ocean. You are the Good] Daimon, the lord, [the one who begets good things, nurtures and increases] the [whole] inhabited [earth and all the] / universe. Yours is the eternal [proceSSIONal way, in which is established] your name which is seven-lettered [in] harmony with the seven [vowel sounds, which are pronounced according to] the twenty-eight forms of the moon, [AEĒIOYŌ AE]ĒIOYŌ AE[Ē]IOYŌ AEĒ[I]OYŌ, / you whose good emanations from the [stars are daimons,] Fortunes and Fates by whom [are given wealth, success,] a happy old age, a good burial.²

5

10

15

“[And] you, [lord of life, ruling] the upper and lower regions,³ [whose justice is not shut off,] whose glorious [name] the Muses praise, [you whom the eight] / guards (Ē, Ō, CHŌ, CHOUC, [NOUN, NAUNI,] AMOUN and IO)⁴ [attend], you who possess the inerrant [truth]; many moving bodies [will not overpower] me; no spirit, no visitation, [no daimon, no evil being will oppose me, for I will have your name as a single phylactery [in my heart] / , PHIRIMNOUN [A]NOCH⁵ SOLBAI SANACHESRŌ . . . ARCHĒN SE KOPŌ⁶ K . . . OAI . . . NOUST [NOUSI SIETHŌ] SIETHŌ BENOUI.⁷ . . .”

20

25

*Tr.: W. C. Grese. See also the parallels in XII. 239–44, 252–57; XII. 765–99.

4. On the identity and role of these maidens see Maas, “The Philinna Papyrus,” 37–38; Kocnen, “Der brennende Horusknahe,” 169.

5. This charm seems to be a *historiola*. Cf. Maas, “The Philinna Papyrus,” 37; Kocnen, “Der brennende Horusknahe,” 169, 173–74.

1. For sun and moon as cosmic eyes, cf. the cosmic body of the deity in PGM XII. 242–45.

2. For the divine gifts, see also PGM XIII. 782–83.

3. Or “Upper and Lower Egypt”; cf. PGM XII. 256.

4. This is the “Ogdoad” of Hermopolis; see S. Morenz, *Ägyptische Religion* 184; Nun-Naunet, Huh-Hauket, Kuk-Kauket, Amun-Amaunet. [J.B.] For these eight guards, see PGM XIII. 743–45, 788–89.

5. These words are equivalent to Egyptian and mean “I am he who came forth from Nun.” Cf. PGM XII. 345; III. 549–58. [R.K.R.]

6. These three groups of letters may be Greek words: “. . . rule. I weary you. . . .” If so, their context cannot be determined, as they are set amid magical words. [M.S.]

7. BENOUI is the Phoenix. Cf. PGM II. 104 and n. See Bonnet, *RÄRG* 594–96, s.v. “Phönix.”

PGM XXIIa. 1

*“We would flee [from Trojan battle before death and ruin.]”

*Tr.: John Scarborough. This verse, probably Homer, *Iliad* 17. 714, has not preserved its title, though Preisendanz (on the basis of the following spell) believed it was a recipe for hemorrhage. The verse begins *P. Berol.* 9873, a collection of Homeric verses to be used for magico-medical purposes.

PGM XXIIa. 2–9

**Another, for bloody flux:*

“the wrath of Apollo, far-darting lord.”¹

- 5 Spoken to blood, this [verse] cures bloody flux. / But if [the patient] recovers and shows ingratitude, take a pan of coals, throw [it in the altar (?)], and place the amulets over the smoke; add a root, and write this verse in addition:

“the Far-shooter, having attained his aim, has, therefore, given pain and will give it further.”²

*Tr.: John Scarborough.

PGM XXIIa. 9–10

**Write [this] for pain in the breasts and uterus:*

- 10 “[him] / daughter of Zeus suckled and the wheat-bearing earth bore.”³

*Tr.: John Scarborough.

PGM XXIIa. 11–14

*Carried [with a magnetic] stone, or even spoken, [this verse] serves as a *contra-ceptive*:

“Would that you be fated to be unborn and to die unmarried.”⁴

Write this on a piece of new [papyrus] and tie it up with hairs of a mule.

*Tr.: John Scarborough.

PGM XXIIa. 15–17

- 15 **[For one who suffers from elephantiasis, write this] verse and give it [to him] to wear:*

“[As when a] woman stains ivory with Phoenician purple.”⁵

*Tr.: John Scarborough.

PGM XXIIa. 18–27

- 20 **“Greetings, Helios; greetings, Helios; greetings, god over the heavens, with your name [being that] of the all-powerful! From the / seventh heaven [give] me [steady] favor before every race of men and all women, but especially before her, NN. Make*
- 25 *me as beautiful in her presence as IAŌ is, as rich as SABAŌTH, to be loved / like LAILAM, as great as BARBARAS, as honored as MICHAËL, as famous as GABRIËL, and [I shall be] highly favored.”*

*Tr.: John Scarborough.

1. Cf. Homer, *Il.* 1. 75.

2. Cf. Homer, *Il.* 1. 96.

3. Cf. Homer, *Il.* 2. 548; also 8. 486; *Od.* 7. 332. But metaphorically *ἄρουρα* can mean the receiving of seed by a woman and bearing fruit (see, e.g., Theognis 582).

4. Cf. Homer, *Il.* 3. 40.

5. Cf. Homer, *Il.* 4. 141.

PGM XXIIb. 1–26

***Prayer of Jacob:** “O Father of the patriarchs, Father of the All, [Father] of the [cosmic] powers, [Creator of all] . . . , Creator of angels and archangels, the Creator of the [saving] names. I summon you, Father of all powers, Father of the entire [cosmos] and of all / creation inhabited and uninhabited, to whom the [cherubim] are subjected, [who] favored Abraam by [giving the] kingdom [to him] . . . : hear me, O God of the powers, O [God] of angels [and] archangels, [King]. . . .
 LELEACH . . . ARŌACH TOU ACHABOL . . . Ō . . . YRAM TOU . . . BOACH KA . . . TH
 . . . RA . . . CHACH MARIROK . . . YRAM . . . ITHTH SESOIK, / he who sits upon [holy] Mount Sinai; . . . I . . . BO . . . ATHEM . . . he who sits upon the sea; . . . EA
 . . . BL . . . D . . . K . . . E . . . THĒS . . . PARACHTHĒ . . . , he who sits upon the
 serpentine gods; the [god who sits upon the] sun, IAŌ; he who sits [upon] . . . TA
 . . . Ō . . . I . . . CH; he [who sits] upon the . . . the . . . MA . . . SI, ABRIĒL LOUĒL
 . . . M . . . resting place of the [cherubim] . . . CHIRE . . . OZ . . . I . . . / to the ages
 of ages, God ABAŌTH ABRATHIAŌTH [SABAŌTH] ADŌNAI star . . . and BRILEŌNAI
 ADŌNAI CHA . . . AŌTH the Lord of the all.

“I call upon you who give power [over] the Abyss [to those] above, to those below, and to those under the earth; hear the one who has [this] prayer, O Lord God of the Hebrews, EPAGAĒL ALAMN, of whom is [the] eternal power, ELŌĒL SOUĒL. Maintain the one who possesses this prayer, who is from the stock of Israel and from those / who have been favored by you, O god of gods, you who have the secret name, SABAŌTH . . . I . . . CH, O god of gods, amen, amen. You who produce the snow, over the stars, beyond the ages, [and] who constantly traverse [the cosmos], and who cause the fixed and movable stars to pursue all things by your creative activity, fill me with wisdom. Strengthen me, Master; fill my heart with good, Master, as a terrestrial angel, as one who has become / immortal, as one who has received this gift from you, Amen, amen!”

Pronounce the [*Prayer of*] *Jacob* seven times facing north and east.

*Tr.: D. E. Aune.

PGM XXIIb. 27–31

***Request for a dream oracle, to a lamp:** Purify yourself before your everyday lamp, and speak [the following] to the lamplight, until it is extinguished: “Be well, O lamp, who light the way to Harsentephtha and to Harsentechtha, and to the great [father] Osiris-Michael. / [If] the petition I have made is appropriate, [show] me water [and] a grove. If otherwise, show me water and a stone.”

*Tr.: D. E. Aune.

PGM XXIIb. 32–35

***Another request for a dream oracle:** Take your last morsel of food, and [show it to the] lamp, and while showing it, say [the invocation]. After saying [it] chew up [the morsel], drink wine on top of it, and go to sleep without speaking to anyone. If this is [performed, immediately] you will see someone speaking to you.

“ . . . OI . . . AL . . . OSMŌ . . . PRA, . . . / I am LAMPSYS, if this matter¹ has been granted to me, show a courtesan; otherwise, a soldier.”

*Tr.: D. E. Aune.

1. Or “such-and-such a matter.”

PGM XXIII. 1–70

- * [But¹ when with vows] and prayers [I had appealed]
 [To them], the tribes of dead, I took [the] sheep
 And slit their throats [beside the trough, and down]
 The dark blood [flowed. From out of Ere]bos
 5 Came gathering [the spirits] of the dead: /
 (5) [New brides, unmarried youths,] toil-worn old men,
 [And] tender [maidens] with fresh-mourning hearts,
 [And many] pierced by bronze-tipped spears, [men] slain
 In battle, still in armor stained with gore.
 10 [These many] thronged from ev'ry side around
 (10) The trough / with [awful] cry. Pale fear seized me.
 [But]² having drawn the sharp sword at my thigh,
 [I sat,] allowing not the flitting heads
 Of the dead to draw nearer to [the blood],
 15 And I in conversation spoke with them.
 (He has said what must be done:) /
 (15) "O³ rivers, earth, and you below, punish
 Men done with life, whoc'er has falsely sworn;
 Be witnesses, fulfill for us this charm.
 20 I've come to ask how I may reach the land
 Of that Telemachus, my own son whom /
 (20) I left still in a nurse's arms." For in
 This fashion went the charm most excellent.
 (He tells what charms must be sung:)
 25 "[Hear]⁴ me, gracious and guardian, well-born
 [An]ubis; [hear, sly] one, O secret mate,
 Osiris' savior; come, Hermes, come, robber,
 (25) Well-trussed, infernal Zeus; / [†] Grant [my desire]^{†, 5}
 Fulfill this charm. [Come hither, Hades,] Earth,
 30 Unfailing Fire, O Titan Helios;
 [Come,] Iaweh, Phthas, Phre, guardian of laws,
 [And Neph]tho, much revered; Ablanatho,
 In blessings rich, with [fiery] serpents girded,
 (30) Earth-plowing, goddess with head high, [Abrax]as,
 35 A daimon famous by your cosmic name,
 Who rule earth's [axis], starry dance, the Bears'
 Cold light. [And come] to me, surpassing all
 In self-control, O Phren. I'm calling [you],

1. Vv. 1–10 equal Homer, *Od.* 11. 34–43.

2. Vv. 11–13 equal Homer, *Od.* 11. 48–50.

3. Vv. 15–17 equal Homer, *Il.* 3. 278–80 except that in v. 15 the *Iliad* has *καὶ* in place of *ὦ*. In v. 16 the *Iliad* has *τίμνωσθον* and the second hemistich of v. 17 appears in the *Iliad* as *φυλάσσετε δ' ὄρ-κία πίστα*.

4. Because of the fragmentary condition of the following lines (25–43) the reconstructed text of Hymn 24 has been used.

5. "Grant my desire": *[κῦρσαι δωσάμενοι]*. The translation is very tentative, for the Greek is uncertain. Preisendanz translates "schenkt Gewährung"; Vieillefond (p. 286) translates "ratifiez mes vœux" but in this commentary says: "Il faut comprendre: *κῦρσαι* δ—'ayant accordé de ratifier.'" Preisendanz reports that this line begins with a space for six letters, but Wünsch's *κῦρσαι* fills only five spaces. Perhaps we should read *καὶ ἐπι*, i.e., *καὶ ἐπιδωσάμενοι*, "and having given freely."

O B[r]i[ar]eus and Ph[r]asios and you,
 O Ixion and Birth and youth's decline, 40
 Fair-burning Fire, / [and may you come,] Infernal (35)
 And Heav'nly One, and [you who govern] dreams,
 And Sirius, who. . . .⁶
 Standing beside the trough, I cried [these words],
 [For well] did I remember Circe's counsels,⁷ 45
 [Who] knew [all] poisons which the broad earth grows.⁸ /
 [Then came] a lofty wave of Acheron (40)
 Which fights with lions, [Cocytus] and Lethe
 And mighty Polyphlegethon.⁹ A host
 [Of dead] stood round the trough, [and first] there came 50
 The spirit of Elpenor, my comrade.¹⁰
 (And so on.)

So, since this is the situation, either the poet himself suppressed¹¹ the remainder 55
 because it was an elaboration of the spell in order to preserve the decorum of the (45)
 work, or the Peisistratides,¹² as they were assembling the other verses, withheld
 these because they considered them foreign to the passage here. [†]This is my opin-
 ion for many reasons. And so [†]¹³ I have myself inserted the lines as a rather valuable 60
 creation of epic poetry.¹⁴ / You will find this whole document on the shelves in the (50)
 archives of our former home town, the colony of Aelia Capitolina¹⁵ in Palestine,
 and in Nysa in Caria and, up to the thirteenth verse,¹⁶ in Rome near the baths of 65
 Alexander¹⁷ in the beautiful library in the Pantheon,¹⁸ whose collection of books I

6. Preisendanz's version ends here. The remaining lines are taken from Vieillefond.

7. Cf. Homer, *Il.* 15. 412.

8. V. 39 equals Homer, *Il.* 7. 741 where ἤδη instead of οἶδα is read.

9. Cf. Homer, *Od.* 10. 513–14. In v. 41 the noun Πολυφλεγέθων is a hapax legomenon (see O. Höfer, in Roscher 3/2 [1902–9] 2713). *Od.* 10. 513 has Πυριφλεγέθων.

10. Cf. Homer, *Od.* 11. 51. With this Homeric line the verse portion of the papyrus concludes. The remaining section contains Julius Africanus' own evaluation of the verses.

11. We seem to have another example here of Homeric criticism in antiquity. Interestingly enough, *Od.* 11. 38–43 were rejected by several ancient scholars, including Zenodotus, Aristophanes of Byzantium, and Aristarchus.

12. A reference to the tradition in late antiquity that Peisistratus was responsible for the earliest recension of the Homeric poems. For a discussion of the subject, see J. A. Davison, "The Transmission of the Text," in A. J. B. Wace and F. H. Stubbings, eds., *A Companion to Homer* (London: Macmillan, 1962) 215–33, esp. 219–20.

13. The translation is tentative. Vieillefond daggers these words, for they seem hopelessly corrupt.

14. Line 49 translates ἄτε κῆμα πολυτελέστερον ἐπιεικῆς, but this a strange and otherwise unparalleled meaning of κῆμα.

15. Aelia Capitolina is the name given by Hadrian (A.D. 131) to the rebuilt Jerusalem. The statement seems to confirm, at least partially, Jerome's claim (*De viris illustr.* 63) that Julian was born at Emmaus in Palestine. Others call him a Libyan by birth.

16. This is a strange remark, for the first thirteen verses are Homeric. Surely this collection of volumes included the *Iliad* and *Odyssey*.

17. The Thermae Alexandrinae were constructed by rebuilding and enlarging the Thermae Neronianae in the Campus Martinus just northeast of the Pantheon. These baths had their own water supply from the Alexandrian Aqueduct. See *Life of Severus Alexander* 20. 3–5 and 44. 4–6. Cf. *CAH* vol. 12 (1939), pp. 66 and 477.

18. Others, including Vieillefond, understood the words in ll. 53–54 to mean that Africanus built or served as the architect of the library. Yet we have no evidence that he was an architect but abundant testimony that he was a writer and intellect. It seems more probable, therefore, that Africanus here is saying that he "built the collection of books which constituted the library."

myself built for Augustus.¹⁹ /

(55)

Kestos 18²⁰ of Julius Africanus

*Tr.: E. N. O'Neil. P. Oxy. 412 contains an excerpt from book 18 of the *Kestoi* of Sextus Julius Africanus, a Christian writer of the third century A.D. The work dealt with numerous subjects, including medicine, agriculture, natural history, military art, and, as this passage shows, with Homeric criticism and magic. Since Preisendanz prints only a part of the papyrus, the translation uses the full text as provided by Jean-René Vieillefond, *Les "Cestes" de Julius Africanus. Étude sur l'ensemble des fragments avec édition, traduction et commentaires* (Firenze: Edizioni Sansoni Antiquariato; Paris: Librairie Marcel Didier, 1970) 277–91.

PGM XXIVa. 1–25

*"Great is the Lady Isis!" Copy of a holy book found in the archives of Hermes: /

5 The method is that concerning the 29 letters¹ through which letters Hermes and
10 Isis, who was seeking / Osiris,² her brother and husband, [found him].

Call upon Helios and all the gods in the deep concerning those things for which
15 you want to receive an omen. Take / 29 leaves of a male date palm and write on each
20 of the leaves the names of the gods. Pray and then pick them up two / by two. Read
the last remaining leaf and you will find your omen, how things are,³ and you will
25 be answered / clearly.

*Tr.: W. C. Grese.

PGM XXIVb. 1–15

*On the right . . . on the left parts of [the neck . . .] upon the right shoulder . . .

5 on the nipple of the [right breast,] / on the left [shoulder] . . . shall receive . . . on

10 the nipple of the [left breast] . . . on the breast . . . for, the . . . receiving, great . . .

15 and the woman will (?) flee outside, men on . . . drugs . . .

*Tr.: Roy Kotansky. This very fragmentary text describes the engraving of a magic doll or similar object. The fragment may contain portions of a love charm similar to that of PGM IV. 296ff.

PGM XXV. a–d.

a. *P. Oxy.* 959, 7.2 × 13 cm, contains a text of eight lines of magical characters and letters dated to about the third century A.D. The text remains unpublished.

b. *P. Freib. inedit.* (described by Preisendanz, *P. Un. Bibl. Freiburg i. Br.*, O. Nr. 7.5 × 9 cm) is an unpublished, opisthographic text containing "characters" and a magical figure. Sixth century A.D.

c. *P. Cair.* 10434 measures 5.1 × 6.6 cm (no date provided) and contains the following text: "† Holy Lord Zabaot" (var. of SABAÖTH).

d. *PSI inedit.*, 6.5 × 5 cm, is described by Preisendanz as a tiny fragment containing a figure with a long nose, the point of which ends in what appear to be droplets. Behind it is a similar figure, and above both heads there is yet another

19. August is Severus Alexander.

20. Notice that, although the title of the work is in the plural *κεστοί*, each individual book seems to have the singular title *κεστός*.

1. According to W. Schubart, *Einführung in die Papyrskunde* (Berlin: Weidmann, 1918) 369, the twenty-nine letters represent the Coptic alphabet.

2. On Isis seeking Osiris, see Plutarch, *De Is. et Os.* 18, 358 A–B; 52, 372 B–C, and Griffiths, *Plutarch's De Iside et Osiride* 339–40, 499; idem, *The Isis-Book* 219.

3. Grenfell and Hunt, *P. Oxy.* 6, pp. 200–201, translate: "and you will find wherein [Milligan, *Selections from the Greek Papyri* 110–11, ". . . in what things"] your omen consists." The translation follows the punctuation of Preisendanz, who translates: "und du wirst dein Orakel finden darüber, worauf es dir [Hopfner, *OZ* II, 299 adds (αα)] ankommt." [W.C.G.]

head with a very long nose. On the reverse side appear three words of which only “PHOIBIŌN” can be made out.

PGM XXVI. 1–21

The numerically arranged oracular text, *P.Oxy.* XII. 1477, is here omitted as it has been shown to belong to the corpus known as the *Sortes Astrampsychi*, for which see Gerald M. Browne, *The Papyri of the Sortes Astrampsychi*, Beiträge zur klassischen Philologie 58 (Meisenheim am Glan: Hain, 1974); see also idem, “The Date of the *Sortes Astrampsychi*,” *ICS* 1 (1976): 53–58; idem, “A New Papyrus Codex of the *Sortes Astrampsychi*,” in *Arktouros. Hellenic Studies presented to Bernard M. W. Knox on the Occasion of his 65th birthday* (Berlin/New York: de Gruyter, 1979) 434–39; see also *P.Oxy.* XLVII. 3330. The editor is also preparing an edition of the *Sortes* for the Bibliotheca Teubneriana.

PGM XXVII. 1–5

*Victory charm, for Sarapammon, son of Apollonius: “***¹ Give victory and safety at the stadium and in the crowd to the above-mentioned Sarapammon. In the name of SYLIKYS Ë SYS. . . .”

*Tr.: R. F. Hock.

PGM XXVIIIa. 1–7

*“OR OR¹ PHOR PHOR SABAŌTH ADŌNE SALAMA TARCHEI ABRASAX, I bind you, scorpion of Artemisia, / three-hundred and fifteen times, on the fifteenth day of Pachon. . . .” 5

*Tr.: Roy Kotansky.

PGM XXVIIIb. 1–9

*“ŌR ŌR² PHŌR PHŌR IAŌ ADŌNAEI / SABAŌTH SALAMAN TARCHCHEI, I bind you, scorpion of Artemisios, on the 13th.” 5

*Tr.: Roy Kotansky.

PGM XXVIIIc. 1–11

*+++¹ ŌR ŌR³ PHŌR PHŌR [ADŌNAI] / SALAMA RTHACHI, I bind you, Artemisian scorpion, on the fourth day of Phamenoth, / PHŌR OR OR OSOA DDD RRR.” 5

*Tr.: Roy Kotansky.

PGM XXIX. 1–10

*“I used to command the Rhodian¹ winds

And your regions of the sea

Whenever I’d want to set sail.

Whenever I’d want to stay there,

I’d say to the regions of the sea:

‘Don’t [smite] the seas with your blows;

5

1. According to Grenfell and Hunt, *P.Oxy.* 12 (1916) 237, magical symbols are given in the papyrus at this point, but the editors did not provide them.

1. The name should probably be articulated HŌR, i.e., Horus, who is often invoked in Egyptian scorpion spells. See Borghouts, *Ancient Egyptian Magical Texts* 51–85. [R.K.R.]

2. See n. 1 above.

3. See n. 1 above.

1. It seems preferable to retain the Ῥοδῖους of the papyrus rather than to follow Preisendanz in emending to Ῥοθῖους. See Preisendanz, apparatus ad loc.

- Lay smooth the brine for seafarers.⁷
 Then ev'ry fair wind² is raised;
 They shut out the blasts, and so, lord,³ grant
 10 The impassable to be passable."

*Tr.: E. N. O'Neil. This rather charming and unpretentious poem is surely not a part of the regular *PGM* material. It is rather a poem—or a fragment of a poem—which is perhaps an ancient treatment of the theme that appears in Goethe's two poems, *Meerestille* and *Glückliche Fahrt*. Because of the literary aspect, J. U. Powell included these lines among the *Lyrical Adespota* in his *Collectanea Alexandrina* (Oxford: Clarendon Press, 1925) 195, no. 33. Despite the obvious poetic quality, no one has satisfactorily explained the meter (cf. Powell, p. 196). Grenfell thought that the verses are accentual, while Schmidt believed that they are a blend of trochaic and Cretic. For the references, see Preisendanz, ad loc. Whatever the case, the present translation uses a blend of iambic and anapaestic feet in an attempt to give in English some of the general effect of the Greek. These verses have been emended and stand as the reconstructed Hymn 29; see Preisendanz, vol. II, pp. 265–66.

PGM XXXII. 1–19

- *"I adjure you, Evangelos, by Anubis and Hermes and all the rest down below;
 5 attract and bind / Sarapias whom Helen bore, to this Herais, whom Thermoutha-
 10 rin bore,¹ now, now; quickly, quickly. By her soul and heart / attract Sarapias her-
 self, whom [Helen] bore from her own womb,² MAEI OTE ELBÔSATOK ALA OUBÊTÔ
 15 ÔEIO . . . AËN. Attract and [bind / the soul and heart of Sarapias], whom [Helen
 bore, to this] Herais, [whom] Thermoutharin [bore] from her womb [now, now;
 quickly, quickly]."

*Tr.: E. N. O'Neil. This spell, without a title, is clearly a love spell in which one woman seeks to attract another woman. Thus it belongs to the small group of lesbian spells. In form, these lines contain one spell repeated, with slight variations, three times: 1–9, 10–14, 14–19.

PGM XXXIIa. 1–25

- *"As¹ Typhon is the adversary of Helios, so inflame the heart and soul of that²
 5 Amoncios whom / Helen bore, even from her own womb, ADÔNAI ABRASAX PI-
 NOUTI³ and SABAÔS; burn the soul and heart of that Amoncios whom Helen /
 10 bore, for [love of] this Serapiakos whom Threpte bore, now, now; quickly, quickly."
 "In this same hour and on this same day, from this [moment] on, mingle /
 15 together⁴ the souls of both and cause that Amoncios whom Helen bore to be this
 20 Serapiakos whom / Threpte bore, through every hour, every day and every night.
 25 Wherefore, ADÔNAI, loftiest of gods, whose name is the true / one, carry out the
 matter, ADÔNAI."

*Tr.: E. N. O'Neil. This section contains two spells—or one spell repeated with variations.

2. For ὄλος of the papyrus perhaps οὔρος should be read: "fair wind" is what the author seems to mean.

3. Can ἀναξ be Helios as represented by the famous Colossus Rhodius? Powell dates this poem to the period ca. A.D. 250–80, and the huge statue of Helios was complete ca. A.D. 168 and destroyed ca. A.D. 224. Yet the memory of this "wonder" continued for centuries. In any case, Helios was an important god on the island of Rhodes, and a reference to him seems appropriate.

1. Herais has a Greek name, while her mother, Thermoutarin, has an Egyptian name. [R.K.R.] The spelling of the names follows Preisendanz; cf. the apparatus ad loc.

2. On this formula, see D. Jordan, *Philologus* 120 (1976): 131–32.

1. The opening statement is troublesome and has attracted some attention. See A. S. Hunt, "An Incantation in the Ashmolean Museum," *JEA* 15 (1929): 155–57; A. D. Nock, *JEA* 16 (1931): 124; K. Preisendanz, *Philologische Wochenschrift* 50 (1930): 748–49.

2. As the pronouns indicate, this spell is concerned with homosexual attraction.

3. This is Egyptian and means "O/The god." See Preisendanz, apparatus ad loc.

4. συγκαταμείγνυμι is a concept from friendship literature: true friends are two souls in one body, *amicus est alter ego*. The term is also erotic just as the simple μείγνυμι is regularly. [E.N.O.]

PGM XXXIII. 1–25

*“ABLANATHANABLANAMACHARAMARACHARAMARACH
 BLANATHANABLANAMACHARAMARACHARAMARA
 LANATHANABLANAMACHARAMARACHARAMAR
 ANATHANABLANAMACHARAMARACHARAMA
 NATHANABLANAMACHARAMARACHARAM
 ATHANABLANAMACHARAMARACHARA
 THANABLANAMACHARAMARACHAR
 ANABLANAMACHARAMARACHA
 NABLANAMACHARAMARACH
 ABLANAMACHARAMARA
 BLANAMACHARAMAR
 LANAMACHARAMA
 ANAMACHARAM
 NAMACHARA
 AMACHAR
 MACHA
 ACH
 A

5

10

15

“O Tireless one, KOK KOUK KOUΛ, save / Tais whom [Taraus] bore from every shivering fit,¹ whether tertian² or quartan³ or quotidian fever, or an every-other-day fever,⁴ or [one] by night, or [even] a mild fever,⁵ because I am the ancestral, tireless god, KOK KOUK⁶ KOUΛ, / immediately, immediately; quickly, quickly.”

25

*Tr.: John Scarborough.

PGM XXXIV. 1–24

*“ . . . [the sun] will stand still; and should I order the moon, it will come down; and should I wish to delay the day, the night will remain for me; and should / we¹ in turn ask for day, the light will not depart; and should I wish to sail the sea, I do not need² a ship; and should I wish to go through the air, / I will be lifted up. It is only³ an erotic drug that I do not find, not one that can cause, not one that can stop love. For the earth, in fear of the / god, does not produce one. But if anyone has it and gives it, I beg, I beseech him: ‘Give! I wish to drink, I wish to anoint myself.’”⁴
 “You⁵ say that a handsome phantom keeps appearing to your daughter, / and this seems unreasonable⁶ to you? Yet how many others have fallen in love with ‘un-

5

10

15

20

1. Cf. PGM XVIIIb. 5.

2. *τριταῖος* (*πυρετός*), as in the Hippocratic *Aphorisms* 3. 21 and *Nature of Man* 1. 5, is literally “every-third-day-fever.”

3. In contrast to PGM XVIIIb. 6, the papyrus has the normal *τεταρταῖος*.

4. Pollux, *On*. 1. 65 cod. B suggests the reading *παρημέρινος*; it does not occur in the medical writers. [J.S.]

5. *λεπτοπυρετοῦ* is a textual emendation; however, the word is unattested in LSJ, s.v. Cf. LSJ, *Suppl.* s.v. “*λεπτοπυρέτιον*.”

6. KOUK is Egyptian *kky*, “darkness”; cf. PGM XIII. 788–89.

1. The sudden appearance of the person plural is strange.

2. This use of the present tense occurs in the midst of a series of future tenses. [E.N.O.]

3. Although *μόνον οὐ* regularly means “almost,” that sense does not seem to fit here. [E.N.O.]

4. The text here is uncertain. For the translation, the text of Preisendanz has been used.

5. For the following lines see, especially, the study of Dodds mentioned below.

6. The papyrus reads *παράδοξον* here and *παρ’ ἀλόγων* (*παραλόγων*) in l. 22, and so both Dodds and Preisendanz print their versions; but in a conversation it is reasonable to expect the second person to repeat the word which the first speaker has used. The translation understands *παραδόξον* in l. 22. [E.N.O.]

reasonable' bodies⁷ . . .⁸

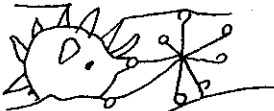
*Tr.: E. N. O'Neil. This fragment belongs not to a magical spell but rather to some literary piece, perhaps a Greek romance. See C. Bonner, "A Papyrus Describing Magical Powers," *TAPA* 52 (1921): 111–18; E. R. Dodds, "A Fragment of a Greek Novel (P.Mich. inv. no. 5)" in *Studies in Honor of Gilbert Norwood, Phoenix Supp.* I (Toronto: University of Toronto Press, 1952) 133–37. Dodds's theory that this fragment is part of a lost Greek romance seems logical in light of the conversational tone throughout, but the tone of ll. 19–24 makes this theory almost certain.

PGM XXXV. 1–42

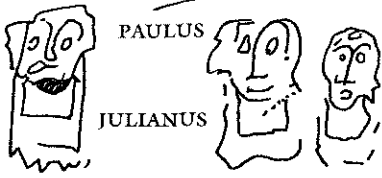
*"I call upon you, who sit over the Abyss, BYTHATH; I also call upon the one who sits in the first heaven, MARMAR; I call upon you, who sit in the 2nd heaven,
5 RAPHAËL; I call upon you, who sit in the 3rd heaven, SOURIEL;¹ / I call upon you, who sit in the 4th heaven, IPHIAPH;² I call upon you, who sit in the 5th heaven, PITIËL; I call upon you, who sit in the [6th] heaven, MOURIATHA.

"I call upon you, who sit over the snow, TELZË; I call upon you, EDANÖTH, who sit over the sea; I call upon you, SAESECHEL, who sit over the serpents; / I call upon you, TABIYM, who sit over the rivers; I call upon you, BIMADAM; I call upon you, CHADRAOUN, who sit in the midst of CHADRALLOU, in between the two cherubim and seraphim, as they praise you, the lord of the whole host which is under heaven.

15 "I conjure you all by the god of Abraham, Isaac, and Jacob,³ that / you obey my authority completely, each one of you obeying perfectly, and that you stay beside me and give me favor, influence, victory, and strength, before all, small men and great, as well as gladiators, soldiers, civilians, women, girls, boys, and everybody,
20 quickly, quickly, because of the / power of IAÖ, the strength of SABAÖTH, the clothing of ELOË,⁴ the might of ADÖNAI, and the crown of ADÖNAI. Grant also to me favor and victory before all, as you have given good gifts to ALBANATHANALBA and AKRAMACHAMARI; and this is why, then, I am exhorting and conjuring / you
25 that you give favor, victory, power, and spirit on behalf of me, the three-crown-bearing ruler, quickly, [quickly,] because I conjure you, IAÖ SABAÖTH AÖ SABAÖTH Ö SABAÖTH SABAÖTH A ABAÖTH BAÖTH AÖTH ÖTH TH."

30  

35 "Look above the spirits of the opponent toward the spirits of dignity [and] exaltation. I call upon / and exhort and conjure you that you obey unfailingly my every command, for



"I conjure you by the god SARACHAEL [by] BILIAM,⁵ and [by] the god who made heaven and

7. *σωμάτων* is synonymous with *εἰδωλον*.

8. Dodds (see n. 4 above) 137 assumes the speaker is female, but the gender is not indicated in the text.

1. For the name SURIEL, see the discussion by Scholem, *Jewish Gnosticism* 46. A number of other parallels esp. with Judaism are noted in Preisendanz's apparatus.

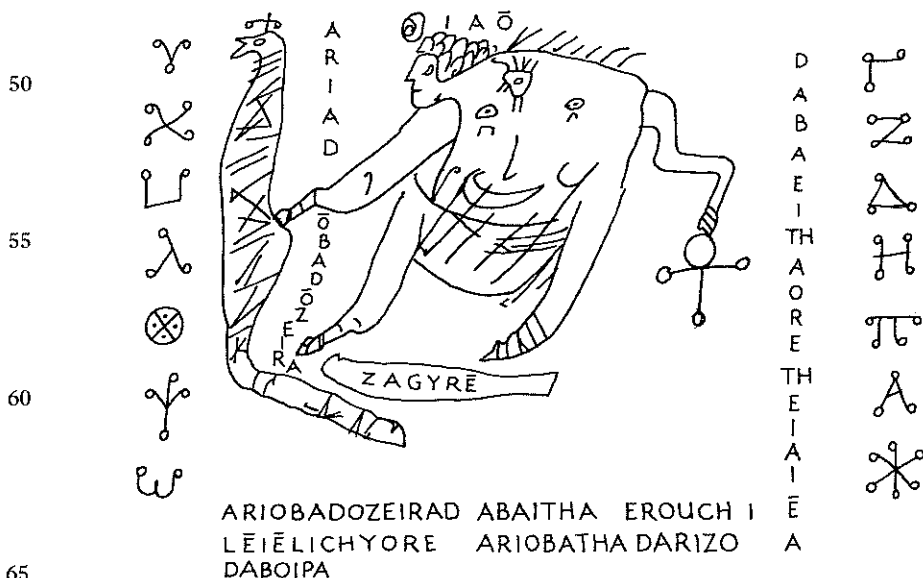
2. For the name IPHIAPH, see Scholem, *Jewish Gnosticism* 12, n. 7.

3. The papyrus reads Abram, Isaka, Iachöb.

4. For the garment of ELOË, see Scholem, *Jewish Gnosticism* 64.

5. The prophet Bileam from Pethor is known from Nm 22:5–24, 25; 31:8, 16; Dt 23:4, etc. His

The names to be written are these: “IAŌ SABAŌTH ADŌNAI ELŌAI ABRASAX
 ABLANATHANALBA AKRAMMACHAMARI PEPHTHA PHŌZA PHNEBENNOUNI,² su-
 45 preme angels, give to me, / NN whom NN bore, victory, favor, reputation, advan-
 tage over all men and over all women, especially over NN, whom NN bore, for ever
 and all time.” Consecrate it.



*Tr.: R. F. Hock.

PGM XXXVI. 69–101

***Love spell of attraction**, excellent divination by fire, than which none is greater.
 70 It attracts men to women and women to men / and makes virgins rush out of their
 homes. Take a pure papyrus and with blood of an ass³ write the following names
 and figure, and put in the magical material from the woman you desire. Smear the
 75 strip of papyrus with moistened vinegar gum⁴ / and glue⁵ it to the dry vaulted
 vapor room of a bath,⁶ and you will marvel. But watch yourself so that you are not
 struck.

The writing is this: “Come, Typhon, who sit on top of the gate, IŌ ERBĒTH IŌ
 PAKERBĒTH IŌ BALCHOSĒTH IŌ APOMPS IŌ SESENŌ IŌ BIMAT IAKOUMBIAI AB-
 80 ERRAMENTHŌ OULER- / THEXANAX ETHRELUOŌTH MEMAREBA TOU SĒTH, as you
 are in flames and on fire, so also the soul, the heart of her, NN, whom NN bore,
 until she comes loving me, NN, and glues her female pudenda to my male one,
 85 immediately, immediately; quickly, quickly.”

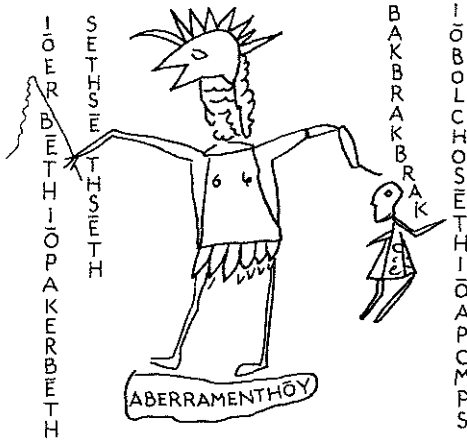
2. PEPHTHA PHŌZA PHNEBENNOUNI is equivalent to Egyptian “He is Ptah the healthy, the lord of the Abyss.” [R.K.R.]

3. This is to connect the spell with Typhon, invoked below. Cf. PGM IV. 2015, 2100, 2220.

4. ὀξωκόμι is from ὀξυκόμμι according to LSJ, s.v. It is also a hapax legomenon. The papyrus has ὀξωκόμη, which LSJ explains as dative of ὀξυκόμμι. See Schmidt, GGA 189 (1927): 464–56, who refers to Pliny, NH 24. 3, 106; cf. also NH 13. 20, 66–67 for a discussion of Egyptian gums. [E.N.O.]

5. For the glue, cf. l. 83 below. As the operator does with the strip of papyrus, so may NN do with the operator. [E.N.O.]

6. Cf. PGM II. 51.



90

95

100

*Tr.: E. N. O'Neil.

PGM XXXVI. 102–33

**Another divination by fire*: Take clean papyrus and write the following names and figure with myrrh ink and say the spell three times.

105

The names / and the figure to be written are these:

“Hear me, you who founded and destroyed and became the mighty god whom a white sow bore,⁷ ALTHAKA EIATHALLATHA SALAIOTH, who appeared in Pelousion,⁸ in Heliopolis possessing an iron staff⁹ with which you opened up the sea and passed through after you had completely / dried up all the plants. Attract to me, NN, her, NN, aflame, on fire, flying through the air, hungry, thirsty, not finding sleep, loving me, NN whom NN bore, until she come and glue¹⁰ her female punda to my male one, immediately, immediately; quickly, quickly.” /

110

7. The one born of the white sow is Min of Koptos, born of Isis. For discussion, see J. Bergman, “Isis auf der Sau,” *Acta Universitatis Upsaliensis Boreas* 6 (1974): 81–109, esp. 91–92. [R.K.R.]

8. Pelusium was a city in Egypt, situated on the Nile. See Plutarch, *De Is. et Os.* 17, 375E, and Griffiths, *Plutarch's De Iside et Osiride* 334–35. Cf. PGM VII. 499 and n.

9. See for the iron staff Ex 7: 17–24; 14: 21–31. For Egyptian parallels, see W. K. Simpson, ed., *The Literature of Ancient Egypt* (New Haven: Yale University Press, 1973) 21. [R.K.R.]

10. Cf. above, l. 75 and n.

115 "IAEŌ
IAE
IA
I

BAPHRENDEMOUN
120 BAPHRENDEMOU
BAPHRENDEMO
BAPHRENDEM
BAPHRENDE
BAPHREND
125 BAPHREN
BAPHRE
BAPHR
BAPH
BA
130 B



/ Attract to me, NN whom

NN bore, her, NN whom NN

bore, aflame, on fire,
/ flying through the air,
loving me, NN whom NN bore, immediately,
immediately; quickly, quickly, accomplish it."

S NOTHEILARIIIAĒ
E OTHEILARIIIAĒ
S EILARIIIAĒ
E ILARIIAĒ
N LARIIAĒ
G ARIIAĒ
E RIIAĒ
N IIAĒ
B IAĒ
A AĒ
R Ē
PH PHIRKIALI
A IRKIALI
R RKIALI
A KIALI
G IALI
G ALI
Ē LI
S I

*Tr.: E. N. O'Neil.

PGM XXXVI. 134–60

***Marvelous love spell of attraction**, than which none is greater: Take myrrh /
135 and male frankincense, put them in a drinking cup and add an *archē*¹¹ of vinegar,
and at the third hour of the night put it into the socket of your door and say the
spell 7 times.

The spell to be spoken is this: "Arise, daimons in the dark; leap up onto the bricks
and beat your breasts after you have smeared your faces with mud. For because
140 of / her, NN whom NN bore, unlawful eggs are being sacrificed: fire, fire, un-
lawfulness, unlawfulness.¹² For Isis raised up a loud cry, and the world was thrown
into confusion. She tosses and turns on her holy bed, and its bonds and those of the
daimon world are smashed to pieces¹³ because of the enmity and impiety of her,
145 NN, whom NN bore. But you,¹⁴ Isis / and Osiris and [daimons] of the chthonic
world, ABLAMGOUNCHŌTHŌ ABRASAX, and daimons who are beneath the earth,
arise, you who are from the depth, and cause her, NN, whom NN bore, to be sleep-
less, to fly through the air, hungry, thirsty, not finding sleep,¹⁵ to love me, NN
150 whom NN bore, passionately with passion in her guts, until she comes / and glues
her female pudenda to my male one. But if she wishes to fall asleep, spread under
her knotted leather scourges and thorns upon her temples, so that she may nod

11. ἀρχή occurs only here as a unit of measure. See A. Erman, *ZÄS* 33 (1895): 46.

12. For an Egyptian parallel to this exclamation see the *historiola* in H. O. Lange, *Der magische Papyrus Harris*, *Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser* 14/2 (Copenhagen: Høst, 1927) 75, 81: "Woe! Woe! Fire! Fire!" [R.K.R.]

13. Cf. Preisendanz's translation (accepting Hopfner's reconstruction in *Archiv Orientalni* 3 [1931]: 122): "hin wandte sie sich zum heiligen Lager, gesprengt werden seine Bande und zugleich die der Dämonenwelt . . ." (she turned to the holy bed [i.e., of Osiris], smashed to pieces are his bonds and those of the daimons' world . . .).

14. Despite the appeal to several deities, the Greek has σὺ, "you," sing. here.

15. The idea of sleeplessness is repeated. Cf. l. 112 above where there is no such repetition. [E.N.O.]

agreement to a courtesan's love, because I adjure you who have been stationed over
the fire, MASKELLI MASKELLŌ PHNOUKENTABAŌTH / OREOBAZAGRA RĒXICH- 155
THŌN HIPPICHTHŌN PYRIPĒGANAX."

"You, NN, have been bound by the fibers of the sacred palm tree, so that you may love NN forever. And may no barking dog release you, no braying ass, no cock, no priest who removes magic spells, no clash of cymbals, no whining of flute; indeed, no protective charm from heaven that works for anything; / rather, let her be possessed by the spirit." 160

*Tr.: E. N. O'Neil.

PGM XXXVI. 161-77

***Charm to restrain anger and charm for success.** (No charm is greater, and it is to be performed by means of words alone:) Hold your thumbs and repeat the spell 7 times: “ERMALÖTH ARCHIMALLÖTH stop the mouths / that speak against me, because I glorify your sacred and honored names which are in heaven.” 165

To augment the words: Take papyrus and write thus: "I am / CHPHYRIS.¹⁶ I must
be successful. MICHAËL RAPHAËL ROUBËL NARIËL KATTIËL ROUMBOUTHËL
AZARIËL IOËL IOUËL EZRIËL SOURËL NARIËL METMOURËL AZAËL AZIËL SAOU-
MIËL / ROUBOUTHËL RABIËËL RABIËËL RABCHLOU ENAEZRAËL, angels, protect
me from every bad situation that comes upon me."

*Tr.: R. E. Hock.

PGM XXXVI. 178–87

* **A charm to break spells:** Take lead and draw on it a unique figure¹⁷ holding a torch in its right / hand, in its left—and at the left—a knife, and on its head three falcons, and under its legs a scarab, and under the scarab¹⁸ an ouroboros serpent.

The things to be written around / the figure are these:

⊗ K ⊖ ⋈ Ũ ⋈ □ ○ ∪ ℤ ⌘
N Y W I T A W Γ Γ ⚙ ⚙ ⚙
E F ^ † λ



*Tr.: Morton Smith.

16. CHPHYRIS is the god Khepri, the scarab. See *PGM* IV. 943 and n.; VII. 584 and n., and the Glossary, s.v. "Scarab."

17. The figure drawn below on the papyrus does not correspond to the description.

18. On the scarab see n. 16 above.

PGM XXXVI. 187–210

***Love spell of attraction:** On an unbaked piece of pottery write with a bronze stylus: “Hecate, you, Hecate, triple-formed, since every seal of every¹⁹ [love spell of attraction] has been completed, I adjure you / by the great name of ABLANATHANA and by the power of AGRAMARI,²⁰ because I adjure you, you who possess the fire, ONYR,²¹ and those in it, that she, NN, / be set afire,²² that she come in pursuit of me, NN, because I am holding²³ in my right hand the two serpents and the victory of IAÔ SABAÔTH and the great name BILKATRI MOPHECHE, who brandishes fire, . . . ,²⁴ that she love me / completely and be aflame and on fire for me; aye, and tortured too. I am SYNKOUTOUEL.”

[Write] 8 characters like this: “Grant me, indeed the favor of all, ADÔNAI ✱✱.”

A A A A A A A
E E E E E E E
E E E E E E E
I I I I I I I
O O O O O O O
Y Y Y Y Y Y Y
O O O O O O O

*Tr.: E. N. O’Neil. The text of this spell appears to be corrupt at a number of places, so that by necessity the translation remains tentative.

PGM XXXVI. 211–30

***Prayer to Helios:** A charm to restrain anger and for victory and for securing favor (none is greater): Say to the sun (Helios) [the prayer] 7 times, and anoint your hand with oil and wipe it on your head and face.

215 *Now [the prayer] is:* “Rejoice with me, you who are set over the east wind / and the world, for whom all the gods serve as bodyguards at your good hour and on your good day, you who are the Good Daimon of the world, the crown of the inhabited world, you who rise from the abyss, you who each day rise a young man and set an old man, HARPENKNOUPHI BRINTANTÊNÔPHRI BRISSKYLMA / AROUR-
220 ZORBOROBA MESINTRIPHI²⁵ NIPTOUMI CHMOUMMAÔPHI. I beg you, lord, do not allow me to be overthrown, to be plotted against, to receive dangerous drugs, to go into exile, to fall upon hard times. Rather, I ask to obtain and receive from you life, health, reputation, wealth, influence, strength, success, charm, / favor with all men and all women, victory over all men and all women. Yes, lord, ABLANATHAN-
225 ALBA AKRAMMACHAMARI PEPHNA PHÔZA PHNEBENNOUNI²⁶ NAACHTHIP . . .
230 OUNORBA, accomplish the matter which I want, / by means of your power.”

*Tr.: R. F. Hock.

PGM XXXVI. 231–55

*Take a lead lamella and inscribe with a bronze stylus the following names and the figure, and after smearing it with blood from a bat, roll up the lamella in the usual

19. The isolated *πάσις* is vague. Preisendanz adds “Gestalt.” [E.N.O.]

20. The *voces magicæ* in ll. 190–91 are abbreviated forms of the ABLANATHANALBA and AKRAMMACHAMARI formulas. See the Glossary, s.v.

21. Preisendanz understands ONYR to be a form of Coptic NOYRE, “vulture, falcon.” But more likely the god Onouris is meant. Cf. *PGM* X. 12 and n.

22. The text of these lines is very uncertain and probably corrupt. The translation is tentative. [E.N.O.]

23. Read perhaps *κατέχομαι*, since *κατέχω μέ* makes no sense. [E.N.O.]

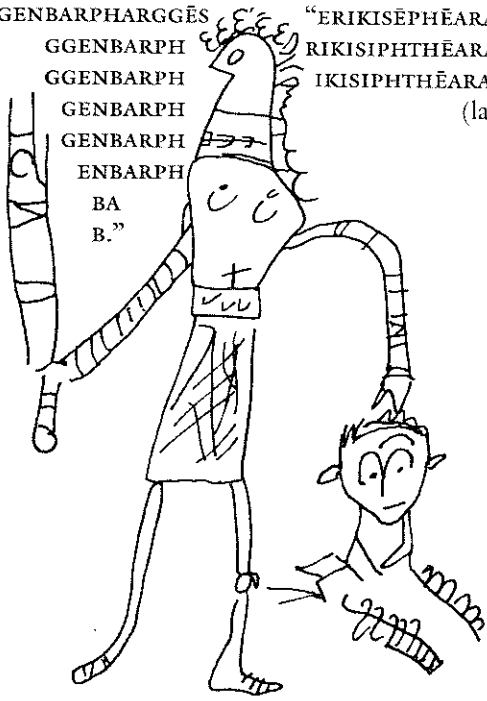
24. The text contains here incomprehensible letters, probably because of corruption rather than their being *voces magicæ*.

25. MESINTRIPHI is Egyptian and means “born of Triphis,” an epithet of Isis. See *PGM* XII. 232 and n. [R.K.R.]

26. PEPHNA (read PEPHTHA), PHÔZA, PHNEBENNOUNI is Egyptian and means “He is Ptah the healthy, the lord of the Abyss.” Cf. above, ll. 43–44; *PGM* XIII. 1055. [R.K.R.]

fashion. / Cut open a frog and put it into its stomach. After stitching it up with Anubian thread and a bronze needle, hang it up on a reed from your property by means of hairs from the tip of the tail of a black ox, / at the east of the property near the rising of the sun.

“OUSIRI SESEGGENBARPHARGGĒS “ERIKISÉPHĒARARACHARAPHTHISIKĒRA
OUSIRIISESE GGENBARPH RIKISIPHTHĒARARACHARAĒPHTHISIKĒR 245
SIRISESE GGENBARPH IKISIPHTHĒARARACHARAĒPHTHISIKĒ”
IRISESE GENBARPH (ladder-like).
RISESE GENBARPH
ISESE ENBARPH
SESEG BA
ESEG B.”

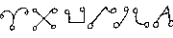


“Supreme angels, just as this frog drips with blood and dries up, so also will the body of him, NN / whom NN bore, because I conjure you, who are in command of fire MASKELLI MASKELLŌ” (add the other usual items).²⁷ 250
255

*Tr.: R. F. Hock.

PGM XXXVI. 256–64

*Taking a three-cornered sherd from the fork of a road—pick it up with your left hand—inscribe it with myrrhed ink and hide it. [Write:] ASSTRAELOS²⁸ CHRAELOS, dissolve every enchantment against me, NN, for I conjure you / by the great and terrible names which the winds fear and the rocks split when they hear it.” 260



*Tr.: Morton Smith.

PGM XXXVI. 264–74

*Take blood from a nightowl and myrrh ink, and mix the two together, and draw the figure²⁹ as appended, with a new reed pen on a clean strip of papyrus. At the same time stare³⁰ at a clean wall and look toward the east. Fasten the figure to an all-linen handkerchief with thorns / from a male date palm and hide it and stand back from it six cubits. After hiding it, measure and step back fifty-nine paces three times, standing on the mark of the six cubits. 265
270

*Tr.: R. F. Hock. The purpose of this ritual is not stated.

27. Or “(add the rest, and the usual items).”
28. On the name ASTRAELOS, see Scholem, *Jewish Gnosticism* 95.
29. The figure is not provided in the payrus. The preceding characters are marked off from this spell by a dividing line.
30. Preisendanz suggests that the two phrases in ll. 268–69 may be variants.

PGM XXXVI. 312–20

***Charm to open a door:** Take from a firstborn ram an umbilical cord that has not fallen to the ground, and after mixing in myrrh, apply it to the door bolts when you want to open a door, and say this spell, and you will open it immediately.

Now this is the spell: / “Open up for me, open up for me, door bolt; be opened, 315
be opened, door bolt, because I am Horos the Great, ARCHEPHRENEPSOU PHIRIGX, son of Osiris and Isis. I want the godless Typhon to flee;³⁹ immediately, immediately; quickly, / quickly.” 320

*Tr.: R. F. Hock.

PGM XXXVI. 320–32

***A contraceptive, the only one in the world:** Take as many bittervetch seeds as you want for the number of years you wish to remain sterile. Steep them in the menses of a menstruating woman. Let them steep in her own genitals. And take a frog⁴⁰ / that is alive and throw the bittervetch seeds into its mouth so that the frog 325
swallows them, and release the frog alive at the place where you captured him. And take a seed of henbane, steep it in mare’s milk; and take the nasal mucus of a cow, with grains of barley, put these into a [piece of] leather skin made from a fawn and on the outside bind it up with mulehide skin, / and attach it as an amulet during 330
the waning of the moon [which is] in a female sign of the zodiac on a day of Kronos or Hermes.⁴¹ Mix in also with the barley grains cerumen from the ear⁴² of a mule.

*Tr.: John Scarborough.

PGM XXXVI. 333–60

***Love spell of attraction over myrrh:**⁴³ Say the spell and [put it on the] flat stone of the bath.

The spell is this: / “Myrrh, Myrrh, who serve at the side of gods, who stir up 335
rivers and mountains, who burn up the marsh of Achalda,⁴⁴ who consume with fire the godless Typhon, who are ally of Horos, the protection of Anubis, the guide of Isis. Whenever I throw you, Myrrh, upon the *strobilos*⁴⁵ of the / flat stone of this 340
bath, as you burn, so also will you burn her, NN, because I adjure you by the strong and inexorable Destiny, MASKELLI MASKELLŌ PHNOUKENTABAŌTH OREOBAZAGRAS REXICHTHŌN HIPPOCHTHŌN PYRICHTHŌN PYRIPAGANYX LEPETAN / LEPE- 345
TAN MANTOUNOBOË, and by the Destiny of this, LAKI LAKIŌ LAKIŌYD LAKIŌYDA. Attract, burn her, NN (add the usual, whatever you wish), because I adjure you by the strong and great names, THEILŌCHNOU ITI PESKOUTH I TETOCHNOUPHI 350
SPEUSOUTI IAŌ SABAŌTH / ADŌNAI PAGOURĒ ZAGOURĒ ABRASAX ABRATHIAŌ TERĒPHAËL MOUISRŌ⁴⁶ LEILAM SEMESILAM THOOU IIE ĒŌ OSIR⁴⁷ ATHOM⁴⁸

39. This passage contains a *historiola* of Horus escaping from Seth/Typhon. See for a parallel Lichtheim, *Ancient Egyptian Literature* II, 214–23. [R.K.R.]

40. The frog was associated with fertility, and therefore in Egypt with Heket, the goddess of birth. See Bonnet, *RARG* 198–99, s.v. “Frosch”; M. Weber, “Frosch,” *RAC* 8 (1972): 524–38, esp. 524–29. [R.K.R.]

41. That is, the planets Saturn and Mercury.

42. Also possible is “dirt from the ear,” but “ear wax” is more likely, given Aristophanes, *Lys.* 1198.

43. Cf. the parallel to the spell in *PGM* IV. 1495–1595.

44. This locality is not identified.

45. The meaning of the term is obscure; it may refer to some item having the shape of a pinecone. See LSJ, s.v. “στροβίλος.” Cf. *PGM* II. 25 and n.

46. See on this detail *PGM* III. 659 and n.

47. OSIR is Osiris. [R.K.R.]

48. ATHOM is Atum. [R.K.R.]

CHAMNEUS PHEPHAÖN PHEPHEÖPHAI PHEPHEÖPHTHA. Arouse yourself, Myrrh,
 355 and go into every place⁴⁹ and seek out her, NN, and / open her right side and enter
 like thunder, like lightning, like a burning flame, and make her thin, [pale,] weak,
 limp, incapable of [action] in [any part of her body] until she leaps forth and comes
 360 to me, [NN, son of] NN (add the usual, / whatever you wish), immediately, immediately;
 quickly, quickly.”

*Tr.: É. N. O'Neil.

PGM XXXVI. 361–71

***Irresistible love spell of attraction**, which works on the same day: Take the skin
 of an ass⁵⁰ and write the following in the blood from the womb of a silurus⁵¹ after
 mixing in the juice of the plant Sarapis.

365 *The writing is this*: “SISISÖTH, attract to me / her, NN on this very day, in this
 very hour, because I adjure you by the name CHYCHACHAMER MEROUTH⁵² CHMĒ-
 MINOUTH THIONTHOUTH PHIOPHAÖ⁵³ BELECHAS AAA EEE ĒĒĒ L' S' S' S' N' N'.
 Attract her, NN, to NN” (add the usual).

370 And put the magical material inside / with vetch and place it in the mouth of a
 dead dog, and it will attract her in the same hour.

*Tr.: E. N. O'Neil.

PGM XXXVII. 1–26

*. . . not one of the unclean men . . . I did not have intercourse with a woman . . .
 [knowingly]. Whenever I swear, the [existing? . . .] relatives, that on my father's
 5 side and / [mother?], friends and my father's relatives with . . . not, and this
 one . . . into a container, thus taking . . . [into a] suburb, with the loud voice . . . of
 10 the prophets and pro[phetesses]. / And whenever in . . . swear, lest . . . such as
 heard. . . .

15 . . . / [of Theodoros?], that is, of Selenion(?), [it is not necessary] to subtract or
 add a thing. If . . . these . . . cast from the . . . as mentioned before; and another
 20 . . . from every rite / . . . your . . . is unlawful . . . should receive a letter . . . pi-
 25 ously . . . receive extreme ill-luck, it is . . . lest you . . . taken . . . / the. . .

*Tr.: Roy Kotansky. This fragmentary text was acquired in Egypt with the other magical
 papyri, PGM XXXVI and XXXVIII, and is thus presumed to contain portions of a magical
 spell; however, the recto (ll. 1–14) was written in a hand different from that of the verso (ll.
 14–26) and seems to contain a text of a biblical or theological nature. The verso may contain
 a text on some type of divination.

PGM XXXVIII. 1–26

*. . . at the proper time purify [yourself for seven days and]¹ take myrrh ink and
 [write] on [pure] papyrus . . . of baths: “Come here to me . . . who have the power

49. See on this point Wortmann, “Neue magische Texte,” 71, 101.

50. The animal of Seth/Typhon.

51. The silurus is a large river fish which seems to have been a part of the common fare, either pickled
 or salted. Cf. Pliny, *NH* 9. 17, 44; Aelian, *NA* 14. 25; Juvenal, *Sat.* 4. 33; 14. 132. The silurus also
 occurs in PGM IV. 3097, but Preisendanz there altered the text to read αἰλουρος, “cat.” Diehl, in Prei-
 sendanz's apparatus, proposes the same emendation here. [E.N.O.]

52. MEROUTH is Egyptian *mrwt*, “love.” [R.K.R.]

53. THOUTH PHIOPHAÖ is Egyptian and means “Thoth the great, the great.” [R.K.R.]

1. Eitrem reads ἀγνευσον [ἑπτα ἡμέρας καὶ . . .], which D. Moke, *Eroticism in the Greek Magical
 Papyri: Selected Studies* (Ann Arbor: University Microfilms, 1975) 72, translates with “Be purified for
 seven days.” The verb, however, is active and requires an object. Furthermore, the papyrus uses numer-
 als, not words, so it is better to read ἀγνευσον [σὲ ἑπτα ἡμέρας καὶ . . .]. [E.N.O.]

... / ... and go into the house ... frightening and hiding ... of the door. For by
 the contribution(?)² of her ... by your [power, attract] to me her, NN, whose
 mother is NN, because ... / ... to find sleep and ... brain ... of sacred phan- 10
 toms ... of the sea ... / [who copulate in the ocean, PSOI PHNOUTH I NINTHĒR,³ 15
 you are the one who are] daily visible [and who set in the northwest] of heaven,
 [and rise in the southeast. In the 1st hour] you have [the form of a cat; your name
 is PHARAKOUNĒTH. In the 2nd hour you have the form] of a dog; your name
 is / [SOUPHI. In the 3rd hour you have the form of a snake; your name is] ABERAN 20
 NEMANE [THĒOUTH. In the 4th hour you have the form of a scarab]: [your] name
 is [SESENIPS. In the 5th hour you have the form] of an ass; [your] name is
 [ENPHANCHOU PH. In the 6th hour you have the form of a lion]; your name is
 [BAISOLBAI ... who control] time. / [In the 7th hour you have the form of a goat; 25
 your name is] OUMESTHĒTH. In the 8th hour you have the form of a bull; your
 name is [DIATI-PHĒ, who becomes invisible]. ...⁴

*Tr.: E. N. O'Neil. This papyrus is so fragmentary that the text owes more to Eitrem's ingenuity than to the copyist. Ll. 15–26 seem to be a doublet and, in part, an abridged version of IV. 1642–79. The edition of Preisendanz provides no translation; Moke offers one only of ll. 1–12.

PGM XXIX. 1–21

*“THATTHARATHAUTHŌLTHARA

ATTHARATHAUTHŌLTHARA

TTHARATHAUTHŌLTHARA

THARATHAUTHŌLTHARA

ARATHAUTHŌLTHARA

RATHAUTHŌLTHARA

ATHAUTHŌLTHARA

THAUTHŌLTHARA

AUTHŌLTHARA

UTHŌLTHARA

THŌLTHARA

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THARA

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RA

A

THATTHARATHAUTHŌLTHARA

ATTHARATHAUTHŌLTHARA

TTHARATHAUTHŌLTHARA

THARATHAUTHŌLTHARA

ARATHAUTHŌLTHARA 5

RATHAUTHŌLTHARA

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AUTHŌLTHARA

UTHŌLTHARA 10

THŌLTHARA

ŌLTHARA

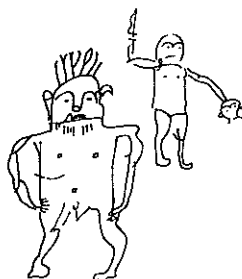
LTHARA

THARA

ARA 15

RA

A



I adjure you by the twelve elements of heaven and the twenty-four elements / of 20
 the world, that you attract Herakles whom Taaipis bore, to me, to Allous, whom
 Alexandria bore, immediately, immediately; quickly, quickly.”

*Tr.: E. N. O'Neil. The figure on the left is that of the dwarf god Bes. In the Greco-Roman period the erotic associates of Bes became so pronounced that he seems to have become a patron of brothels. See J. E. Quibell, *Excavations at Saqqara (1905–1906)* (Cairo: Imprimerie de l'Institut français d'archéologie orientale, 1907) 12–14. [R.K.R.]

2. The papyrus has *προσδίδου*, for which Eitrem suggests *προσδίδου*, hence “by the contribution,” but the papyrus is so mutilated that any translation must be tentative. [E.N.O.]

3. PSOI PHNOUTH I NINTHĒR corresponds to Egyptian “Fate, the god (of) the gods.” Cf. *PGM III*. 144–45. [R.K.R.]

4. The list of forms continues at *PGM IV*. 1679. This papyrus is clearly a fragment as well as fragmentary. [E.N.O.]

PGM XL. 1–18

- *“O master Oserapis and the gods who sit with Oserapis, I [pray] to you, I Artemisie, daughter of Amasis, against my daughter’s father, [who] robbed [her] of the funeral gifts and tomb. So if he has not acted justly toward me and his own children—as indeed he has acted unjustly toward me and his own children—let
- 5 Oserapis and the gods / grant that he not approach the grave of his children, nor that he bury his own parents. As long as my cry for help is deposited here, he and what belongs to him should be utterly destroyed badly, both on earth and on sea, by Oserapis and the gods who sit together with Oserapis, nor should he attain propitiation from Oserapis nor from the gods who sit with Oserapis.
- 10 Artemisie has deposited this supplication, supplicating / Oserapis and the gods who sit with Oserapis to punish justly. As long as my supplication [is deposited] here, the father of this girl should not by any means attain propitiation from the gods. [Who]ever [seizes] this document [and] does an injustice to Artemisie, the god will inflict a penalty on him . . . to no one . . . except . . . Artemisie commands that . . . as . . . / not suffice . . . observed me in need of . . . and to me who lives
- 15 . . . observed . . . in need of. . .”

*Tr.: R. F. Hock. For similar curses against desecrating a tomb, see G. Björck, *Der Fluch des Christen Sabinus. Papyrus Upsaliensis 8* (Uppsala: Almqvist and Wiksell, 1938) esp. 131–38; B. Boyaval, “Une malédiction pour viol de sépulture,” *ZPE* 14 (1974): 71–73.

PGM XLI. 1–9

- 5 *“CHRIA . . . BĒEI[NÖR; SOUSI[NEPHI] . . . trembles / ENTOKE KENTA[BAÖTH] . . . thence, [trembles] . . . NITHIORA BAINCHÖÖÖCH. . .”
- *Tr.: Roy Kotansky. This fragmentary spell contains only a few recognizable words, mostly magical.

PGM XLII. 1–10

- *“A A A A A A
E E E E E E
Ē Ē Ē Ē Ē Ē
I I I I I I O O O O
5 Y Y Y Y
Ö Ö Ö Ö Ö
[“magical characters”]
. . . ARAËL SAB[AÖTH
O]URIEL ASABA . . .
10 . . . OSĒPRAK.”

*Tr.: Roy Kotansky. The magical characters mentioned in the text are unavailable for transcription. The slip of papyrus probably served as an amulet.

PGM XLIII. 1–27

| | | |
|--------------------|------------|----|
| *“[ABLANA]THANALBA | EMANOUẼL | |
| [BLA]NATHANALBA | ASOŨEL | |
| LANATHANALBA | MARMAR̃EL | |
| ANATHANALBA | MELCHĨEL | |
| NATHANALBA | OURĨEL | 5 |
| ATHANALBA | THOURĨEL | |
| THANALBA | MARMARIŌTH | |
| ANALBA | ATHANÃEL | |
| ALBA | AŌ̃E . . . | 10 |
| LBA | SABAŌTH | |
| BA | ADŌNAI | |
| A | ELŌAI | |

ABŌ . . . / SESENGEN SPHRANGĒS MICHÃEL SABAŌTH LAPAPA / . . . GABRĨEL 15/20
 SOURĨEL RAPHÃEL, protect Sophia / whom Theoneilla bore from every shivering 25
 fit and fever, immediately, quickly.”

*Tr.: John Scarborough.

PGM XLIV. 1–18

*“THŌPHŌPHA. MOS . . . AMOU K . . .

| | | |
|---------------|---------------------------------|-----------|
| A A A A A A A | . . . OUABEIO . . . S BAMERM | |
| | . . . L . . . | |
| E E E E E E E | earache EY . . . MATI unwritten | |
| | SYRID | |
| Ē Ē Ē Ē Ē Ē Ē | partaking (?), might ascend (?) | |
| | driving away . . . | |
| I I I I I I I | fever (?), just (?) PAĒ . . . | X |
| O O O O O O O | TAI, burning these things | |
| | until | N |
| Y Y Y Y Y Y Y | ATHIAL PYRON MOLOS | I |
| Ō Ō Ō Ō Ō Ō Ō | | R |
| Y | MICHÃEL | ŌZ Y |
| Ō | ICHÃEL | YZ O |
| | CHÃEL | OZ |
| E E E E E E E | AĒL | IZ |
| P | ĒL | |
| | L | |
| | MICHÃEL | . . . Z |
| | [ICHÃEL] | EZ |
| | [CHÃEL] | |
| CH S | AĒL | . . . Z.” |

*Tr.: Roy Kotansky. This fragmentary text may have served as a phylactery for earache and possibly fever. On the right side of the papyrus there is a figure holding a staff and with the letters “A” and “Ō” on either side; the representation of the figure, however, was never published.

PGM XLV. 1–8

- *“... R... RPHEË ABRAXAS IRMOUN †ACHOA BRĒPHAUTH IOU ATHĒTHAL
KATHŌLŌ... NITASPHIN BAROUCH BAROUCH DAULA ADŌNAIA CHAITA SIAMOUR
5 ERBELMŌN ELŌE ADŌNAIA MELĒ... A SESEMIE... LAMEBDO / ELŌE ACHRAI
ĒNNANAI AZAËL CHERMAIŌ B... ROBBAN J(erusa)lem... N†”

*Tr.: Roy Kotansky.

PGM XLVI. 1–4

*... [If] *you wish the god to speak*: ... These names ... “SON LALEIKACHRI...
KAIE...”

*Tr.: R. F. Hock. This fragmentary papyrus, which contains portions of only two spells, contains here a request for a revelation. In the series of words to be spoken or written some Greek can be read.

PGM XLVI. 4–8

- 5 ***Spell to silence and [subject]**: ... on an unbaked potsherd ... : / “IŌ SĒTH IŌ
ERBĒTH IŌ... IŌ SĒTH IŌ PATATHNAX... IŌ [OSIRIS].”

*Tr.: R. F. Hock.

PGM XLVII. 1–17

- 5 ***“ĒL ĒL¹ STRAGĒL STRAKOUĒL, the god, / the SATOUCHEOS, the PSATOUCHEOS,²**
10 **protect, shelter [the wearer against fever] whether [it is] every other day, / or daily,**
15 **or equinoctial, or perpetual; purify us, ELAOTH / SABAOth ... [[two lines of**
characters]].

*Tr.: Morton Smith.

PGM XLVIII. 1–21

- *“**KLE¹ [[characters]] AAAAAA KLE ANNGL ... O SESEGGESBARPHARAGGES,**
5 **help us, Atikhis; bring aid (?) / with all your powers. They must move like the one**
whom the Cherubim have led,² the Father Pantokrator, who is in heaven ... the
Cherubim. You must fly like the birds of heaven. He³ must move like a piercing
10 **wind, ... good, through / the power of these names and their saving acts and the**
phylacteries and the power of the honored (?) Place.⁴ Yes, yes! Quickly, quickly!
[[2 lines of characters]]. And a blessing upon the name SESSEGGES, together
15 **with / ... AI SACHLAS EL and MEFEJRAHIEU ... names, aid ... the place SA ...**
20 **aid (?) ... [the] whole house ... INETENEI great (?) ... IEL EŌN / ... the birds**
of great (?)⁵ [[characters]] ... OU.”

*Tr.: Marvin W. Meyer.

1. *El* is the common Hebrew word for “god” but was also the name of a particular god worshiped mostly along the Palestine-Syrian coast.

2. Perhaps the definite articles before this and the two following terms should be omitted, and they should be taken as names of gods or demons. These magical texts rarely use the definite article before the names of deities invoked, and SATOUCHEOS looks like an epithet (“loaded, burdened”?) and PSATOUCHEOS like a byform of it.

1. Or, in Greek, “etc.”

2. Or “they must lead forth,” “who move like,” or “who lead forth.”

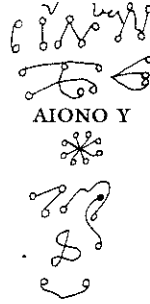
3. Or “you.”

4. In later Jewish writings, God is frequently designated as “the Place.”

5. Or “which we come” or “your fathers.”

PGM XLIX

*



*Tr.: Roy Kotansky. An amulet with a series of characters and the name “Aion.”

PGM L. 1–18

*. . . out of . . . the . . . and if their principal (lots ?) should [fall] on the side of [the
lots] of “Tyche” or “Daimon” [it is good ?] for a spell (?) concerning sorcery / —the 5
same principal (tosses?) of the lot producing the same result, with a “Tyche” or
“Daimon” being an excellent toss. And the one who tosses concerning sorcery . . .
executes the same given results for the given toss. These things mentioned before
will be . . . / . . . of “Daimon.” If ever . . . it happens in your own place or even . . . 10
by malevolent ones (?), / as it testifies of an exile, it signifies either . . . or dis- 15
graceful ones; if then a benevolent one occurs, a malevolent one by the benevolent
ones is changed (?). . . .

*Tr.: Roy Kotansky. Very little sense can be made from this scrappy fragment. The text seems to deal with responses to a type of knucklebone or dice oracle.

PGM LI. 1–27

*“I exhort you, daimon of the dead [and] the necessity of death which has hap-
pened in your case, image of the gods, to hear / my request and to avenge me, 5
Neilammon, whom Tereus bore, because Etes has brought a charge against me, / or 10
against my daughter Aynchis or her children or those who might ever be [with]
me. And I exhort you not to listen to those who have brought charges against us,
either / [from] Hermes, whom . . . bore, [or] EU . . . s, who is known as [Apelles], 15
or from Harpochrates, whom Tereus bore, [who is] a wicked man and / ungodly 20
toward me, his father. I ask you, daimon of the dead, not to listen to them [but to]
listen [only] to me, Neilammon, [since I am] / pious [toward the] gods, [and to 25
cause them to be] ill for their [whole] life.”

*Tr.: R. F. Hock. This necromantic request is directed against Neilammon’s legal opponents, one of whom appears to be his own son. The text follows the format of an Egyptian letter to the dead. Cf. Alan Gardiner and Kurt Sethe, *Egyptian Letters to the Dead Mainly from the Old and Middle Kingdoms* (London: Egypt Exploration Society, 1928). [R.K.R.]

PGM LII. 1–9

*. . . the formula:

“ . . . stout of heart, silver-eddyding,
And with the Graces CHŌOS EU . . .
Both Hera and Selene, thus
/ The wits, which come upon to . . .
. . . nothing, about the sea,
. . . S . . . ES . . . ES . . . however much
 . . . ”

5

*Tr.: Roy Kotansky. This very fragmentary papyrus contains portions of two or three spells

probably dealing with love magic. The first of these, translated here, preserves a poetic incantation whose first few lines scan as dactylic hexameters.

PGM LII. 9–19

10 *Take an ichneumon / from the countryside and throw in some vinegar myrrh and
boil for 3 days . . . but. . .

15 “. . . and . . . / Peitho . . . will see a . . . with mighty . . . or might grant me
favor . . . or love me in . . . from a mighty (?). . . .”

*Tr.: Roy Kotansky.

PGM LII. 20–26

20 *Spell to induce insomnia: Take some . . . grasp, speak the formula . . . speak
. . . : “. . . ἑὸς mother’s, summoning Eros.”

25 Speak *the formula*: “. . . through night and day, from (?) / . . . set a flame in the
heart. . . .”

*Tr.: Roy Kotansky.

PGM LIII–LVI

PGM LIII and LIV correspond to the unpublished texts of the papyrus rolls cataloged together as *P. Strassb.* I. 39 (P. gr. 1769 and 1770 in F. Preisigke, *Griechische Papyrus der kaiserlichen Universitäts—und Landesbibliothek zu Strassburg*, I. Leipzig: J. C. Hinrichs, 1912, 134–35). PGM LIII (no. 1769) measures 32 × 22 cm and contains fifteen lines; PGM LIV (no. 1770) measures 22 × 16 cm and contains ten lines. Both date from the Arabic period.

PGM LV and LVI correspond to the two unpublished texts, *P. Strassb.* I. 39A (P. gr. 762 and 788; Preisigke 136). They are written by the same hand and stem also from the Arabic period. PGM LV measures 28 × 22 cm and contains twelve lines; PGM LVI (17 × 11 cm) contains eight lines primarily made up of letter permutations, with SY SZ and SCH predominating.

PGM LVII. 1–37

*. . . ADŌNAI. . . *These are the words*: “[Accomplish] for him, NN, whatever I
have written on [this] for you, and I will¹ leave [the east] and the west² [which] has
been established [formerly], and [I will preserve] the flesh of Osiris³ [always] and I
5 will not break / [the] bonds with which you bound Typhon,⁴ and I will not call
those who have died a violent death but will leave them alone, and I will not pour
out the oil of Syrian cedar [but] will leave it alone, and I will save Ammon and not
kill him, and I will [not] scatter the limbs of Osiris, and I will hide you [from the]
10 giants;⁵ EI EI EI EI [EI EI] EI EI CHOIN / [APHOUTH] CHENNONEU APHOUTH
ANOU AŌTH EI EI EI PEOOE [IAKŌB] MANNOZ ARANNOUTH CHAL . . . APH KOULIX

1. For these implied threats see PGM II. 54, and Papyrus Ebers, col. 30, ll. 12–16: “If the stroke dispells itself . . . I shall not speak (the threat), I shall not repeat the statement.” [R.K.R.]

2. For this notion of the collapse of the east and west, see PGM V. 284.

3. For mythical details regarding the death of Osiris, see Plutarch, *De Is. et Os.* 18, 358A–B; 35, 364F; 42, 368A; and Griffiths, *Plutarch’s De Iside et Osiride* 340–42, 434–35, 460; Diodorus Siculus I. 11, with the commentary by Burton, *Diodorus Siculus* 60–61, 89, 95.

4. For the binding of Typhon, see Plutarch, *De Is. et Os.* 19, 358D, and the commentary by Griffiths, *Plutarch’s De Iside et Osiride* 349–50.

5. For the role of the giants, see Plutarch, *De Is. et Os.* 25, 360E, and Griffiths, *Plutarch’s De Iside et Osiride* 385–86; W. Speyer, “Gigant,” *RAC* 10 (1978): 1247–76, esp. 1263.

NOË N . . . K BORNATH LOUBEINE AOUËR OUEIRE ITIN LOTOL. Recite the secrets of the many-named goddess, Isis.”⁶

[The] *compulsive spell* in order to show you whether the matter has been carried out: / Burn cypress with the strip of papyrus and say: “[Isis,] holy maiden, give 15
me a sign of the things that are going to happen, reveal your holy veil, shake
your black [Tyche] and move the constellation of the bear, holy [IŌTHĒ] PNOUN
GMOËRMENDOUMBA⁷ great-named [IAKŌ] / PHTHOËRI, THERMOËR, PHTHAŌ,⁸ 20
great-named IOTHĒ [PHNOU]THOUËR BŌB HELIX, great-named IAKŌ.”

When you have said this and at the same time have opened your hands, the goddess will remove the [edge] of your hand from your breast. For you will see [a star being led] of necessity [to you], at which you are to look / [intently], as it flashes [a 25
picture] while rushing [toward you], so that you become stricken of God. [Wear the] above picture [for protection]. [For], in the name of [the goddess], it is a [picture] of Kronos who encourages you. After you have received this sign, rejoice / at your [fortune] and say once: “CHAITHRAL.” For when you have said this, 30
she will cooperate with you [in whatever] you pray for. And immediately say these words, [lest] there occur a removal of the stars and your lucky day: “THA . . .
OUSIR⁹ PHNOUCH MELLANCHIŌ KERDŌ MELIBEU . . . KASP . . . NEBENTHTRIX
GARN . . . Ō THRAŌ SAU TRAIS TRAIS / BASYM; immediately, immediately, accom- 35
plish this, within this moment. Very glorious Pronoia,¹⁰ make the one who yesterday was [unlovable] beautiful [in the sight of all], make . . . [former]. . . .”

*Tr.: R. F. Hock.

PGM LVIII. 1–14

*. . . [Spell to bind . . . (?)]:¹ / Take a lamella [made of lead] . . . : “I say to you, 5
you who died prematurely and who were [called and taken] away by the wicked
[Typhon. Commanding you] is / the great god who has [dominion above and rules 10
over the lower [gods]. Take into custody this wicked [and impious] man,² because
this [is the one who burned the papyrus boat of Osiris]³ and who [ate⁴ the sacred
fish].⁵ Take into custody [him, NN, whom NN bore . . .].”⁶

*Tr.: R. F. Hock. The exact purpose of this spell is not known, though it is clearly a type of curse.

6. On Isis with a myriad of names see PGM LIX. 13; Apuleius, *Met.* 11. 22, p. 284, l. 9: *deae multinominis*; Plutarch, *De Is. et Os.* 53, 372E: *μυριώνυμος*. See Griffiths, *Plutarch's De Iside et Osiride* 502–3.

7. PNOUN GMOËR is equivalent to Egyptian, “Nun (the Abyss), great power.” [R.K.R.]

8. The sequence of PHTHOËRI . . . PHTHAŌ is equivalent to Egyptian *Pth wr* and *Pth* ʿ3, “Ptah the great.” [R.K.R.]

9. This is Osiris.

10. On the identification of Isis and Providence (Pronoia), see Apuleius, *Met.* 11. 15, p. 277, l. 4; and on this see Griffiths, *The Isis-Book* 241–44, 323.

1. The full title is not preserved. The opening line may have read *κατά[δυσμος]*. Cf. Preisendanz, *apparatus ad loc.*

2. Or “such-and-such a wicked and impious man.” [R.D.K.]

3. The restoration is based on the parallel in Audollent, *Defixionum Tabellae*, no. 188, reprinted in Preisendanz, vol. II, p. 187. See on this point Plutarch, *De Is. et Os.* 18, 358A, where the burning of the boat is not mentioned, however. See for further references Griffiths, *Plutarch's De Iside et Osiride* 339–40.

4. The filling of the lacuna is based on the parallel in Audollent, *Defixionum Tabellae*, no. 188.

5. For sacred fish, see PGM V. 270–80, and J. F. Borghouts, “The Magical Texts of Papyrus Leiden I. 348,” *OMRM* 51 (1971): 26 (a similar sacrilege), and *Excursus III* 210–17. See Bonnet, *RARG* 191–94, s.v. “Fische, heilige.” [R.K.R.]

6. Assuming the restoration in Preisendanz as correct. However, it seems more likely to restore the parallel phrase from above, “take into custody [this wicked and impious . . . man].” [R.D.K.]

PGM LVIII. 15–39

15/20 *... when the [moon] is full . . . , make an offering of incense . . . / . . . lick clean,
SITOU LAS EK . . . KŌS, . . . [*under*] *the middle of the chest*:

“IŌ ERBĒTH
IAKOUMBIA
IŌ PAKERBĒTH
/ IŌ BOLCHOSĒTH
BASAOU
KOCHLŌTA
TETOMĒ
BASSAOU
/ PATATHNAX
OŠESRŌ
IŌ IŌ PAKERBĒTH
KEACH, come
[I]O ABRASAX
/ (add the usual).

[[Remains of a magical figure]]

“[ABER]AMTHŌOULERTHEXANAXETHRELYŌTHNEMAREBA.”

*Tr.: R. F. Hock. The translation differs from Preisendanz in ll. 20, 34, 35.

PGM LIX. 1–15

*“... Saioneis, whom [Sentaesis] bore. You, slave of the [glorious] god ABLANA-
THANALBA, you servant of the [good] god AKRAMMACHAMAREI, you, slave of
5 [IAEŌ] SABAŌ ABRASAX ADŌNAI, / you, servant of the [four] good [and] glorious
gods, ABERAMENTHOYLERTHEXANAXETHRELYŌTHNEMAREBA AEMEINAEBAR-
RŌTHERRETHŌRABEANIEMEA ERĒKISITHPHĒARARACHARARAĒPHTHISIKĒRE IA-
EŌBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHA-
10 BŌEAI, / you, the good and glorious gods, protect the mummy and the body and
all the grave of the younger Phtheious, who is also [called] Saioneis, whom Sen-
taesis bore . . . the everlasting [punishments given by] the Lady [Isis], / goddess of
15 many names.”¹

*Tr.: Morton Smith.

PGM LX. 1–5

*“OBPHŌCHONMPOUO

AIEROĒNIONO

IBOPHA

IKON”

*Reading: Morton Smith.

**PDM lxi. 1–30**

5 *... to Truth . . . before you / incense (?) . . . to the . . . your head . . . land
[col. I, 5] . . . / look . . . above / these . . . Lady of the Flood (?) [. . . I]A IA ŌO . . . in truth
10 . . . and we come into . . . above after the . . . Teach me.¹ Show . . . Anubis of . . .
[I, 10] [Spirit of] Darkness . . . / Anubis . . . Anubis of the . . . Do not. . . Do not let
15 . . . know (?) . . . true manner [without a matter (?)] of falsehood . . . saying: “I am

1. For this epithet of Isis, see PGM LVII. 13 and n.

1. Restored [tun] *ειπ* as a parallel to *tamo*. Both mean “to instruct.” See Crum, *Coptic Dictionary* 73b. For the restorations by R.K.R. here and in the notes below, see his forthcoming article, “Gleanings from Magical Texts,” *Enchoria* 1985.

[OR]THOBAUBO . . . my name . . . OOO is my name. My name in [truth (?) . . .] [I, 15]
 . . . May you be exalted. Work . . . Anubis of the horizon. Anubis . . . / Anubis of 20
 the son. Do not . . . twice. The great ruler. . . It is this god who . . . face of a [II, 5]
 donkey. This . . . come . . . to me from them (?) which are before you . . . which 25
 you. . . . [II, 10]

*Tr.: Robert K. Ritner, following the edition and translation in Bell, Nock, and Thompson, *Magical Texts*, recto, col. I/1–16 (original translation from plate; not previously read by the editors), and col. II/1–13. Sections titles in the Demotic texts are indicated only if they are written in red letters (see the Introduction to the Demotic Magical Papyri).

PDM lxi. 30–41

*. . . which . . . / seven . . . dead . . . rue seven, bone of . . . wax (?) . . . seven 31
 . . . / . . . seven, mix them all. Recite all the spells of the vessel over them at dawn, [col. III,
 midday [and] night at the beginning of the month and eat (?) seven of them each 2]
 and every month. / You find his heart.² 36

*Tr.: Janet H. Johnson, following the edition and translation of Sir Hubert Thompson in Bell, Nock, and Thompson, *Magical Texts*, recto, col. III. [III, 7]
 41
 [III, 12]

PDM lxi. 42

*“. . . *you and those who are.* . . .

*Tr.: Janet H. Johnson, following the edition and translation of Thompson, in Bell, Nock, and Thompson, *Magical Texts*, recto, col. IV/1. This fragmentary line may be part of the rubric of col. III (see Bell et al. p. 14, ad loc.). The fact that these words are written in red ink (in the original manuscript) suggests this is the title (or subtitle) of a new spell.

PDM lxi. 43–48 [PGM LXI. i–v (not in Preisendanz)]

*. . . *remedy* for [an] ulcer (?)³ of the head . . . : one mina (?); this is what is [to be 46
 spoken?] . . . of frankincense and [celandine? . . .] / of a male ass [together with (4)
 . . .], excellently, and add . . . a little, and smear it on the. . .

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, recto, col. IV/2; and Roy Kotansky (Greek section), following the edition of Bell, Nock, and Thompson, *ibid.*, ll. 3–7.

PDM lxi. 49–57

*. . . *head*: . . . [papyrus ?], it being broken (?) in the place / . . . oil; you should 51
 utter the name of . . . while they are not dry; you should utter the spell (?) twice . . . [col. IV,
 one grain to the name of the . . . name of palm, persea, [and] cypress⁴ / mulberry, 10]
 laurel, black poplar, pine. . . . 56

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, recto, col. IV/8–16. The spell presumably describes another [IV, 15]
 remedy for the head.

PDM lxi. 58–62 [PGM LXI. vi.x (not in Preisendanz)]

**For an erection*: Woad plant [or corn flag?] grows in the oasis in abundance; it's both female and [male]. Boil these in a pot and grind them up [in wine with] pep-

2. Or “wish.”

3. As suggested by R.K.R.

4. Written in Demotic and Greek.

- 61 per; / smear it on [your] genitals. [If you wish it] to relax again, [provide] with the
[col. IV, decoction. . . .
19] *Tr.: Roy Kotansky, following the edition of Bell, Nock, and Thompson, *Magical Texts*, recto
A (p. 22). For a similar spell, compare *PGM* VII. 184–85.

PDM lxi. 63–78

- *. . . *Har-Thoth*: You write on the [front of a] laurel leaf [and you light] a lamp on
50 a table and you speak to the laurel opposite the lamp. Do not look at the lamp! You
[col. V, 4] should come; you should lie down; you should place the laurel / under your head;
and you should pray to Har-Thoth. He answers you in a dream. The front of the
laurel leaf, write these [words] on it; you write it in ink of myrrh and wine:

The first: "THOYTHKH"

The second: "LABINOYTHKH."

The third: "PHRĒKH."

The fourth: "SALBANAKHA."

The fifth: "falcon."

The sixth: "ape."

The seventh: "ibis."



- 55 And say these words: "Come to me, Thoth, Eldest one, Eldest one . . . of Re,
[V, 9] who went forth from Atum, who was born / in the form . . . from the limb of
Atum! Come to me, Thoth, heart of Re, tongue⁵ of Tatenen,⁶ throat⁷ of the one
whose name is hidden!⁸ Come to me, HEFKAE HEPKA HEBIKE NEKHE-P-KAI!
60 Come to me, Lord of Truth, who loves Truth, / who reckons [lifetime?],⁹ who
[V, 14] judges Truth, who does Truth!¹⁰ Come to me in your beautiful face in this good
night and make answer to me concerning everything about which I am entreating
here today, truly without falsehood therein! Come to me in your form of excellent
one, in your [secret] image . . . ! Come to me and [tell me] an answer to every-
thing, [truly,] without falsehood therein." [It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. V, 1–5a/6.

PDM lxi. 79–94

- 80 *A way of finding a thief . . . : You bring a head of a drowned man; / you carry it
[col. VI, to the fields; you bury it; you put flax seed over it until you gather the flax; you
2] gather [it] upon it when it is high and alone; you [bring] the flax to the village;
you¹¹ wash the head by itself in milk; you cover it; and you take it to the place
which you wish.

- 85 When you want to discover a thief, you should bring a small amount¹² of flax;
[VI, 7] you should utter a spell to it; you should say the name of the man twice, one by one
(?) / you should make a knot and draw it together. If he is the one who stole it,¹³ he
speaks while you tie the knot.

5. As read by R.K.R.

6. A holy place in Memphis. See Bonnet, *RARG* 769–70.

7. As read by R.K.R.

8. A pun on Amoun/hidden.

9. As read by R.K.R.

10. For these epithets, see P. Boylan, *Thoth the Hermes of Egypt* (Chicago: Ares, 1979 [reprint]), appendix B. [R.K.R.]

11. Actually written "they."

12. Translation by R.K.R.

13. Literally, "carried/lifted it."

The spells which you should recite: Formula: “To me belongs the word of Khu;¹⁴ to me belongs the word of Geb; to me belongs the word of . . . of Isis; to me belongs the word of this ibis, son of Thoth; Lo, all hail! Lo, all hail! I shall gather here today my sister SAMAL[A], saying, ‘I shall give them the words / of Geb which he gave to Isis when Shu (?) concealed them in the papyrus (swamp) of Buto, she bringing the small amount of flax in her hand, she forming it into a knot, she tying these forelegs (?)¹⁵ until he was revealed to Horus in the papyrus (swamp). I will bring this small amount of flax in my own hand, I making it into a knot until NN is revealed . . . the sound-eye. After (?) answering, he will lift (?)’ [It is] very good.

90
[VI, 12]



*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VI/1–16.

PDM lxi. 95–99

***Spell of giving praise** [and] love in Nubian: “SYMYTH KESYTH HRBABA BRASAKHS LAT, son of (?) NAPH, son of (?) BAKHA.” Say these; put gum on your hand; and kiss your shoulder twice,¹⁶ and go before the man whom you desire.

95
[col. VII, 1]

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VII/1–5.

PDM lxi. 100–105

***The red cloth** of Nephthys: “Pre arose; he sent forth the *Seket* boat¹⁷ of heaven; the water under the bark of Pre has dried up. The gods and the two crowns (of the south and the north) complain until NN is brought to NN. If not doing it is what will be done, the gods whose names I said will bend down so that they fall into the fire. . . . I am the one who said it; she will repeat it ‘Be destroyed, impious one!’ She is the one who said it; / she is the one who heard it [and] repeated it.” [It is] very good when he says it.

100
[col. VII, 6]
105
[VII, 11]

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VI/6–11.

PDM lxi. 106–11

***Prescription** for a donkey not moving: Ruc, dung of falcon, dung of crocodile; you should apply it and you should anoint the ears or its nose or the nostril of its nose.

Formula: “He of the heart. . . . Horus [is] behind you; Geb is pursuing you, Isis being with them (?) . . . many hours. / The arrow of Horus¹⁸ will go into you in order to. . . .”

111
[col. VII, 16]

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VII/12–16.

14. Name of the twenty-second decan. [R.K.R.]

15. That is the foreleg of Seth (as bull) when killed. [R.K.R.]

16. Translation by R.K.R.

17. The morning bark of the sun.

18. Translation by R.K.R.

PDM lxi. 112–27

*A prescription for making a [woman] love you: An image of Osiris [made] of wax—you should . . . , you bringing hair (?) and [wool] of a donkey together with a bone of a lizard. / You should [bury them under the] doorsill of her house.¹⁹ If stubbornness occurs, you should bring it . . . the image of Osiris with (?) ram's wool; you should put the lizard bone . . . ; / you should bury it again under the doorsill of her house; and you should recite . . . before Isis in the evening when the moon has risen. Listen before you bury. . . .

“O secret image of Osiris [made] of wax, O powerful one, O protection of . . . , O lord of praise, love, and respect, may you go to every house which so-and-so is [in and send so-and-so] to every house which so-and-so is in; the tips of her feet follow after his heels . . . / while her eyes are crying, while her heart longs (?) her . . . which she will do. O image of Osiris [made] of wax, if you will be stubborn [and not send so-and-so] after so-and-so, I shall go to the chest which . . . and I shall come . . . black, I shall gather it with a tooth . . . black, and I shall cause [Isis] to receive . . . after Osiris her husband and [brother . . .]. / Hail to you, O lord of time, the one whom I caused [. . .] who is in the House of the Obelisk.²⁰ Come [to me . . .].”²¹

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VIII/1–16.

PDM lxi. 128–47

* . . . You should cause a man to drink (?) . . . [tick] of a black dog in the right ear . . . [wool?]²¹ of the offspring of a black ram / . . . the face (?) of your foot on the day of immersing without blood; you should kill the tick. . . . When you finish you should sleep with the woman; [you should anoint] your phallus with it; you should wash it . . . ; you should cause her to drink; you should send the wool / . . . of olive; you should bind it to [your] right arm . . . ; [you] should cause the woman to drink . . . of the tongue of a bull . . . name . . . them in your matter / . . . your blood; you should . . . PHAMOYROYTH THTO . . . T . . . ; wash it in [sweet?] wine . . . to it / . . . to it. . . .

[v. i, 19] *Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, verso, col. i/1–20.

PDM lxi. 148–58

151 *Here are their names:²² “ORNAI SORNIN . . . OZO RANAY SARZANA IAO / XOINAI
[v. col. ii, OOO NAO MELOI NAI ERIANA E . . . ASNAI ENAMPHE, let her, NN, love me.”

4] Their (?) green ink: you should dye / . . . myrrh . . . ; you should burn them;
156 and you should pound them . . . of a child for drinking (?) burnt date[wine?].

[v. ii, 9] *Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, verso, col. ii/1–12.

PDM lxi. 159–96**PGM LXI. 1–38**

*Commendable love charm: . . . take pure olive oil and a beet plant and olive branches; and take seven leaves and grind them all together and pour them into the

19. Cf. PDM xii. 55.

20. Cf. PDM xii. 34.

21. As suggested by R.K.R.

22. End of the line as read by R.K.R.

olive oil until they become like olive oil. / And put it into a jar, and go up onto a
housetop (or on the ground) facing the moon, and say the spell 7 times:

5

[A, 1,

148]

“You are the olive oil; you are not the olive oil²³ but the sweat of Good Daimon,
the mucus of Isis, the utterance of Helios, the power of Osiris, the favor of the
gods. / I release you against her, NN, the one NN bore. Aye,²⁴ serve me against her,
NN, before I bring the gods of compulsion against you, if you do not send her. For
otherwise I will break down iron doors²⁵ myself. No longer will I send you for these
things,²⁶ nor is there need of them, but I will send you for her, NN, whom NN
bore, so that, if she dismisses you, / you can seize her head.²⁷ Cause her to swoon.
Let her not know where she is. Become fire beneath her until she comes to me, so
that she may love me for all time; and may she not be able either to drink or eat,
until she comes to me, so that she may love me for all time. I adjure you by the great
god / who is over the vault of heaven, ARBAIËTH MOUTH NOUTH PHTHÔTHÔ
PHRÊ THÔOUTH BREISON THÔTH. Hear me, greatest god, on this very day (on this
night), so that you may inflame her heart, and let her love me because I have in my
possession the power of the great god, whose name it is impossible / for anyone to
speak, except me alone because I possess his power . . . EURIÔ MOI AEETHI EÔ E
PHÊOUAB PHTHA ACHE ANOU // ESI ENES . . . E THOUL PHIMOIOU. Hear me be-
cause of Necessity, for I have spoken your name because of her, NN, whom NN
bore, so that she may love me and do whatever I wish [and] so that she may forget
her father and mother, brothers, husband, / friend, so that, except for me alone, she
may forget them all.”

10

[A, 1,

153]

15

[A, 1,

158]

20

[A, 2,

165]

25

[A, 2,

170]

30

And whenever you perform this spell, have an iron ring with yourself, // on
which has been engraved Harpokrates sitting on a lotus,²⁸ and his name is ABRASAX.

[A, 2,

175]

If, however, you should wish her to stop,²⁹ take a sun scarab and place it in the
middle of her / head and say to it: “Gulp down my love charm, image of Helios; he
himself orders you to do so.” And pick up the scarab // and release it alive. Then
take the ring and give it to her to wear, and immediately she will depart.

35

[A, 2,

180]

*Tr.: E. N. O’Neil.

PDM lxi. 197–216

PGM LXI. 39–71

***Love spell of attraction:** It attracts a woman who has been wronged by her hus-
band. / Take from the place where bodies are mummified a spotted lizard³⁰ which
lives around those places, and throw the same lizard into an iron vessel, and // take
coals from the forge whenever they light the fire and put them into the vessel with
the lizard; burn it up on the coals and while doing it say:

40

[B, 185]

23. For this formula, see *PGM* VII. 644–46.

24. For this affirmation (ἤ), see *PGM* IV. 2288, 2331.

25. That is, the iron doors of Hades. See Betz, *Lukian* 82.

26. Or οὐκέτι ἐπὶ ταῦτα σὲ πέμψω may mean “no longer will I send you on these missions.”
[E.N.O.]

27. See Antoninus Liberalis 6. 3 for a similar use of πιάζω in a similar action. [E.N.O.]

28. For Harpokrates sitting on the lotus flower, see *PGM* II. 101 and n.; XII. 87.

29. The language of παῦσαι and ἀπαλλαγῆσεται (l. 38) contains two meanings: the vulgar and the dismissal from the spell. See H. J. Bell, A. D. Nock, H. Thompson, “Magical Texts from a Bilingual Papyrus in the British Museum,” *Proceedings of the British Academy* 17 (1931): 235–88, pp. 271–72.
[E.N.O.]

30. On the role of the lizard in magic, see *PGM* VII. 628 and n.

45 “Lizard, lizard, / as Helios and all the gods have hated you,³¹ so let her, NN, hate
[B, 190] her husband for all time and // her husband hate her.”

Now when it has been completely cooked, keep the lizard ready for use and not touching the vessel.³² Pick up the vessel in which it was burned and approach the
50 gateway itself / saying: “Lizard, lizard, let Helios and all men hate you because she,
[B, 195] NN, says that the mummy of the god // OSERONNŌPHRIOS PHAPRŌ OUSIRIS has been removed and devoured by you. Image of BIANATHRĒ . . . image of TYPHON
55 SAKTIETĒ SOGGĒTH, image of ABRASAX ANAX[IBOA], / image of [IAŌ; do not let] her, NN, come through the gateway from whatever hour Helios brightens the earth for the whole time, as long as it also increases the River out of the River,³³
[B, 200] as // long as the wild fig tree grows” ([state the usual and whatever you] wish, and depart).

60 / [*Spell written*] on papyrus . . . with [blood] of Typhon,³⁴ which is . . . : “Come, father, whom the plow . . . IAKEMBRAŌTH . . . PHLOUDOUNTAS . . . / , [separate] him, NN, from her, NN, . . . turbulence . . . OENAI SORNIN . . . ŌXŌ RANAU
70 SARKANA IAŌ LOINAI ŌŌŌ NAIŌ MELŌI NAI ERIANA / E SASTIAI ENAMPHE, let her, NN, love me.”

*Tr.: E. N. O’Neil.

PGM LXII. 1–24

*[Now let] this [lamp], not colored red, be hung. Light the lamp¹ with good oil [and] cedar oil.

“You are the fire that is unquenchable, that lies beside the great god, OSORNŌPHRI
5 OSOR[NŌPHRI];² in service to him when he was smitten with love for his own / sister Senephthys,³ you not only ran as much as sixty-six *schoeni*⁴ but you encircled as many as sixty-six mountains. In this way, too, serve me, NN, against her, NN. If
10 you do not, I will say the eight letters of Selene / which have been established in the heart of Helios. But if I am on the point of saying them and you have not set out on your way, I will go inside the seven gates around Dardaniel,⁵ and I will shake the
15 foundation of earth,⁶ and the 4 elements of the world will come together⁷ / so that nothing will be created from them. Dissolve into your own nature and mingle with the air, and go to her, NN, whom NN bore (add the usual) and attract her down to

31. Cf. Antoninus Liberalis 24. 3. [E.N.O.]

32. The sense is obscure because the text is uncertain. Hence the translation is tentative. [E.N.O.]

33. A reference to the Nile and its periodic overflow. [E.N.O.]

34. For the blood of Seth/Typhon, see PGM IV. 2100 and n.

1. *λυχνίζω* occurs only here; *ἐνλυχνιάζω* is the regular verb. Cf. PGM I. 293; III. 585; IV. 1089; etc. [E.N.O.]

2. The repetition here, which is an Egyptian form of emphasis, has troubled Preisendanz. He omits one word and adds “(du bist es).” [E.N.O.]

3. Preisendanz takes this to be Isis-Nephthys, with reference to PGM XII. 235. [R.K.R.]

4. A measure of length which has no fixed value. Strabo (17. 1, 24) says that it varied from 30 to 120 stades (i.e., about 1,820–7,280 feet). [E.N.O.]

5. The name Dardaniel occurs only here. The city remains unidentified. The epithet *ἐπτάπυλος* (with seven gates) is usually associated with Thebes in Boiotia (see LSJ, s.v.), a city that plays a role in the sagas about the Trojan War. According to some traditions, Dardanos was the founder of Dardania (Troy); see Homer, *Il.* 20. 215–16. Whether there is a connection between these names is unclear. Cf. also PGM IV. 1716 and n.; IV. 2612; VII. 695.

6. On the threat to disrupt the cosmos, see PGM V. 284 and n.

7. The doctrine is similar to the creation myth in C. H. I. 17–19. See for further references Bousset, *Religionsgeschichtliche Studien* 117–18. In the lines of the papyrus only three elements are named; water is omitted.

me with fire of the thunderbolt. I adjure you by the great god / lying in the
pure earth, beside whom the unquenchable fire forever lies, ATHOUIN ATHOUIN
ATHOUIN IATHAOUIN SIBELTHIOUTH LATËT ATATËT ADÏNE” (add the usual).

Protective spell: Wrap three peonies around your left arm and wear them.

*Tr.: E. N. O’Neil.

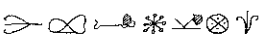
PGM LXII. 24–46

*“Come to me, god of the gods, the only one who appears from fire and wind,⁸ / you
who have truth on your head, who disperse the darkness, you the lord of the winds⁹
LÏTH MOULÏTH¹⁰ PNOUT EI¹¹ ESIÏTH, hail, lord LAMPSOURË IAAÏ IA . . . D.”

Say these things many times. If, while you are reciting, the apparition delays:
“Open up, open up, Olympos; open up, Hades; open up, Abyss. Let / the darkness
be dispelled by command of the highest god and let the holy light come forth from
the infinite into the abyss.” Whenever it still delays, cry out in this way and again
close the eyes of the boy: “Hail, holy light! Hail, eye of the world! Hail, brightness
of the dawn of the world,¹² ABRA Á Ó¹³ NA BABROUTHI BIE BARACHE, god. Come
in, lord, / and reveal to me about the things I request of you.” Then ask what you
wish. . . .

Dismissal: “I give thanks to you because you came in accordance with the com-
mand of god. I request that you keep me healthy, free from terror and free from
demonic attacks, ATHATHE ATHATHACHTHE ADÏNAI. Return to your holy places.”

[Recite these things] over a saucer, in which you will pour 1 measure of good
olive oil, and will place it on a brick, / and will carve these characters on a magnet
that is [still] “breathing.”

These are the characters to be made: 

Fasten the stone to the left side of the saucer, on the outside, and having em-
braced it with two hands, recite as shown to you. Cast (sink) in the saucer (a good
dish) / the afterbirth of a dog called “white” which is born of a white dog. On the
boy’s chest write with myrrh: “KARBAÏTH.”

*Tr.: W. C. Grese (ll. 24–38) and J. Hershbelt (ll. 39–46).

PGM LXII. 47–51

*A means to learn from a die whether a man is alive or has died, for example:
Make the inquirer throw this die in the [above] bowl. Let him fill this with water.
Add to the [cast of the] die 612, which is [the numerical value of]¹⁴ the name
of / god, i.e., “Zeus,” and subtract from the sum 353, which is [the numerical value
of] “Hermes.” If then the number [remaining] be found divisible by two, he lives;
if not, death has [him].

*Tr.: Morton Smith.

PGM LXII. 52–75

* (Year) 2 (of) Antoninus . . . 6th of Mecheir to the 7th; 6th hour of the night. / Sat- 55

8. Or “from fire and spirit.”

9. Or “lord of the spirits.”

10. Cf. *PDM* xiv. 534: “I am Lot Mulot.”

11. PNOUTEI is Egyptian ꜥꜣ ntr, “the god.” [R.K.R.]

12. “Hail, holy light . . . dawn on the world” is written in the margin of the papyrus in seven parts
next to ll. 34–39. See Preisendanz, apparatus ad loc.

13. The text has ABRA A/ O/ NA. . . . It may indicate abbreviations for ABRASAX, ADÏNAI.

14. Greek letters also served as numbers, so each word had a numerical value, the sum of the numbers
signified by the letters composing it. [M.S.]

urn, horoscope in Scorpio; Jupiter, (sun) in Aquarius; Mars in Aries; Venus, (moon), Mercury in Capricorn.

60 (Year) 2 of the same (reign): / Jupiter, (sun), [Mercury] in Aquarius; Mars in
65 Aries; / Venus horoscope, Mercury in Capricorn; moon in Gemini.

70 [Didymos.] Saturn in Libra; Jupiter, (moon), in Capricorn; Venus in Aries; /
(sun) in Taurus; Mercury, Mars in Gemini; horoscope in Leo.

Dionysia. (Year?) 1 (of) Philip; 8th of Epeiph; 2nd hour of the day: Saturn,
75 Mars [in Virgo]; Jupiter, Venus in Taurus; / Mercury [in Gemini, horoscope?],
(sun?) in Cancer, [moon in Libra].

*Tr.: Roy Kotansky. This horoscope appears on the verso, col. i of the Warren Magical Papyrus (PGM LXII) but is not included in Preisendanz's edition.

PGM LXII. 76–106

*"AR . . .

PHNOON PHEIOOUÔ ERMĒ THÔAR . . . IBARAREOUBEO . . . EA ALAÔ

ARIOUATHÔRMENERTIOUMAI SI

RIOUATHÔRMENERTIOUMAI SI

80

I

EN"

(in this manner, shaped like a heart).

"BARDĒTEIS

GARIS

85

BYX . . .

TAPH . . . Y

MAN . . .

[APH]ROÔL

. . . O . . . REN

90

BARNARAX

BR . . . NÔREI

BRAIÔCHIÔ

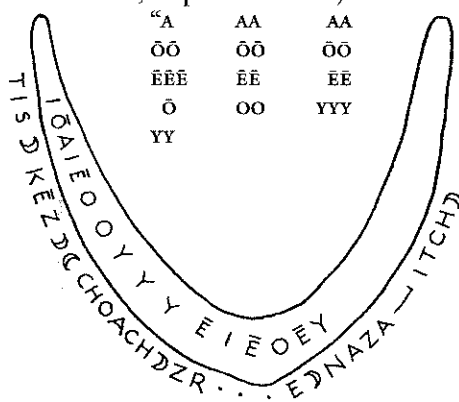
ANI . . .

SISIÔ . . .

KLYGAK . . .

95

SIBYI. . . ."



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"ARMARE

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ABRAUATH

DARYGKÔ

KASBE

ATHRAMO

ORKIE . . . R.

ORÔPOS . . .

THNAAPÔ . . .

ER . . . ÔR . . ."

"AEĒIOYÔ

EĒIOYÔ

ĒIOYÔ

IOYÔ

OYÔ

YÔ

Ô."

100

105 "Let the genitals and the womb of her, NN, be open, and let her become bloody
by night and day." And [these things must be written] in sheep's blood, and recite
before nightfall, the offerings / (?) . . . first she harmed . . . , and bury it near
sumac, or near . . . on a slip of papyrus.

*Tr.: John Scarborough.

PGM LXIII. 1–7

*. . . pour two quarts of salt and honey wine, thus making a drink. / And say the 5

seven letters of magicians.¹

The seven letters are: [A E Ē I O Y Ō].

*Tr.: E. N. O’Neil. This papyrus is severely damaged, and little remains. Of necessity, the translation is tentative in several places.

PGM LXIII. 7–12

*[For a sleeping woman] to confess the name of the man she loves: Place a bird’s / [tongue] under her lip or on her heart and put your question, and she calls the name three times. 10

*Tr.: E. N. O’Neil.

PGM LXIII. 13–20

*[Put in a new basket] a peppercorn and depart, leaving / the basket behind. Many a flask . . . SARA . . . TĒ TE . . . a [useful tablet] . . . R . . . R . . . SM . . . ELA . . . 15

YO . . . ĒS. ISN / . . . ĒN MEL . . . ERĒSA. 20

*Tr.: E. N. O’Neil. The text is too mutilated to yield any sense in this short spell.

PGM LXIII. 21–24

*Find a [spotted lizard],² pick it up with a new³ piece of papyrus, [write] the characters on it, and then place it under the table: 𐤀𐤋 𐤅𐤍𐤁𐤏𐤕

*Tr.: E. N. O’Neil. A recipe of uncertain purpose.

PGM LXIII. 24–25

*A contraceptive: Pick up a bean⁴ / that has a small bug in it, and attach it as an amulet. 25

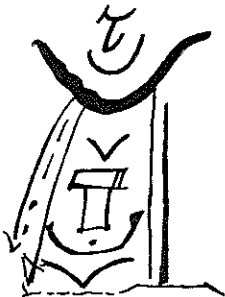
*Tr.: John Scarborough.

PGM LXIII. 26–28

*A contraceptive: Take a pierced bean and attach it as an amulet after tying it up in a piece of mule hide.

*Tr.: John Scarborough.

PGM LXIV. 1–12



*Tr.: R. F. Hock.

*“Strike ill, attract, send [a dream]. I call upon you by your / sacred names, PSINA PSINA KRA- 5
DIDA PSIŌMOIPS. . . . [Make her] writhe at my / feet¹ for a short time [?].”² 10

1. μάγων is Hopfner’s logical emendation for the ματων of the papyrus. The seven vowels occur often enough to make them the logical “seven letters of the magicians.” [E.N.O.]

2. On the role of the lizard in magic see PGM VII. 628 and n.

3. Preisendanz restores the mutilated word here as καινοῦ (cf. also PGM XXIIa. 14), but καθαροῦ is also possible because of the parallels (see PGM VII. 193, 703; XXXVI. 72, 102).

4. Cf. PGM IV. 769, 941.

1. Reading προκλίνδομαι. See Preisendanz, apparatus ad loc.

2. Reading ἀ[καριαίω]. See Preisendanz, apparatus ad loc.

PGM LXV. 1–4

*To [prevent pregnancy]: “. . . OCHTHIA, protect from the archetypal daimon¹ [of pregnancy].”

*Tr.: John Scarborough. The recto of this papyrus contains fragmentary portions of household recipes. The verso, given here and in the spell to follow, gives portions of two magico-medical recipes.

PGM LXV. 4–7

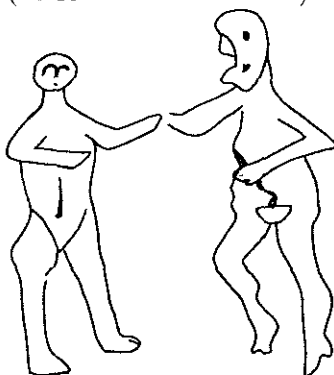
5 *For migraine headache:² ✱ ✱ ✱ / . . . I . . . NA . . . TA . . .”

*Tr.: John Scarborough.

PGM LXVI. 1–11

*“CHAÖR
CHTHÖR
CHARARBA
CHOLBAS
5 CHTHRYTHYR
CHORBATH
CHTHAMNÖ
CHTHODYCHRA
10 CHYCHCHYCH

(“CHOAR”¹ to the bottom)



“I conjure you by the great names: throw Philoxenos the harpist into strife with his friend Gennadios. Throw Pelagios the elder into strife with Philoxenos the harpist.”

*Tr.: R. F. Hock.

PGM LXVII. 1–24

*. . . The speaker of [the] spell for those dead and those alive [must write]: “AGE
. . . AOUMA . . . EB . . . THNOBAMA . . . BABOUA . . . EU DALANALAD . . . ALKOUMI
5 . . . OUTIZTAI AAAA IIIII EOYA BOUBITHA . . . CHANACH SANMACHANA / and
KECHNOU BOUZA SANMACHANA . . . SAMMACHARA SPHAMBĒS EPOKR . . . ACHTH
KAT ETA BAI KARKOPTŌ KOPTŌ KARBAR . . . AĒA PTOKOPTO KARABARBAROUTA
10 THATH . . . CHRENPSENTHAĒS BERBAL IŌ PARP . . . RPAR, I adjure you by [the
holy name of the] daimon of ĒIOY [SOU] / ŌOUS BARBARATHAM of [ADONAIŌS,
the god] SABAŌTH [ABRASAX] . . . PSE . . . TA [PHONOBOUBOĒL] [of chthonic
Hermes-Thouoth, arch-subduer, PHŌKENSEPSEU AREEKTATHOU MIS[ONKTAI . . .
ĒI IAŌ] ĒŌĒŌ KA . . . ĒŌIŌ ŌIŌĒ [SESENGENBARPHARAGGĒS ERĒKISITHPHE]
15 ARARACHARARA [ĒPHTHISIKĒRE / IABEZEBYTH] IAŌ . . . SAM . . . [ERĒKISI-
PHTHĒ] ARARACHARARA ĒPHTHISIKĒRE . . . ĒI IAŌ [ĒŌĒ]Ō KA. By this oath I
20 adjure [you, who . . . and] the one who has been sworn . . . remaining / [. . . of
those who have died] in an [untimely] death . . . [. . . her, NN, whom] NN [bore],
. . . [him, NN, whom] NN bore . . . has spoken. . . .”

*Tr.: E. N. O’Neil. This papyrus is made up of five separate pieces. Preisendanz has printed basically the text of L. Koenen published in *ZPE* 8 (1971):199ff. and has omitted a translation.

1. So the rendering in LSJ, s.v. “ἀντροδαίμων,” with reference to Plotinus, *Enn.* 3. 5. 6.

2. Cf. *PGM* VII. 199–201.

1. Either the *voces magicae* are to be read first or CHOAR is to be read before each word in col. 2.

PGM LXVIII. 1–20

*“As Typhon is the [adversary] of [Helios, so] also inflame [the soul] of Eutyches whom Zosime¹ / [bore], for her, [Eriea] whom [Ercheelio] bore; ABRASAX, inflame the soul and heart of him, Eutyches for him / Eutyches whom Zosime bore, now, quickly, quickly, in this same hour and on this same day. ADŌNAI, inflame the soul / and heart of Eutyches, for her Eriea [whom Ercheelio bore], now, quickly, quickly, in this same hour / and on this same day.”

*Tr.: E. N. O’Neil.

PGM LXIX. 1–3

*“PHNOUNEBEĒ (2 times), give me your strength, IŌ ABRASAX, give me your strength, for I am ABRASAX.” Say it 7 times while holding your two thumbs.¹

*Tr.: D. E. Aune.

PGM LXX. 1–4

*[This] name [is] a *favor charm*, a *charm to dissolve a spell*, a *phylactery*, and a *victory charm*: “AA EMPTŌKOM BASYM,¹ protect me.”

*Tr.: H. D. Betz. On this charm and others of this papyrus, see the note on PGM LXX. 4–25, below. Ll. 1–3 may contain the end of a spell now lost, or they may represent a complete spell.

PGM LXX. 4–25

***Charm of Hekate Ereschigal against fear² of punishment:** / If he comes forth,³ say to him: “I am Ereschigal, the one holding her thumbs,⁴ and not even one evil can befall her.”

If, however, he comes close to you, take hold of your right heel⁵ and recite the following:⁶ “Ereschigal, virgin, bitch, / serpent, wreath, key, herald’s wand, golden sandal of the Lady of Tartaros.” And you will avert him.

“ASKEI KATASKEI ERŌN OREŌN IŌR MEGA SAMNYĒR BAUI⁷ (3 times) PHOBANTIA SEMNĒ,⁸ I have been initiated, and I went down into the [underground] chamber of the Dactyls, and I saw / the other things down below, virgin, bitch, and all the rest.” Say it at the crossroad,⁹ and turn around and flee, because it is at those places that she appears. Saying it late at night, about what you wish, it will reveal it in your sleep; and if you are led away to death, say it while scattering seeds of sesame, and it will save you.

/ “PHORBA PHORBA BRIMŌ AZZIEBYA.” Take bran of first quality and sandalwood and vinegar of the sharpest sort and mold a cake. And write the name of so-and-so upon it, and inscribe it in such a way that you speak over it into the light the

1. The names seem confused here and should be corrected in accordance with ll. 16–17.

1. On this magical gesture, see PGM LXX. 6 and n.

1. For an explanation of this name, see PGM IV. 1377 and n.

2. The fear refers to punishment in the underworld.

3. This refers to a threatening approach by a punishment daimon.

4. For this magical gesture, see PGM IV. 2329; XXXVI. 163; LXIX. 3. See Betz, “Fragments,” 290, n. 14.

5. Another magical gesture, for which see PGM IV. 1054 and Betz, “Fragments,” 291, n. 18.

6. For this peculiar list of signs, see PGM IV. 2334–38; VII. 833; and Betz, “Fragments,” 291, nn. 20 and 21.

7. The Greek has BAUI, perhaps referring to the dog’s bark. Cf. PGM IV. 1911; XXXVI. 156. [W.B.]

8. This formula is usually called *Ephesia grammata*, or in PGM VII. 451 “the Orphic formula.” See Betz, “Fragments,” 291–92 with notes.

9. These instructions refer again to underworld experiences. See Betz, “Fragments,” 293–94.

name of Hekate, and this: “Take away his sleep from such-and-such a person,”
 25 and / he will be sleepless and worried.

*Tr.: H. D. Betz. Important in this spell are what appear to be liturgical remnants from the mystery cult of the Idaean Dactyls. For a more detailed commentary, see H. D. Betz, “Fragments from a Catabasis Ritual in a Greek Magical Papyrus,” *HR* 19 (1980): 287–95.

PGM LXX. 26–51

*Against fear and to dissolve spells: Speak through [two] knives [sounding loudly] this formula; but [against] evil animals it does not work [compellingly], for
 30 . . . you . . . over the . . . [speak] . . . : “. . . E . . . PHATE . . . CHNON A . . . / GE
 35 . . . OIPS . . . SĒ . . . PSO . . . SIL . . . / MO . . . and . . . CHIL . . . PER . . . PAN
 40/45 . . . / CHIO . . . CHO . . . AB . . . POI . . . TOS . . . / IEO . . . DOI . . . ĒNE, so that
 50 (?) CHY . . . / ERE . . . TOU . . . ”

*Tr.: H. D. Betz. See note to *PGM* LXX. 4–25. In this spell, the sense of ll. 30ff. cannot be recovered, though the text probably contained the invocation.

PGM LXXI. 1–8

*A phylactery: “Great [god] in heaven revolving the world, the true god, IAŌ!
 5 Lord, ruler of all, ABLANATHANALBA, grant, grant me this favor, / let me have the name of the great god in this phylactery, and protect, from every evil thing, me whom NN bore, [NN] begot.”

*Tr.: Morton Smith.

PGM LXXII. 1–36

*[Rite concerning the Bear: Prepare] an earthen [censer, and] during the 6th hour of the night [offer to the Bear] moss of a savin [in it. Do it before] three
 5 days / [after you called on] the Bear nine times from a high roof. Write [on a piece of papyrus] with a mixture of ink and myrrh [concerning everything] which you want, [add] the name, “NEB/[OUTOSOUALĒTH]” and [show] both the strip of papyrus [and] what is written on [it to the goddess . . .] within [one hour. Speak
 10 with your hands] folded / on your head, [praying in a loud voice to the Bear: “Hail,] O queen of mortals [and of gods. Hail,] heavenly ruler, [queen] of men.
 15 Depart¹ . . . / I beseech you. . . ”

*Tr.: W. C. Grese. This spell, a cryptogram from the same source as *PGM* LVII, is edited and commented upon by S. Eitrem, *Mélanges Maspéro* 2, 113–17; see also Eitrem and L. Amundsen, *Papyri Osloenses*, vol. III (Oslo: Dybwad, 1936) 38–40, no. 75.

PGM LXXVII. 1–24

*If you wish to receive a revelation concerning whatever you wish, say this formula to yourself, saying nothing aloud: / “I call upon you, who are seated in the middle
 5 of a field,¹ you who with power direct the universe, at whom the daimons tremble, whom the mountains dread, / whom angels fall down to worship, whom the sun and moon fall down to worship, you who have heaven for your throne, ether
 10 as a place for your dancing place, and earth as your footstool, IOU IOU / APHARA . . . THOMARA ARABRŌ . . . IOU IOU. Holy, [holy,] boundless, boundless, star-organizer, [fire-breathing, SANTHĒNŌR, gold]-/sandaed [god], reveal.” And without causing fear or trembling he will, clearly and soberly, reveal concerning the NN thing. Do this while you are pure, and burn frankincense at the place.

*Tr.: W. C. Grese.

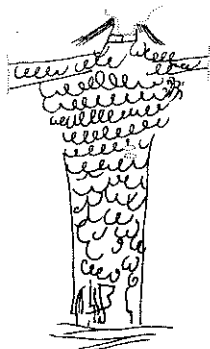
1. Text and translation are uncertain at this point. Preisendanz translates differently.

1. See on this point the parallels in *PGM* IV. 3023; XIV. 8.

PGM LXXVIII. 1–14

*[For any place], either home or workshop. [It attracts a woman] to a man. The same one [makes them steadfast] and faithful: Take a leaf [of lead] and with a nail write the figure¹ while saying [the name / that follows and]: “I shall burn up the house and the [soul of him, NN, to] cause desire for her, NN, whom NN bore, whom NN bore,² as Typhon did [not] allow Osiris to find sleep. For I am [master of] MASKELLI MASKELLŌ PHNOUN[KENTABAŌTH / OREOBA]ZAGRA RĒSICHTHŌN HIPPOCHTHŌN [PYRIPE]GANYX. Fulfill this for me, all-brightener, august light-bringer [of gods and daimons].”

Name of the all-[powerful] god: IAŌ IAŌ IAŌ.



*Tr.: E. N. O’Neil. For notes on the text, see also F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, II,” *Civiltà classica e cristiana* 1 (1980): 371–74.

PGM LXXIX. 1–7

***Charm to restrain anger**, which is to be spoken three times: “I am the soul of darkness, ABRASAX, the eternal one, MICHAËL, but my true name is THŌOUTH, THŌOUTH.¹ Restrain the anger and / wrath [of him, NN] toward me, NN, [with] the authority of the great god NEOUPHNEIŌTH.”

*Tr.: R. F. Hock. The text is the same as in PGM LXXX., but by another scribe and in better condition.

PGM LXXX. 1–5

***Charm to restrain anger**, [which is to be spoken] three times: “I am the soul of darkness, ABRASAX, the eternal one, MICHAËL, but my true name is THŌOUTH, THŌOUTH. Restrain the anger and wrath of him, NN, toward me, NN, with the authority of the great / god NEOUPHNEIŌTH.”

*Tr.: R. F. Hock. The text is the same as PGM LXXIX. 1–7.

PGM LXXXI. 1–10

*“Hail, Helios! Hail SAPEIPHNEP! Hail, savior! Hail, ABRASAKX! / Hail, PETKĒIERCHENEIN KAMTĒROU. Hail, ÊLOUAI. Hail, ELOUEIN. Hail, PETAIPINAKSNEUEI . . . XA . . . PETENTAETKĒPKEIEICHIN DONAIROUBI OPIANOS OPIANOS BASI[L]ISKOS / TIARKAMIKEINTEU.” Pronouncement of the name.

*Tr.: W. C. Grese. According to Preisendanz (ad loc.), this list of greetings was supposed to give protection, perhaps protection for a house—an interpretation he derives from his reading of the other side of the papyrus, “defense for a house.”

1. The figure is given below, following the spell. See Preisendanz, vol. II, plate IV, figure 2. For a collection of images of Artemis *multimammaea*, see R. Fleischer, *Artemis von Ephesus und verwandte Kultstatuen aus Anatolien und Syrien*, EPRO 35 (Leiden: Brill, 1973).

2. The apparent duplication is in the papyrus.

1. The *voces magicæ* are Coptic, written in Greek letters.

PGM LXXXII. 1–12

* . . . divide¹ . . . glue it together² . . . [the lamellae,] that is, much . . . having determined, to water . . . / weave the roots³ [from all the trees] . . . having separated, with the rain waters . . . having determined . . . from one another, / having measured out the evergreen [plants] . . . fire from the . . . and anoint the cups. . . .

*Tr.: Roy Kotansky, following the edition of G. Manteuffel, *Papyri Varsovienses* (Warsaw: University of Warsaw, 1935) no. 4: Fragmentum libri magici, 6–7. All that can be said of this fragmentary text is that it seems to have preserved a section of a magical textbook dealing with the making of a certain ingredient.

PGM LXXXIII. 1–20

*For [fever with shivering fits]:¹ “GŌBA . . . S . . . MŌ . . . NOUSĒA . . . EIEGE . . . OSARK . . . AUSE fever with shivering fits, / I conjure you, MICHAËL, archangel of the earth; [whether] it is daily or nightly / or quartan fever; I conjure you, the Almighty SABAŌTH, that it no longer touch the soul of the one who carries [this], nor [touch] his whole body; also the dead, deliver, . . . the distress IDOT . . . YGRSBŌNŌE. . . . / ”

“He who dwells in the help of the Most High shall abide in the shadow of the God of heaven. He will say of God, ‘thou art my refuge and my help; I will put my trust in him.’”²

“Our Father who art in heaven, hallowed be thy will; / our daily bread.”³

“Holy, holy is the Lord SABAŌTH, heaven is full of justice, holy is the one of glory.”⁴

“ANIAADA . . . IA, MIGAËL⁵ of lords, Abraham Isaac Jacob ELŌEI ELŌE Solomon(?) / SABAŌTH ŌËL. . . .”

*Tr.: Roy Kotansky, following the edition of E. H. Kase, Jr., *Papyri in the Princeton University Collections, II* (Princeton: Princeton University Press, 1936) no. 107: Gnostic Fever Amulet, 102–3. This fever amulet is of special interest because it cites several biblical verses. Despite the writer’s use of these citations, the character of the spell shows it is syncretistic rather than distinctively Christian. In fact, the incoherent manner by which the verses are quoted suggests that the writer was ignorant of their context and meaning.

PGM LXXXIV. 1–21

*“ . . . KOACHAMIPHŌNCHŌŌTHPSACHE
KOACHAMIPHŌNCHŌŌTHPSACH
OACHAMIPHŌNCHŌŌTHPSA
ACHAMIPHŌNCHŌŌTHPS
CHAMIPHŌNCHŌŌTH
AMIPHŌNCHŌŌ
MIRPHŌNCHŌ
IPHŌNCH
PHŌN
Ō.”

[magical symbols, about ten in number]

1. In accordance with our standard translation of the aorist participle λάβων, these participles are rendered as imperatives.

2. Or *συνπεριπήγνυμι* may mean “make to congeal around together.” The word is apparently attested nowhere else in Greek literature.

3. For the use of roots in magic, cf. *PGM* XXIIa. 6; XII. 103, 397, 659, etc.

1. As the editor points out, the reading of the text at this point is far from certain.

2. This is a quotation of LXX Ps 90: 1–2, with some peculiar variations.

3. This is a somewhat confused quotation of the Lord’s Prayer, Mt 6: 9–11. The papyrus may read “your father.”

4. Apparently this is an allusion to LXX Is 6: 3.

5. Read “Michael.”

“Fetch Ptolemais whom Helen bore, for Ptolemaios whom Didyme bore. / In- 15
 flame her liver and spirit and heart and soul until she leaps up and comes, that is,
 Ptolemais whom / Helena bore, to Ptolemaios whom Didyme bore; immediately, 20
 quickly.”

*Tr.: Roy Kotansky, following the edition of Edmund Harris Kasc, Jr., *Papyri in Princeton University Collections, II* (Princeton: Princeton University Press, 1936) no. 76: Erotic Incantation, 73–74.

PGM LXXXV. 1–6

*“... let him marvel, all THAE . . . drive away, make the daimons (?)¹ . . .”

Let the one who has written [this] be glad, and the haunts [of spirits]² . . . he knows not, but beautifully a picture (?).³ . . . /

Another:

5

[Another]:

*Tr.: Roy Kotansky, following the edition of J. Enoch Powell, *The Rendel Harris Papyri* (Cambridge: Cambridge University Press, 1936) no. 56: Magical Spells, p. 38. This text is taken from three tiny fragments which date to the first or second century A.D. Although the text is quite fragmentary, its early date makes it important. Furthermore, the recurring expression “another [spell],” shows that we are dealing with a collection from a magical handbook.

PGM LXXXVI. 1–2

*“Protect him, NN, whom [she, NN bore].” Attach [this] as an amulet around the neck.¹

*Tr.: Roy Kotansky, following the edition of P. Collart, *Les Papyrus Théodore Reinach, II* (Cairo: L’Institut français d’archéologie orientale, 1940) no. 89: Formulaire magique, 32–33. This tiny fragment preserves portions of two spells; the first contains instructions for making a simple amulet. The second preserves the beginning of a magical procedure of an uncertain nature.

PGM LXXXVI. 3–7

*At sunrise,² on the 10th day of the month of Didymon . . . the next day, during the ninth hour, write . . . / of a female goat . . . XEONTA . . . DONO . . . ZOU. . . .

5

*Tr.: Roy Kotansky; see the note on PGM LXXXVI. 1–2, above.

PGM LXXXVII. 1–11

*“SAMOUSOU SOUMA SOMĒ SOMĒIA MEISOUAT . . . SROUAT, my lord, ROUAT . . . [deliver ?] John from the shivering fit and fever that has (him); [cleanse?] the daily fever from this (?) shivering (?) . . . / [all] the headache, daily fevers, nightly, 5
 quartan, semitertian, immediately, immediately; quickly, quickly. . . . TA. ĒMŌNO . . . ARA the angel; . . . [deliver?] John from every shivering fit and fever, from this very day, from the present [hour throughout] / his entire lifetime; [grant him heal- 10
 ing?], immediately, immediately; quickly, quickly.”

*Tr.: Roy Kotansky, following the new reading of F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci. (III.),” *Studi classici e orientali* 32 (1982): 235–40 (tav. XXVI),

1. Reading *δαμόνια* instead of *δαίμονες*.

2. Reading *τὰ ἡμέρα . . . πνευμάτων*.

3. Reading *γράμμα*, “picture,” “character,” in the sequence *γραμμοσ*. . .

1. For similar instructions, cf. PGM VII. 198, 208; XIII. 669.

2. The editor restores the first letters of this word. Performing a magical ritual on a specified day is common in the PGM; see, e.g., PGM VII. 155–67; XIII. 15, 349, 1037.

PGM XCI. 1–14

*“ABLANATHANALBA
BLANATHANALB
[LA]NATHANAL
ANATHANA
NATHAN
ATHA
TH.

5

“Melt (?) . . . [NN], whom NN bore . . . / who has . . . the daily . . . reaching 10
out this very day, this very hour; immediately, immediately; quickly, quickly.”

*Tr.: Roy Kotansky, following the edition of D. S. Crawford, *Papyri Michaelidae* (Aberdeen: The Egypt Exploration Society, 1955) no. 27: Magical Charm, 49–50. The editor suggests that this fragment is a curse or a love charm; however, the mention of “daily” in l. 11, as well as “who has” in l. 10 (a typical description in the PGM for an affliction) suggests it is a fever amulet.

PGM XCII. 1–16

**Your great name, for¹ favor*: “Everyone fears your great might. Grant me the 5
good things:² the strength of AKRYSKYLOS,³ / the speech of EUŌNOS, the eyes of 5
Solomon,⁴ the voice of ABRASAX, the grace of ADŌNIOS, the god.⁵ Come to me, 10
Kypri, / every day.⁶ The hidden name bestowed to you(?) [is this]: THOATHO- 10
ĒTHATHOOTHATHĒTHOUSTHOATHITHĒTHOINTHŌ; grant me victory, / repute, 15
beauty toward all men and all women.”

*Tr.: Roy Kotansky, following the edition of B. R. Rees, H. I. Bell, and J. W. B. Barns, eds., *A Descriptive Catalogue of the Greek Papyri in the Collection of Wilfred Merton, F.S.A., II* (Dublin: Hodges Figgis, 1959), no. 58: Magical Charm, 22–24 (pl. VII).

PGM XCIII. 1–6

*. . . [sacrifice and] . . . bury¹ . . . the same all [around?] . . . ; pour blood into a 5
vessel . . . / and on the outside besprinkle² . . . to Hekate. . . . [i, 5]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliaceus, eds., *The Antinoopolis Papyri*, vol. II (London: Egypt Exploration Society, 1960) no. 65: Magical Prescriptions (?), 45–47 (pl. III, i). The ascription of this fragment of a parchment leaf to a Greco-

1. The editors suggest the first three letters are a magical name, EIE. L. 1, they admit, makes little sense regardless of what is read; however, the photograph of the papyrus shows that one might read the preposition εἰς, “for, unto.” The sentence thus seems clearer, although the reading and translation remain tentative.

2. The language and temper of this charm show that this spell is one used to acquire favor and victory. Cf. for example PGM XII. 397–400 etc.

3. The following list of names whose powers the client is requesting suggests that each person named is recognized for his special attribute. Thus, Akryskylos is recognized for his strength, Euōnos for his speech, and so on. Neither Akryskylos nor Euōnos (*sic* for Euō[nym]os? [so the editors]) can be identified; however, each of the following personalities is recognizable. Cf. PGM VII. 1017–26.

4. Or, possibly, “the glances of Solomon,” according to the editors. Although Solomon was a popular magical figure, the mention of his “eyes” is not common. Consult the note in the original cited above, p. 23, n. 6. On the other hand, cf. the αὐγή that illumines Solomon’s mind in the *Test. Sol.*, Rec. C, Prologus, 2 (McCown, *Testament* 76).

5. Adonis is here rendered by the variant spelling Adōnios. Adonis is often associated with Kypri, a popular name for Aphrodite.

6. Or, if accusative of duration, “for the whole day,” that is, presumably for the duration of each day which the person wears the charm.

1. The command to bury something occurs in PGM IV. 2215; XII. 100, where an inscribed tablet and an egg are referred to. The context here, however, gives no hint of what is to be buried.

2. On sprinkling dove’s blood to dismiss a deity, see PGM II. 177.

Egyptian magical handbook is fairly certain. Although the two sides contain no *voces magicae*, and thus we may have a simple manual of sacrificial procedures, the presence of the name Hekate in l. 6 (side 1) suggests a magical text. Also, in the margin of l. 7 the number 43 occurs, which the editor describes as a numbering of the magical procedures.

PGM XCIII. 7–21

- 10 *43 . . . and whatever you wish³ . . . blind, on . . . / stomach (?) . . . a cock [which
[i, 10] is alive] . . . ; bring it and set it on the . . . the piglet⁴ and the / . . . carrying, out-
15 side of many (?) . . . the house; . . . and offer this . . . nine women . . . in front of
[ii, 15] the doors . . . / [it is] believed (?). . . .
20
[ii, 20]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barnes and H. Zilliacus (see introductory note on previous spell), 46, side i, ll. 7–10; side ii, ll. 11–21. The procedure described here is of an uncertain purpose. The spell after l. 10 (side ii) may be independent of the preceding lines.

PGM XCIV. 1–6

- *“ . . . YNYEL . . . STOOU . . . M . . . SEGEIR . . . Y . . . Y ERBĒTH . . . E . . . OUCHI.”¹
5 *Drying powder made with saffron [for] sharp eyesight: / KA . . . AL . . . 2 drams.*

Use a dram of boar skin which has been dried in the sun.

*Tr.: Roy Kotansky, following the edition of J. W. B. Barnes and H. Zilliacus, eds., *The Antinoopolis Papyri*, II (London: Egypt Exploration Society, 1960) no. 66: Magico-Medical Prescriptions, 47–49. The papyrus begins with the fragments of an invocation of unknown purpose. The prescriptions are separated by paragraph marks.

PGM XCIV. 7–9

**For excellent health*:² Write on an amulet: “ABRAŌ . . . ARŌN BARA BAR . . . A . . . Ō.”

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 10–16

- 10 **A phylactery for [fever]*: . . . RARA . . . leather . . . seven days . . . [and] wear
15 / . . .”  S . . . S . . .  Z X . . .”

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 17–21

- 20 **For those possessed by daimons*: “. . . T . . . Y . . . depart . . . YT . . .” The things prescribed below . . . / “ATR . . . Y SOLŌMŌN . . . is washed. . . .”

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 22–26

**For the eyes*: Make a gothic (?) [figure]³ and carve [on it the] following: one who

3. References to stating one's wish are regularly found throughout the PGM. For very similar wording, cf. PGM IV. 1907.

4. As the editor points out, the cock and the pig probably serve as sacrificial animals. For the use of a cock in magical sacrifices, see PGM IV. 237; XII. 312; XIII. 377, 437–38, and so on. Pigs are found less often as sacrificial animals in the PGM.

1. As the editors suggest, these lines may have consisted entirely of magical words. In the sequence ERBĒTH can be read.

2. Or “easy healing.” The word is a hapax legomenon, as the editors point out.

3. Following the interpretation of the editors.

[holds (?) with the left] / hand, in the middle . . . : “CHACH. . .”

25

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6. The instructions seem to describe the manufacturing of a *figura magica*.

PGM XCIV. 27–35

*[For] tumors [and] . . . : [the] following . . . / [write] on a leaf [the] following things and boil . . . the leaf . . . “⊗ ⊗ BB ⊗ ⊗ . . . Ζ ςς, flesh (?). . .”

30

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 36–38

*[For . . .] and strangury: [write on a] tin lamella [the following]: “MARŌTHA . . . M. . .”

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 39–60

*Another, for migraine headache:

| |
|----------------|
| / “ . . . IYIŌ |
| . . . YAŌŌ |
| . . . ŌYOŌ |
| . . . OY.” |

40

It delivers (?). And this is Neros’ (?)⁴ formula:

/ “OURBEDERAEIS OUROURBEDERAEIS OUROUROBEDERAEIS EISTHES ABRASA ELECH BELLENOURE OUNOURE BAPHAMMĒCH, to you I speak, pounding headache: don’t throb, don’t rage, / don’t shake the teeth, don’t produce mucus, don’t produce a ‘black-out’, don’t stir up convulsions. For if there is throbbing, raging, shaking of teeth, producings of mucus, producings of a ‘black-out,’ / or stirrings of a convulsion . . . BŌ . . . G . . . A . . . Χ . . . CH . . . / . . . A . . .”

45

50

55

60

*Tr.: Roy Kotansky.

PGM XCV. 1–6

*. . . on the left sole of one foot,¹ near (?) . . . having subjected . . . [upon?] . . . and there will a be reward for the. . . Take the skin of a mouse . . . / and have in the workshop, beneath. . .

5

[col. i, 5]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliacus, *The Antinoopolis Papyri*, III (London: Egypt Exploration Society, 1967) no. 140: *Magico-Medical Prescriptions*, 71, Fr. (a). This portion of the formulary describes the engraving of parts of a figure, perhaps a magical doll for the purpose of subjugating someone. The description of the mouse skin either begins a new spell or introduces part of a procedure belonging to the previous charm.

PGM XCV. 7–13

*Concerning the mole[-rat]:² one (?) mole-rat that is alive . . . a remedy (?) for (?)

4. Reading perhaps a proper name here; however, the editors note that *νηρὸν* may be “fresh (water)” (cf. modern Greek *νερό*), in which case the spell is to be recited over it.

1. The prescription is describing what to engrave on a waxen or clay figure such as we find in PGM IV. 296–335, 2373–2440; and VII. 927. These references describe the function of the left sole of the foot (along with other parts of the body) in a specified magical procedure. PGM VII. 927 (a charm to subject someone) commands one to place a tablet under the left sole of the foot. The mention of subjection in the spell above suggests that we have here a “charm to subject” (*hypotaktikon*).

2. The editors point out that the blind-rat or mole-rat (*Spalax typhlus*) may possibly be used as the remedy for the epilepsy.

10 epilepsy (?)³ . . . / on the first of the month . . . [altar?]. . . .

[col. ii, 4]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliacus (see note on previous spell) 71, col. ii. The editors identify this spell as a prescription for the “sacred disease.” The spell, we should note, comes under a heading apparently arranged according to the magical virtues of the animal. Such arrangements are typical for a number of magico-medical prescriptions, in which case this section would enumerate the medicinal or magical values of the blind-rat (*Spalax typhlus*).

PGM XCV. 14–18

15 * . . . *This will be a remedy for you for all cases* of . . . : . . . ATHOU, given thrice,
[(b), 2] in the month it delivers, in the same manner both those afflicted by epileptic seizures and by . . . thus by our returning thanks . . . *those affected by lung disease*. . . .

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliacus (see note on previous papyrus) 71, fr. (b). The formulary at this point seems to provide a remedy for epilepsy. The beginning of a new remedy seems to be given at the end.

PGM XCVI. 1–8

5 * “ . . . AS (7 times) MELI XARO ÔRO AAAAAAA BAINCHÔÔÖCH MAI ÊEI / LĒNA-GKOLI, protect him who carries [this amulet].”

*Tr.: Roy Kotansky, following the revised text of R. W. Daniel, “Some PHYLAKTĒRIA,” *ZPE* 25 (1977): 150–53 (text two). The text was originally published by J. O’Callaghan in *Chronique d’Égypte* 43 (1968): 111–13, and subsequently commented upon by M. Vandoni in *Istituto Lombardo, Rendiconti* 102 (1968): 532–34 and again by J. O’Callaghan in *Studia Papyrologica* 8 (1969): 115–18. It is recognized that the text is a version of ll. 7–8 of *P. Oslo* I.5 (= *PGM* 3); however, whereas *PGM* 3 is Christian, this one is not. This text, moreover, is virtually complete, save for the slightly cut-away edges which suggest the papyrus was inserted in a case to be worn as an amulet.

PGM XCVII. 1–6

* . . . [wrap it up in purple] cloth. . . .

5 [Another:] Cut out the right [eye] of a lizard and / [enclose it] in [goat skin]; attach it to [your] left [eye].

*Tr.: H. D. Betz, following the edition and commentary by D. Wortmann, “Neue magische Texte,” *Bonner Jahrbücher* 168 (1968): 109–11. Extant are only a few remnants of two columns, the first of which is too fragmentary to translate here. The individual spells in this collection of recipes are divided by *paragraphi*. Wortmann thinks the spell is against eye disease because the lizard is often used to that effect in magic. See A. D. Nock, “The Lizard in Magic and Religion,” *Essays I*, 271–76. The purpose of the first recipe cannot be recovered.

PGM XCVII. 7–9

* *Another*: Grind up the heart¹ of a nightowl² [with . . .], and [anoint yourself].³

*Tr.: H. D. Betz.

PGM XCVII. 10–13

10 / * *Another*: KR . . . ES, and TÔ . . . OS at the same time [attach as an amulet] . . . of a bull⁴ . . . with one thong of a male goat. . . .

*Tr.: H. D. Betz.

3. Remedies for epilepsy are not found often in *PGM*. For literature and discussion of epilepsy in antiquity, see in particular E. Lesky and J. H. Waszink, “Epilepsie,” *RAC* 5 (1965): 819–31.

1. Cf. *PGM* III. 427.

2. For the nightowl, see *PGM* I. 223; XXXVI. 264.

3. Cf. *PGM* II. 19; VIII. 185, 192; XXXVI. 291–92.

4. Cf. the reading by F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, I,” *Miscellanea Papyrologica, Papyrologica Florentina* 7 (Firenze: Gonnelli, 1980) 176.

10 “But if you disobey and do not quickly / carry out what I tell you, the sun will not set under the earth, and neither Hades nor the world [will] exist.⁴ But if you fetch for me Euphemia, whom Dorothea bore, for me, Theon whom Proechia bore, I shall give you Osiris Nophrioth, the brother of Isis, and he [will] bring you fresh water and he shall give rest, too, for your souls.⁵ But if you do not carry out
15 for me what I tell you, / the EÖNEBYÖTH⁶ shall burn you.

“I conjure you, daimons, who are lying here, IEÖ IIIIAIA ÊIA IAÖ IAË IAÖ ALILAMPS. I deposit [this spell] for you in this land of the dogs.⁷ Bind Euphemia to love me, Theon. O daimons, I adjure you by the stele of the gods, I adjure you by the ones in the innermost shrines, I adjure you by the names of the all-seeing god,
20 IA IA / IA IÖ IÖ IÖ IE IE IE OYÖA ADÖNAI. I conjure the one pleased in the temple,⁸ and the blood⁹ which the great god IÖTHATH¹⁰ has received. I conjure you by the one who sits upon the four pinnacles of [the] winds.¹¹

“Do not disobey me, but do [it] quickly, because ordering you is¹² AKRAM-MACHAMARI BOULOMENTOREB GENIOMOUTHIG DËMOGENËD ENKYKLIE ZËNO-BIÖTHIZ / ÊSKÖTHÖRË THÖTHOUTHÖTH IAEUÖI KORKOOUNOÖK LOULOENËL,
25 MOROTHÖPNAM NERXIARXIN XONOPHOËNAX ORNEOPHAO PYROBARYP REROUTÖER SESENMENOURES TAUROPOLIT YPEPHENOURY PHIMEMAMEPH CHENNEOPHEOCH PSYCHOMPOIAPS ÖRIÖN, the true one. May I not be compelled to say the same things again, IÖË IÖË. Fetch Euphemia, whom / Dorothea bore, for Theon, whom his mother Proechia bore, to love me with love and longing and affection and intercourse, with mad love. Burn her members, her liver, her female parts, until she comes to me, longing me and not disobeying me. For I conjure you by the mighty Necessity, MASKELLI MASKELLÖ¹³ PHENOUKENTABAÖTH OREOBAGRA
30 RËXICHTHÖN / HIPPOCHTHÖN PYRICHTHÖN PYRIPËGANIX LEPETAN LEPETAN MANTOUNOBOËL, in order that you bind for me Euphemia, for me, Theon, in affection and in love and in longing for a period of ten months¹⁴ from today, which is the 25th of Hathyr of the second year of the indiction.

“And again I conjure you by the one who rules over you, in order that you do not disobey me. And again I conjure you by the one who is in charge of the air.
40 And / again I conjure you by the seven thrones, ACHLAL LALAPHENOURPHEN

4. The operator threatens the gods with upsetting the cosmic order; see PGM IV. 185–86; XXXIV, and Wortmann, “Neue magische Texte,” 92–93.

5. The dead in the netherworld suffer from thirst, while Osiris brings them the drink of life. See Wortmann, “Neue magische Texte,” 94–95.

6. This name is otherwise not known. See Wortmann, “Neue magische Texte,” 95.

7. Apparently referring to the desert cemetery where hynas roam about. Thus Wortmann, “Neue magische Texte,” 96.

8. Following Wortmann’s interpretation of *ōap* as “temple” (97). (I should prefer to take *ōap* as abaton, “innermost shrine” [see I. 18] and the god as Osiris. Note that Osiris is called “he who rests in the abaton,” whereby “rest” in Egyptian is *hṯp*, which corresponds to Greek *ἐνδοκεῖν*. [J.B.]

9. The blood is that of the enemies of the gods, especially that of Seth. See D. Wortmann, “Das Blut des Seth,” *ZPE* 2 (1968): 227–30, who refers to Plutarch, *De Is. et Os.* 6, 353 B, and Rv 16:4 as parallels.

10. That is, Hermes-Thoth.

11. For the four winds, see PGM III. 496; XII. 84, 238; XIII. 761, and Wortmann, “Neue magische Texte,” 97–98.

12. The list of names contains the twenty-four names of the Greek alphabet; each name, except the first and the last, also ends with the letter of the alphabet. See Dornseiff, *Das Alphabet* 146–51; Wortmann, “Neue magische Texte,” 98, who calls attention to the unique character of this list.

13. For the MASKELLI MASKELLÖ formula, see Glossary, s.v.

14. Ten lunar months was considered the normal period of pregnancy. See J. Bergman, “Decem illis diebus,” *Ex Orbe Religione*. Studia Geo Widengren oblata (Leiden: Brill, 1972) I, 332–46.

BALEŌ BOLBEŌ BOLBEŌCH BOLBESRŌ YYPHTHŌ,¹⁵ and by the relentless god,
 CHMOUŌR ABRASAX IPSENTHANCHOUCHAINCHOUCEŌCH. Seize Euphemia and
 fetch her for me, Theon, to love me with mad love, and bind her with indissoluble,
 strong, adamantine fetters / to love me, Theon; and do not let her eat, or drink, or
 find sleep, or have fun, or laugh; but make her run away from every place and from
 every house, and leave father, mother, brothers, sisters,¹⁶ until she comes to me,
 Theon, being fond of me, loving me, Theon, in unending love and mad affection.
 But if she has another one at her / bosom, move her to push him away and forget
 him and hate him, but me she shall be fond of and love with affection and grant¹⁷
 me her favors, and she shall do nothing against my will. You, these holy names and
 these powers, confirm and carry out this perfect enchantment; immediately, im-
 mediately; quickly, quickly.”

*Tr.: H. D. Betz, following the edition and commentary by D. Wortmann, “Neue magische Texte,” *Bonner Jahrbücher* 168 (1968): 85–102. The papyrus was found folded up in a clay vessel and deposited in a cemetery. Inside the folded papyrus were found two wax figurines in erotic embrace (cf. *PGM* IV. 296ff.).

PGM CII. 1–17 [frag. E, D, C]

*. . . over [the lamp] . . . your hand, and [when you are almost awake] the god [fr. E]¹
 [will come and speak to you, and . . .] / [. . . and smear the picture with the black [fr. D]²
 (?) of Isis . . .] But [the strip of cloth . . .]. Take rainwater³ . . . Speak this [formula
 over the] lamp:

[“I call upon you,] / the headless god,⁴ the one who [has his head and] his face
 [upon his feet;⁵] you who are hurling lightning [and who are thundering]; you are
 the one whose mouth [constantly pours forth] fire;⁶ [you are the one who is over]
 Necessity. I call upon you, [the headless] god . . . [the one who has his head and his
 face upon his feet,] / strong⁷ BĒSAS, [the dim-sighted one. You are the one lying on
 a coffin] and having at the side of the head . . . an elbow cushion . . . and of
 bitumen⁸ . . . , the one whom they call, ANOUTH ANOUTH, lord. . . . You are not a
 daimon, but the blood of . . . , / and of the 30 and of the 104 falcons⁹ who are also
 chattering and watching before the head of Osiris.¹⁰ . . .”

/ . . . and from impurity . . . over the lamp . . . wholly black. . . . [fr. C]¹¹

*Tr.: H. D. Betz, according to the edition by R. A. Coles et al., *The Oxyrhynchus Papyri*, vol. 36 (London: The Egypt Exploration Society, 1970), no. 2753: Magical Spells, 27–28. The papyrus, a request for a dream oracle, was cut into several pieces, all severely damaged. It is not clear whether there were one or two spells. Some of the lines can be restored on the basis of remarkably close parallels elsewhere in *PGM*.

15. The names of the seven thrones are attested here for the first time completely. See Wortmann, “Neue magische Texte,” 101.

16. For parallels see *PGM* IV. 2756–59; XV. 4–5; and Wortmann, “Neue magische Texte,” 101.

17. See Wortmann, “Neue magische Texte,” 102, who refers to *PGM* IV. 2740–41, 2759–61.

1. Almost all is restored on the basis of *PGM* VII. 226–30.

2. As restored from *PGM* VII. 231–41.

3. For the association of the headless god with rainwater, see *PGM* VII. 224, 319–20; V. 152; LXI. 7.

4. For the headless god, see *PGM* II. 11; V. 98, 125, 145–46; VII. 233, 243, 442; VIII. 91; *Test. Sol.*

9. 1, and the discussion in Bonner, *SMA* 58, 110–11, 164–66.

5. Cf. *PGM* VII. 234; VIII. 91. See Bonner, *SMA* 110.

6. The fire has been omitted in *PGM* VII. 234.

7. Cf. on this epithet *PGM* V. 129.

8. Cf. *PGM* VII. 237; VIII. 98.

9. The number of falcons varies: cf. *PGM* VII. 239–40 (with Preisendanz’s note); *PGM* VIII. 100.

10. Cf. *PGM* VII. 240; VIII. 100.

11. Cf. *PGM* I. 55–60; VII. 539.

PGM CIII. 1–18

- 5 *"... TAR thus P . . . ŌTHOI and . . . from every place . . . place and every. . . / If
she lies down . . . let . . . [not] eat, if she drinks . . . B . . . SON NN and . . . and the
10 . . . most loved / . . . immediately, immediately . . . [NN, whom NN] bore . . . to
15 every place . . . but not . . . fire, and throwing / . . . RI of gain THI . . . CHIŌCH
. . . upon. . ."

*Tr.: Roy Kotansky, following the edition of Georgios A. Petropoulos, *Papyri Societatis Archaeologicae Atheniensis* (P. S. A. Athen.) (Milan: Cisalpino-Goliardica, 1972; repr. of 1939 edition), no. 70, pp. 430–31. The ostensible purpose of this second-century magical text is the acquisition of a lover. For similar love charms that seek to disrupt the victim's eating, sleeping, and so on, compare PGM IV. 1510ff.; CVIII, etc. For further commentary, see F. Maltomini, "Osservazioni al testo di alcuni papiri magici greci, I," *Miscellanea Papyrologica, Papyrologica Florentina* 7 (Firenze: Gonnelli, 1980) 169–72.

PGM CIV. 1–8

- *"AEŌ¹ . . . AEEŌ² . . . THYRINERE³ . . . ARMARINNE . . . ARI . . . OCH . . . SOZO-
CHABAI . . . ACHABOZO . . . OUEDDOUCHAI,⁴ get rid of all Althea's (?) daily
5 fever with shivering fits. Give [Althea (?)] / rest from the daily fever with shiver-
ing fits. . ."

*Tr.: Roy Kotansky, following the edition of M. Amclotti and L. Z. Migliardi, *Papiri dell'Università di Genova* (PUG), vol. I (Milan: Giuffrè, 1974) no. 6: Amuleto contro la febbre, 17–18 (tav. V).

PGM CV. 1–15

- *"The one having appeared [before]¹ the universe in [accordance with your] eter-
nal nature, the untiring one, the one who . . . the one from the south . . . guard;
5 I call upon you, lord [Almighty], / the unknown one, the pure soul, I, the one . . .
having been sanctified. Be merciful to me, O Zeus-Iao-Zen-Helios, IOUS . . .
SANBALCHANBAL THANŌAMA . . . CHŌCH, so that I may speak . . . of the gods
10 . . . / AŌT² ABAŌT BASYM³ ISAAC [ABRAHAM] JACŌB, hearken to me, the one . . .
ŌROU ŌROU ŌROU AE IAI A . . . SOUŌ I IYAOÈ IAŌ, [always,] the god who com-
15 mands, the god . . . / the inhabited world. . ."

*Tr.: Roy Kotansky, following the edition of W. Brashear, "Vier Berliner Zaubertexte," *ZPE* 17 (1975): 25–27. On the basis of the Zeus/Helios identification in I. 7, Brashear labels this spell *Anrufung an Sarapis*, "an invocation to Sarapis." See also F. Maltomini, "Osservazioni al testo di alcuni papiri magici greci, II," *Civiltà classica e cristiana* 1 (1980): 375.

PGM CVI. 1–10

*"ADŌNAI ELO[AI SA]BAŌTH ABLANATHANAB[LA AKR]AMMACHAMARI . . . SES-
ENGERBARPHARANGÈS AEËIOYŌ IAŌ PHRÈ . . . ĒAŌ IAŌ EAŌ . . .

1. There is space for a single letter here, perhaps Ē; see n. 2, below.

2. After the Ō, there is one letter to make out. It is probably an omicron. The first nine letters, then, probably contain a series of vowels, viz., AEŌÈ AEEŌŌ.

3. The editor suggests that these letters may contain the Greek for "portal of Erebos" (reading θύρην ἐρεβός). Erebos was the mythological place of nether darkness which formed a passage from Earth to Hades.

4. Supplying here an alpha before the final iota.

1. Following the likely restoration of A. Henrichs.

2. On this Aoth-logos, Brashear points the reader to PGM IV. 1376; Delatte and Derchain 416, 487; Audollent, *Defixionum Tabellae*, no. 242. 9.

3. BASYM, in Greek letters, corresponds to Aramaic *besum*, "in the name of": see Glossary, s.v. Thus the text perhaps reads, "in the name of Isaac, [Abraham,] Jacob." In the lacuna, Brashear restores instead ". . . Isaac [Sabaŏth, Iaŏ], Jacob"; however, "Abraham" is another possible reading, as the three names form a natural, formulaic grouping in magical literature. See M. Rist, "The God of Abraham, Isaac, and Jacob: A Liturgical and Magical Formula," *JBL* 57 (1938): 289–303.

AEËIOYŌ
OURIĒL
MICHAËL
GABRIĒL
SOURIĒL
RAPHAËL



Protect Touthous, whom
Sara bore, from every
shivering fit and fever:
tertian, quartan, quoti-
dian, daily, or every
other day [it occurs]
... ADŌNIAS, / ADŌNAEI,
protect in. . . .”

SALAMABA
ZZZ
BAM IACHA

ABLANATHANABLA
ACHRAMMACHAMARI
SESENGHBPHARAGĒS
IAŌ / SABAŌTH
ŌRIPHER LOU.

*Tr.: Roy Kotansky, following the edition of W. Brashear, *ZPE* 17 (1975): 27–30 (see note on previous papyrus).

PGM CVII. 1-19

*“U IOCHO — SIM / PHNOU¹ PHTHONTHON 2B2 ÷ L-W-Y L2 PERKMĒM² BIOU
BIOU RIRIOU³

OCHERO¹ | NOURI⁵ EPNEBAI⁶ SERPÖT' MOUISRO⁷ RINT'⁸ MÊI MÊI⁹ ÊI OU OUSIRI¹⁰
 SERPHOUTH MOUISRO MÊI / MÊI. Quickly fetch here Tapias whom Demetria
 bore, for Achilles whom Helene bore, by means of the soul of the one who died
 prematurely, / BAKAXICHYCH,¹¹ by the one whom all things are entrusted to, EU-
 LAMÔ;¹² fetch Tapias for Achilles, immediately, immediately; quickly, quickly."

*Tr.: Roy Kotarsky, following the edition of Robert Daniel, "Two Love-Charms," *ZPE* 19 (1975): 255–64 (text two). Daniel provides copious notes and parallels to the *PGM*. Only his most essential comments are noted below.

PGM CVIII. 1-12

*“THŌBARABAU TEUTHRAIAIAIĀ BAKAŌPHLEN NOPH EPHOPHTHE AMOU AMIM
BAIN BAARA AALŌ B . . . NAARA AAAAAA EEEEEEE ĒĒĒĒĒĒ / IIIIII OOOOOOO 5
YYYYYY ŌŌŌŌŌŌ, make fly through the air¹ the soul and the heart of Leontia
whom Ailia² bore in her womb. and don't allow her to eat or drink or to fall

1. PHNOU may be equated with the Coptic word *pnoun*, "the abyss." Otherwise it is the magical name for a god in *PGM* XII. 290 and is found in frequent combinations throughout the *PGM*.

2. PERKMEN, perhaps Coptic for "the Lord of darkness" or "house of darkness."

3. BIOU BIOU BIBIOU: BIOU is frequent in the *PGM* and is identical to the name of a decan. Cf. W. Gundel, "Dekane und Dekansternebilder," *Studien der Bibliothek Warburg* 19 (1936): 233–34.

4. In these lines there are thirty-six characters which correspond to the number of decans and their deities.

5. NOURI is Coptic for "vulture."

6. EPNEBAI may reflect the words *p nb by*, "the lord of souls," in *DMP XXVIII*, 1 (cf. Copt. *neb bai*).

7. For this Egyptian formula: lotus (*serphouth*)—lion (*moui*)—ram (*sro*), cf. *PGM* III. 659.

8. RINT' is Sahidic for "my name." Cf. *PGM* IV. 83–84.

9. **MĒI MĒI** (also in ll. 9–10) is Fayumic and Bohairic for “truth.”

10. The god Osiris.

11. This name is to be equated with BAINCHÖÖCH: both names mean "spirit of darkness." See Glossary, s.v.

12. This popular name can be equated with "eternal" and has become the subject of some etymological speculation (see Daniel, "Two Love-Charms," 264, n. 17, for literature).

1. This verb, ἀεροπετέω, is used only in magical texts, as Daniel points out, pp. 249–50.

2. Reading Ailia instead of Elia.

- 10 asleep / until she comes to me, Dioskouros whom Thekla bore, immediately, immediately; quickly, quickly.” |—+—
 *Tr.: Roy Kotansky, following the edition of Robert Daniel, “Two Love-Charms,” *ZPE* 19 (1975): 249–55 (text one).

PGM CIX. 1–8

- 5 * “As Hermes turns in his marrow¹ and this strip of papyrus becomes reality,² so turn the brain³ and the / heart⁴ and search out⁵ all the mind of her who is called Kalemera, immediately, immediately; quickly, quickly.”

*Tr.: H. D. Betz, following the edition by Eric G. Turner, “The Marrow of Hermes,” in *Images of Man in Ancient and Medieval Thought. Studia Gerardo Verbeke . . . dicata* (Louvain: Louvain University Press, 1976) 169–73. The love spell from Oxyrhynchus (ca. A.D. 300) presents very difficult problems, so that the translation by necessity remains tentative. See also the different readings and interpretations by Giuseppe Giangrande, “The Marrow of Hermes: A Papyrus Love-Spell,” *Ancient Society* 9 (1978): 101–16; P. Gorissen, “Once more the Love-Spell of Hermes and the Marrow,” *ZPE* 37 (1980): 199–200; and J. Gwyn Griffiths, “Hermes and the Marrow in a Love-charm,” *ZPE* 38 (1980): 287–88.

PGM CX. 1–12

- 5 * . . . a voice comes to you in conversation. Lay out the stars on the board in their natural order,¹ with the exception of the sun² and the moon.³ Make the sun⁴ gold, / the moon⁵ silver, Kronos⁶ of obsidian, Ares⁷ of yellow-green onyx, Aphro-
 10 dite⁸ of lapis-lazuli streaked with gold, Hermes⁹ / of turquoise; make Zeus¹⁰ of a [dark blue] stone, but underneath of crystal. But the horoscope. . . .

*Tr.: Roy Kotansky, following the edition of Z. M. Packman, “Three Magical Texts from the Washington University Collection,” *BASP* 13 (1976), no. 1: Astrological Text, 175–77 (plate). The text, constructed from two separate fragments, seems to contain instructions for a special type of astrological divination. The incomplete text at the beginning of the horoscope shows that the client participates in an auditory revelation of a god. This probably contains the end of the procedure section of the magical spell.

1. The phrase is unknown. Perhaps it is Hermes himself who “is turned around by the marrow,” the marrow referring to a magical substance used in the ritual operation. In this case the verb is construed as passive, with “marrow” as the genitive of agent. This avoids the need to emend the word to the accusative case (so P. Gorissen), or to take the genitive as “locative” (so Turner), since this normally requires the dative case. [R.D.K.]

2. Perhaps the words are an interjected “commercial”: “and this sheet really ‘works.’” The *πιττάκιον* is the sheet or piece of papyrus on which the spell itself is written; see Turner, 172; Giangrande, 107, for parallels. [R.D.K.]

3. Cf. on this notion *PGM* IV. 1544–45.

4. Cf. the parallel in *PGM* XIc. 3. For another interpretation, see Giangrande, 109.

5. Thus Turner’s translation. Gorissen takes *ζητουν*, “search out,” to be a personal name.

1. Packman translates this more literally: “Let the stars be set upon the board where (they belong) by nature. . . .” The sense may suggest that the planets and stars are to be arranged in their acknowledged order in their sphere of orbit.

2. The term for “sun” is represented in the papyrus by the symbol ☉.

3. The term for “moon” is represented by the symbol ☾.

4. That is, Helios.

5. That is, Selene.

6. That is, the planet Saturn.

7. That is, the planet Mars.

8. That is, the planet Venus.

9. That is, the planet Mercury.

10. That is, the planet Jupiter.

PGM CXI. 1–15

*. . . in Egyptian, [Kneph;]¹ . . . in Greek; and the great sculptor . . . and after forming two cows alike . . . and their sexes male and . . . / and after shaping another . . . [make] its body that of a serpent which has [no tail], but from either end [three-headed: on the right] human heads, [and on the left] geese heads, [and in the middle heads of] / golden gazelles with solar disks matching the shapes of their horns. [And after forming another] with its body, on the one hand . . . on the other hand, its appearance that of a sea falcon . . . , in Egyptian . . . / slight interpretations. . . .

*Tr.: Roy Kotansky, following the edition of Z. M. Packman, "Three Magical Texts from the Washington University Collection," *BASP* 13 (1976) no. 2: Description of Magical Figures, 177–79 (plate).

PGM CXII. 1–5

*"SABAPSYRA IOEL
SEBAÖN SBAÖTH."
NAPSERNOUSOR [For] scorpion [sting].
ANAX
/ IRĒ

*Tr.: Roy Kotansky, following the edition of Z. M. Packman, "Three Magical Texts from the Washington University Collection," *BASP* 13 (1976), no. 3: Amulet, 179–80 (plate). The text is presumably a charm for scorpion sting.

PGM CXIII. 1–4

*". . . PENCHIRAASARA . . . DA, drive out¹ . . . and scorpion . . . XAXAP. . . ."



*Tr.: Roy Kotansky, following the edition of P. J. Sijpesteijn, "Amulett gegen Skorpionsstich," *ZPE* 22 (1976): 108 (Taf. IIIb). This spell is similar to other amulets against scorpion sting in the *PGM* (cf., e.g. *PGM* XXVIII a–c).

PGM CXIV. 1–14

*"[Protect] her, NN, O lord, [from all] evil acts [and from every] demonic visitation [and] . . . of Hekate and from . . . / attack and [from every onslaught (?)] in sleep . . . [from] mute daimons [and from every] epileptic fit [and from all] epilepsy / and . . . and. . . ."

*Tr.: Roy Kotansky, following the revised edition of R. W. Daniel, "Some ΦΥΑΑΚΤΗΡΙΑ," *ZPE* 25 (1977): 145–49 (text one). Daniel greatly improved the reading of the original edition in P. Proulx and J. O'Callaghan, *Studia Papyrologica* 13 (1974): 83–88. Daniel also offers a tentative reconstruction of the lacunae in the text. The translation above reflects Daniel's improved text, but not all of his tentative reconstructions. For further commentary see F. Maltomini, "Osservazioni al testo di alcuni papiri magici greci, I," *Miscellanea Papyrologica, Papyrologica Florentina* 7 (Firenze: Gonnelli, 1980) 173–75.

1. Following the restoration suggested by R. Merkelbach.

1. The imperative is in the plural, thus suggesting that the preceding text contained a list of magical names.

PGM CXV. 1–7

- *“PHĒG GĒ . . . BALOCHRA THAMRA ZARACHTHŌ, I conjure you all by the bitter compulsion: MASKELI MASKELŌ PHNOUKENTABAŌTH OREOBAGAR RHĒZICH-
 5 THŌN HIPPOCHTHŌN / PYRIPĒGANXX. Deliver Ammon from the fever and shivering fit that restrains him, immediately, immediately; quickly, quickly; today!”
 *Tr.: Roy Kotansky, following the text of R. W. Daniel, “Some ΦΥΛΑΚΤΗΡΙΑ,” *ZPE* 25 (1977): 153–54. The papyrus was first published with photographs and commentary by Z. Ritoók in *Antik Tanulmányok* 22 (1975): 30–43. Daniel’s text offers some changes.

PGM CXVI. 1–17

- | | | | | |
|---|---------------|--------|--------|--------|
| | *“IAIŌ ERBĒTH | IŌBRAK | IŌBRAK | IŌBRAK |
| | IŌKABRA | ŌBRAK | ŌBRAK | ŌBRAK |
| 5 | ŌKABRA | BRAK | RAK | BRAK |
| | ARBA | RAK | AB | RAK |
| | ABA | AK | B | AK |
| | BA | K | | K.” |
- “IAŌ IAKOUNBATT IŌ ERBĒTH IŌ BOLCHOSĒTH IŌ PAKERBĒTH IŌ PATATHNAX
 10 IŌ ERAPOMPS IŌ TANONO IŌ ERBĒTH IŌ ABRASAX IŌ PSAAPOPSI / IŌ PHTHEA-
 POPS IŌ ISIŌR IŌ PAKERBĒTH IŌ PAKERBIŌTH AMOUNAUEIEOUN PEITŌRE AU EN
 KTENOUATEI . . . KOX . . . OUS PSĒTAĒSEEBOLNOURTOU METHERENOUBTANOUN /
 15 TEB IMETHE . . . LENE EUINASMA, immediately, immediately; quickly, quickly.”
 *Tr.: H. D. Betz, following the edition and commentary of Rosario Pintaudi, “Invocazione a Seth-Typhon,” *ZPE* 26 (1977): 245–48. Ll. 1–6 contain four “wing formations”; the rest seems to be an invocation using typical Seth-Typhon acclamations.

PGM CXVII

*Fr. 1 . . . [the elder?] . . . Fr. 2 . . . the house [she?] leaves, [her] husband [forgetting] . . . to sleep most sweetly by me, [her waist] . . . until earth and heaven . . . Fr. 4 . . . a cow . . . Fr. 5 . . . with black, join together . . . into a new cup . . . Fr. 6 . . . come to me . . . Fr. 7 . . . and . . . in the middle of the night, the streets . . . OSIRIS ESIĒS, to meet . . . to pour out my fruits . . . Fr. 8 . . . fulfill . . . Fr. 9 . . . [what is prescribed below]: . . . ANOUBIS, ANOUBIS, I love her [NN] . . . Fr. 10 . . . pluck two strands of her hair and [throw them] into a [new drinking vessel] . . . Fr. 11 . . . her, possessed by your . . . Fr. 12 . . . from . . . a white [thorn-apple tree] . . . speak the spell . . . Fr. 13 . . . the Dioskouroi . . . the destroyer . . . Fr. 14 . . . I conjure the gods in Hades . . . all, fetch her, [NN] . . . Fr. 18 . . . of much knowledge . . . demand starry heaven . . . and the Eternal Mistress . . . Fr. 19 . . . dreadful, everlasting [Hekate?], with grievous suffering, with . . . pains . . . Fr. 21 . . . carry out [for me this perfect] spell . . . Fr. 22 . . . AKRA . . . SO O . . . and . . . black . . . bring insomnia to her, NN . . . Fr. 23 . . . [offer] to him as a drink . . . take it, for it is . . .

*Tr.: Roy Kotansky, following the edition of P. Fabrini and F. Maltomini, in A. Carlini et al., *Papiri Letterari Greci* (Pisa: Giardini, 1978) no. 34: P. Mon. Gr. Inv. 216: Formulario magico, 237–66. Although this text is comprised of twenty-three tiny fragments of which little sense can be made, its importance should not be underestimated, for it is one of a few magical papyri which antedates the Christian period. This, along with the so-called Philinna Papyrus (PGM XX), dates to the first century. Fragmentary as it is, one can detect that the papyrus contains portions of a love spell. Of special importance are the occasional Egyptian deities mentioned along with the Greek, thus showing that a syncretistic influence was already at work in the magic of this early period.

PGM CXVIII

P. Palau Rib. inv. 200 another “magical scroll” similar to those published by G. M. Parássoglou in *Studia Papyrologica* 13 (1974) (= *PGM* CIII a–c.). A description and photograph of the scroll, with no transcription of the text, was published by José O’Callaghan, “Rollo mágico (PPalau Rib. inv. 200),” *Studia Papyrologica* 17 (1978): 85–87.

PGM CXIXa. 1–3

*“. . . fortune, I conjure. . . .”

Love spell through touch: Take milk . . . 9 *echthei*, 12 *calē*. . . .

*Tr.: Roy Kotansky, following the edition of R. Pintaudi, *Dai Papiri della Biblioteca Medicea Laurenziana* (PLaur. III), *Papyrologica Florentina* 5 (Firenze: Gonnelli, 1979) no. 57: “Frammenti di Manuale Magico (PL II/52),” 34–36. This papyrus contains fragments of approximately eight short spells. The opening line preserves the end of a conjuration of uncertain purpose; portions of a love spell follow.

PGM CXIXa. 4–6

**Fetching charm:* On an ostrakon . . . : / “BOLSAK SAR . . . , the thoughts. . . .” 5

*Tr.: Roy Kotansky. On this magical papyrus, see the introductory note above. Since this tiny, fragmentary spell has preserved its title, it can be assumed the invocation is to be engraved on a potsherd with the aim of binding the thoughts (i.e. “brains”) of a desired woman, as well as other parts of the human constitution.

PGM CXIXa. 7–11

**Charm to subject:* “. . . subject [to me] . . . CHR.” Write . . . / an aphrodisiac (?). 10

*Tr.: Roy Kotansky. See the introductory note to *PGM* CXIXa. 1–3 for the bibliographical reference to this text. The fragmentary word translated “aphrodisiac” may introduce a new spell or may simply show that the spell to subject can work as an aphrodisiac as well.

PGM CXIXb. 1–5

*“. . . A . . . EDĒS wounds . . . vain babbling, and also mingle. . . .”

[*For fever with shivering fits:*] Take an olive leaf and engrave: “. . . .” / [For 5
daily] and nightly fever. KELLIOTON. Take. . . .

*Tr.: Roy Kotansky. See the introductory note to *PGM* CXIXa. 1–3. This portion of the magical manual deals in part with a spell for fever. The invocation preceding it serves an unknown purpose. Furthermore, it is not clear whether another formula follows the charm for fever. The editor of the papyrus suggests that *κάλλιστον* (sc. *φίλτρον*), “an excellent philtre” could be read in the letters KELLIOTON.

PGM CXX. 1–13

*“cutting the uvula
utting the uvula
tting the uvula
ting the uvula
ing the uvula
ng the uvula
g the uvula
the uvula
he uvula
e uvula
uvula
vula
ula
la
a”

*Tr.: Roy Kotansky, following the edition of R. Pintaudi, *Dai Papiri della Biblioteca Medicea Laurenziana* (PLaur. III) (Firenze: Gonnelli, 1979) no. 58: "Ὀνομα πτερυγοειδώς (PL III/1442) 37–38 (Tav. LIII). This "winged" formation is made up of an adjective, σταφυλότομος, attested in only one other place. According to the *Thesaurus Graecae Linguae*, cited by Pintaudi, the adjective means *uvam incidens*, "cutting the uvula." This term contains a play on words, as words with the same root can also refer to a bunch of grapes. It is no coincidence, then, that in magical literature winged formations such as that shown above were also referred to as grape-shapes (cf. PGM III. 70). The manner in which the formation is written allows one to read "cutting the uvula" down the left margin. Conceivably, this spell served as an amulet to heal its wearer from inflammation of the uvula. For a parallel, see the gemstone published by A. Sambon, *Le Musée* 6 (1909): 111.

PGM CXXI. 1–14

*. . . [cessation]:

| column 1: | column 2: |
|----------------|-----------------|
| death | rudeness |
| darkness | evil |
| mental illness | the evil eye |
| grief | debauchery |
| fear | slavery |
| illness | indecenty |
| poverty | lamentation |
| disturbance | troublesomeness |
| | emptiness |
| | malignancy |
| | bitterness |
| | arrogance |

*Tr.: Roy Kotansky, following the edition of Giovanni Geraci, "Un'actio magica contro affezioni fisiche e morali," *Aegyptus* 59 (1979): 63–72. This magical text has no real parallel in the corpus of magical literature. It appears to be an elaborate phylactery, listing a number of ailments both physical and psychological. The initial lines of the spell probably contained a plea that the vices listed in the two columns should cease or come to an end. The entire spell is enclosed in an ouroboros figure which has not been well preserved on the papyrus.

PGM CXXII. 1–55

*An excerpt of enchantments¹ from the holy book called Hermes,² found in Heliopolis in the innermost shrine of the temple,³ written in Egyptian letters and translated into Greek. /

5 *Enchantment using apples*:⁴ "Three times I shall throw apples, . . . and thereby I
[col. I, 5] shall provide this timely love spell for both mortal people and immortal gods.
10 I . . . , I threw the apple and I hit [her] with the apple. / Setting everything aside,
[I, 10] may she fall madly in love with me; whether she takes it in her hand and eats . . . or
holds it in her bosom, may she not stop loving me. O goddess born on Cyprus,⁵ /
15 carry out this perfect charm. . . .

1. So according to Brashear's interpretation, p. 265.

2. That is, Hermes Trismegistos. Cf. PGM IV. 885–87.

3. This refers to the temple library.

4. Although reportedly coming from an Egyptian holy book, this love spell contains Greek magic. The importance of apples in declarations of love and in oracles is well known. See A. R. Littlewood, "The Symbolism of the Apple in Greek and Roman Literature," *HSCP* 72 (1967): 154–55, 157.

5. That is, Aphrodite; for commentary, see Brashear, 268–69.

"I have taken your . . . eye.⁶ I, NN, have taken your soul.⁷ I, NN, have drunk [I, 15]
from your blood. I, NN, have used . . . I, NN, have devoured your liver.⁸ I, NN,
have / [put on] your [skin]. I, NN, have done it. 20

"The goddess⁹ in heaven looked down upon him, and it happened to him ac-
cording to every wish of his soul . . . NN says: From the day [and] from the hour I,
NN, [do this act] to you; you will love me, be fond of me, and value me . . . I
die. / O Lady, goddess, [Isis] . . . , carry out for me this perfect charm." 25
[I, 20]

Having¹⁰ raised your hands toward the stars, let down . . . NN, and . . . and
black night; and standing [awake] and sleeplessness and . . . you shall use [these?]
before you see the sun. Take myrrh and chant and anoint your face:

"You are the myrrh with which Isis¹¹ was anointed / when she went to the 30
bosom of Osiris, her . . . brother, and gave him her favor on that day. Give me. . . ." [II, 5]

"Wake up him, NN, or her, NN, Mistress Isis, and carry out this perfect charm.
Hail,¹² Helios; hail you who rise; hail also to you, the gods who rise together with
him . . . / let rejoice . . . nor concerning a silver coin, but concerning him, NN, . . . 35
remain . . . I am running, but he is escaping me . . . to you . . . and having done the
sacred [acts?] . . . at sunrise . . . neither . . . nor drink nor / lie down . . . nor . . . , [II, 10]
but have me in . . . and anguished, until she [comes] to me, until . . . everlasting 40
god . . . if she leaves [me] . . . I will be with you until she comes back to me and
goes . . . / [that] you bring him, NN, O Helios . . . the ever . . . day, him, NN, . . . 45
a coin . . . ; / O goddess born on Cyprus,¹³ carry out this perfect charm." [II, 20]

For headache:¹⁴ "Osiris has a headache; Ammon has a headache at the temples of
his head; Esenephthys¹⁵ has a headache all over her head. May Osiris' headache not
stop, may Ammon's headache at the temples of his head not stop, until / first he, 55
NN, stops all. . . ." [II, 30]

*Tr.: H. D. Betz, following the edition and commentary by W. Brashear, "Ein Berliner
Zauberpapyrus," *ZPE* 33 (1979): 261–78. The love spell is one of the oldest Greek magical
papyri; it was found in Abusir el Melek, Egypt (first c. A.D.). For further notes see F. Mal-
tomini, "Osservazioni al testo di alcuni papiri magici greci, II," *Civiltà classica e cristiana* 1
(1980): 375–76.

6. Apparently, the lines refer to some sort of cannibalistic ceremony done for the purpose of erotic
magic. See Brashear, 269–71, who refers to *PGM* IV. 296–335, and A. Henrichs, *Die Phoinikika des
Lollianos, Fragmente eines neuen griechischen Romans, Papyrologische Texte und Abhandlungen* 14 (Bonn:
Habelt, 1972) 70, n. 77.

7. The term may be a euphemism for the sexual organs (see Glossary, s.v. "Soul"). See Brashear, 272.

8. The liver plays a special role in erotic magic. See Brashear, 272.

9. A reference to some mythical detail.

10. Apparently some kind of nocturnal ceremony is described. See Brashear, 273.

11. The second column contains Egyptian magic. The mythical love of Isis is imitated here; cf. *PGM*
XXXVI. 288–89 and Brashear, 274–75.

12. Apparently the beginning of a hymnic passage, addressed to Helios.

13. See n. 5 above.

14. A charm against headache, using a threat against the gods that they will not stop suffering head-
aches until they have healed the operator. See Brashear, 276, for parallels.

15. That is, Isis-Nephthys; cf. *PGM* XII. 234.

PGM CXXIII a–f

a.

*“MARMARITHI // MARMARITHE¹

AMCHĒ

AMICH

BAROU

RCHOBIÖCH

LOU

LOU

CHA

5

... SE



B ...

BLA

... KO ... ÖT

10



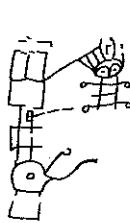
KAICH ...

SABAHÖ

MOUSĒTH³SISĒTH⁴NEMOUËL⁵A, NN, NN⁶

15

20

EULAMMÖN²

PHANEMOU

LACHAM

CHAMRI

CHÖTH

HTHÖCH

CHARIÖTH

AMËITËL

AI

NEÖTTASIA

ETHOOU.⁷25 Write on tin:⁸ onion, rue, frankincense. *Erōtylos*:⁹ / “Born of blood,¹⁰ shedding

1. A variation of the common magical name MARMARIÖTH, on which see K. Preisendanz, *PRE* 14 (1930): 1881; Kropp, *Koptische Zaubertexte* IV sec. 3206; Hopfner, *OZ* I, sec. 746.

2. A form of the magical word EULAMÖ. For literature and additional occurrences of the term outside the *PGM*, consult Maltomini, 71–72, n. 11.

3. This name may be a conflation of the names “Moses” and “Seth.” Alternatively, the name may be explained from Coptic and Demotic as “lion-Seth.” See Maltomini, 72–73, n. 15.

4. Possibly Coptic for “Offspring of Seth”; see Maltomini, 73–74, n. 16.

5. An angelic name meaning “God has spoken.” See Schwab, *Vocabulaire de l’Angéologie* 299. Cf. Nm 26:12.

6. In the papyrus we have † †, the usual symbols for “so-and-so” (NN).

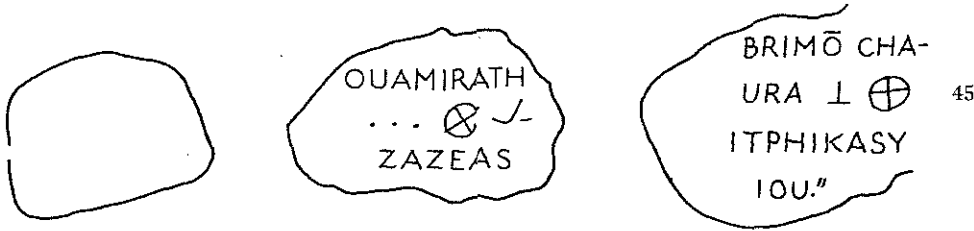
7. Perhaps Coptic *ethoou*, “evil,” thus Maltomini, 75, n. 22.

8. The reference is probably to writing the words on a tin plate. Cf. *PGM* VII. 459, 462; *PGM* XCIV. 37.

9. This word also occurs in *PGM* XIII. 946; VII. 478. According to *LSJ*, this Doric term can mean the following: (1) “a darling, sweetheart”; (2) as an adjective, it refers to singing love songs; (3) a name of a small star; and (4) the name of a gem. In the *PGM*, both the context and the etymology suggest the term means “a love charm.”

10. Reading *αἱμοφνῆ*, an apparent neologism in the *PGM*. Such formations of new words—usually epithets—abound in the magical papyri. Many of the new formations in the list that follows represent appropriate designations for Hekate and other chthonic deities. For parallels in each case, consult Maltomini, ad loc.

blood,¹¹ putting out roots,¹² androgynous,¹³ manly,¹⁴ / born with blood,¹⁵ saffron- 30
dyed,¹⁶ with golden arrows,¹⁷ golden-haired,¹⁸ like a white onion,¹⁹ / MENOU- 35
LATH, CHARBATHA, STHŌMBAULĒ, ZANXMNA, CHŌNOUTHĀ, / MENOUBA, BELER- 40
THI, ZACHTHAĒR, CHALIOUBĒ



For childbearing: “Come out of your tomb, Christ is calling you.”²⁰ / [Place] a 50
potsherd on the right thigh. **For sleep:** on a bay leaf [write]: “ THARA 55
THARŌ.” **For strangury:** “MŌGIB  T  T  T  T THTHYS  T” / **For a shiver- 55**
ing fit: on a piece of papyrus: “[A]BLANATHANAPAMBALANATHANATH . . .
NATHANAMATHANATHANATHA  . . .  Raphaēl, EI . . .
ŌI  THNĒ,” / Take a marble statuette, scratch with the right hand the right side of 60
a penis. Pound it on a table with wax. Take the wood from the heart of a plum tree,
the stock of a cabbage plant, chickpea; boil some garlic and give it as / a before- 65
dinner drink. Pellitory, pepper, grain, 23 parts kohl . . . bay leaf. Pound two pepper
grains and mix it with gum of “Hercules’ woundwort.”
For a victory: / [Wear] a tooth of a hyena, from the right side of the jaw . . . one of 70
the upper ones. . . .

11. Reading *αἱμωχνη*. Apparently a new formation from *αἷμα*, “blood” and *χέω*, “to pour out, shed.” Related epithets having to do with blood and applying to Hekate are listed by Maltomini, 77, n. 26.

12. Reading perhaps *ρίζοποιε* for *ρίζοποιε*. The expression is problematic and the restoration very tentative; nevertheless the association of roots with both Selene and Hekate is attested. Consult the references in Maltomini, 78, n. 27.

13. Reading *ἀνδρογύνη* for *ἀνδρωγενή* (cf. the variant spelling of the Greek in PGM CXXIII f, fr. A., 5). In PGM IV. 2610, Hekate is coupled with Hermes as an androgynous being.

14. The meaning of this unattested word *ἀνδρως* is at best very speculative; however, there is no question that the word originally formed a meaningful Greek epithet having to do with *ἀνήρ*, “man.” For similar, anomalous formations, consult the occurrences in PGM as cited by Maltomini, 78, n. 29. In addition to his philological parallels, compare the term *ἀνήνωρ*, “unmanly.”

15. The word *αἱμογενής* is now attested on a second-century inscription from Egypt, SEG 8. 374. Although LSJ, Supplement, s.v., p. 5, translates this “related by blood,” Maltomini is correct in suggesting here “born of/with blood.”

16. Reading *κροκοβαφή* for *κροκοβανη*? [R.D.K.] Maltomini suggests perhaps *κροκοφανη* (unattested). Saffron is associated with Hekate in Orphic Hymn 1. 2; 71. 1, and elsewhere with Demeter and Persephone.

17. The word is attested in Tzetzes, *Alleg. II*. XX. 226, p. 132, Matranga. A similar epithet is used of Hekate in Lydus, *De mens.* 3. 10.

18. An appropriate epithet of Hekate (-Selene), thus Maltomini, 79, n. 33.

19. Reading *κρονον*(ον) *λευκον*.

20. Parallels adduced by Maltomini, 82–83, show that in Christian magic a *historiola* was used, according to which Elizabeth says to John the Baptist in her womb: “Come out, child, Christ is calling you. . . .” In our papyrus this *historiola* appears to have been confused with the account of Lazarus in the tomb, thus attesting the analogy of womb and tomb.

(pap. 2) *b*.

"KAICHABŌ, SABAHŌ, MOUSĒTH, SISĒTH, NEMOUĒL."

(Pap. 3) *c*.5 *Fr. A*: "KAICHABO, SABAHŌ, MOUSĒTH, SISĒTH, NEMOUĒL, A, NN, NN . . ." *Fr. B*
". . . CHAR . . . AMĒI . . . NEŌT . . . ETHOO . . ."*d*. ". . . ATH . . . PHAĒL EL . . ."*e*.5 "Born of blood, shedding blood, putting out roots, androgynous, manly, [born
with blood, saffron-dyed, with golden arrows]. . . E . . . THCHARBATH, STHŌM-
BAULĒ, ZANXMNA // CHŌNOUTH // MENOUBA // BELERTHI // ZACHTHAĒR [//
CHALIOUBĒ]

10

OUAMIRATH
AUT ⊗ ⊥
ZAZĒAS

BRIMŌ CHA-
URA ⊥ ⊗
. . . K . . . " /

f.5 *Fr. A*: ". . . YBĒ . . . A . . . ROS. Born of blood, shedding blood, / putting out roots,
androgynous, ANTHROROC²¹, born with blood, saffron-dyed, with gold arrows,
golden-haired, dog-faced baboon. . ."

10

15

"... SAI
... AS
... GOBAS
E... NO...
ADONAEI
ELOEI."

Fr. B.

"...
ZANXMNA
MENOUBA
[ZACHTHAĒR]
..."



...
...
MARMOUR
SABAŌTH
ADONAEI."

*Tr.: Roy Kotansky, following the edition and notes of Franco Maltomini, "I Papiri greci," in G. Arrighetti et al., "Nuovi papiri magici in copto, greco e aramaico," *Studi Classici e Orientali* 29 (1979), section II, pp. 55–124. The six papyrus fragments translated here correspond to those numbered 1–6 consecutively by Maltomini. They have been grouped here under the same Roman numeral because they represent duplications (with some variations) of the same magical text. The text, which contains a series of peculiar and difficult epithets, preserves portions of a magico-medical handbook. Unless otherwise stated, the notes that follow are summarized from those of the editor. For a full discussion of each of the terms and of the *voces magicæ*, one should consult the edition of Maltomini.

21. Cf. n. 14. Something peculiar has occurred in the transmission of this epithet.

SALAKALOU, KERKĒBI, and KAULYOUKAU. Fragment B contains only a handful of letters, whereas fragment C preserves an elaborate magical figure.

b. Papyrus no. 9 (Tav. XII) 116–17, contains nine lines of which only a few words can be positively identified: ALLELOUIA, SABAŌTH, and ADONAI. The other side of the papyrus preserves portions of an Aramaic magical text published by Marrassini in the same journal, p. 128.

c. Papyrus 10 (Tav. VIII) 117–18 dates to the fifth century and is made up of two tiny fragments which cannot be read. Fragment B contains portions of a Coptic formula.

d. Papyrus 11 (Tav. XII) 118, is made up of two fragments that are too small even to assign a date.

e. Papyrus 12 (Tav. XII) 119, is paleographically akin to Papyrus 6 (PGM CXXIII f.). Only the names ADONAI and SABAŌTH can be recognized.

f. Papyrus 13 (Tav. XI) 119–20, assigned to the end of the fifth century, also contains an Aramaic text on the other side (see Marrassini, pap. no. 3, p. 129). The text preserves portions of a formula which reads, “I conjure you by your holy name . . . BAROCH SĒMO. . . .”

PGM CXXVIa. 1–21

- 5 *“. . . ATĒS . . . [sweet wine?] . . . / ATA . . . ASSA . . . NN [add the usual] . . . K
 . . . B . . . BRIAPS . . . [IŌ ERBĒTH IŌ] PAKERBĒTH IŌ BOLCH[OSĒTH BASDOUMA] /
 10 OSESRO APOMPS P[ATATHNAX KOKKO]LOPTOLIN CH . . . K . . . [. . . IŌ THATHTHA]
 BRABO, without violence . . . [spell of Typhon] Seth [carrying] out the whole
 magic [procedure and] separate her, NN, from him, NN. ABERAMENTHŌ /
 15 OUTHLERTHEXANAX [ETHRELTHYOŌTHNEMA]REBA, and say, ‘Mustard, [you are
 20 not Mustard,] but the eye . . . the inner parts of the bull of Apis’” / (add the usual)
 . . . “from Osiris . . . and separate. . . .”

*Tr.: H. D. Betz, following the edition by Franco Maltomini, “Frammento di formulario magico (PL III/472),” in R. Pintaudi, ed., *Dai Papiri della Biblioteca Medicea Laurenziana (P. Laur. IV), Papyrologica Florentina* vol. 12 (Firenze: Gonnelli, 1983) 46–53. Cf. the earlier edition by Rosario Pintaudi, “PL III/472: Frammento magico,” *ZPE* 38 (1980): 261–64, and the new readings by F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, (III.),” *Studi classici e orientali* 32 (1982): 239–40. The poorly preserved text appears to be a spell for separation. L. 20 may begin another such spell, as it is separated by a paragraph mark. For parallel texts and commentary, see Maltomini’s notes.

PGM CXXVIb. 1–17

- 5 *“. . . O . . . [add the usual] . . . but the sight . . . the power of ADŌNAI . . . / of
 the great god . . . [Mustard], in order to separate . . . enmity until [death] . . . [in
 10 order that] you might enter into the . . . them as the . . . / having heard about . . .
 15 of Osiris ANE . . . and frightful and . . . having burnt . . . / and you, Mustard
 . . . / [the] house of her, NN . . . passageway. . . .

*Tr.: H. D. Betz, following the edition by Franco Maltomini (see note on the previous papyrus). This piece also appears to be from a spell for separation.

PGM CXXVII. 1–12

**To make one bend down and not get up*: Anoint the loins with the brain of an electric eel.

- 5 *To get a certain [lover] at the baths*: Rub a tick from a dead dog on the loins. /
To “play” with a woman: Anoint the phallus with the juice of the deadly carrot.

*To cause a fight*¹ *at a banquet*: Throw a dog-bitten stone into the middle.

To make wine sour: Throw burning / pebbles into it.

10

In order “to screw” many times: Drink beforehand seed of celery and of rocket.

*Tr.: Roy Kotansky, following the edition of G. M. Parássoglou, “Greek Papyri from Roman Egypt,” *Hellenica* 27 (1974): 251–53, no. 9: “Magico-Medical Prescriptions.” Note also F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, II,” *Civiltà classica e cristiana* 1 (1980): 374.

PGM CXXVIII. 1–11

**A phylactery for fever*:

“SARICH “Of Jesus Christ, son of IAŌ (?),
AORKACH quickly, quickly,
/ ROUGACH heal!
CHIOSNĒCH John,
KOCH.” / Son,
 Life.”

*Tr.: Roy Kotansky, following the edition of F. Maltomini, “Due papiri magici inediti,” *Studi classici e orientali* 31 (1981): 111–14: *P. Heid. G. 1386*.

PGM CXXIX. 1–7

*“... [concerning] the certain matter . . . [a tin?] lamella from a certain . . . and tie it up in a cloth . . . / of a black wolf from . . . and . . . it in a little case . . . again 5 and again it will be of service to you.

*Tr.: Roy Kotansky, following the edition of F. Maltomini, “Due papiri magici inediti,” *Studi classici e orientali* 31 (1981): 115–17: *P. Berol. 21260*.

PGM CXXX

*[IA]RBATH AGRAMMĒ PHIBLŌ CHŌĒMEŌ
[A E]E ĒĒĒ IIII OOOOO YYYYY ŌŌŌŌŌ[Ō]
Lord gods, heal Helene, whom [NN] bore, from every
illness and every fit of shivering [fever].
/ daily, daylong, tertian, quartan. 5

IARBATH AGRAMMĒ PHIBLŌ CHNĒMEŌ

AEĒIOYŌŌYOIĒEA

EĒIOYŌŌYOIĒE

ĒIOYŌŌYOIĒ

*²⁾

YYY

IOYŌŌYOI

10

OYŌŌYO

YŌŌY

YYYYY

ŌŌ

[traces]

*Tr.: H. D. Betz, following the edition and commentary by R. W. Daniel, “P. Mich. inv. 6666: Magic,” *ZPE* 50 (1983): 147–54. For a parallel to this spell, see *PGM* XVIII b; for the stellar and lunar symbols, see the parallels in Delatte and Derchain, *Les Intailles*, nos. 296, 301.

PDM Suppl. 1–6

*[Another spell for] *sending a dream*: [. . . I] am the youth without . . . scarab of . . . soul of the four faces (?) and I . . . you . . . complete. . . .

/ *Formula*: On a leaf . . . , and you put a . . . it, and you write . . . embalming 5 house.

1. Reading, with Maltomini (see introductory note above), $\mu\acute{\alpha}\{\chi\}\eta\nu$ for $\mu\acute{\alpha}\{\nu\}\eta\nu$.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 66, col. 1/1–6. Section titles are indicated in the Demotic text only when they are written in red letters (see the Introduction to the Demotic Magical Papyri).

PDM Suppl. 7–18

10 **[Another spell]* for sending a dream: “. . . Come to me in your [form] . . . you . . . before I have gone to the . . . which is therein / . . . without a skin of . . . they took it . . . your town . . . and I know . . . [in] your secret form . . . power (?) . . . while it . . . is bearing witness what I did . . . noble mummy . . . face of a lion
15 which . . . is your name, I having done / . . . you . . . so-and-so guard his hand.”

Formula: “. . . [body] of a white donkey . . . cow’s fat . . . again; “great-of-love” plant, tear apart . . . gather . . . skin of a donkey. . . . It is very good.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 66, col. 1/7–18.

PDM Suppl. 19–27

20 **[Another] spell* for sending a dream: “. . . anger / . . . great . . . of the sea . . . Nun¹ at night . . . anger of the one who is in the water . . . the mountains. . . . Let the . . . speak to me . . . under me . . . in them. If not doing it . . . enemy of the praised one . . . me in the water at [night], in the day at [any time] . . . him.”

25 *Formula*: “. . . reed leaf and you write an image of . . . the ear . . . drowned, and you should recite these writings . . . *four* times . . . [wreath] to it and you say the thing [in the ear (?)]. . . . It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 66, col. 1/19–27.

PDM Suppl. 28–40

30[1] **[Another spell]* for sending a dream: *Formula*: You bring . . . and you do it . . . in an oil of lotus² and [you] . . . wick / . . . and you protect it and you . . . [write?] these names in . . . falcon (?) with (?) its claw (?) and you write . . . of the . . . wick on (?) a new lamp of . . . of . . . which is above and you bring a new brick . . . the
35 [5] [lamp] . . . leave the lizard before the lamp . . . , / these again which you should write on the strip of the wick [of] the [lamp] . . .]

Formula: “. . . BAH[E (?)] P[A]IRE PSIR PAH[. . .]BPS [. . .] A BAT LA BATL-[A]ATE,³ come [to] me tonight and tell [me] an answer to [everything] about [which] I am praying (another [manuscript] says: . . . it goes in the place under the head of . . .) [stand?]⁴ before him in the form of his god who is great in his heart
40 [10] and make him dream a dream [about such-and-such] / a thing which I shall tell him today.”

Formula: 7 times.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 67, col. 1/28–30; col. 2/1–10.

PDM Suppl. 40–60

40 [10] **Another spell* for sending a dream: *Formula*: “Listen to my voice, O noble mummy-spirit of a man of the necropolis who assumes [all his] forms; come to me and do for me such-and-such a thing today because I am calling you in your (?)

1. Primeval waters.
2. Scented with lotus.
3. Written ‘te, “limb.”
4. See PDM Suppl. 120.

name . . . in Abydos who rests in the house of the official⁵ whose name is 'this [one] who rests in truth' (another [manuscript] says, 'who . . . in truth'). Nun⁶ . . . oath (?), 'great image of Nun' is your true name; / SHLBI NYH[R] is your true name, truly; Nun, NEO soul of Ha[. . .] 'very great one of Nun' is your true [name]. Soul of souls (another papyrus says, 'soul of a bull [?])' . . . of Nun is your true name. Soul of souls SHLBI NYHR is your true name. NEO soul of H[A . . .] Nun NEO great one of Nun [is your] true [name]. May you listen to the voice . . . in all his forms [of a spirit, noble mummy] of a man of the necropolis because [I] am [calling to you] / in your name of s . . . ISIRA SIRATHMA, saying, 'I am . . . land.' O SYAL[. . .] NEBOY[TOSYALTH SIRATHMA saying, 'I am . . . s.' O SY[. . .] NEBOYTOS]YALTH, let the [soul of the] noble spirit awaken to me; let him go [to the place] in which such-and-such is; let him greet (?) . . . have him do for me such-and-such a [thing] about [which I am] asking. . . .

*Its preparation:*⁷ . . . / these names with blood of . . . reed leaf; you put it . . . of a dead man; you leave . . . of clay under the head . . . on (?) it; and you recite them to him again. You do . . . lunar month and it is left in a place. . . . If stubbornness occurs, you should [put] the hoof . . . of a male donkey and myrrh . . . on it and you should beat on the ground until it stops. . . . If you [will act against a man / you should . . .] of a male. If you will act against a woman, you should [. . . of a] woman.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 67–68, col. 2/10–29; col. 3/1. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM Suppl. 60–101

**Another spell* for sending a dream: *Formula*: "[O] noble divine spirit [whose soul is in heaven] whose body is in the underworld, whose mummy [is among the living,] O good messenger of Osiris, O great follower of 'he who is in his bed,' the god . . . him (?). O guardian of the one who is in Alkhah,⁸ I am the soul of . . . the one who is in his [two sound] eyes, who protected his limbs in the soundness daily . . . / I am the offspring of khepri⁹ [whose] name is the divine [son?] of Amoun . . . scarab . . . body of the noble mummy in the sarcophagus which rests in the underworld . . . true, of the house of embalming. . . . I am the bull of the . . . ; I am the lion; I am the lion; I am . . . ; I am the soul of Pre, the breast of Shu; I am the egg of the snake; [I am] the dung ball of the beetle.¹⁰ I am the lord of the Amhet-underworld;¹¹ I am the divine fluid / of the living . . . ; I am the noble head which is in Abydos.¹² Come to me at night, quickly, quickly; hurry [hurry, O] soul

5. Perhaps one of the liked-named chapels listed in H. Gauthier, *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, vol. IV (Le Caire: Imprimerie de l'Institut français d'archéologie orientale, 1927), 127–28.

6. Nun here and throughout this spell is the primeval waters.

7. Literally, "gathering of things"; the same term is used in PDM xii as a label for the directions.

8. See PGM IV. 124 and n.; cf. Griffith and Thompson, *The Leyden Papyrus* 21, n. to I. 3.

9. A sun god in the shape of the scarab beetle, whose dung ball represents the sun rolled across the sky. See PGM IV. 943 and n.

10. See n. 9 above.

11. I.e., the "upper" part of the underworld in contrast to *tph.t*, the "lower" part. See E. Chassinat, *Le mystère d'Osiris au mois de Khoiak*, vol. II (Le Caire: Imprimerie de l'Institut français d'archéologie orientale, 1968), par. 33, especially p. 622.

12. Osiris; see PDM xii. 628. On the dismemberment and burial of Osiris, see J. G. Griffiths, *The Origins of Osiris and His Cult*, *Studies in the History of Religions (Supplement to Numen)* 40 (Leiden: Brill, 1980), 24–25, 27, 51–52.

- without the body, dead one without the noble mummy, the noble mummy without the netherworld, [the] netherworld without the funerary bed, without the sarcophagus without . . . shrine (?) . . . born of Horus . . . Seth acts . . . against Apophis, the slaughter (?) against the evil one¹³ again. The brazier is in your hand . . .¹⁴
- 75 [16] morning bark / [at?] dawn, the evening bark greets heaven and earth with (?) a great fire. Woe, woe . . . until you send to him, NN, whom she, NN, bore, and you send his heart after NN . . . thing . . . at night, in the daytime, at any time, every day, quickly, quickly, hurry, hurry . . . I [will ?] say them and I [will? . . .] specification (?) of saying them.¹⁵ *Formula: 7 times.*
- 80 [21] *Its preparation:*¹⁶ . . . kill it. You should bring it at the lunar month; / [you should] wash it in cow's [milk] . . . ; you [should] anoint it with oil of lotus¹⁶ . . . of the leaf . . . reed; you should put [them?] at the seven(?) openings of the head and and bind them [with] linen . . . made by the hand of . . . bind them to its head; you should put its head . . . before the sun at dawn in the lunar month . . . to yourself barley and grain; you should leave them . . . you should put water of the divine lake
- 85 [26] . . . after them for 7 days until they grow; / [you should] bring them up; you should dry them until the 15th of the month; you [should] pound them with myrrh, green eyepaint, [black] eyepaint (?), *qs-nb* stone,¹⁷ "live-thereby" plant, mustard . . . 7 reed leaves which are above.
- [col. 4] Afterwards, [you should put] a scarab into [fat?] of a bull; you should put [it?] in a vessel of copper which is full of cow's [milk] . . . until it . . . ; you should bring it up; you should put the . . . to the head of the . . . ; you should put blood of your
- 90 [4] left thigh and your [right] thigh / on them; you should . . . the time; you should [shape them] into a mummy of the foremost of the westerners¹⁸ which amounts to 7 fingers [in length]; you should embalm it with myrrh, with ointment [and a covering of] byssus. Afterwards you should [sprinkle] pure sand; you should make a layer of sand under it in your . . . ; you should set the image on the layer of sand; you should leave the scarab on the body of the . . . after the embalming (it) which you did first with myrrh, with ointment and a covering of byssus itself (?); you should write the things which you desire on a new papyrus with carob tree (?) /
- 95 [9] water; you should leave it before the image; you should cause the head which is on it to bend down; you should put a bandage of 4 [colors] on it, blue, red, white, black, on the head; you should leave it in a hidden place; you should put frankincense (?),¹ barley, a great recipe to the brazier before it; you should offer to it bread, beer, and milk, in its midst; you should have blood fall from you on the brazier; you
- 100 [14] should put a piece of a red lizard / before it; you should recite these writings to it up to 7 times at night while you are in a [hidden] place which is clean; and you should make . . . settle (?)¹⁹ before it. It is very good.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 68–70, col. 3/1–27; col. 4/1–15. The word preceded by ¹ is written in the text in Demotic with Old Coptic inserted above.

13. Identical with *nk* of Erman and Grapow, *Wörterbuch* II, 205, 14–15, as suggested by Mr. Mark Smith.

14. The section left untranslated is glossed *KN* in old Coptic.

15. See n. 7 above.

16. Scented with lotus.

17. See *PDM* xiv. 98 and n.

18. An epithet of Osiris.

19. Literally, "lie down."

PDM Suppl. 101–16

**Another spell* for sending a dream: *Formula*: “O Anubis, the high one of heaven, go to the underworld! Let the head of Osiris stop being far from him.²⁰ Give praise, love, and respect to NN before NN. Let him do everything which he will write for him, entirely. Move him! Give your iron staff / which is in your hand to the spirit! . . . Let him go to NN, whom NN bore. Let him stand before the image of the god who is great in his heart until he brings him to the road which NN is in, he seeking after him. And may you send a breathing spirit to NN so that he may stand before [him] in the image of the god who is great in his heart, and may you say, ‘Give every good . . . thing to NN. . . .’”

101 [15]

105[19]

Hear everything which he will say to you, entirely, while the crocodile of Isis, the great goddess, / is therein. [Let?] it be commanded before the gods to happen or you will delay because of it: “Is steadfastness [of] heart against me what you will do, so that you scorn (?) the blood of Osiris the moon, Thoth,²¹ at night at mid-month?”

110 [24]

Its preparation:²² On a new papyrus: you should draw an image of Anubis with blood of a black dog on it; you should write these writings under it; you should put it to the mouth of black dog of the embalming house; you should make great offerings before it; you should put frankincense on the brazier before him; / you should do it as a libation of milk of a black cow or a spirit whose face . . . ; and you should put its recitation in its mouth. [It is] very good.

115 [29]

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 70–71; col. 4/15–30.

PDM Suppl. 117–30

**Another form* for sending a dream: *Formula*: “O praised one, call to heaven! Speak to the underworld; Let Osiris stop sleeping while his head is far from him²³ until a forceful spirit which does not sleep at night is sent / so that he stand above NN in the form of the god who is great in his heart, so that he say to him, ‘Arise and do such-and-such a command of NN! Do all that which he will desire!’ Come to me, [O] divine spirit whom Anubis sent to NN, saying, ‘Do the every command which NN will desire!’ Is not doing it what you will do, O noble spirit? Your soul will not be allowed to rise up to heaven on day 25 of the fourth month of Inundation to dawn of day 26, while the excellent spirits are awake.”

120 [4]

Formula: / On a jackal of clean clay which is lying down, its body moistened with milk and fluid of a jackal of the embalming house with a . . .²⁴ on its foot. You should write your words on a new papyrus; you should put it in the jackal’s mouth; and you should leave the jackal on a copper lamp which a brazier is heating. You should recite these writings to it at night; you should stamp / on the ground with your foot.

125 [9]

130 [14]

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 71, col. 5/1–14.

20. See n. 12 above.

21. For the association Osiris-moon-Thoth, see J. G. Griffiths, “Osiris and the Moon in Iconography,” *JEA* 62 (1976): 153–59, although this Demotic evidence shows that the ibis in the hieroglyphic examples is not just a determinative, as he thought (noted by Dr. Mark Smith).

22. See n. 7 above.

23. See n. 12 above.

24. Perhaps “sound-eye” of Horus.

PDM Suppl. 130–38

- 130 [14] *A “god’s arrival”²⁵ of Osiris: “O Isis, O Nephthys, O noble soul of Osiris Wennefer, come to me! I am your beloved son, Horus. O gods who are in heaven, O gods who are in the earth, O gods who are in the primeval waters, O gods who are in the south, O gods who are in the north, O gods who are in the west, O gods who are in the east, come to me tonight! Teach me about such and such a thing / about which I am asking; quickly, quickly; hurry, hurry.”

Formula: On a phoenix written with myrrh water and juniper water. Put a pellet (?) of gum on your right hand; recite these writings to it in the evening while your hand is stretched out to the moon, while you are going to sleep; and leave your hand before you. (It is) very good. 4 times.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 71–72, col. 5/15–22.

PDM Suppl. 138–49

- 140 [24] *A spell for ———.²⁶ **Formula:** “The copper is bent down. The *neshmet* bark²⁷ will not stop sinking. The great / river draws blood. Isis is ill. [Neph]thys. . . . The copper will not stop bending. The *neshmet* bark will not stop sinking. The great river will not stop drawing blood. Isis will not stop being sick. Nephthys will not stop. . . . The copper is bent toward the one who is (?) in the sun bark. Re²⁸ is bent toward him while Amun is bent after him until sleep is taken from NN, whom NN bore, at night and care is given by day . . . until they [make] him do the thing which NN desires from him.”

- 145 [2] **Formula:** A / vessel of copper [in] which an image [of] Osiris is drawn with human blood; you should bend [it] down before a lamp with an [image] of Anubis drawn on the wick with blood of a black dog; you should put cedar oil in it out of a new vessel, it being established on a brick standing on its (?) . . . ; you should recite these writings to it up to 4 times. (It is) very good. There is not its like . . . in her (?) hand. . . .

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 72, col. 5/22–28; col. 6/1–6.

PDM Suppl. 149–62

- 150 [7] *A “god’s arrival”²⁹ of Thoth according to what is outside,³⁰ also, *saying* / **Formula:** “I call to you, O Thoth, the hearing-ear,³¹ who listens to everything. I call to you in your names which are great, which are divine: ‘ALIPS THABLIPS STSILIPS †GAGARPAOTHAR THANASIMA QHAH †ORTHÖMENKH-ROON †BALSA †ALABAKHABEL.’ Awaken to me, O lord of truth! Tell me an answer in truth to the “god’s arrival” / concerning such-and-such a thing, in truth, without falsehood therein, so that I may awaken and find it (out).”

- 155 [12] **Its preparations:**³² A new lamp whose wick is of byssus cloth which is very clean; you should fill it with genuine oil; you should burn (it); you should write your command on a new papyrus; you should put it under the lamp; you should put a

25. See PDM xiv. 93–114.

26. Erased.

27. Sacred bark of Osiris.

28. The sun god, more commonly written Prē.

29. See n. 25 above.

30. On the other side of the papyrus?

31. I.e., who listens to the petitions of the average man.

32. See n. 7 above.

lobe of “great-of-love” plant under the lamp’s mouth; and you should recite these names above to it 8 times. / It comes to you.

160 [17]

Here is the ink with which you should write your command on the bookroll: “Great-of-love” plant, a leaf of olive tree; you should cook them, make them into myrrh ink and write with it.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 72–73, col. 6/1–19. Words preceded by are written in the text in Demotic with Old Coptic glosses inserted above.

PDM Suppl. 162–68

**Another spell for finding your house of life. Formula:* “Open to me! I am the noble ibis; I am the ape of Edfu,³³ I am the great male, the scarab; I am the guardian of the great body; I am the snake of the 4 gods / who were with Isis while she was searching for the good [one].³⁴ SHAPL is [my] name as Sothis.³⁵ The Ethiopian is [my] name. Osiris the bull of magic is [my] name. The divine Ra-Shu is my name, I going to all the gods in order to cause that I find my house in which I shall live.”

165 [22]

Formula: On an ibis written with black ink on the left hand of a man when he sees that house of life.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 73, col. 6/19–25.

PDM Suppl. 168–84

**A spell for reciting* a document which is. . . . It is a “god’s arrival”³⁶ of Iymhotep to whom the tenth belong also.

Formula: “Awaken! / Awaken in the underworld, Osiris Wennefer, 1 p h,³⁷ Iymhotep the great, son of Ptah! . . . I am [. . . is] my name; I gather a box [. . . the sound-] eye is [my] name (?) . . . ; the moon, Thoth . . . [Iymhotep the great], the son of [Ptah . . .], excellent mother, fashioner of the underworld, go forth. . . . They will not stand in / their box . . . [moisten ?] their box. You should awaken before Iymhotep the great, son of [Ptah . . .] son, daughter, that I might live, and you should tell [me] an answer [to] the thing which is on . . . bookroll . . . every voice. Come to me, Thoth the great, the lord of Hermopolis . . . him. Give watch to the head for [the] day.”

170 [27]

175 [5]

Formula: write . . . on (?) it [with] your hand with / myrrh ink; likewise under . . . lick it; you should open your mouth to the ground in a cry, saying, “. . . the sound-eye; the sound-eye is what I ate.” You should open your mouth to it in order to lick it. Awaken at dawn; you should say: “Horus is my name; I am Horus, the triumphant.”

180 [10]

. . . day on which you will do the “god’s arrival” while the moon is in Leo, Sagittarius, Aquarius, or Virgo.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 73–74, col. 6/25–27; col. 7/1–14.

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*“Face . . . which is at rest . . . except you also; my magical speech. I will take the

185 [1]

33. Presumably Thoth.

34. Osiris.

35. The star Sirius, by whose helical rising the beginning of the year is marked.

36. See n. 25 above.

37. “Life, prosperity, health.”

... Ō MITHRA A ... BARSA ... THŌMI, the great one who is pure, the one who
[grows ...] I putting them in your hand, NN, whom NN bore. [I cast] anger
190 [6] against you in the head (?), NĒ[... stand]ing (?) without listening to your mes-
sengers, saying ... them in [the] hand saying ... concerning these things, /
standing [without] listening to my prayer, my magical speech (?) ... it."

Its preparations:³⁸ ... draw ... of a crocodile ... of a snake ... make your hand
stand (?) on ... which belongs to you (?).

Formula: TERETA TABE KR ... N [ĒN?]Ē ... (another [manuscript] says N[?]
ELATS ... BATSY ...) *YO YAO SABATK M ... hand."

195 [11] Formula: "... O NĒNĒBR ... / —————
dog. The one who is in bandages removes bandages; the one who is above ...
saying, 'I am Anubis, the ... of the underworld ... , Isis, the great goddess,
Osiris, the one who is in your hand, the lord of the gods ... against me in the ...
the dog ... the ... dog, the red dog, the red dog ... every ... You should ... at
night. Here is the ... of your tongue in the ... I am Anubis, the master of secrets.

200 [16] ... You should ... / to me at night, during the day. [I] will give you the greetings
of my mouth ... I am Anubis the master of secrets. ... Formula: 4 times ...

worm (?) saying "I am Isis ... , " saying, "I am Osiris ... saying, "I am ... I am
the lord who came before the ruler ... wick. ... I ... you will stand, you will
... , while he will go (?) [to? Horus?] the son of Isis, the [son of Osiris] ... of this
205 [21] ... will do it to a young bird ... will do it to a young bird ... / saying ... of the
harem, son of the harem, ... 7 times ... heart. Be deaf, head! Come ... ! Come
... head of. ... Open (your) mouth to me for I am Isis ... , I am Osiris, I am
Harsiese. ... " 2 palm trees. ...

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 74–75,
verso, ll. 1–24. Words preceded by * are written in the text in Demotic with Old Coptic
glosses inserted above.

38. See n. 7 above.

Glossary

The glossary provides explanations for some of the more difficult technical terms and names occurring in the *PGM*. Bibliographical data have been added for further study. More common terminology and names have not been explained since they can be found in easily available dictionaries.

ABERAMEN formula: The abbreviated formula stands for the long palindrome ABERAMENTHŌOUTHLETHEXANAXETHRELTUOŌTHENEMAREBA, a magical name occurring several times in the *PGM* (see I. 294; II. 125–26; III. 67–68, 116–17; IV. 181; V. 180; XIV. 25; CXXVIa. 13–15, etc.). In it the name of the god Thoth can be read, although no meaningful decipherment of the word has been put forward. See K. Preisendanz, “Miszellen zu den Zauberpapyri, 3,” *WSt* 41 (1919): 11–12; M. Tardieu, “Aberamenthō,” in *Studies in Gnosticism and Hellenistic Religions, Presented to G. Quispel on the Occasion of His 65th Birthday*, ed. R. van den Broek and M. J. Vermaseren, *EPRO* 91 (Leiden: Brill, 1981) 412–18.

ABLANATHANALBA: This palindrome, perhaps the most common in magic literature, often occurs in company with SESENGENBARPHARANGES. Usually invoked for beneficent results, this magical name has not been adequately explained although it has been suggested that the name contains Hebrew.

ABRASAX: This popular deity in magic (also spelled ABRAXAS) is identified with a variety of other names of gods and was explained by *gematria* (assigning the numerical value to the letters of the name) as the magic number 365 (see *PGM* IV. 331–32; VIII. 49, 611; XIII. 156, 466, etc.). Accordingly the deity is recognized as a solar god and is pictured on amulets as a snake-footed creature (the so-called *anguipede*), armored, and with the head of a cock. See Bonner, *SMA* 162–63; Delatte and Derchain, *Les intailles* 24–42; Barb, “Abraxas-Studien,” *Hommages à W. Deonna, Collection Latomus* 28 (1957): 67–86; C. Colpe, “Geister (Dämonen),” *RAC* 9 (1974): 618–19; Marcel Le Glay, “Abraxas,” *Lexicon Iconographicum Mythologiae Classicae*, vol. I/2 (Zürich and Munich: Artemis, 1981) 2–7, pls. 1–63.

ADŌNAI: An important angelic figure in gnosticism and in magic. The name originally came from the Old Testament designation “my Lord,” although this meaning had been long lost to the practitioners of the Roman Empire. See J. Michl, “Engelnamen,” *RAC* 5 (1965): 202. For the variant angel forms Adonael, Adonail, Adoniel, Adonaiel, see E. Peterson, “Engel- und Dämonennamen. Nomina Barbara,” *RhM* 75 (1926): 394.

ADONAIOS: Adonaios (an alternative reading of Adonai; note the Greek termination) is regarded in *PGM* as a name of the deity rather than as an epithet meaning “Lord” (cf. *PGM* I. 305). The Jewish origin, however, is still recognized (see *PGM* XII. 264). See J. Michl, *RAC* 5 (1965): 203.

Agathos Daimon: “The good genius” was originally an epithet of a god invoked at Greek banquets. In the *PGM* the name has become a designation for a god—one, however, who can be identified with a number of different deities. See Hopfner, *OZ* II, sec. 264, 294–95; R. Ganschinietz, “Agathodaimon,” *PRE.S* 3 (1918): 37–59; Nilsson, *GGR* II, 213ff.; Colpe, *RAC* 9 (1974): 619–20; W. Fauth, “Agathos Daimon,” *KP* 1 (1979): 121–22.

Aion: The god Aion, whose name signifies “long period of time,” “eon,” “eternity,” plays an important role in the *PGM*. For the complicated history of the god, see A. J. Festugière, *La révélation d'Hermès Trismégiste*, vol. 4 (Paris: Les belles lettres, ³1954) 182–99; W. Bousset,

"Der Gott Aion," in *Religionsgeschichtliche Studien* 192–230; Fauth, *KP* 1 (1979): 185–88; A. I. Baumgarten, *The Phoenician History of Philo of Byblos*, *EPRO* 89 (Leiden: Brill, 1981): 146–48; Marcel Le Glay, "Aion," *Lexicon Iconographicum Mythologiae Classicae* vol. I/2 (Zürich and Munich: Artemis, 1981) 405.

AKRAMMACHAMAREI: This magical name, with variant spellings, occurs frequently in beneficent magical incantations in company with **ABLANATHANALBA** and **SESENGENBARPHARANGĒS**. For a possible explanation of the name from Hebrew, see G. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York: The Jewish Theological Seminary of America, 1965) 94–100.

Aktiophi(s): Hopfner has suggested that this name is an epithet of Selene, goddess of the moon, a name which occurs elsewhere in *PGM* (see IV. 2473, 2484, 2601, 2664, 2749, 2913; VII. 317, 984; XVI. 23).

Ammon/Parammon: Hermes Parammon was honored as an Olympian god alongside Zeus Ammon and Hera Ammonia. The epithet Parammon probably means "he next to Ammon."

Amon (Amoun): The Egyptian god Amon. See Bonnet, *RÄRG* 31–37, s.v. "Amun"; E. Otto, "Amun," *LdÄ* 1 (1975): 237–48.

Anoch (Anog, anok): These letters, occurring often at the beginning of an invocation, correspond to the Egyptian *ink* (Coptic *anok*), "I am." See S. Sauneron, "Le Monde du Magicien Egyptien," *Le Monde du Sorcier* (Paris 1966) 36–39.

Anouth: Name of Osiris (see VII. 238, 243, 247; VIII. 83, 98–99, 102).

Anubis: Anubis is the jackal god of mummification, the son of Osiris and Nephthys. On Anubis as key holder and guard (*PGM* IV. 1465), see S. Morenz, "Anubis mit dem Schlüssel," *Religion und Geschichte des alten Ägypten* (Köln: Bohlau, 1975) 510–20; J.-C. Grenier, *Anubis alexandrin et romain*, *EPRO* 57 (Leiden: Brill, 1977); Jean Leclant, "Anubis," *Lexicon Iconographicum Mythologiae Classicae*, vol. I/2 (Zürich and Munich: Artemis, 1981) 862–73 and plates.

Aphrodite Ourania: "Heavenly Aphrodite," whose city is Aphroditopolis (Dendera), refers to Hathor; see Bleeker, *Hathor and Thoth* 46; Bonnet, *RÄRG* 277–82, s.v. "Hathor."

Apollonius of Tyana: This famous first-century philosopher/magician is the subject of an extant biography by Philostratus. The attribution of a spell to him at *PGM* XIa. 1 is unique in ancient magical literature. For a survey of the problems and bibliography, consult E. L. Bowie, "Apollonius of Tyana: Tradition and Reality," *ANRW* II. 16. 2 (1978) 1652–99, esp. 1686.

Apophis (Aphyphis): The "unseen serpent" (see *PGM* IV. 190–91; cf. *PGM* III. 87) is Apophis, who is slain daily by Seth/Typhon in the barge of Ra. See E. Hornung and A. Badawy, "Apophis," *LdÄ* 1 (1975): 350–52; Bonnet, *RÄRG* 51–53, s.v. "Apophis."

Archentechtha (Harchentechtha): This is the Egyptian god Har-Khenty-Khet; cf. *PGM* III. 170. See Bonnet, *RÄRG* 131–33, s.v. "Chentechtai"; U. Rössler-Köhler, "Horus-Chentechtai," *LdÄ* 3 (1980): 27–33. [R.K.R.]

Arsenophre: The Egyptian god Arsenouphis (note also *PGM* II. 117; IV. 1629; XII. 183; XIXa. 7). See Bonnet, *RÄRG* 54–55, s.v. "Arsnuphis"; E. Winter, "Arsenuphis," *LdÄ* 1 (1975): 424–25. [R.K.R.]

Arsentechtha (Harsentechtha): Perhaps the Egyptian name can be read Harsennechtha, "Horus, child of the strong one." [J.B.]

Arsentephtha: The name is probably Egyptian, "Horus, child of Ptah." [J.B.]

Artemis: In the *PGM* the goddess Artemis is identical with Selene, Hekate, and Persephone (see also IV. 2523, 2720–21, 2816ff.; LXXVIII. 11–12, with a drawing of Artemis Multimamma). The invocations to Artemis, however, do contain archaic elements of her original cult. See T. Hopfner, "Hekate-Selene-Artemis und Verwandte in den griechischen Zauberpapyri und auf den Fluchtafeln," *Pisciculi, Festschrift F. J. Dölger* (Münster: Aschen-dorff, 1939) 125–45.

Assistant Daimon (paredros): Hellenistic magic knows of a special type of daimon called *paredros* ("assistant" or "attendant spirit"). The name refers to a deity who has been summoned as a servant to carry out any number of specified magical tasks. Cf. also *PGM* IV.

1348, 1841, 1851 (with *parastatēs*), 2083, 2109, 2145 (note); VII. 884; XII. 14ff. and surrounding contexts. See M. Eliade, *Shamanism: Archaic Techniques of Ecstasy*, Bollingen Series 76 (Princeton: Princeton University Press, 1964) 88–95; Hopfner, *OZ* I, secs. 1ff.; C. Colpe, “Geister (*Dämonen*),” *RAC* 10 (1974): 621ff.; C. Zintzen, “Paredros (*paredros*),” *KP* 4 (1972): 510–11.

Astrapsouchos: According to Diogenes Laertius, *Prooem.* 2, Astrampsychos was the name of one or several magicians; see E. Ricss, “Astrampsychos,” *PRE* 2 (1896): 179–80.

author: See **Hathor**.

BAINCHŌŌŌCH: This formula, which invokes the god whose name corresponds to “spirit (soul) of darkness” (*b3 n kky*), occurs regularly in magical papyri and on curse tablets. [R.K.R.] See Bonner, *SMA* 26, 146; Bousset, *Religionsgeschichtliche Studien* 224 and n. 23.

Balsames: This angelic name served originally as the name of a Phoenician sun god, but in *PGM* IV. 1019 the god plays the role of a light divinity from heaven. Cf. XII. 494. See A. I. Baumgarten, *The Phoenician History of Philo of Byblos*, *EPRO* 89 (Leiden: Brill, 1981) 149–51, 185–86.

Basym: This magical name may have originally come from the Aramaic words meaning, “In the name of. . .” For the magician, however, the word serves as a magical name. See G. Alon, *Jews, Judaism, and the Classical World* (Jerusalem: Magnes Press, 1977) 235–51.

Baubo: Baubo may have originally come as an independent deity from Asia Minor, where Hekate also came from; she then entered into the circle of Demeter and the mysteries of Eleusis. See W. Fauth, *KP* 1, s.v. “Baubo.”

Bear constellation: The identification of the constellation of the Bear with Artemis occurs at *PGM* VII. 687. The Great Bear was believed to be Callisto, Artemis’ fellow huntress, who was transformed into a constellation. Callisto was a manifestation of Artemis herself, who played an important role as a she-bear, especially at Brauronia. See also *PGM* IV. 1302; VII. 862; XII. 190; XIII. 26; LXXII. See W. Sale, “The Temple Legends of the Arkteia,” *RhM* 118 (1975): 265–84; L. Kahl, “L’Artemis de Brauron. Rites et mystères,” *Antike Kunst* (1977): 86–98; W. Fauth, “Arktos in den griechischen Zauberpapyri,” *ZPE* 57 (1984): 93–99.

Bes (Besa, Besas): Ancient Egyptian religion knew of an entire class of so-called Bes-demons (in Greek, Besas), distinguished by their dwarf-sized ugliness, who served as protectors of sleep and childbirth. In Hellenistic Egypt, Bes became a pantheistic deity, and in this form he appears in *PGM* VII. 222–49 and VIII. 64–110 (see also LXXXVIII: his plant, IV. 807). His role as an oracle giver was popular at Abydos (Ammianus Marcellinus 19. 12). In *PGM* the god was identified also with the Headless One (see n. on *PGM* II. 11). On Bes, see Bonnet, *RÄRG* 101–9; H. Altenmüller, *LdÄ* 1 (1975): 720–24, with bibliography.

Biaiothanatos Daimon: The *biaiothanatoi*, those who died violent deaths, were unable to enter the underworld because their time on earth had not been completed. After death, they lingered as evil spirits and were subject to magical compulsion. See J. H. Waszink, “Biothanati,” *RAC* 2 (1954): 391–92.

Breathing stone: The magnet. Magnetism fascinated ancient philosophers and scientists, who explained the phenomenon in a variety of ways. Already Thales explained it in magical terms when he stated that “life” (*psychē*) is in a magnet. Magnetic stones, not surprisingly, played a great role in the magic of all periods. See A. Barb, “Lapis Adamas,” *Hommages à Marcel Rénard*, I (Bruxelles: Latomus, 1969) 67ff.

Brimo: For this epithet of Artemis of Pherai in Thessaly, see *PGM* IV. 2270, 2291, 2611, 2964; VII. 692; LXX. 20, where the epithet is attributed to Hekate, Selene, Persephone. Etymologically, she is the “snorting” and “angry” and therefore “terrible” goddess of the netherworld; cf. the command in *PGM* IV. 2247; Lucian, *Necyom.* 20. See O. Kern, “Brimo,” *PRE* 3 (1887): 853–54.

Chnouph (Chnoubis): The lion-headed serpent was popular in magic and is often found pictured on amulets. The daimon is a syncretistic combination of the Egyptian creator god Chnoum, the serpent Kneph, and the star *Knm*. In the *PGM* the name occurs mostly in *voces magicæ*, especially in the Harpon-Knouphi formula (see, e.g., *PGM* III. 435–36, 560–63;

IV. 2433; VII. 1023–25; XXXVI. 219–20; *DMP* 16, 6–9). For the amulets, see Bonner, *SMA* 54–60; Delatte and Derchain, *Les intailles* 54–73; for references, see Bonnet, *RÄRG* 135–40, s.v. “Chnum”; E. Otto, “Chnum,” *LdÄ* 1 (1975): 950–54; Colpe, *RAC* 9 (1974): 619.

Daimon, pl. daimons: In the *PGM*, as often in Greek literature, this term is used of deities and lesser spirits whose influential control is sought. In the New Testament, the word is used of an evil spirit, “demon,” a sense not generally used in the *PGM*.

Decans: The Decans are the thirty-six deities each of whom presides over ten degrees of the zodiac. See in general, Gundel, *Dekane und Dekansterbilder*; cf. also G. J. Turner, “Mathematics and Astronomy,” in J. R. Harris, ed., *The Legacy of Egypt* (Oxford: Oxford University Press, 1971) 46–53; O. Neugebauer and R. A. Parker, *Egyptian Astronomical Texts*, I (Providence and London: Brown University Press, 1960) 95–121. [R.K.R.]

Demokritos: Strangely, the philosopher of Abdera (fifth century B.C.) was thought in antiquity to have been involved in magic. See E. Wellmann, “Demokritos (6),” *PRE* 5 (1903): 135–40; I. Hammer-Jensen, *PRE.S* 4 (1924): 219–23; H. Steckle, *PRE.S* 12 (1970): 191–223, esp. 193–94, 199–200. See also **Ostanes**.

EI LANCHYCH formula: For this magical formula, see *PGM* III. 131ff.; IV. 1625, 1630 (with corrupt or variant spellings). **EI** is perhaps Coptic for “house.” [R.K.R.]

Eloaios: Eloaios occurs in *PGM* in various forms (*Eloe*, *Elouein*, *Elouai*) as a name for the Jewish god (see *PGM* I. 311; IV. 1577; VII. 564; XXXVI. 42). In Gnosticism he is one of the light-acons and is described as having a donkey’s face. See J. Michl, *RAC* 5 (1965) 212, no. 73: Eloaios.

ERBETH formula: The formula “IÖ ERBETH, IÖ PAKERBETH, IÖ BOLCHOSETH, IÖ APOMPS” occurs quite often in magical texts, especially in malicious invocations. See Hopfner, *OZ* II, secs. 142–43.

Erebos: An old Greek expression for the dark underworld, the place of the dead. Sometimes in literature it describes a place for the impious only, other times for the good before they are admitted to the Elysian fields. See O. Waser, “Erebos,” *PRE* 6 (1907): 403–4.

Ereschigal: This name of the Babylonian underworld goddess is regularly associated with the Greek Hekate. The deity already occurs in the lead curse tablets of the fourth century B.C.

Erotylos: A writer of Orphica (see *PGM* XIII. 945) by this name is not otherwise known but may be the person mentioned by Zosimus in Bertholet and Ruelle, *Collection des anciens alchimistes grecques* II (1888) 144, 7. See Kern, *Orph. Fr.* p. 71, no. 235; idem, “Erotylos,” *PRE.S* 4 (1924): 386. For the possible Greek meaning of the word, consult LSJ s.v.; cf. also *PGM* VII. 478; CXXIIIa. 24 and comments by F. Maltomini, *Studi classici e orientali* 29 (1979): 76–77.

Esies: Esies (Egyptian *hwy*, “praised”) is an epithet of the sacred dead often applied to Osiris who was drowned and restored to life. See S. Eitrem, “Tertullian *de Bapt.* 5. Sanctified by Drowning,” *ClR* 38 (1924): 69; A. Hermann, “Ertrinken/Ertränken,” *RAC* 6 (1966): 370–409; C. Strauss, *LdÄ* 2 (1977): 17–19.

Eulamo: For literature and a possible interpretation of this magical name, see H. C. Youtie and C. Bonner, “Two Curse Tablets from Beisan,” *TAPA* 68 (1937): 62; cf. *PGM* III. 57; VII. 401; IX. 8; XVI. 18.

Faïence: Faïence is a blue-green earthenware material popularly used in ancient Egypt for jewelry and other objects.

Good Daimon. See **Agathos Daimon**.

Hapi and Mnevis: The Apis (Hapi) and Mnevis bulls were incarnations of Ptah, Osiris, and Ra, respectively. See Bonnet, *RÄRG* 46–51, s.v. “Apis”; 468–470, s.v. “Mnevis.”

Harpocrates: Harpokrates (“Horus the child”) typically is portrayed with a finger of his right hand to his mouth, and he also may hold a crook and flail in his left hand. Harpokrates is the son of Isis and Osiris and is identified with the rising sun. See Bonnet, *RÄRG* 273–75, s.v. “Harpokrates”; D. Meek, “Harpokrates,” *LdÄ* 2 (1977): 1003–11.

Harpon-Knouphi formula: This is Horus Knephis. On “Knephis” (*Km-3t.f*) as the

Agathos Daimon, see *LdÄ* I, 94; II. 1011–12. For this as Horus Khnum (and on the formula in general), see P. Pedrizet, “BRINTATĒNŌPHRIS: l’ un des noms magiques du dieu Chnoum,” *Mélanges Maspero, II: Orient grec, romain et byzantin* 137–44; G. M. El-Khachab, “Some Gem Amulets Depicting Harpocrates,” *JEA* 57 (1971): 132–33; D. Meeks, “Harpoknuphi,” *LdÄ* 2 (1977): 1011–12. [R.K.R.]

Harsamosi: According to W. W. Schmidt, *GGA* 193 (1931): 452, the name is Egyptian *Hr-smw*, “Horus the Firstborn.” See also *PGM* II. 155; XI. 91–92; XIII. 626; cf. I. 240–41. See D. Jankuhn, “Horsemsu,” *LdÄ* 3 (1980): 13.

Hathor: The Egyptian goddess of love; see Bleeker, *Hathor and Thoth* 22–105; F. Daumas, “Hathor,” *LdÄ* 2 (1977): 1024–33.

Headless One (Greek Akephalos): The Headless God is one of the most peculiar deities of the *PGM*. His origin seems to be in the older Egyptian religion, but he became very popular in Hellenistic Egypt, where he could be identified with Osiris (as in *PGM* II. 98–117) and Besas (as in *PGM* VII. 222–49; VIII. 64–110). Headless deities are also known outside Egypt. Plutarch tells about the headless Molos in Crete (*Def. orac.* 417E), Pausanias of the headless Triton in the temple of Dionysos at Tanagra (9. 20. 5); see A. Delatte, “Études sur la magie grecque V,” *BCH* 38 (1914): 189–249; K. Preisendanz, “Akephalos,” *RAC* 1 (1950): 211–16; K. Abel, “Akephalos,” *PRE.S* 12 (1970): 9–14, with bibliography. For depictions of the god, see Preisendanz, *PGM* vol. I, plate I, 2; Bonner, *SMA* 58, 110, 164–66, 178, 243; Delatte and Derchain, *Les intailles* 42–54.

Helios: The Greek word for the sun (Helios) can stand for the celestial body or for the deity representative of that body. In the *PGM*, Helios is usually transcribed from Greek instead of translated as “sun,” unless that term seems completely devoid of the sense of a deity.

Helios-Osiris: Although this link is possible through the fusion with Sarapis, for the older link of Osiris and Re, see A. Piankoff, *The Litany of Re* (New York: Bollingen, 1964) 19–21.

Hephaistos: The important connection of Hephaistos, the Greek god of the hearth and of fire, with magic is reflected a few times in *PGM* (see VII. 379; XII. 177, 417, 439). Since Herodotus, Hephaistos was the Greek interpretation of Ptah. See M. Delcourt, *Hephaistos ou la légende du magicien* (Paris: Les belles lettres, 1957).

Hermopolis: Hermopolis is “the city of Hermes,” the cult center of Thoth in upper Egypt, the modern Ashmuncin; cf. *PGM* III. 664; 670. See Bonnet, *RÄRG* 293–95, s.v. “Hermopolis.”

Hesies: See *Esies*.

Horus: The great Egyptian god, son of Osiris and Isis. See Bonnet, *RÄRG* 307–15, s.v. “Horus”; W. Schenkel, “Horus,” *LdÄ* 3 (1980): 14–25.

Iabas (Iabo, Iabai, Iapos): This is apparently the Samaritan enunciation of the tetragrammaton YHWH (Yahweh), elsewhere rendered *Iabe* or *Iabai*; cf. *PGM* V. 102; XIc. 1; XII. 4 and S. Lowy, *The Principles of Samaritan Bible Exegesis* (Leiden: Brill, 1977) 273–74 and passim. See also *IAÖ*.

IAEÖBAPHRENEMOUN formula: This magical formula (often abbreviated) is intended to read as the long palindrome IAEÖBAPHRENEMOUNOTHILARIKRIPIAEYEAIPIRKIRALITHONUOMENERPHABÖEAI; see *PGM* I. 140, 195; III. 60–61 (var.), 77, 268, etc.

IAÖ: Iaö, originally derived from the name of the Hebrew god YHWH, became an important deity in magical literature. See J. Michl, *RAC* 5 (1965): 215, no. 102; R. Ganschinietz, “IAÖ,” *PRE* 9 (1914): 698–721. In addition to being attested in the Nag Hammadi Library (see Robinson, *The Nag Hammadi Library in English*, index), Iaö is also found at Qumran, 4Q Lev^b LXX; cf. H. Stegemann, “Religionsgeschichtliche Erwägungen zu den Gottesbezeichnungen in den Qumrantexten,” in M. Delcor, ed., *Qumrân, sa piété, sa théologie et son milieu* (Gembloux: Duculot, 1978) 195–217.

IARBATHA formula: A common magical name, which, when spelled out fully and with allowance for variant spellings, reads IARBATHACHRAMNĒPHIBAÖCHNĒMEÖ (see *PGM* I. 142, 195; III. 472, 535; XII. 94–95). PHIBAÖCHNĒMEÖ may be equivalent to the Egyptian *p3 hib* ʕ3 *Hnm* ʕ3, “the great lamb, Khnum the great.” [R.K.R.]

Ieu (Jeu): The scribe Jeu is mentioned only in *PGM* V. 97 (cf. also l. 141) in *PGM*, but the

name is known in Gnostic literature. Elsewhere in *PGM* the name occurs rather frequently as a god or magical name. See C. Schmidt, ed., and V. MacDermot, trans., *The Books of Jeu and the Untitled Text in the Bruce Codex*, *NHSt* 9 (Leiden: Brill, 1978).

Isis band: Cloth or material taken from the dresses of statues of the gods, especially of Isis, was considered magically potent. Isis is a widow of Osiris and thus identified with the color black. See *PGM* I. 59; VII. 227, 231; VIII. 67; see Griffiths, Plutarch's *De Iside et Osiride* 90, 451; Hopfner, *OZ* I, sec. 678. [R.K.R.]

Jacob: The patriarch Jacob named at *PGM* XXIb. 1, together with Abraham and Isaac in XIII. 817, XXV. 14, occurs frequently in the context of magic. See Ginzberg, *The Legends of the Jews* I, 349–58; M. Rist, "The God of Abraham, Isaac, and Jacob: A Liturgical and Magical Formula," *JBL* 57 (1938): 289–303.

Khnum (Chnum): The Egyptian ram god; see *PGM* I. 27–28; IV. 327. See Bonnet, *RÄRG* 135–40, s.v. "Chnum"; E. Otto, "Chnum," *LdÄ* 1 (1975): 950–54.

Kmeph: The Egyptian serpent god Kmeph or Kneph occurs in *PGM* IV. 1705; III. 142; IV. 2094; VII col. 17 with picture. See Bonner, *RÄRG* 378–79, s.v. "Kneph."

Kommes: The name Kommes is still unexplained (see also II. 122; cf. "Kommi" in XVI. 63; Kom-Re in *DMP* xii, xv). See Gundel, *Dekane und Dekansternbilder* 233–34.

Lamella, pl. lamellae: From the Latin for a thin, metal plate. The word is used to translate a number of Greek terms for tablets of thin gold, silver, iron, or lead. The lamellae are usually engraved and worn as amulets or talismans (phylacteries). If lead is described, the tablets usually intend malicious or harmful magic.

Lamps, not painted red: In the *PGM* we find frequent references to the use of lamps with no red coloring (see I. 277, 293; II. 57; IV. 2372, 3191; VII. 542, 594; VIII. 87; XII. 27, 131; LXII. 1). Dipping the clay into red ocher (*milto*) or painting it on before the firing, as customarily done, would give the lamp a reddish color. In lamp divination, however, the red color had to be avoided because of its association with Seth-Typhon. See W. Kroll, "Minium," *PRE* 15 (1932): 1848–54; R. Ganszyniec, "Lychnomanteia," *PRE* 13 (1927): 2115–19. Cf. also *DMP* col. V, 4, pp. 44–45 (with note), where the lamp is said to be white, without the application of red lead (*pr̄s*). On the significance of red, cf. G. Posener, "Les signes noirs dans les rubriques," *JEA* 35 (1949): 77–81. [R.K.R.]

MASKELLI-MASKELLÖ formula: This well-known formula, written fully as MASKELLI MASKELLÖ PHNOUKENTABAO OREOBAGRA RHËXICHTHÖN HIPPOCHTHÖN PYRIPĒGANYX, occurs often in magical literature (note *PGM* VII. 302; IX. 10; XXXVI. 342–46; *DMP* xv. 2; *Pistis Sophia* IV, chap. 140 [MacDermot 365]). On the meaning see Hopfner, *OZ* I, sec. 747; Preisendanz, "Maskelli Maskellö," *PRE* 14 (1930): 2120. Within this formula, among other things, occur four words which may be old Greek epithets: *Oreobazagra*, perhaps an epithet of Hekate or of the moon goddess (thus *LSJ*, but of uncertain meaning); *Rhëxichthôn*, a word which may be translated "bursting forth from the earth" (thus *LSJ*; see Cook, *Zeus*, III 4–5 for parallels and discussion. See also Bonner, *SMA* 170; *Orph. H.* 52. 9); *Hippochthôn* (meaning unexplained, thus *LSJ*: Audollent, *Tab. Def.* 38129; cf. Hermann, "Erdbeben," *RAC* 5 [1965]: 1082ff.); *Pyripēganyx*, perhaps "lord of the fount of fire" (*LSJ* s.v.; Audollent, *Defixionum Tabellae* 38. 29).

Material, magical: "Material" (*ousia*; see *PGM* I. 99, IV. 2336, etc.) is the magical substance such as hair, thread from clothing, etc., which is often necessary to make sympathetic magic effective. See K. Preisendanz, "Miszellen zu den Zauberpapyri, I," *WSt* 40 (1918): 1–8; Hopfner, *OZ* I, secs. 667–77.

Meliouchos: The meaning of this epithet is still unexplained. In the magical texts it can be attributed to various deities. See *PGM* III. 45–46, 99; V. 4; VI. 33; Audollent, *Defixionum Tabellae* 22. 32; 38. 12; see P. E. Göbel, "Meliuchos," *PRE* 15 (1931): 554–55.

Mene: This is an epithet of the moon goddess, Selene; see *Hymn. Hom.* 32. 1; *Hymn. Orph.* 9. 3, 4; *PGM* IV. 2264, 2546, 2815; VII. 758.

Mithras: The Persian god is mentioned only a few times in *PGM* (note III. 100, 462; IV. 482) and each time as being identical with Helios or with Zeus-Helios-Sarapis (see *PGM* V. 4). See Nilsson, *GGR* II, 668–72; Dieterich, *Mithrasliturgie* 67ff.; M. J. Vermaseren, "Mithras

in der Römerzeit," in M. J. Vermaseren, ed., *Die orientalischen Religionen in Römerreich*, *EPRO* 93 (Leiden: Brill, 1981) 96–120, with bibliography.

Moses: In Greco-Roman antiquity, Moses was widely recognized as a great magician. See Gager, *Moses in Greco-Roman Paganism* 134–61.

Myrrh(ed) ink: This ingredient used for writing on papyrus occurs throughout the *PGM*. Cf. the note on the Demotic equivalent *r' w hl* in *DMP* v. 5.

Nature (Greek *Physis*): *Physis* appears from early times as a deified conception of nature's powers of creation and creativity. As such, *Physis* has an important role in most philosophical schools, especially where the concept of *kata physin* ("in accordance with nature") seems at times to rise almost to the level of a religious credo (so in Seneca, *De Prov.* IV. 15 and often). *Physis* appears often elsewhere as a goddess: cf., for example, *Hymn. Orph.* 10 which is addressed to *Physis*. Much of its language closely resembles that in the *PGM* hymns to the moon (to whom *Hymn. Orph.* 9 is addressed). In *PGM* *Physis* the goddess appears elsewhere at IV. 2883, 2917; see also IV. 939 and n. The surprising thing is that she does not appear more often in *PGM*. See K. Kerényi, "Die Göttin Natur," *Eranos-Jahrbuch* 14 (1947): 39–86.

NEBOUTOSOUALĒTH: The name occurs frequently in magical literature and is often connected with Aktiophis and Ereschigal. In *PGM* the triad is often attributed to deities of the underworld, especially Hekate. The name Nebutosoualēth may be derived from the Babylonian god Nebo, but the origin is not clear. See K. Preisendanz, "Nebutosualeth," *PRE* 16 (1935): 2158–60; Bonner, *SMA* 30, 197–98.

Nephotes: The name appears to be a hellenized form of the Egyptian Nefer-hotep (*Nfr-hṯp*), but it is uncertain to whom it refers. Originally, it was the name of an Egyptian deity. See A. Rusch, "Nephotes" *PRE* 16 (1935): 2493–94; cf. Bonnet, *RÄRG* 518–19, s.v. "Nephotes." [R.K.R.]

(On)nophris: An epithet of Osiris, "The Beautiful Being." For the common proper name Onnophris, see Preisigke, *Namenbuch* 242. Cf. *PGM* IV. 1078; IV. 128. [R.K.R.]

Oserapis: The occurrence of the old name Oserapis (cf. *PGM* XL. 1) for Serapis on the fourth century B.C. curse found in the Serapeum of Memphis is important for the origins of this cult. See on this issue Nilsson, *GGR* II, 156. Cf. also the note on *PGM* XIXa. 6.

Osoronnophris: This is equivalent to the Egyptian *Wsir Wn-nfr*, "Osiris the Beautiful Being"; cf. *PGM* V. 101 and IV. 1078. [R.K.R.]

Ostanes (Osthanes): The historical Ostanes was a theologian at the court of Xerxes, with whom he went to Greece. He is said to have taught Demokritos the philosopher (who is also mentioned in *PGM* IV. 2006; VII. 167, 795; XII. 122, 351) and to have introduced magic to Greece (Pliny *NH* 30. 8). Later, many different writings were transmitted under the name of Ostanes. See J. Bidez and F. Cumont, *Les mages hellénisés. Zoroastre, Ostanès, et Hystaspe d'après la tradition grecque* (Paris: "Les belles lettres," 1938), vol. II, 267–356; K. Preisendanz, "Ostanes," *PRE* 18 (1942): 1610–42.

Ouroboros: The serpent who swallows its own tail is a widely used figure in magic. See W. Deonna, "Ouroboros," *Artibus Asiae* 15 (1952): 163–70; K. Preisendanz, "Aus der Geschichte des Uroboros," in *Brauch und Sinnbild. Eugen Fehrle zum 60. Geburtstag gewidmet von seinen Schülern und Freunden* (Karlsruhe: Kommissionsverlag Südwestdeutsche Druck- und Verlagsgesellschaft, 1940) 194–209. For examples of the figure on Egyptian monuments, see A. Piankoff, *The Shrines of Tut-Ankh-Amon* (Princeton: Pantheon Books, 1955) pl. 48; idem, *Mythological Papyri* (Princeton: Pantheon Books, 1957) 22, fig. 3; 174, fig. 74; papyri 20, 27. [R.K.R.] See *PGM* I. 145–46; XII. 203–4, 274–75; VII. 58–59; XXXVI. 184.

Ouserannophthi: This is Egyptian *Wsir-rn-nfr*, "Osiris of the good name." [R.K.R.]

Palindrome: Palindrome (lit. "running back again") refers to magical words, usually of no recognizable sense, which can be read and pronounced the same forward as backwards.

Persian: The epithet "Persia," used of Artemis-Hekate (cf. *PGM* IV. 2271, 2715, 2781) shows evidence of the identification of the goddess with the Persian goddess Anahita. See Diod. V. 77 and Nilsson, *GGR* II, 672ff.

Pitys: W. Bousset, *Hauptprobleme der Gnosis* ([Göttingen: Vandenhoeck and Ruprecht, 1907] 192, n. 1; cf. *Religionsgeschichtliche Studien* 59, 105, 157, 210) has suggested that the Thessalian Pitys named in *PGM* IV. 1928, 2006, 2140 is in fact identical with the Egyptian priest and prophet Bitys (Iamblichus, *De myst.* 8. 5; 10. 7), the Bitos named in Zosimos' *On the Letter Omega*, and Bithus of Dyrhachium mentioned in Pliny, *NH* 28. 82. See Festugière, *La Révélation* I, 268; Nilsson, *GGR* II, 610; K. Preisendanz, "Pitys (3)," *PRE* 20 (1950): 1882–83.

Phre: See **Ra**.

Phtha: See **Ptah**.

Phylactery: A phylactery (Greek *phylaktērion*) in the *PGM* refers to any stone, material, papyrus amulet, or lamella, engraved with a spell or otherwise, which is worn about the person for protection. The term should not be confused with the Jewish technical term referring to the *tefillin* cases with Scripture verses.

Pnouthis: Pnouthis, or Pnythios, is an Egyptian name and means "He of God." See K. Preisendanz, "Pnouthis," *PRE* 41 (1951): 1104.

Priestly papyrus: Or "hieratic papyrus" refers to the best quality of paper for the writing of magical spells (cf. for example, *PGM* I. 233; IV. 2363, 2512–13; VII. 412). For this technical distinction on the quality of papyrus, see Lewis, *Papyrus in Classical Antiquity* 43–45. [R.K.R.]

Processional way (Greek *kōmastērion*): Ordinarily refers to the meeting place of the revelers of Dionysos, but in *PGM* it is used several times as a metaphor describing heaven as a place of procession of the stars (see also *PGM* IV. 1608–9; XII. 184, 252; XIII. 774; XXI. 10; LXXVII. 13).

Psammetichos: The name is the hellenized form of the Egyptian name *Psmtk*. A legendary figure, Psammetichos I (663–609 B.C.) was the first king of the twenty-sixth Dynasty, but other figures also bore this name. See W. Helck, "Psammetichos," *PRE* 23 (1959): 1305–8.

Psychē: See **Soul**.

Punishments, the (Greek *hai Timōriai*): These are the Greek deities responsible for retributive punishment and hence appropriately cited in spells dealing with malicious magic. See *PGM* VII. 303; XIII. 149, 291, 457; and K. Ziegler, "Timoros," *PRE* 2nd ser. 6 (1937): 1308–9.

Ptah: This is the Egyptian creator god, for which see Bonnet, *RÄRG* 614–19, s.v. "Ptah."

Pythagoras: Because of his interest in the mysticism of numbers, this philosopher's name became attached to late texts associated with mantic and magic. See W. Burkert, *Lore and Science in Ancient Pythagoreanism* (Cambridge, Mass.: Harvard University Press, 1972) 109ff.; idem, *Griechische Religion* 445–47.

Ra (Re, Phre): The Egyptian god of the sun (*P*)rē, without the definite article. Re means simply "sun," while Prē, the form of the god's name from the New Kingdom onward, means "the Sun." See Bonnet, *RÄRG* 626–30, s.v. "Re."

Sarapis (Serapis): The god Sarapis, closely associated with Osiris in *PGM* IV. 226, appears mostly in the *PGM* as identical with Zeus and Helios (see, e.g., IV. 1715; V. 4–5; LXXIV. 4–5, 14, and Nilsson, *GGR* II, 513), but not with Dionysos, with whom the Greeks identified Osiris (Herod. 2. 42; Plut. *Is. et Os.* 356C). See G. Roeder, "Sarapis," *PRE*, 2nd ser. 2 (1920) 2394–2496; John E. Strambaugh, *Sarapis under the Early Ptolemies*, *EPRO* 25 (Leiden: Brill, 1972); G. Mussies, "The *Interpretatio Judaica* of Sarapis," in M. J. Vermaseren, ed., *Studies in Hellenistic Religions*, *EPRO* 78 (Leiden: Brill, 1979) 188–214; L. Vidman, "Isis und Sarapis," in *Die orientalischen Religionen im Römerreich* 121–56. See *PGM* XIXa. 6 and n.

Sachmou: This is the Egyptian goddess of war and plague (*PGM* VII. 300), Sakhmet; see Bonnet, *RÄRG* 643–46, s.v. "Sachmet." [R.K.R.]

Scarab: The beetle (*Ateuchus sacer*) regarded as holy by the Egyptians and associated with various deities. See Bonnet, *RÄRG* 720–22, s.v. "Skarabäus"; J. Assmann, "Chepre," *LdÄ* I (1975): 934–40; J. Bergman, "Ancient Egyptian Theogony in a Greek Magical Papyrus (*PGM* VII, 11. 516–521)," in *Studies in Egyptian Religion Dedicated to Professor Jan Zandee* (Leiden: Brill, 1982) 28–37.

Selene: The Greek word for the moon (*selēnē*) can stand for the celestial body or for the deity representative of that body. In the *PGM*, Selene is usually transcribed from Greek instead of translated as "moon" unless that term seems completely devoid of the sense of deity.

SESENGENBARPHARANGĒS: A magical name very common in the *PGM*. It is often found together with *ABLANATHANALBA*. For possible derivations of the name and further references, see W. Fauth, "SSM PDRŠŠA," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 120 (1970): 229–56, esp. 254–55.

Seth: See Typhon/Seth.

Soul: The word *psychē* occurs frequently in *PGM* where it usually means "soul," "mind," etc., and "spirits of the dead." But in several passages (VI. 277, 2488; VII. 414, 472; XVIIa. 18) *psychē* means female pudendum, i.e., a synonym of *physis*, another regular term for the pudendum both in *PGM* and elsewhere. In addition, there are other places (i.e., IV. 1040, 1526, 1752, etc.) where *psychē* is translated "soul," but the erotic context also suggests the added meaning of pudendum. Indeed, it is entirely possible that such a double entendre was the origin of the extended meaning (see esp. IV. 1752, 2924; XXXII. 9, 15; XXXIIa. 15). This meaning of *psychē* occurs also outside of *PGM*. See, e.g., Juvenal, *Sat.* 6. 193–99, esp. 195; Martial, *Epigr.* 68. 5–12, esp. 5–7; and also Sophocles, *El.* 775. [E.N.O.]

Systasis: "Divine encounter," *vel sim.* is a technical term for a rite (*PGM* IV. 778–79; VII. 505ff.) or prayer (*PGM* III. 197–98, 494ff.; IV. 260ff.) to establish an association between a god and a person. Sometimes the association is really only a meeting between the god and the human in order for the human to receive a revelation (*PGM* III. 197ff.; see II. 192–96; cf. also II. 43, 73; III. 698–99) or a blessing (see II. 576ff. in *PGM* III. 494ff., and in IV. 260ff., II. 272 and 284–85). At other times, the association is to be more long-lasting, and the god is to ally himself with the human (*PGM* I. 57, 79–80, 177–81) even to the point of some real sort of union (*PGM* IV. 209, 219–21; cf. II. 215–17; XIII. 927–31). There is no single English word to encompass this variety of meanings, and therefore *systasis* and cognate words are translated in a variety of ways throughout this volume. For a different interpretation of *systasis*, see K. Preisendanz, "Miszellen zu den Zauberpapyri," *WSt* 40 (1913): 2–5.

THERNOPSIS formula: This formula in *PGM* III. 186, IV. 828–29, VII. 316 (with corruptions or variant readings) refers to the magical incantation "PSINÖTHER NÖPSITHER THERNÖPSI." For possible Egyptian meaning, see Hopfner, *OZ* I, sec. 750. Note, however, that the three words form rearranged groupings of the syllables PSI, NÖ, and THER. [R.D.K.]

Thoth (Thouth, Thoouth, Theouth, Thooth): The Egyptian god of wisdom and magic, whom the Greeks identified with Hermes. See Bonnet, *RARG* 805–12, s.v. "Thot"; P. Boylan, *Thoth, the Hermes of Egypt* (Chicago: Aris, 1979), esp. 124ff.; G. Mussics, "The Interpretatio Judaica of Thot-Hermes," in *Studies in Egyptian Religion, Dedicated to Professor Jan Zandee* (Leiden: Brill, 1982) 89–120.

Typhon/Seth: The identification of the Egyptian god Seth with the Greek Typhoeus or Typhos was already made by the Greeks of the Classical period (Hesiod, *Theog.* 820ff.) and was common in the Greco-Roman Period (see Plut. *De Is. et Os.* 2, 351F and often), a fact reflected also in the *PGM* (see, e.g., VII. 964; XII. 138; XIV. 20). For references, see Colpe, *RAC* 9 (1974): 556–57, 620–21. Because the figure of Seth was believed to be donkey-headed, Typhon in *PGM* IV. 3260 and elsewhere (cf. XIa. 1–2; IV. 2220) probably means "ass." See H. te Velde, *Seth, God of Confusion* (Leiden: Brill, 1967).

YESSIMMIGADON/AKROUROBORE formula: For this formula (with variants) see *PGM* II. 32; IV. 2771ff. (cf. IV. 337); V. 424ff.; VII. 680ff.; 895ff.; XIII. 923ff.; XIXa. 12; *DMP* vii. 25–26. In this formula, AKROUROBORE is believed to mean in Greek "eater of the tip of your tail" (thus *LSJ*), a reference to the ouroboros (see Glossary, s.v.). On the formula, see Drexler in Roscher, I, 2. 2771; J. M. R. Cormack, "A *Tabella Defixionis* in the Museum of the University of Reading, England," *HTR* 44 (1951): 25–34, esp. 31–32.

THE GREEK
MAGICAL PAPYRI
IN TRANSLATION

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THE GREEK
MAGICAL PAPYRI
IN TRANSLATION

INCLUDING THE DEMOTIC SPELLS

Edited by
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Shall we write about the things not to be spoken of?

Shall we divulge the things not to be divulged?

Shall we pronounce the things not to be pronounced?

Julian, *Hymn to the Mother of the Gods*

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Preface

This volume of translations of the Greek magical papyri has been a long time in the making. The project began in a planning colloquium at Claremont, California, May 31 to June 4, 1978. At this meeting, a team of scholars resolved to produce this translation volume as part of a research project on the Greek magical papyri, the project as a whole being designed as a contribution to the *Corpus Hellenisticum Novi Testamenti*.

The translations turned out to be more difficult and time-consuming than had been expected. Since it seemed desirable to expand the Preisendanz collection to include as many newly discovered and newly published magical papyri as possible, the number of papyri increased from 81 to 131. In this respect, the translation volume differs from the Preisendanz volumes. It differs also in that while Preisendanz reproduced only the Greek sections of bilingual Greek-Demotic papyri, this volume includes the full translations of all bilingual texts.

All translations are based on the Greek, Demotic, and Coptic texts. *PGM* I–LXXXI follow the Preisendanz edition, while *PGM* LXXXII–CXXX and *PDM* Supplement follow their critical editions, which are indicated in the notes. Translators were free to make changes in the texts when they thought it necessary; these changes are also indicated in the notes. Where earlier translations exist, they have been consulted, but all the translations included in this volume are new.

Unlike the Preisendanz edition, this new volume does not have an *apparatus criticus*. Instead, it has notes explaining difficulties in the text and the translation, and notes alerting readers to important information. It has been necessary to limit these notes to a degree which many readers may find drastic, but the team decided not to attempt what could only be a lengthy commentary on the papyri. Instead, they agreed that other research tools should be developed to encourage and assist further research on the papyri. The following research tools are presently being prepared:

1. An index of Greek words is being prepared by Professor Edward O'Neil.
2. A subject index based on the English translation is being worked out by Ms. Marjorie Menaul.
3. A collection of parallels between the magical papyri and early Christian literature is being prepared by the research team. This part of the project is most directly related to the task of the *Corpus Hellenisticum Novi Testamenti*, namely, the collection of parallels from ancient literature to the New Testament and the other Christian literature up to approximately A.D. 150.
4. A comprehensive bibliography, including editions and investigations of the magical papyri, is being assembled by Professor David Hellholm.

The present volume would not have come about without the generous support of institutions and individuals. The National Endowment for the Humanities has funded the entire venture from the beginning by substantial grants from 1978 to 1983. Without this financial assistance, the project would simply not exist; schol-

arly team projects of this magnitude cannot live on enthusiasm alone. Apart from the purely financial aspect, the officers of the NEH have helped more than they may realize by their quiet encouragement and confidence expressed over a number of years.

A great deal of assistance also came from the institutions where the project was initiated and where it is now based. These include the Institute for Antiquity and Christianity at Claremont, where the project was based during the years 1977 and 1978, and the Institute for the Advanced Study of Religion at the University of Chicago, where it has been from 1978 to the present. Thanks are especially due to the officers of these institutions, Professors James M. Robinson and James Brashler of the Institute for Antiquity and Christianity; and Professors Joseph M. Kitagawa, formerly dean, and Franklin I. Gamwell, currently dean, of the Divinity School of the University of Chicago, as well as to Martin E. Marty, program coordinator for the Institute for the Advanced Study of Religion of the University of Chicago.

The present project could not have succeeded without the unfailing loyalty and generosity of the members of the team, both contributors and consultants. Among these should be named Professors Jan Bergman, Walter Burkert, Franco Maltomini, and P. J. Sijpesteijn. The research specialists of the project, Professor William C. Grese (1977–80), and Mr. Roy Kotansky and Ms. Marjorie Menaul (1980–83), not only helped to carry the burdens of administration and editorship, but made substantial contributions to the project as well. To all of them sincere thanks are due.

H. D. Betz

Table of Spells

This list of spells presupposes the divisions in the texts and the identification of section titles made by the editor. In the Demotic spells, section titles are sometimes indicated by red lettering (but this is not done consistently). If no titles are given, this fact is stated (No title) and a short description of content is added.

| <i>Reference</i> | <i>Translator</i> | <i>Short Title</i> |
|-------------------------|-------------------|--|
| <i>PGM I</i> | | (No title) Magical handbook |
| <i>PGM I. 1–42</i> | E.N.O. | [Rite] for acquiring an assistant daimon |
| <i>PGM I. 42–195</i> | E.N.O. | The spell of Pnouthis (for acquiring an assistant daimon) |
| <i>PGM I. 195–222</i> | E.N.O. | Prayer of deliverance |
| <i>PGM I. 222–31</i> | E.N.O. | Invisibility spell |
| <i>PGM I. 232–47</i> | E.N.O. | Memory spell |
| <i>PGM I. 247–62</i> | E.N.O. | Spell for invisibility |
| <i>PGM I. 262–347</i> | E.N.O. | Apollonian invocation |
| <i>PGM II</i> | | (No title) Magical handbook |
| <i>PGM II. 1–64</i> | J.M.D. / E.N.O. | (No title) Spell for revelation |
| <i>PGM II. 65–183</i> | J.M.D. / E.N.O. | (No title) Alternative spell for revelation |
| <i>PGM III</i> | | (No title) Magical handbook |
| <i>PGM III. 1–164</i> | J.M.D. | (No title) Cat ritual for many purposes |
| <i>PGM III. 165–86</i> | J.M.D. | (No title) Oracular request (?) |
| <i>PGM III. 187–262</i> | J.M.D. / E.N.O. | (No title) Spell for revelation |
| <i>PGM III. 263–75</i> | W.C.G. | Foreknowledge charm |
| <i>PGM III. 275–81</i> | E.N.O. | [Horoscope] |
| <i>PGM III. 282–409</i> | W.C.G. / M.W.M. | (No title) Spell for foreknowledge |
| <i>PGM III. 410–23</i> | W.C.G. | (No title) Memory spell |
| <i>PGM III. 424–66</i> | W.C.G. | A copy from a holy book (spell for foreknowledge and memory) |
| <i>PGM III. 467–78</i> | W.C.G. | Memory spell |
| <i>PGM III. 479–83</i> | W.C.G. | Foreknowledge charm |
| <i>PGM III. 483–88</i> | W.C.G. | Another (foreknowledge charm to detect a thief) |
| <i>PGM III. 488–94</i> | W.C.G. | Another (spell to detect a thief?) |
| <i>PGM III. 494–611</i> | W.C.G. / E.N.O. | [Spell to establish a relationship with] Helios |
| <i>PGM III. 612–32</i> | J.M.D. | (No title) Spell for gaining control of one's shadow |
| <i>PGM III. 633–731</i> | M.W.M. | (No title) Spell for a direct vision |
| <i>PGM IV</i> | | (No title) Magical handbook |
| <i>PGM IV. 1–25</i> | M.W.M. | (No title) Spell for revelation |
| <i>PGM IV. 26–51</i> | H.M. | Initiation |
| <i>PGM IV. 52–85</i> | H.M. / M.W.M. | (No title) Spell for revelation |
| <i>PGM IV. 86–87</i> | M.W.M. | Phylactery against daimons |

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| <i>PGM</i> IV. 88–93 | W.C.G. / M.W.M. | Another, to Helios |
| <i>PGM</i> IV. 94–153 | M.W.M. | (No title) Love spell of attraction |
| <i>PGM</i> IV. 154–285 | J.P.H. / E.N.O. | Nephotes to Psammetichos (letter concerning bowl divination) |
| <i>PGM</i> IV. 286–95 | E.N.O. | Spell for picking a plant |
| <i>PGM</i> IV. 296–466 | E.N.O. | Wondrous spell for binding a lover |
| <i>PGM</i> IV. 467–68 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> IV. 469–70 | H.M. | (Charm) to get friends |
| <i>PGM</i> IV. 471–73 | H.M. | (No title) Verses from Homer |
| <i>PGM</i> IV. 474 | H.M. | (No title) Verse from Homer |
| <i>PGM</i> IV. 475–829 | M.W.M. | (No title) The “Mithras Liturgy” |
| <i>PGM</i> IV. 830 | H.M. | (No title) Verse from Homer |
| <i>PGM</i> IV. 831–32 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> IV. 833–34 | H.M. | (Charm) to get friends |
| <i>PGM</i> IV. 835–49 | W.C.G. | (No title) Astrological text |
| <i>PGM</i> IV. 850–929 | W.C.G. | Charm of Solomon that produces a trance |
| <i>PGM</i> IV. 930–1114 | W.C.G. / E.N.O. | Charm that produces direct vision |
| <i>PGM</i> IV. 1115–66 | W.C.G. | Hidden stele (prayer) |
| <i>PGM</i> IV. 1167–1226 | W.C.G. | Stele (spell for deliverance) |
| <i>PGM</i> IV. 1227–64 | M.W.M. | Rite for driving out daimons |
| <i>PGM</i> IV. 1265–74 | E.N.O. | Aphrodite’s name (love spell) |
| <i>PGM</i> IV. 1275–1322 | W.C.G. | Bear charm |
| <i>PGM</i> IV. 1323–30 | W.C.G. | Another (Bear charm) |
| <i>PGM</i> IV. 1331–89 | W.C.G. | Bear charm |
| <i>PGM</i> IV. 1390–1495 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 1496–1595 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 1596–1715 | M.S. | Consecration for all purposes |
| <i>PGM</i> IV. 1716–1870 | E.N.O. | Sword of Dardanos (love spell) |
| <i>PGM</i> IV. 1872–1927 | E.N.O. | (No title) Fetching charm |
| <i>PGM</i> IV. 1928–2005 | E.N.O. | King Pitys’ spell of attraction |
| <i>PGM</i> IV. 2006–2125 | E.N.O. | Pitys’ spell of attraction |
| <i>PGM</i> IV. 2125–39 | M.S. | A restraining seal |
| <i>PGM</i> IV. 2140–44 | W.C.G. | Pitys the Thessalian’s spell for questioning corpses |
| <i>PGM</i> IV. 2145–2240 | H.M. | Divine assistance from three Homeric verses |
| <i>PGM</i> IV. 2241–2358 | E.N.O. | Document to the waning moon |
| <i>PGM</i> IV. 2359–72 | R.F.H. | Business spell |
| <i>PGM</i> IV. 2373–2440 | R.F.H. | Charm for acquiring business |
| <i>PGM</i> IV. 2441–2621 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2622–2707 | E.N.O. | Slander spell to Selene |
| <i>PGM</i> IV. 2708–84 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2785–2890 | E.N.O. | Prayer to Selene |
| <i>PGM</i> IV. 2891–2942 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2943–66 | E.N.O. | Love spell of attraction |
| <i>PGM</i> IV. 2967–3006 | E.N.O. | (No title) Spell for picking a plant |
| <i>PGM</i> IV. 3007–86 | W.C.G. | Charm of Pibechis for those possessed by daimons |
| <i>PGM</i> IV. 3086–3124 | W.C.G. | Oracle of Kronos, called “little mill” |
| <i>PGM</i> IV. 3125–71 | M.S. | (No title) Spell for favor |
| <i>PGM</i> IV. 3172–3208 | W.C.G. | Dream-producing charm |
| <i>PGM</i> IV. 3209–54 | J.P.H. | Saucer divination of Aphrodite |
| <i>PGM</i> IV. 3255–74 | E.N.O. | (No title) Spell to induce insomnia |
| <i>PGM</i> V | | (No title) Magical handbook |

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| <i>PGM</i> V. 1–53 | W.C.G. | Oracle of Sarapis |
| <i>PGM</i> V. 54–69 | W.C.G. | Direct vision spell |
| <i>PGM</i> V. 70–95 | W.C.G. | (No title) Spell to catch a thief |
| <i>PGM</i> V. 96–172 | D.E.A. | Stele of Jeu the hieroglyphist (letter) |
| <i>PGM</i> V. 172–212 | W.C.G. | Another way (spell to catch a thief) |
| <i>PGM</i> V. 213–303 | M.S. | Hermes' ring |
| <i>PGM</i> V. 304–69 | M.S. | (No title) Defixio |
| <i>PGM</i> V. 370–446 | E.N.O. | (No title) Spell for revelation |
| <i>PGM</i> V. 447–58 | M.S. | (No title) Instruction concerning a magical ring |
| <i>PGM</i> V. 459–89 | D.E.A. | Another way (spell for many purposes) |
| <i>PGM</i> Va. 1–3 | H.M. | (No title) Spell for direct vision |
| <i>PGM</i> VI. 1–47 | E.N.O. | (No title) Prayer for encounter with Helios |
| <i>PGM</i> VII | | (No title) Magical handbook |
| <i>PGM</i> VII. 1–148 | H.M. | Homer oracle |
| <i>PGM</i> VII. 149–54 | W.C.G. | To keep bugs out of the house |
| <i>PGM</i> VII. 155–67 | W.C.G. | Days and hours for divination |
| <i>PGM</i> VII. 167–86 | R.D.K. | Demokritos' "table gimmicks" |
| <i>PGM</i> VII. 186–90 | R.F.H. | Favor and victory charm |
| <i>PGM</i> VII. 191–92 | E.N.O. | Spell for binding a lover |
| <i>PGM</i> VII. 193–96 | J.S. | For scorpion sting |
| <i>PGM</i> VII. 197–98 | J.S. | For discharge of the eyes |
| <i>PGM</i> VII. 199–201 | J.S. | For migraine headache |
| <i>PGM</i> VII. 201–2 | J.S. | Another (for migraine headache) |
| <i>PGM</i> VII. 203–5 | J.S. | For coughs |
| <i>PGM</i> VII. 206–7 | J.S. | Another (for coughs) |
| <i>PGM</i> VII. 208–9 | J.S. | For hardening of the breasts |
| <i>PGM</i> VII. 209–10 | J.S. | For swollen testicles |
| <i>PGM</i> VII. 211–12 | J.S. | For fever with shivering fits |
| <i>PGM</i> VII. 213–14 | J.S. | For daily fever and nightly fever |
| <i>PGM</i> VII. 215–18 | H.M. | Stele of Aphrodite (spell for favor) |
| <i>PGM</i> VII. 218–21 | J.S. | Phylactery for daily fever with shivering fits |
| <i>PGM</i> VII. 222–49 | W.C.G. | Request for a dream oracle from Besas |
| <i>PGM</i> VII. 250–54 | W.C.G. | Request for a dream oracle |
| <i>PGM</i> VII. 255–59 | W.C.G. | Another to the same lamp |
| <i>PGM</i> VII. 260–71 | J.S. | For the ascent of the uterus |
| <i>PGM</i> VII. 272–83 | W.C.G. | (No title) Astrological calendar |
| <i>PGM</i> VII. 284–99 | E.N.O. | Orbit of the moon (horoscope) |
| <i>PGM</i> VII. 300 | W.C.G. | (No title) Spell of uncertain purpose |
| <i>PGM</i> VII. 300a–310 | E.N.O. | Love charm |
| <i>PGM</i> VII. 311–16 | M.S. | Phylactery |
| <i>PGM</i> VII. 317–18 | M.S. | Another phylactery |
| <i>PGM</i> VII. 319–34 | W.C.G. | Charm for direct vision |
| <i>PGM</i> VII. 335–47 | W.C.G. | Charm for direct vision |
| <i>PGM</i> VII. 348–58 | W.C.G. | Divination by means of a boy |
| <i>PGM</i> VII. 359–69 | W.C.G. | Request for a dream oracle |
| <i>PGM</i> VII. 370–73 | W.C.G. | (Spell) against every wild animal |
| <i>PGM</i> VII. 374–76 | R.F.H. | Charm to induce insomnia |
| <i>PGM</i> VII. 376–84 | R.F.H. | Another (charm to induce insomnia) |
| <i>PGM</i> VII. 385–89 | E.N.O. | Cup spell (love spell) |
| <i>PGM</i> VII. 390–93 | R.F.H. | Victory charm for the races |
| <i>PGM</i> VII. 394–95 | R.F.H. | Coercive spell for restraining |
| <i>PGM</i> VII. 396–404 | R.F.H. | Spell for silencing, subjecting, and restraining |

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| <i>PGM VII. 405–6</i> | E.N.O. | Love spell |
| <i>PGM VII. 407–10</i> | E.N.O. | (No title) Dream spell |
| <i>PGM VII. 411–16</i> | E.N.O. | Spell for causing talk while asleep |
| <i>PGM VII. 417–22</i> | M.S. | Restraining spell |
| <i>PGM VII. 423–28</i> | R.F.H. | To win at dice |
| <i>PGM VII. 429–58</i> | M.S. | Restraining spell |
| <i>PGM VII. 459–61</i> | E.N.O. | Love charm |
| <i>PGM VII. 462–66</i> | E.N.O. | Love charm |
| <i>PGM VII. 467–77</i> | E.N.O. | (No title) Love spell of attraction |
| <i>PGM VII. 478–90</i> | H.M. | (No title) Spell for dream revelation |
| <i>PGM VII. 490–504</i> | M.S. | (No title) Spell for protection |
| <i>PGM VII. 505–28</i> | H.M. | Meeting with your own daimon |
| <i>PGM VII. 528–39</i> | R.F.H. | Victory charm |
| <i>PGM VII. 540–78</i> | J.P.H. | Lamp divination |
| <i>PGM VII. 579–90</i> | M.S. | Phylactery |
| <i>PGM VII. 591–92</i> | W.C.G. | (No title) Prayer of invocation |
| <i>PGM VII. 593–619</i> | D.E.A. | Fetching charm |
| <i>PGM VII. 619–27</i> | E.N.O. | From the Diadem of Moses (spells for invisibility and love) |
| <i>PGM VII. 628–42</i> | M.S. | (No title) Rite involving a magical ring |
| <i>PGM VII. 643–51</i> | E.N.O. | Cup spell (love spell) |
| <i>PGM VII. 652–60</i> | R.F.H. | Spell to induce insomnia |
| <i>PGM VII. 661–63</i> | E.N.O. | Love spell |
| <i>PGM VII. 664–85</i> | E.N.O. | Request for dream revelations |
| <i>PGM VII. 686–702</i> | H.D.B. | Bear charm |
| <i>PGM VII. 703–26</i> | W.C.G. | Request for dream oracle |
| <i>PGM VII. 727–39</i> | W.C.G. | Charm for a direct vision of Apollo |
| <i>PGM VII. 740–55</i> | W.C.G. | [Request for a dream oracle] |
| <i>PGM VII. 756–94</i> | W.C.G. | Prayer |
| <i>PGM VII. 795–845</i> | J.P.H. | Pythagoras' request for a dream oracle and Demokritos' dream divination |
| <i>PGM VII. 846–61</i> | W.C.G. | Shadow on the sun (spell for revelation) |
| <i>PGM VII. 862–918</i> | E.N.O. | Lunar spell of Klaudianos |
| <i>PGM VII. 919–24</i> | R.F.H. | Hermes' wondrous victory charm |
| <i>PGM VII. 925–39</i> | R.F.H. | Another, charm to subject |
| <i>PGM VII. 940–68</i> | R.F.H. | Charm to restrain anger and to subject |
| <i>PGM VII. 969–72</i> | E.N.O. | A good potion (love spell) |
| <i>PGM VII. 973–80</i> | E.N.O. | Love spell of attraction . . . |
| <i>PGM VII. 981–93</i> | E.N.O. | [Love spell of attraction] |
| <i>PGM VII. 993–1009</i> | W.C.G. | (No title) Spell of uncertain purpose |
| <i>PGM VII. 1009–16</i> | W.C.G. | Divination by a dream |
| <i>PGM VII. 1017–26</i> | R.F.H. | [No title] Spell for favor and victory |
| <i>PGM VIII. 1–63</i> | E.N.O. | Binding love spell of Astrapsoukos |
| <i>PGM VIII. 64–110</i> | W.C.G. / E.N.O. | Request for a dream oracle of Besas |
| <i>PGM IX. 1–14</i> | R.F.H. / E.N.O. | (No title) Spell to subject and silence |
| <i>PGM X. 1–23</i> | E.N.O. | (No title [?]) Love spell |
| <i>PGM X. 24–35</i> | R.F.H. | Charm to restrain anger |
| <i>PGM X. 36–50</i> | R.F.H. | Apollo's charm to subject |
| <i>PGM XIa. 1–40</i> | H.M. | Apollonius of Tyana's old serving woman |
| <i>PGM XIb. 1–5</i> | R.D.K. | (No title) "Table gimmick" (?) |
| <i>PGM XIc. 1–19</i> | E.N.O. | (No title) Love spell |
| <i>PDM xii (PGM XII)</i> | | (No title) Magical handbook |
| <i>PDM xii 1–5</i> | J.H.J. | (No title) Invocation |
| <i>PDM xii 6–20</i> | J.H.J. | A ring to cause praise |

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| <i>PDM</i> xii 21–49 | J.H.J. | (No title) Prayer for a revelation of a remedy for a disease |
| <i>PGM</i> XII. 1–13 | H.M. | Rite (to produce an epiphany of Kore) |
| <i>PGM</i> XII. 14–95 | H.M. | Eros as assistant daimon |
| <i>PGM</i> XII. 96–106 | R.F.H. | Himerios' recipes |
| <i>PGM</i> XII. 107–21 | W.C.G. | Charm of Agathokles for sending dreams |
| <i>PGM</i> XII. 121–43 | R.D.K. | Zminis of Tentyra's spell for sending dreams |
| <i>PGM</i> XII. 144–52 | W.C.G. | Request for a dream |
| <i>PGM</i> XII. 153–60 | W.C.G. | Spell for a divine revelation |
| <i>PGM</i> XII. 160–78 | R.F.H. | (No title) Spell to release from bonds |
| <i>PGM</i> XII. 179–81 | R.F.H. | (No title) Spell for restraining anger |
| <i>PGM</i> XII. 182–89 | R.F.H. | (No title) Spell for gaining favor |
| <i>PGM</i> XII. 190–92 | W.C.G. | Request for a dream oracle spoken to the Bear |
| <i>PGM</i> XII. 193–201 | J.S. | [To make] a tincture of gold |
| <i>PGM</i> XII. 201–69 | M.S. | A ring |
| <i>PGM</i> XII. 270–350 | M.S. | A little ring for success and favor and victory |
| <i>PGM</i> XII. 351–64 | J.P.H. | Demokritos' "sphere" |
| <i>PGM</i> XII. 365–75 | R.F.H. | Charm for causing separation |
| <i>PGM</i> XII. 376–96 | R.F.H. | Charm to induce insomnia |
| <i>PGM</i> XII. 397–400 | H.M. | To gain favor and friendship forever |
| <i>PGM</i> XII. 401–44 | H.D.B. / J.S. | Interpretations |
| <i>PDM</i> xii. 50–61 | J.H.J. | Spell for separating one person from another |
| [<i>PGM</i> XII. 445–48] | | |
| <i>PDM</i> xii. 62–75 | J.H.J. | Another (spell for separation) |
| [<i>PGM</i> XII. 449–52] | | |
| <i>PDM</i> xii. 76–107 | J.H.J. / R.F.H. | Another (spell for separation) |
| [<i>PGM</i> XII. 453–65] | | |
| <i>PDM</i> xii. 108–18 | J.H.J. | A spell [to] cause a woman to hate a man |
| [<i>PGM</i> XII. 466–68] | | |
| <i>PDM</i> xii. 119–34 | J.H.J. / E.N.O. | A spell for it (fetching spell?) |
| [<i>PGM</i> XII. 469–73] | | |
| <i>PDM</i> xii. 135–46 | J.H.J. / E.N.O. | (No title) Love spell of attraction |
| [<i>PGM</i> XII. 474–79] | | |
| <i>PDM</i> xii. 147–64 | J.H.J. / E.N.O. | Another (love spell of attraction) |
| [<i>PGM</i> XII. 480–95] | | |
| [<i>PGM</i> XII. 480–95] | | |
| <i>PGM</i> XIII. 1–734 | M.S. | A sacred book called "Unique" or "Eighth Book of Moses" |
| <i>PGM</i> XIII. 1–343 | M.S. | [Part A: Initiation ritual and magical handbook] |
| <i>PGM</i> XIII. 343–646 | M.S. | [Part B: A second, different version of the initiation ritual] |
| <i>PGM</i> XIII. 647–734 | M.S. | [Part C: A third, different version of the initiation ritual] |
| <i>PGM</i> XIII. 734–1077 | M.S. | (No title) A collection of miscellaneous spells |
| <i>PDM</i> xiv | | (No title) Magical handbook |
| <i>PDM</i> xiv. 1–92 | J.H.J. | [A vessel divination] |
| <i>PDM</i> xiv. 93–114 | J.H.J. / W.C.G. | (No title) Spell for revelation |
| [<i>PGM</i> XIVa. 1–11] | | |
| <i>PDM</i> xiv. 115 | J.H.J. | (No title) Spell for vision (?) |
| <i>PDM</i> xiv. 116 | J.H.J. | Another spell for vision (?) |

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| <i>PDM</i> xiv. 117–49 | J.H.J. | A “god’s arrival” |
| <i>PDM</i> xiv. 150–231 | J.H.J. | An inquiry of the lamp |
| <i>PDM</i> xiv. 232–38 | J.H.J. | A “god’s arrival” |
| <i>PDM</i> xiv. 239–95 | J.H.J. | The vessel inquiry of Khonsu |
| <i>PDM</i> xiv. 295–308 | J.H.J. | [A] vessel [inquiry] |
| <i>PDM</i> xiv. 309–34 | J.H.J. | A spell for causing favor |
| <i>PDM</i> xiv. 335–55 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 355–65 | J.H.J. | Another love spell |
| <i>PDM</i> xiv. 366–75 | J.H.J. | The method (spell for separating man and woman) |
| <i>PDM</i> xiv. 376–94 | J.H.J. | (No title) Various recipes |
| <i>PDM</i> xiv. 395–427 | J.H.J. | [A vessel divination] |
| <i>PDM</i> xiv. 428–50 | J.H.J. | (No title) Two love potions |
| <i>PDM</i> xiv. 451–58 | J.H.J. / R.F.H. | (No title) Spell for going before a superior |
| [<i>PGM</i> XIVb. 12–15] | | |
| <i>PDM</i> xiv. 459–75 | J.H.J. | (No title) Lamp divination |
| <i>PDM</i> xiv. 475–88 | J.H.J. | (No title) Lamp divination |
| <i>PDM</i> xiv. 489–515 | J.H.J. | Another (lamp divination) |
| <i>PDM</i> xiv. 516–27 | J.H.J. | Another (lamp divination) |
| <i>PDM</i> xiv. 528–53 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 554–62 | J.H.J. | (No title) Spell for dog bite |
| <i>PDM</i> xiv. 563–74 | J.H.J. | (No title) Spell for removal of poison |
| <i>PDM</i> xiv. 574–85 | J.H.J. | (No title) Spell for removal of bone stuck in the throat |
| <i>PDM</i> xiv. 585–93 | J.H.J. | (No title) Spell for dog bite |
| <i>PDM</i> xiv. 594–620 | J.H.J. | (No title) Spell for sting |
| <i>PDM</i> xiv. 620–26 | J.H.J. | (No title) Spell for removal of bone stuck in the throat |
| <i>PDM</i> xiv. 627–35 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 636–69 | J.H.J. | (No title) Love potion |
| <i>PDM</i> xiv. 670–74 | J.H.J. | (No title) Introduction to a collection of spells (?) |
| <i>PDM</i> xiv. 675–94 | J.H.J. / R.F.H. | A spell (to cause “evil sleep”) |
| [<i>PGM</i> XIVc. 15–27] | | |
| <i>PDM</i> xiv. 695–700 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 701–5 | J.H.J. | (No title) Vessel divination |
| <i>PDM</i> xiv. 706–10 | J.H.J. | (No title) Spell against “evil sleep” |
| <i>PDM</i> xiv. 711–15 | J.H.J. | Prescription (to cause “evil sleep”) |
| <i>PDM</i> xiv. 716–24 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 724–26 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 727–36 | J.H.J. | A prescription (three prescriptions to cause “evil sleep”) |
| <i>PDM</i> xiv. 737–38 | J.H.J. | A prescription (to cause “evil sleep”) |
| <i>PDM</i> xiv. 739–40 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 741 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 742 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 743–49 | J.H.J. | Another (spell to cause “evil sleep”) |
| <i>PDM</i> xiv. 750–71 | J.H.J. | (No title) Lamp divination |
| <i>PDM</i> xiv. 772–804 | J.H.J. | A method (love spells) |
| <i>PDM</i> xiv. 805–40 | J.H.J. | Another (vessel inquiry) |
| <i>PDM</i> xiv. 841–50 | J.H.J. | Another method (vessel inquiry) |
| <i>PDM</i> xiv. 851–55 | J.H.J. | Another (vessel inquiry) |
| <i>PDM</i> xiv. 856–75 | J.H.J. | (No title) Inquiry of the sun |
| <i>PDM</i> xiv. 875–85 | J.H.J. | Here is another (inquiry of the sun) |

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| <i>PDM</i> xiv. 886–96 | J.H.J. | (No title) Recipes involving herbs |
| <i>PDM</i> xiv. 897–910 | J.H.J. | (No title) List of herbs and minerals |
| <i>PDM</i> xiv. 912–16 | J.H.J. | (No title) Spell to cause “evil sleep” |
| <i>PDM</i> xiv. 917–19 | J.H.J. | Prescription (to cause “evil sleep”) |
| <i>PDM</i> xiv. 920–29 | J.H.J. | (No title) Information concerning mineral |
| <i>PDM</i> xiv. 930–32 | J.H.J. | A prescription (love spell) |
| <i>PDM</i> xiv. 933–34 | J.H.J. | (No title) Information concerning mineral |
| <i>PDM</i> xiv. 935–39 | J.H.J. | (No title) Prescription for a watery ear |
| <i>PDM</i> xiv. 940–52 | J.H.J. | (No title) Information concerning sala-
mander and herbs |
| <i>PDM</i> xiv. 953–55 | J.H.J. | A prescription (to stop blood) |
| <i>PDM</i> xiv. 956–60 | J.H.J. | (No title) Test of pregnancy |
| <i>PDM</i> xiv. 961–65 | J.H.J. | A prescription (two prescriptions to stop
blood) |
| <i>PDM</i> xiv. 966–69 | J.H.J. | (No title) Information concerning herbs |
| <i>PDM</i> xiv. 970–77 | J.H.J. | A prescription (two prescriptions to stop
liquid in a woman) |
| <i>PDM</i> xiv. 978–80 | J.H.J. | Another (prescription to stop liquid in a
woman) |
| <i>PDM</i> xiv. 981–84 | J.H.J. | Another (prescription to stop liquid in a
woman) |
| <i>PDM</i> xiv. 985–92 | J.H.J. | Gout (prescription) |
| <i>PDM</i> xiv. 993–1002 | J.H.J. | Another (prescription for gout) |
| <i>PDM</i> xiv. 1003–14 | J.H.J. | (No title) Amulet for gout |
| <i>PDM</i> xiv. 1015–20 | J.H.J. | (No title) Prescription for unidentifiable
ailment |
| <i>PDM</i> xiv. 1021–23 | J.H.J. | (No title) Prescription for a stiff foot |
| <i>PDM</i> xiv. 1024–25 | J.H.J. | (No title) Another prescription for a stiff
foot |
| <i>PDM</i> xiv. 1026–45 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1046–47 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1047–48 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1049–55 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1056–62 | J.H.J. | (No title) Spells involving <i>voces magicæ</i> |
| <i>PDM</i> xiv. 1063–69 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1070–77 | J.H.J. | (No title) Spell to send dreams and make a
woman love |
| <i>PDM</i> xiv. 1078–89 | J.H.J. | (No title) Request for revelation |
| <i>PDM</i> xiv. 1090–96 | J.H.J. | (No title) Fetching spell |
| <i>PDM</i> xiv. 1097–1103 | J.H.J. | (No title) Spell to heal an eye disease |
| <i>PDM</i> xiv. 1104–9 | J.H.J. | (No title) Recipe concerning eye ointment |
| <i>PDM</i> xiv. 1110–29 | J.H.J. | (No title) Spell to open eyes for divination |
| <i>PDM</i> xiv. 1130–40 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1141–54 | J.H.J. | (No title) Spell for lamp divination |
| <i>PDM</i> xiv. 1155–62 | J.H.J. | (No title) Love spell |
| <i>PDM</i> xiv. 1163–79 | J.H.J. | (No title) Spell for vessel divination |
| <i>PDM</i> xiv. 1180–81 | J.H.J. | (No title) Fragment from invocation |
| <i>PDM</i> xiv. 1182–87 | J.H.J. | (No title) Spell to cause madness |
| <i>PDM</i> xiv. 1188–89 | J.H.J. | (No title) Love spell (?) |
| <i>PDM</i> xiv. 1190–93 | J.H.J. | (No title) Another love spell |
| <i>PDM</i> xiv. 1194–95 | J.H.J. | (No title) Another love spell |
| <i>PDM</i> xiv. 1196–98 | J.H.J. | (No title) Another love spell |
| <i>PDM</i> xiv. 1199–1205 | J.H.J. | (No title) Spell for lamp divination |
| <i>PDM</i> xiv. 1206–18 | J.H.J. | (No title) Love spell |

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| <i>PDM</i> xiv. 1219–27 | J.H.J. | (No title) Spell for fever |
| <i>PGM</i> XV. 1–21 | R.F.H. | (No title) Charm to bind a lover |
| <i>PGM</i> XVI. 1–75 | E.N.O. | (No title) Charm to bind a lover |
| <i>PGM</i> XVIIa. 1–25 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XVIIb. 1–23 | E.N.O. | (No title) Prayer |
| <i>PGM</i> XVIIc. 1–14 | R.D.K. | (No title) Amulet |
| <i>PGM</i> XVIIIa. 1–4 | J.S. | (No title) Amulet for headache |
| <i>PGM</i> XVIIIb. 1–7 | J.S. | (No title) Fever amulet |
| <i>PGM</i> XIXa. 1–54 | E.N.O. / R.D.K. | (No title) Love spell of attraction |
| <i>PGM</i> XIXb. 1–3 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XIXb. 4–18 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XX. 1–4 | E.N.O. | [Spell for] headache |
| <i>PGM</i> XX. 4–12 | E.N.O. | [The charm] of the Syrian woman of Gadara for any inflammation |
| <i>PGM</i> XX. 13–19 | E.N.O. | The charm of the Thessalian Philinna, [for] headache |
| <i>PGM</i> XXI. 1–29 | W.C.G. | (No title) Invocation |
| <i>PGM</i> XXIIa. 1–27 | J.S. | (No title) Magico-medical recipes |
| <i>PGM</i> XXIIb. 1–26 | D.E.A. | Prayer of Jacob |
| <i>PGM</i> XXIIb. 27–31 | D.E.A. | Request for a dream oracle |
| <i>PGM</i> XXIIb. 32–35 | D.E.A. | Request for a dream oracle |
| <i>PGM</i> XXIII. 1–70 | E.N.O. | Fragment of the <i>Kestoi</i> of Julius Africanus |
| <i>PGM</i> XXIVa. 1–25 | W.C.G. | (No title) Oracle |
| <i>PGM</i> XXIVb. 1–15 | R.D.K. | (No title) Love spell |
| <i>PGM</i> XXVa–d | R.D.K. | (No title) Amulets (?) |
| <i>PGM</i> XXVI. 1–21 | — | (No title) <i>Sortes Astrampsychi</i> (omitted) |
| <i>PGM</i> XXVII. 1–5 | R.F.H. | Victory charm |
| <i>PGM</i> XXVIIIa. 1–7 | R.D.K. | (No title) Spell for scorpion sting |
| <i>PGM</i> XXVIIIb. 1–9 | R.D.K. | (No title) Spell for scorpion sting |
| <i>PGM</i> XXVIIIc. 1–11 | R.D.K. | (No title) Spell for scorpion sting |
| <i>PGM</i> XXIX. 1–10 | E.N.O. | (No title) Prayer (poem) |
| <i>PGM</i> XXX a–f | — | (No title) Oracle questions (omitted) |
| <i>PGM</i> XXXI a–c | — | (No title) Oracle questions (omitted) |
| <i>PGM</i> XXXII. 1–19 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XXXIIa. 1–25 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XXXIII. 1–25 | J.S. | (No title) Fever amulet |
| <i>PGM</i> XXXIV. 1–24 | E.N.O. | (No title) Fragment from a novel |
| <i>PGM</i> XXXV. 1–42 | R.F.H. | Charm for favor and victory |
| <i>PGM</i> XXXVI. 1–34 | M.S. | Charm to restrain |
| <i>PGM</i> XXXVI. 35–68 | R.F.H. | Charm to restrain anger and to secure favor |
| <i>PGM</i> XXXVI. 69–101 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 102–33 | E.N.O. | Divination by fire (love spell) |
| <i>PGM</i> XXXVI. 134–60 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 161–77 | R.F.H. | Charm to restrain anger, and for success |
| <i>PGM</i> XXXVI. 178–87 | M.S. | Charm to break spells |
| <i>PGM</i> XXXVI. 187–210 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 211–30 | R.F.H. | Prayer to Helios: charm to restrain anger, and for victory and favor |
| <i>PGM</i> XXXVI. 231–55 | R.F.H. | (No title) Charm to inflict harm |
| <i>PGM</i> XXXVI. 256–64 | M.S. | (No title) Charm to break enchantment |
| <i>PGM</i> XXXVI. 264–74 | R.F.H. | (No title) Charm of uncertain purpose |
| <i>PGM</i> XXXVI. 275–83 | H.M. | Charm for gaining favor |
| <i>PGM</i> XXXVI. 283–94 | E.N.O. | Pudenda key spell |

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| <i>PGM</i> XXXVI. 295–311 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 312–20 | R.F.H. | Charm to open a door |
| <i>PGM</i> XXXVI. 320–32 | J.S. | Contraceptive spell |
| <i>PGM</i> XXXVI. 333–60 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVI. 361–71 | E.N.O. | Love spell of attraction |
| <i>PGM</i> XXXVII. 1–26 | R.D.K. | (No title) Spell of uncertain purpose |
| <i>PGM</i> XXXVIII. 1–26 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XXXIX. 1–21 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> XL. 1–18 | R.F.H. | (No title) Curse |
| <i>PGM</i> XLI. 1–9 | R.D.K. | (No title) Amulet (?) |
| <i>PGM</i> XLII. 1–10 | R.D.K. | (No title) Amulet (?) |
| <i>PGM</i> XLIII. 1–27 | J.S. | (No title) Amulet against fever |
| <i>PGM</i> XLIV. 1–18 | R.D.K. | (No title) Amulet against fever (?) |
| <i>PGM</i> XLV. 1–8 | R.D.K. | (No title) Amulet (?) |
| <i>PGM</i> XLVI. 1–4 | R.F.H. | (No title) Request for revelation (?) |
| <i>PGM</i> XLVI. 4–8 | R.F.H. | Spell to silence and subject |
| <i>PGM</i> XLVII. 1–17 | M.S. | (No title) Amulet against fever |
| <i>PGM</i> XLVIII. 1–21 | M.W.M. | (No title) Amulet (?) |
| <i>PGM</i> XLIX | R.D.K. | (No title) Amulet |
| <i>PGM</i> L. 1–18 | R.D.K. | (No title) Oracle (?) |
| <i>PGM</i> LI. 1–27 | R.F.H. | (No title) Charm to inflict harm |
| <i>PGM</i> LII. 1–9 | R.D.K. | (No title) Love spell (?) |
| <i>PGM</i> LII. 9–19 | R.D.K. | (No title) Love spell (?) |
| <i>PGM</i> LII. 20–26 | R.D.K. | Spell to induce insomnia |
| <i>PGM</i> LIII–LVI | — | (No titles) Spells (?) of uncertain purpose (omitted) |
| <i>PGM</i> LVII. 1–37 | R.F.H. | (No title) Rite to acquire an assistant daimon (?) |
| <i>PGM</i> LVIII. 1–14 | R.F.H. | (No title) Spell to inflict harm |
| <i>PGM</i> LVIII. 15–39 | R.F.H. | (No title) Spell of uncertain purpose |
| <i>PGM</i> LIX. 1–15 | M.S. | (No title) Phylactery |
| <i>PGM</i> LX. 1–5 | M.S. | (No title) Amulet |
| <i>PDM</i> lxi. 1–30 | R.K.R. | (No title) Spell for revelation |
| <i>PDM</i> lxi. 30–41 | J.H.J. | (No title) Spell of uncertain purpose |
| <i>PDM</i> lxi. 42 | J.H.J. | (No title) Spell of uncertain purpose |
| <i>PDM</i> lxi. 43–48 | J.H.J. / R.D.K. | Remedy for [an] ulcer (?) of the head |
| [<i>PGM</i> LXI. i–v]* | | |
| <i>PDM</i> lxi. 49–57 | J.H.J. | [Remedy for the] head (?) |
| <i>PDM</i> lxi. 58–62 | R.D.K. | For an erection |
| [<i>PGM</i> LXI. xi, x]* | | |
| <i>PDM</i> lxi. 63–78 | J.H.J. | (No title) Spell for a dream revelation |
| <i>PDM</i> lxi. 79–94 | J.H.J. | Way of finding a thief |
| <i>PDM</i> lxi. 95–99 | J.H.J. | Spell of giving praise and love in Nubian |
| <i>PDM</i> lxi. 100–105 | J.H.J. | The red cloth of Nephthys |
| <i>PDM</i> lxi. 106–11 | J.H.J. | Prescription for a donkey not moving |
| <i>PDM</i> lxi. 112–27 | J.H.J. | Prescription for making a woman love |
| <i>PDM</i> lxi. 128–47 | J.H.J. | (No title) Love spell |
| <i>PDM</i> lxi. 148–58 | J.H.J. | (No title) Love spell |
| <i>PDM</i> lxi. 159–96 | E.N.O. | Love charm |
| [<i>PGM</i> LXI. 1–38] | | |
| <i>PDM</i> lxi. 197–216 | E.N.O. | Love spell of attraction |
| [<i>PGM</i> LXI. 39–71] | | |
| <i>PGM</i> LXII. 1–24 | E.N.O. | (No title) Love spell of attraction |

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| <i>PGM</i> LXII. 24–46 | W.C.G. / J.P.H. | (No title) Saucer divination |
| <i>PGM</i> LXII. 47–51 | M.S. | (No title) Oracle |
| <i>PGM</i> LXII. 52–75 | R.D.K. | (No title) Horoscope |
| <i>PGM</i> LXII. 76–106 | J.S. | (No title) Spell (or two spells), to inflict harm (?) |
| <i>PGM</i> LXIII. 1–7 | E.N.O. | (No title) Love-potion (?) |
| <i>PGM</i> LXIII. 7–12 | E.N.O. | [Spell to make a woman] confess the name of the man she loves |
| <i>PGM</i> LXIII. 13–20 | E.N.O. | (No title) Spell of uncertain purpose |
| <i>PGM</i> LXIII. 21–24 | E.N.O. | (No title) Spell of uncertain purpose |
| <i>PGM</i> LXIII. 24–25 | J.S. | Contraceptive |
| <i>PGM</i> LXIII. 26–28 | J.S. | Contraceptive |
| <i>PGM</i> LXIV. 1–12 | R.F.H. | (No title) Charm to inflict harm |
| <i>PGM</i> LXV. 1–4 | J.S. | Spell to [prevent pregnancy] |
| <i>PGM</i> LXV. 4–7 | J.S. | For migraine headache |
| <i>PGM</i> LXVI. 1–11 | R.F.H. | (No title) Charm to cause separation |
| <i>PGM</i> LXVII. 1–24 | E.N.O. | (No title) Love spell (?) |
| <i>PGM</i> LXVIII. 1–20 | E.N.O. | (No title) Love spell |
| <i>PGM</i> LXIX. 1–3 | D.E.A. | (No title) Victory spell (?) |
| <i>PGM</i> LXX. 1–4 | H.D.B. | Charm for favor, etc. |
| <i>PGM</i> LXX. 4–25 | H.D.B. | Charm of Hekate Ereschigal against fear of punishment |
| <i>PGM</i> LXX. 26–51 | H.D.B. | Against fear and to dissolve spells |
| <i>PGM</i> LXXI. 1–8 | M.S. | Phylactery |
| <i>PGM</i> LXXII. 1–36 | W.C.G. | [Rite concerning the Bear] |
| <i>PGM</i> LXXIII–LXXVI | — | (No titles) Oracle questions (omitted) |
| <i>PGM</i> LXXVII. 1–24 | W.C.G. | (No title) Charm for getting a revelation |
| <i>PGM</i> LXXVIII. 1–14 | E.N.O. | (No title) Love spell of attraction |
| <i>PGM</i> LXXIX. 1–7 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> LXXX. 1–5 | R.F.H. | Charm to restrain anger |
| <i>PGM</i> LXXXI. 1–10 | W.C.G. | (No title) Greetings to deities |
| <i>PGM</i> LXXXII. 1–12 | R.D.K. | (No title) Recipe for ingredients (fragment of formula?) |
| <i>PGM</i> LXXXIII. 1–20 | R.D.K. | For fever with shivering fits |
| <i>PGM</i> LXXXIV. 1–21 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> LXXXV. 1–6 | R.D.K. | (No title) For daimon possession |
| <i>PGM</i> LXXXVI. 1–2 | R.D.K. | (No title) Amulet |
| <i>PGM</i> LXXXVI. 3–7 | R.D.K. | (No title) Rite |
| <i>PGM</i> LXXXVII. 1–11 | R.D.K. | (No title) Fever amulet |
| <i>PGM</i> LXXXVIII. 1–19 | R.D.K. | (No title) Fever amulet |
| <i>PGM</i> LXXXIX. 1–27 | R.D.K. | (No title) Phylactery for fever, phantoms, daimons, etc. |
| <i>PGM</i> XC. 1–13 | H.D.B. | (No title) Rite or phylactery |
| <i>PGM</i> XC. 14–18 | H.D.B. | Salve for fever |
| <i>PGM</i> XCI. 1–14 | R.D.K. | (No title) Fever amulet (?) |
| <i>PGM</i> XCII. 1–16 | R.D.K. | [Charm] for favor |
| <i>PGM</i> XCIII. 1–6 | R.D.K. | (No title) Sacrificial rite |
| <i>PGM</i> XCIII. 7–21 | R.D.K. | (No title) Rite |
| <i>PGM</i> XCIV. 1–3 | R.D.K. | (No title) <i>Voces magicæ</i> |
| <i>PGM</i> XCIV. 4–6 | R.D.K. | Drying powder made with saffron [for] sharp eyesight |
| <i>PGM</i> XCIV. 7–9 | R.D.K. | For excellent health |
| <i>PGM</i> XCIV. 10–16 | R.D.K. | A phylactery for [fever] |

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| <i>PGM</i> XCIV. 17–21 | R.D.K. | For those possessed by daimons |
| <i>PGM</i> XCIV. 22–26 | R.D.K. | For the eyes |
| <i>PGM</i> XCIV. 27–35 | R.D.K. | [For] tumors [and] . . . |
| <i>PGM</i> XCIV. 36–38 | R.D.K. | [For . . .] and strangury |
| <i>PGM</i> XCIV. 39–60 | R.D.K. | Another, for migraine headache |
| <i>PGM</i> XCV. 1–6 | R.D.K. | (No title) Spell for subjugation |
| <i>PGM</i> XCV. 7–13 | R.D.K. | Concerning the mole-[rat] |
| <i>PGM</i> XCV. 14–18 | R.D.K. | A remedy for all cases of . . . [epilepsy] |
| <i>PGM</i> XCVI. 1–8 | R.D.K. | (No title) Amulet |
| <i>PGM</i> XCVII. 1–6 | H.D.B. | (No title) Spell against eye disease (?) |
| <i>PGM</i> XCVII. 7–9 | H.D.B. | Another (spell) |
| <i>PGM</i> XCVII. 10–13 | H.D.B. | Another (spell) |
| <i>PGM</i> XCVII. 15–17 | H.D.B. | For every [disease] |
| <i>PGM</i> XCVIII. 1–7 | H.D.B. | (No title) Amulet |
| <i>PGM</i> XCIX. 1–3 | H.D.B. | (No title) Amulet |
| <i>PGM</i> C. 1–7 | H.D.B. | (No title) Amulet |
| <i>PGM</i> CI. 1–53 | H.D.B. | (No title) Fetching charm |
| <i>PGM</i> CII. 1–17 | H.D.B. | (No title) Request for a dream oracle |
| <i>PGM</i> CIII. 1–18 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CIV. 1–8 | R.D.K. | (No title) Amulet for fever with shivering fits |
| <i>PGM</i> CV. 1–15 | R.D.K. | (No title) Invocation of Sarapis |
| <i>PGM</i> CVI. 1–10 | R.D.K. | (No title) Amulet for fever with shivering fits |
| <i>PGM</i> CVII. 1–19 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CVIII. 1–12 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CIX. 1–8 | H.D.B. | (No title) Love spell |
| <i>PGM</i> CX. 1–12 | R.D.K. | (No title) Horoscope |
| <i>PGM</i> CXI. 1–15 | R.D.K. | (No title) Instruction for making magical figures |
| <i>PGM</i> CXII. 1–15 | R.D.K. | (No title) Amulet for scorpion sting |
| <i>PGM</i> CXIII. 1–4 | R.D.K. | (No title) Amulet for scorpion sting |
| <i>PGM</i> CXIV. 1–14 | R.D.K. | (No title) Amulet for attacks by daimons and for epilepsy |
| <i>PGM</i> CXV. 1–7 | R.D.K. | (No title) Amulet for fever with shivering fits |
| <i>PGM</i> CXVI. 1–17 | H.D.B. | (No title) Invocation of Typhon-Seth |
| <i>PGM</i> CXVII. Fr. 1–23 | R.D.K. | (No title) Fetching charm |
| <i>PGM</i> CXVIII | — | (No title) Magical scroll (omitted) |
| <i>PGM</i> CXIXa. 1 | R.D.K. | (No title) Fragment from formulary |
| <i>PGM</i> CXIXa. 2–3 | R.D.K. | Love spell through touch |
| <i>PGM</i> CXIXa. 4–6 | R.D.K. | Fetching charm |
| <i>PGM</i> CXIXa. 7–11 | R.D.K. | Charm to subject |
| <i>PGM</i> CXIXb. 1–3 | R.D.K. | (No title) |
| <i>PGM</i> CXIXb. 4–5 | R.D.K. | [For fever with shivering fits] |
| <i>PGM</i> CXX. 1–13 | R.D.K. | (No title) Amulet (for inflammation of the uvula?) |
| <i>PGM</i> CXXI. 1–14 | R.D.K. | (No title) Phylactery for a variety of evils |
| <i>PGM</i> CXXII. 1–5 | H.D.B. | An excerpt for enchantments |
| <i>PGM</i> CXXII. 5–25 | H.D.B. | Enchantment using apples |
| <i>PGM</i> CXXII. 26–50 | H.D.B. | (No title) Love spell (fetching charm?) |
| <i>PGM</i> CXXII. 51–55 | H.D.B. | For headache |
| <i>PGM</i> CXXIIIa. 1–23 | R.D.K. | (No title) <i>Voces magicae</i> |

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| <i>PGM</i> CXXIIIa.
24–47 | R.D.K. | Erotylos |
| <i>PGM</i> CXXIIIa.
48–50 | R.D.K. | For childbearing |
| <i>PGM</i> CXXIIIa.
51–52 | R.D.K. | For sleep |
| <i>PGM</i> CXXIIIa.
53–55 | R.D.K. | For strangury |
| <i>PGM</i> CXXIIIa.
56–68 | R.D.K. | For a shivering fit |
| <i>PGM</i> CXXIIIa.
69–72 | R.D.K. | For victory |
| <i>PGM</i> CXXIIIb | R.D.K. | (No title) <i>Voces magicae</i> |
| <i>PGM</i> CXXIIIc | R.D.K. | (No title) <i>Voces magicae</i> |
| <i>PGM</i> CXXIIId | R.D.K. | (No title) <i>Voces magicae</i> |
| <i>PGM</i> CXXIIIe | R.D.K. | (No title) Parallel of CXXIIIa. 24–47 |
| <i>PGM</i> CXXIII f | R.D.K. | (No title) Parallel of CXXIIIa. 24–47 |
| <i>PGM</i> CXXIV. 1–5 | R.D.K. | (No title) Charm to inflict harm (?) |
| <i>PGM</i> CXXIV. 6–43 | R.D.K. | Charm to inflict harm |
| <i>PGM</i> CXXVa–f | R.D.K. | (No title) Fragments of spells |
| <i>PGM</i> CXXVIa. 1–21 | H.D.B. | (No title) Spell to cause separation |
| <i>PGM</i> CXXVIb. 1–17 | H.D.B. | (No title) Spell to cause separation |
| <i>PGM</i> CXXVII. 1–12 | R.D.K. | (No title) Fragment of formulary of magico-medical prescriptions |
| <i>PGM</i> CXXVIII. 1–12 | R.D.K. | Phylactery for fever |
| <i>PGM</i> CXXIX. 1–7 | R.D.K. | (No title) Fragment of unidentifiable spell |
| <i>PGM</i> CXXX. 1–13 | H.D.B. | (No title) For a shivering fever |
| <i>PDM</i> Supplement | | |
| 1–6 | J.H.J. | {Spell for} sending a dream |
| 7–18 | J.H.J. | [Spell for] sending a dream |
| 19–27 | J.H.J. | Spell for sending a dream |
| 28–40 | J.H.J. | {Spell for} sending a dream |
| 40–60 | J.H.J. | Spell for sending a dream |
| 60–101 | J.H.J. | Spell for sending a dream |
| 101–16 | J.H.J. | Spell for sending a dream |
| 117–30 | J.H.J. | {Spell} for sending a dream |
| 130–38 | J.H.J. | A “god’s arrival” of Osiris |
| 138–49 | J.H.J. | Spell for . . . (subjection?) |
| 149–62 | J.H.J. | A “god’s arrival” of Thoth |
| 162–68 | J.H.J. | Spell for finding your house of life |
| 168–84 | J.H.J. | Spell for reciting a document |
| 185–208 | J.H.J. | (No title) Fragments of rites and formulae |

List of Papyri in Preisendanz

| Reference | Location | Number | Date |
|-----------|--|---|-------------------------------------|
| I | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 5025 | IV ^P /V ^P — |
| II | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 5026 | IV ^P |
| III | Paris, Musée du Louvre | no. 2396 (P.Mimaut frags.
1–4) | IV ^P — |
| IV | Paris, Bibliothèque Nationale | <i>P.Bibl.Nat. Suppl.</i> gr. no. 574 | IV ^P — |
| V | London, British Museum | <i>P.Lond.</i> 46 | IV ^P ? |
| Va | Uppsala, Victoriamuseet | <i>P.Holm.</i> , p. 42 | |
| VI | London, British Museum | <i>P.Lond.</i> 47 | II ^P or III ^P |
| VII | London, British Museum | <i>P.Lond.</i> 121 | III ^P /IV ^P — |
| VIII | London, British Museum | <i>P.Lond.</i> 122 | IV ^P or V ^P |
| IX | London, British Museum | <i>P.Lond.</i> 123 | IV ^P or V ^P |
| X | London, British Museum | <i>P.Lond.</i> 124 | IV ^P or V ^P |
| XIa | London, British Museum | <i>P.Lond.</i> 125 verso | V ^P |
| XIb | London, British Museum | <i>P.Lond.</i> 147 | III ^P |
| XIc | London, British Museum | <i>P.Lond.</i> 148 | II ^P /III ^P |
| XII | Leiden, Rijksmuseum van
Oudheden | <i>P.Lugd.Bat.</i> J 384 (V) | IV ^P |
| XIII | Leiden, Rijksmuseum van
Oudheden | <i>P.Lugd.Bat.</i> J 395 (W) | IV ^P — |
| XIV | London, British Museum | <i>P.Lond.demot.</i> 10070 | III ^P |
| | Leiden, Rijksmuseum van
Oudheden | <i>P.Lugd.Bat.</i> J 383 | III ^P |
| XV | Alexandria, Musée gréco-
romain d'Alexandrie | <i>P.Alex.</i> inv. 491 | III ^P |
| XVI | Paris, Musée du Louvre | no. 3378 | I ^P |
| XVIIa | Strasbourg, Bibliothèque
universitaire et régionale | <i>P.gr.</i> 1167 | IV ^P |
| XVIIb | Strasbourg, Bibliothèque
universitaire et régionale | <i>P.gr.</i> 1179 | II ^P |
| XVIIc | Strasbourg, Bibliothèque
universitaire et régionale | <i>P.gr.</i> 574 | |
| XVIIIa | Berlin, Staatliche Museen | <i>BGU</i> III 955 | III ^P /V ^P |
| XVIIIb | Berlin, Staatliche Museen | <i>BGU</i> III 956 | III ^P /V ^P |
| XIXa | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 9909 | IV ^P or V ^P |
| XIXb | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 11737 | IV ^P |
| XX | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 7504 + <i>P.Amh.</i>
ii, Col. II (A) + <i>P.Oxy. inedit.</i>
(=Pack ² 1872) | I ^a |
| XXI | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 9566 verso | II ^P or III ^P |
| XXIIa | Berlin, Staatliche Museen | <i>BGU</i> IV 1026 (inv. no.
9873) | IV ^P or V ^P |
| XXIIb | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 13895 | IV ^P |

| | | | |
|----------|--|--|-------------------------------------|
| XXIII | Oxford, Bodleian Library | <i>P.Oxy.</i> 412 | III ^P |
| XXIVa | Oxford, Bodleian Library | <i>P.Oxy.</i> 886 | III ^P |
| XXIVb | Oxford, Bodleian Library | <i>P.Oxy.</i> 887 | III ^P |
| XXVa | Oxford, Bodleian Library | <i>P.Oxy.</i> 959 | III ^P |
| XXVb | Freiburg i. Br.,
Universitätsbibliothek | <i>P. Un.Bibl. Freib.</i> (w/o no.) | VI ^P |
| XXVc | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 10434 | |
| XXVd | Florence, Società Italiana
per la ricerca de papiri | <i>P.Flor.</i> (w/o no.) | |
| XXVI | Oxford, Bodleian Library | <i>P.Oxy.</i> 1477 | III ^P /IV ^P |
| XXVII | Oxford, Bodleian Library | <i>P.Oxy.</i> 1478 | III ^P /IV ^P |
| XXVIIa | Oxford, Bodleian Library | <i>P.Oxy.</i> 2061 | V ^P |
| XXVIIb | Oxford, Bodleian Library | <i>P.Oxy.</i> 2062 | VI ^P |
| XXVIIc | Oxford, Bodleian Library | <i>P.Oxy.</i> 2063 | VI ^P |
| XXIX | Oxford, Bodleian Library | <i>P.Oxy.</i> 1383 | III ^P |
| XXXa–f | [omitted] | | |
| XXXIa–c | [omitted] | | |
| XXXII | London, University College
Institute of Archaeology | <i>P.Haw.</i> 312 | II ^P |
| XXXIII | Berkeley, University of
California | <i>P.Tebt.</i> II 275 | III ^P |
| XXXIV | Ann Arbor, University of
Michigan Library | <i>P.Fay.</i> 5 | II ^P /III ^P |
| XXXV | Florence, Università degli
Studi, Istituto di Papirologia | PSI I 29 | V ^P |
| XXXVI | Oslo, Universitetsbiblioteket | <i>P.Osl.</i> I, 1 | IV ^P |
| XXXVII | Oslo, Universitetsbiblioteket | <i>P.Osl.</i> I, 2 | IV ^P |
| XXXVIII | Oslo, Universitetsbiblioteket | <i>P.Osl.</i> I, 3 | IV ^P |
| XXXIX | Oslo, Universitetsbiblioteket | <i>P.Osl.</i> I, 4 | IV ^P |
| XL | Vienna, Nationalbibliothek | <i>P.gr.</i> 1 | IV ^P |
| XLI | Vienna, Nationalbibliothek | <i>P.gr.</i> 339 = <i>P.Rain.</i> 4 | V ^P /VI ^P |
| XLII | Vienna, Nationalbibliothek | <i>P.gr.</i> 331 = <i>P.Rain.</i> 8 | VI ^P |
| XLIII | Vienna, Nationalbibliothek | <i>P.gr.</i> 335 = <i>P.Rain.</i> 9 | V ^P |
| XLIV | Vienna, Nationalbibliothek | <i>P.gr.</i> 328 = <i>P.Rain.</i> 10 | NA |
| XLV | Vienna, Nationalbibliothek | <i>P.gr.</i> 334 = <i>P.Rain.</i> 11 | VI ^P /VII ^P |
| XLVI | Vienna, Nationalbibliothek | <i>P.gr.</i> 332 = <i>P.Rain.</i> 12 | V ^P |
| XLVII | Vienna, Nationalbibliothek | inv. no. 8034 = <i>P.Rain.</i> 2
[no. 526, Wessely] | NA |
| XLVIII | Vienna, Nationalbibliothek | inv. no. 8031 = <i>P.Rain.</i> 6
[no. 529, Wessely] | VI ^P /VII ^P |
| XLIX | Vienna, Nationalbibliothek | inv. no. 8035 = <i>P.Rain.</i> 7
[no. 525, Wessely] | NA |
| L | Vienna, Nationalbibliothek | inv. no. 8033 = <i>P.Rain.</i>
[no. 527, Wessely] | VI ^P |
| LI | Leipzig, Universitätsbibliothek | <i>P.gr.</i> 9.418 | III ^P |
| LII | Leipzig, Universitätsbibliothek | <i>P.gr.</i> 9.429 | III ^P |
| LIII–LVI | [omitted] | | |
| LVII | Ann Arbor, University of
Michigan | cryptogr. pap. [otherwise
uncataloged] | I ^P /II ^P |
| LVIII | Giessen, Universitätsbibliothek | inv. no. 266 = <i>P. Iand.</i> 87 | IV ^P |
| LIX | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 10563 | II ^P or III ^P |
| LX | Brussels, Fondation Eryp-
tologique Reine Elisabeth | <i>P.Brux.</i> in. E 6390, 6391 | VI ^P |

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|--------------|---|---|-------------------------------------|
| LXI | London, British Museum | <i>P.Brit.Mus.</i> inv. 10588
(Egyptian Dept.) | III ^p |
| LXII | Leiden, Institutum Papyrologicum Universitatis
Lugduno-Batavae | <i>P.Warren</i> 21 | III ^p |
| LXIII | Vienna, Nationalbibliothek | <i>P.gr.</i> 323 | II ^p /III ^p |
| LXIV | Vienna, Nationalbibliothek | <i>P.gr.</i> 29273 | IV ^p |
| LXV | Vienna, Nationalbibliothek | <i>P.gr.</i> 29272 | VI ^p /VII ^p |
| LXVI | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 60139 | III ^p /IV ^p |
| LXVII | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 60140 | NA |
| LXVIII | Cairo, Musée des antiquités
égyptiennes | <i>P.Cairo</i> 60636 | II ^p /III ^p |
| LXIX | Ann Arbor, University of
Michigan | inv. no. 1463 = <i>P.Mich.</i> III,
156 | II ^p |
| LXX | Ann Arbor, University of
Michigan | inv. no. 7 = <i>P.Mich.</i> III, 154 | III ^p or IV ^p |
| LXXI | Ann Arbor, University of
Michigan | inv. no. 193 = <i>P.Mich.</i> III,
155 | II ^p or III ^p |
| LXXII | Oslo, Universitetsbiblioteket | inv. no. 75 = <i>P.Osl.</i> III, 75 | I ^p /II ^p |
| LXXIII–LXXVI | [omitted] | | |
| LXXVII | Birmingham, Woodbroke
College | <i>P.Harr.</i> 55 | II ^p |
| LXXVIII | Heidelberg,
Universitätsbibliothek | <i>P.Heid.</i> 2170 | III ^p |
| LXXIX | Prague, National and Univer-
sity Library | <i>P.gr.</i> I, 18 | III ^p or IV ^p |
| LXXX | Prague, National and Univer-
sity Library | <i>P.gr.</i> I, 21 | III ^p or IV ^p |
| LXXXI | London, Egypt Exploration
Society | <i>P.Oxy.</i> 1566 | IV ^p |

List of New Papyri Not in Preisendanz

Note: Bibliographical references are provided at the end of the translation of each spell.

| <i>Reference</i> | <i>Location</i> | <i>Number</i> | <i>Date</i> |
|------------------|--|--|-------------------------------------|
| LXXXII | Warsaw, Uniwersytet Warszawski | <i>P.Vars.</i> 4 | III ^P |
| LXXXIII | Princeton, Princeton University AM 8963 | <i>P.Princ.</i> II 107 | |
| LXXXIV | Princeton, Princeton University Garrett Dep. 7665 | <i>P.Princ.</i> II 76 | III ^P |
| LXXXV | Birmingham, Selly Oak Colleges Central Library | <i>P.Harris</i> 56 | I ^P /II ^P |
| LXXXVI | Paris, L'Institut de Papyrologie de l'Université de Paris | <i>P.Rein.</i> II 89 inv. 2176 | IV ^P |
| LXXXVII | Erlangen, Universitätsbibliothek | <i>P.Erlangen</i> 37 | IV ^P |
| LXXXVIII | Princeton, Princeton University AM 11230 | <i>P.Princ.</i> III 15 | III ^P or IV ^P |
| LXXXIX | Lund, Universitetsbiblioteket | <i>P.Lund Univ.Bibl.</i> IV 12 inv. no. 32 | IV ^P |
| XC | Università Cattolica del Sacro Cuore | <i>P.Med.</i> inv. no. 23 | IV ^P /V ^P |
| XCI | Collection, G. A. Michailidis | <i>P.Michael.</i> 27 | III ^P or IV ^P |
| XCII | Dublin, Chester Beatty Library | <i>P.Merton</i> II 58 | III ^P |
| XCIII | London, Egypt Exploration Society | <i>P.Ant.</i> II 65 | V ^P |
| XCIV | London, Egypt Exploration Society | <i>P.Ant.</i> II 66 | V ^P |
| XCV | London, Egypt Exploration Society | <i>P.Ant.</i> III 140 | V ^P /VI ^P |
| XCVI | Barcelona, Seminario di papirologia . . . San Cugat del Valles | <i>P.Palau Rib.</i> inv. 126 | IV ^P /V ^P |
| XCVII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 1886 | III ^P /IV ^P |
| XCVIII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 1982 | III ^P |
| XCIX | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 2283 | V ^P /VI ^P |
| C | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 2861 | V ^P /VI ^P |
| CI | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 3323 | V ^P |

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|-------------------|--|------------------------------------|-------------------------------------|
| CII | London, Egypt Exploration Society | <i>P.Oxy.</i> 2753 | IV ^P |
| CIII | Athens, Archaeological Society | <i>P.S.A. Athen.</i> 70 | II ^P |
| CIV | Genoa, Università di Genova | <i>PUG</i> I 6 | III ^P |
| CV | Berlin, Sammlung des Ägyptischen Museums | <i>P.Berol.</i> 21227 | III ^P /IV ^P |
| CVI | Berlin, Sammlung des Ägyptischen Museums | <i>P.Berol.</i> 21165 | III ^P /IV ^P |
| CVII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 5512 | III ^P or IV ^P |
| CVIII | Köln, Institut für Altertumskunde | <i>P.Köln</i> inv. 5514 | III ^P or IV ^P |
| CIX | London, Egypt Exploration Society | <i>P.Oxy.</i> 50.4 B23 J(1–3)b | ca. A.D. 300 |
| CX | Washington, Washington University | <i>P.Wash. Univ.</i> inv. 181 | II ^P or III ^P |
| CXI | Washington, Washington University | <i>P.Wash. Univ.</i> inv. 139 | III ^P /IV ^P |
| CXII | Washington, Washington University | <i>P.Wash. Univ.</i> inv. 242 | IV ^P /V ^P |
| CXIII | Amsterdam, Bibliotheek der Universiteit van Amsterdam | <i>P.Amst.</i> inv. 16 | V ^P |
| CXIV | Yale, Yale University Library | <i>P.Yale</i> inv. 989 | III ^P /IV ^P |
| CXV | Budapest, Collection of Erno Gaál | <i>P.(Mag.) Gaál.</i> ined. | IV ^P |
| CXVI | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> inv. 54 | VI ^P |
| CXVII | Munich, Bayerische Staatsbibliothek, Handschriftenabteilung | <i>P.Mon.Gr.</i> inv. 216 | I ^a |
| CXVIII | Barcelona, Seminário di papirologia . . . San Cugat del Valles | <i>P.Palau Rib.</i> inv. 200 | before X ^P ? |
| CXIX | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> III 57 (PL II/52) | III ^P |
| CXX | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> III 58 (PL III/442) | III ^P |
| CXXI | Milan, Università Cattolica di Milano | <i>P.Med.</i> inv. 71.58 | III ^P /IV ^P |
| CXXII | Berlin, Staatliche Museen | <i>P.Berol.</i> inv. 21243 | I ^a /I ^P |
| CXXIIIa–f | Pisa, Università di Pisa | <i>P.Cazzaniga</i> , nos. 1–6 | V ^P |
| CXXIV | Pisa, Università di Pisa | <i>P.Cazzaniga</i> , no. 7 | V ^P |
| CXXVa–f | Pisa, Università di Pisa | <i>P.Cazzaniga</i> , nos. 8–13 | V ^P –VI ^P |
| CXXVI | Florence, Biblioteca Medicea Laurenziana | <i>P.Laur.</i> III/472 | V ^P |
| CXXVII | Yale, Yale University Library | <i>P.Yale</i> inv. 1206 | III ^P or IV ^P |
| CXXVIII | Heidelberg, Universitäts-Papyrussammlung | <i>P.Heid.G.</i> 1386 | V ^P |
| CXXIX | Berlin, Sammlung des Ägyptischen Museums (?) | <i>P.Berol.</i> 21260 | III ^P |
| CXXX | Ann Arbor, University of Michigan | <i>P.Mich.</i> inv. 6666 | III ^P |
| PDM
Supplement | Paris, Musée du Louvre | <i>P.Louvre</i> E3229 | III ^P |

Note on Editions

For the editions of the Greek papyri as cited, see the bibliography in E. G. Turner, *Greek Papyri, an Introduction* (Oxford: Oxford University Press, ²1980), pp. 154–77, with the following exceptions:

- | | |
|--|---|
| PGM XC: A. Traversa, <i>Aegyptus</i> 33
(1953): 57–62 | PGM CXVIII: J. O'Callaghan, <i>StPapy</i> 17
(1978): 85–87 |
| PGM XCVI: R. W. Daniel, <i>ZPE</i> 25
(1977): 150–53 | PGM CXIX–CXX: R. Pintaudi, <i>Dai Papiri della Biblioteca Medicea Laurenziana</i> (P.Laur. III), <i>Papyrologica Florentina</i> 5 (Firenze: Gonnelli, 1979), nos. 57–58 |
| PGM XCVII–CI: D. Wortmann, <i>BoJ</i> 168
(1968): 85–111 | PGM CXXI: G. Geraci, <i>Aegyptus</i> 33
(1979): 63–72 |
| PGM CV–CVI: W. Brashear, <i>ZPE</i> 17
(1975): 25–33 | PGM CXXII: W. Brashear, <i>ZPE</i> 33
(1979): 261–78 |
| PGM CVII–CVIII: R. Daniel, <i>ZPE</i> 19
(1975): 249–64 | PGM CXXIII–CXXV: F. Maltomini, <i>Studi Classici e Orientali</i> 29 (1979): 55–124 |
| PGM CIX: P. Gorissen, <i>ZPE</i> 37
(1980): 199–200 | PGM CXXVI: F. Maltomini, in R. Pintaudi, ed., <i>Dai Papiri della Biblioteca Medicea Laurenziana</i> (P.Laur. IV), <i>Papyrologica Florentina</i> 12 (Firenze: Gonnelli, 1983): 46–53 |
| PGM CX–CXII: Z. M. Packman, <i>BASP</i> 13
(1976): 175–80 | PGM CXXVII: G. M. Parássoglou, <i>Hellenica</i> 27 (1974): 251–53 |
| PGM CXIII: P. J. Sijpesteijn, <i>ZPE</i> 22
(1976): 108 | PGM CXXVIII–CXXIX: F. Maltomini, <i>Studi Classici e Orientali</i> 31 (1981): 111–117 |
| PGM CXIV–CXV: R. W. Daniel, <i>ZPE</i> 25
(1977): 145–54 | PGM CXXX: R. W. Daniel, <i>ZPE</i> 50
(1983): 147–54 |
| PGM CXVI: R. Pintaudi, <i>ZPE</i> 26
(1977): 245–48 | |
| PGM CXVII: P. Fabrini and F. Maltomini, in A. Carlini, ed., <i>Papiri Letterari Greci</i> (Pisa: Giardini, 1978), no. 34 | |

For the Demotic magical papyri, see Janet H. Johnson's Introduction to the Demotic Magical Papyri below, pp. 00–00. The editions are accordingly:

- | | |
|--|---|
| PDM xii: J. H. Johnson, <i>OMRM</i> 56
(1975): 29–64 | PDM lxi: Bell, Nock, and Thompson, <i>Magical Texts</i> |
| PDM xiv: F. Ll. Griffith and H. Thompson, <i>The Demotic Magical Papyrus of London and Leiden</i> , 3 vols. (London: Grevel, 1904) | PDM Supplement: J. H. Johnson, <i>Enchoria</i> 7 (1977): 55–102 |

Explanation of References and Textual Signs

PGM I.
262–347

References cited thus refer to translations of the corresponding Greek text of Preisendanz's *Papyri Graecae Magicae*, with each roman numeral (including those with appended letters, e.g., *PGM* Va) corresponding to a separate papyrus manuscript. Roman numerals after *PGM* LXXXI refer to texts whose translations are based on editions published since, and sometimes overlooked by, Preisendanz. The bibliographies of these editions are mentioned in the introductory note (*) to each spell. Arabic numerals usually delineate the compass of individual spells within the papyrus manuscript. The use of the separate designations for each independent spell or charm represents a new feature designed to enable easy identification and ready reference to an individual spell.

PDM xxi. 6–20

References listed thus refer to Demotic (bilingual) spells corresponding to the texts whose editions are listed in the introductory note (*) to each spell. *PDM* stands for *Papyri Demoticae Magicae*, referring to this volume and not to be confused with *DMP*, an abbreviation for Griffith and Thompson, *Demotic Magical Papyri*, a work often referred to in the notes. Lower-case roman numerals are used simply to avoid confusion with spells labeled *PGM*. Arabic numerals are used as above.

[*PGM* XII.
445–48]

PGM references bracketed thus come immediately after references for bilingual Greek sections with the given spell. The references correspond to the appropriate Greek portions in Preisendanz, whose edition contained only the Greek sections of the Greek/Demotic spells. Since this translation volume contains all the Demotic spells, Preisendanz's numbering system is retained, but it is subsumed under the new Demotic collation.

A,b,c

Texts set in roman type represent spells and portions of spells whose original language was Greek.

A,b,c

Texts set with leader dots beneath represent spells and portions of spells whose original language was Demotic (Egyptian).

A,b,c

Texts with a thin underscore represent spells and portions of spells whose original language was Old Coptic. Coptic is found both in the Greek texts of Preisendanz's edition and as glosses in portions of the Demotic/Greek bilingual spells; however, the purely Coptic magical spells form a separate corpus not dealt with in this volume.

- * An asterisk introduces an independent spell or a spell that contains most of the constituent parts necessary to effect the whole charm, though organic connections with adjacent spells can be recognized (e.g., spells entitled "*Another* . . .," or the like). The asterisk directs the reader to the contributor, whose name is given at the end of the spell. Some introductory comments may be found here as well. Bibliographical data, if appropriate, may also be listed.
- Tr.: This abbreviation stands for "translator" or "transcriber" (if the text contains no recognizable words that can be translated).
- Victory spell: Phrases set in roman boldface type refer to general titles of charms which usually stand at the beginning of the spell and which are often followed by one or more subtitles. Many spells do not possess a title, either because of a scribal omission or because it has been lost in a lacuna in the text.
- Spell to be spoken* Phrases set in italic boldface type refer to various subtitles and a number of types of rubrics (subsumed under the main title) that function in a titular sense to introduce a component feature of a spell. These may introduce ingredients, additional instructions, invocations, figures, magical names and characters, and so on, which are mentioned in the instructions in the text. In a long, multifunctional spell (cf. *PGM* IV. 2145–2240 and *PGM* XIII. 1–343), general titles are subordinate to the larger title, which describes an often elaborate ritual. In description, these general titles are identical to the main titles of most spells but are set as subtitles since they usually depend on a prior set of conditions to guarantee their efficacy.
- IAŌ SABAŌTH
ADŌNAI Small capital letters indicate magical names (*voces magicae*) which are usually untranslatable and often meaningless to the reader. In some instances, small capital letters preserve recognizable Greek, Egyptian, or Semitic words that merit special attention. Portions of texts whose fragmentary nature precludes the possibility of proper translation, but which may in fact have been readable in the original, are also set in small capitals.
- A diagonal slash indicates every fifth line of translated text, corresponding to the number given in the left-hand margin. Usually these are numbered consecutively until a new papyrus number is introduced.
- 35 [5] A bracketed number alongside the regular number refers to the line number of the original edition (in a Greek/Demotic text). Occasionally at the beginning the column number and line are also cited (e.g., [Col. III,5]).
- 30 (4) A number in parentheses refers to the original line of Preisendanz in a Greek/Demotic spell. The number corresponds to the *PGM* reference given within the bracketed number at the head of the spell.

- ... An ellipsis in the body of the text refers to a lost portion regardless of the size of the lacuna. Some punctuation (e.g., a comma or a period) may also be added at the end of the ellipsis.
- [spell] Brackets enclosing words indicate that the words are not preserved in the original text. These include (1) suggested restorations of lacunae; (2) editorial expansions of the text to elucidate the sense of the original language; and (3) phrases traditionally set off by pointed brackets ⟨ ⟩, namely, modern corrections to scribal omissions or errors. Scholars interested in determining which use the bracketed text refers to are recommended to consult the texts of the original editions. As a general rule, bracketed texts will not divide a word, but will surround the whole word if its reading is fairly uncertain.
- (add the usual) Parentheses enclosing words simply indicate material in the *original texts best understood as parenthetical comments* of the ancient authors and redactors.
- “Come to me . . .” Quotation marks enclosing words indicate material that is spoken (or intended to be spoken) or written (or intended to be written). Material not enclosed in quotation marks usually refers to parts of a formulary that contain instructions and directions apart from the material to be written or spoken. Such instructions are peculiar to the papyri that have preserved magical formularies, whereas the actual amulets and phylacteries found on papyrus usually contain simple invocations that have been transcribed as a result of following the instructions in such magical handbooks.
- Incantations originally written in Greek meter are set as verse, that is, they are indented *en bloc*, with the first letter of each line capitalized. In cases where the meter falters within such a hymnic portion, the original margin is restored to indicate prose.
- NN In the magical formularies, this abbreviation stands for a name or names to be inserted by the reader, the names of the persons against or for whom the magic is to be carried out. In the case of “(the) NN matter,” the reader understands that specific requests are to be named at this point.
- [R.K.R.] At the end of each footnote, the bracketed initials refer to the contributing scholar responsible for the material immediately preceding. Notes that carry no initials represent the joint efforts of the contributors and scholars.

Abbreviations of Periodicals, Series Titles, and General Reference Works

| | |
|---------------------------------------|---|
| AJA | <i>American Journal of Archaeology</i> |
| AKA | <i>Arbeiten zur Kirchengeschichte</i> |
| APAW | <i>Abhandlungen der (K.) preussischen Akademie der Wissenschaften</i> |
| APAW.PH | <i>Philosophisch-historische Klasse</i> |
| ANET | J. B. Pritchard, <i>Ancient Near Eastern Texts Related to the Old Testament</i> (Princeton: Princeton University Press, 1969) |
| ANRW | <i>Aufstieg und Niedergang der römischen Welt</i> |
| ARW | <i>Archiv für Religionswissenschaft</i> |
| BASP | <i>Bulletin of the American Society of Papyrologists</i> |
| Bauer | W. Bauer, W. F. Arndt, and F. Wilbur Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 2d ed. (Chicago: University of Chicago Press, 1979) |
| BCH | <i>Bulletin de correspondance hellénique</i> |
| BIFAO | <i>Bulletin de l'Institut Français d'Archéologie Orientale, Le Caire</i> |
| BoJ | <i>Bonner Jahrbücher</i> |
| Bonnet, RÄRG | Hans Bonnet, <i>Reallexikon der ägyptischen Religionsgeschichte</i> (Berlin: de Gruyter, 1952) |
| ByZ | <i>Byzantinische Zeitschrift</i> |
| CAH | <i>Cambridge Ancient History</i> |
| CEg | <i>Chronique d'Égypte</i> |
| Černý, Coptic Etymological Dictionary | J. Černý, <i>Coptic Etymological Dictionary</i> (Cambridge: Cambridge University, 1976) |
| CIR | <i>Classical Review</i> |
| Crum, Coptic Dictionary | W. E. Crum, <i>A Coptic Dictionary</i> (Oxford: Clarendon, 1962) |
| DMP | <i>Demotic Magical Papyri</i> (see Griffith and Thompson) |
| EPRO | <i>Études préliminaires aux religions orientales dans l'empire romain</i> |
| Erman and Grapow, Wörterbuch | A. Erman and H. Grapow, <i>Wörterbuch der ägyptischen Sprache im Auftrage der deutschen Akademien</i> 5 vols. (Berlin: Akademie-Verlag, 1971 repr.) |
| GGA | <i>Göttingische gelehrte Anzeigen</i> |
| GM | <i>Göttinger Miscellen</i> |
| HR | <i>History of Religions</i> |
| HSCP | <i>Harvard Studies in Classical Philology</i> |
| HTR | <i>Harvard Theological Review</i> |
| JAC | <i>Jahrbuch für Antike und Christentum</i> |
| JBL | <i>Journal of Biblical Literature</i> |

| | |
|-------------------------------------|---|
| <i>JEA</i> | <i>Journal of Egyptian Archaeology</i> |
| <i>JHS</i> | <i>Journal of Hellenic Studies</i> |
| <i>JNES</i> | <i>Journal of Near Eastern Studies</i> |
| <i>JWCI</i> | <i>Journal of the Warburg and Courtauld Institute</i> |
| <i>KP</i> | <i>Der kleine Pauly</i> |
| Kropp, <i>Koptische Zaubertexte</i> | A. M. Kropp, <i>Ausgewählte Koptische Zaubertexte</i> 3 vols. (Brussels: Fondation Reine Elisabeth, 1930–31) |
| <i>LCL</i> | <i>Loeb Classical Library</i> |
| <i>LdÄ</i> | <i>Lexikon der Ägyptologie</i> , ed. by W. Helck and E. Otto (Wiesbaden: Harrassowitz, 1975–) |
| <i>LSJ</i> | Liddel-Scott-Jones, <i>A Greek-English Lexikon</i> (Oxford: Clarendon, 1968) |
| <i>N.F.</i> | <i>Neue Folge</i> |
| <i>NHSt</i> | <i>Nag Hammadi Studies</i> |
| <i>NT.S</i> | <i>Novum Testamentum, Supplements</i> |
| <i>OMRM</i> | <i>Oudheidkundige mededelingen uit het rijksmuseum van oudheden te Leiden</i> |
| <i>Orph. Frag.</i> | <i>Orphicorum Fragmenta</i> , ed. O. Kern (Dublin and Zürich: Weidmann, ³ 1972) |
| <i>P.Oxy.</i> | <i>Papyrus Oxyrhynchus</i> |
| <i>PDM</i> | <i>Papyri Demoticae Magicae</i> (as cited in this volume only) |
| <i>PGM</i> | <i>Papyri Graecae Magicae. Die Griechischen Zauberpapyri</i> , 2 vols., ed. K. Preisendanz, et al. (Stuttgart: Teubner, ² 1973–74) |
| <i>PRE</i> | Pauly-Wissowa, <i>Real-Encyclopädie der classischen Altertumswissenschaften</i> |
| <i>PRE.S</i> | Pauly-Wissowa, <i>Real-Encyclopädie der classischen Altertumswissenschaften, Supplementa</i> |
| Preisendanz | See <i>PGM</i> ; on Preisendanz, vol. III, see the Introduction below, n. 37 |
| <i>RAC</i> | <i>Reallexikon für Antike und Christentum</i> |
| <i>RÄRG</i> | See Bonnet, <i>RÄRG</i> |
| <i>RhM</i> | <i>Rheinisches Museum für Philologie</i> |
| Roscher | W. H. Roscher, <i>Ausführliches Lexicon der griechischen und römischen Mythologie</i> |
| <i>RVV</i> | <i>Religionsgeschichtliche Versuche und Vorarbeiten</i> |
| <i>SCHNT</i> | <i>Studia ad Corpus Hellenisticum Novi Testamenti</i> |
| <i>SO</i> | <i>Symbolae Osloenses</i> |
| <i>StPapy</i> | <i>Studia papyrologica</i> |
| <i>TAPA</i> | <i>Transactions and Proceedings of the American Philological Association</i> |
| <i>TDNT</i> | <i>Theological Dictionary of the New Testament</i> |
| <i>TU</i> | <i>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</i> |
| <i>WSt</i> | <i>Wiener Studien</i> |
| <i>ZÄS</i> | <i>Zeitschrift für ägyptische Sprache und Altertumskunde</i> |
| <i>ZPE</i> | <i>Zeitschrift für Papyrologie und Epigraphik</i> |

Abbreviations of Major Titles Used in This Volume

Ancient authors are cited with name and title, the latter following the customary abbreviations. In cases of doubt, see *LSJ*, pp. xvi–xxxviii: “Authors and Works.”

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| Abt, <i>Apologie</i> | A. Abt, <i>Die Apologie des Apuleius von Madaura und die antike Zauberei</i> . Beiträge zur Erläuterung der Schrift <i>de magia</i> (Giessen: Töpelmann, 1908) |
| Audollent, <i>Defixionum Tabellae</i> | A. Audollent, <i>Defixionum Tabellae quotquot innotuerunt</i> . . . (Paris: Fontemoing, 1904) |
| Bell, Nock, and Thompson, <i>Magical Texts</i> | H. I. Bell, A. D. Nock, and Herbert Thompson, <i>Magical Texts from a Bilingual Papyrus in the British Museum</i> (Oxford: Oxford University Press, 1933) |
| Bergman, <i>Ich bin Isis</i> | J. Bergman, <i>Ich bin Isis. Studien zum memphitischen Hintergrund der griechischen Isissetologien, Acta Universitatis Upsaliensis 3</i> (Uppsala: Almqvist and Wiksell, 1968) |
| Berthelot and Ruelle, <i>Collection des anciens alchimistes grecs</i> | M. Berthelot and C.-E. Ruelle, <i>Collection des anciens alchimistes grecs</i> (Paris: Steinheil, 1888) |
| Blau, <i>Das altjüdische Zaubrerwesen</i> | L. Blau, <i>Das altjüdische Zaubrerwesen</i> (Strassburg: Trübner, 1898) |
| Betz, “The Delphic Maxim” | H. D. Betz, “The Delphic Maxim ‘Know Yourself’ in the Greek Magical Papyri,” <i>HR</i> 21 (1981): 156–71 |
| Betz, “Fragments” | H. D. Betz, “Fragments from a Catbasis Ritual in a Greek Magical Papyrus,” <i>HR</i> 19 (1980): 287–95 |
| Betz, <i>Lukian</i> | H. D. Betz, <i>Lukian von Samosata und das Neue Testament, TU 76</i> (Berlin: Akademie-Verlag, 1961) |
| Bleeker, <i>Hathor and Thoth</i> | C. J. Bleeker, <i>Hathor and Thoth</i> (Leiden: Brill, 1973) |
| Bonner, <i>SMA</i> | C. Bonner, <i>Studies in Magical Amulets Chiefly Graeco-Egyptian</i> (Ann Arbor: University of Michigan Press, 1950) |
| Borghouts, <i>Ancient Egyptian Magical Texts</i> | J. F. Borghouts, <i>Ancient Egyptian Magical Texts, Nisaba 9</i> (Leiden: Brill, 1978) |
| Bousset, <i>Hauptprobleme</i> | W. Bousset, <i>Hauptprobleme der Gnosis</i> (Göttingen: Vandenhoeck and Ruprecht, 1907) |

- Bousset, *Religionsgeschichtliche Studien*
 W. Bousset, *Religionsgeschichtliche Studien. Aufsätze zur Religionsgeschichte des hellenistischen Zeitalters*, ed. A. F. Verheule, NT.S 50 (Leiden: Brill, 1979)
- Budge, *Amulets and Talismans*
 E. A. Wallis Budge, *Amulets and Talismans* (New York: Dover, 1978)
- Burkert, *Griechische Religion*
 W. Burkert, *Griechische Religion der archaischen und Klassischen Epoche, Die Religionen der Menschheit* 15 (Stuttgart: Kohlhammer, 1977)
- Cook, *Zeus*
 A. B. Cook, *Zeus: A Study in Ancient Religion*, 3 vols. (Cambridge: Cambridge University Press, 1914–40)
- Darby, *Food: The Gift of Osiris*
 W. T. Darby et al., *Food: The Gift of Osiris*, 2 vols. (London, New York, and San Francisco: Academic Press, 1977)
- Deissmann, *Light from the Ancient East*
 A. Deissmann, *Light from the Ancient East* (Grand Rapids: Baker, 1978, repr.)
- Delatte, *Anecdota Atheniensia*
 A. Delatte, *Anecdota Atheniensia*, vol. I (Paris: Champion, 1927)
- Delatte and Derchain, *Les intailles*
 A. Delatte and Ph. Derchain, *Les intailles magiques gréco-égyptiennes de la Bibliothèque Nationale* (Paris: Bibliothèque Nationale, 1964)
- Dieterich, *Abraxas*
 A. Dieterich, *Abraxas. Studien zur Religionsgeschichte des spätern Altertums* (Leipzig: Teubner, 1891)
- Dieterich, *Mithrasliturgie*
 A. Dieterich, *Eine Mithrasliturgie* (Darmstadt: Wissenschaftliche Buchgesellschaft, ³1966)
- Dornseiff, *Das Alphabet*
 F. Dornseiff, *Das Alphabet in Mystik und Magie* (Leipzig: Teubner, ²1925)
- Faulkner, *Coffin Texts*
 R. O. Faulkner, *The Ancient Egyptian Coffin Texts*, 3 vols. (Warminster, England: Aris and Phillips, 1973–78)
- Festugière, *La révélation*
 A. J. Festugière, *La révélation d'Hermès Trismégiste*, 4 vols. (Paris: Société d'édition "Les belles lettres," ³1981)
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 J. G. Gager, *Moses in Greco-Roman Paganism, Society of Biblical Literature Monograph Series* 16 (Nashville and New York: Abingdon, 1972)
- Gardiner, *Onomastica*
 A. H. Gardiner, *Ancient Egyptian Onomastica*, 2 vols. (Oxford: Oxford University Press, 1947)
- Ginzberg, *The Legends of the Jews*
 L. Ginzberg, *The Legends of the Jews*, 7 vols. (Philadelphia: The Jewish Publication Society of America, 1909–38)
- Griffith and Thompson, *The*
 F. Ll. Griffith and H. Thompson, eds., *The*

- Leyden Papyrus*
Leyden Papyrus: An Egyptian Magical Book
 (New York: Dover, 1974; repr. of 1904 ed.)
- Griffiths, *Plutarch's De Iside et Osiride*
 J. G. Griffiths, *Plutarch's De Iside et Osiride*
 (Cambridge: University of Wales Press, 1970)
- Griffiths, *The Isis-Book*
 J. G. Griffiths, *Apuleius of Madauros: The Isis-Book (Metamorphoses, Book XI), EPRO 39*
 (Leiden: Brill, 1975)
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 W. Gundel and H. G. Gundel, *Astrologumena. Die astrologische Literatur in der Antike und ihre Geschichte, Sudhoffs Archiv 6*
 (Wiesbaden: Steiner, 1966)
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 (Darmstadt: Wissenschaftliche Buchgesellschaft, ²1969)
- Harris, *Minerals*
 J. R. Harris, *Lexicographical Studies in Ancient Egyptian Minerals, Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientalforschung, 54* (Berlin: Akademie-Verlag, 1961)
- Hopfner, *OZ*
 T. Hopfner, *Griechisch-ägyptischer Offenbarungszauber, 2 vols., Studien zur Palaeographie und Papyruskunde, 21, 23* (Leipzig: Haessel, 1921, 1924)
- Hornung, *Das Amduat*
 E. Hornung, *Das Amduat oder die Schrift des verborgenen Raumes, 3 vols., Ägyptologische Abhandlungen 7; 13* (Wiesbaden: Harrassowitz, 1963–67)
- Johnson, "Dialect"
 J. H. Johnson, "The Dialect of the Demotic Magical Papyrus of London and Leiden," in *Studies in Honor of George R. Hughes*, January 12, 1977, ed. by J. H. Johnson and E. F. Wente (Chicago: The Oriental Institute, 1977), pp. 110–25
- Johnson, *Verbal System*
 J. H. Johnson, *The Demotic Verbal System, Studies in Oriental Civilization 38* (Chicago: The Oriental Institute, 1976)
- Klauck, *Herrenmahl*
 H.-J. Klauck, *Herrenmahl und hellenistischer Kult. Eine religionsgeschichtliche Untersuchung zum ersten Korintherbrief, NTA, N.F. 15*
 (Münster: Aschendorff, 1982)
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- Nock, *Essays*
 A. D. Nock, *Essays on Religion and the An-*

- cient World, 2 vols. (Cambridge, Mass.: Harvard University Press, 1972)
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A. D. Nock and A.-J. Festugière, *Hermès Trismégiste. Corpus Hermeticum*, 4 vols. (Paris: Les belles lettres, 1946–54)
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K. Preisigke, *Namenbuch* (Heidelberg: Selbstverlag des Herausgebers, 1922)
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H. Ranke, *Die ägyptischen Personennamen*, 2 vols. (Hamburg: Selbstverlag des Verfassers, 1932–52)
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R. Reitzenstein, *Poimandres. Studien zur griechisch-ägyptischen und frühchristlichen Literatur* (Leipzig: Teubner, 1904)
- Robinson, *The Nag Hammadi Library in English*
J. M. Robinson, ed., *The Nag Hammadi Library in English* (Leiden: Brill, 1977)
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M. Smith, *Jesus the Magician* (San Francisco: Harper and Row, 1978)

Introduction to the Greek Magical Papyri

Hans Dieter Betz

"The Greek magical papyri" is a name given by scholars to a body of papyri from Greco-Roman Egypt containing a variety of magical spells and formulae, hymns and rituals. The extant texts are mainly from the second century B.C. to the fifth century A.D. To be sure, this body of material represents only a small number of all the magical spells that once existed.¹ Beyond these papyri we possess many other kinds of material: artifacts, symbols and inscriptions on gemstones, on ostraka and clay bowls, and on tablets of gold, silver, lead, tin and so forth.²

I

The history of the discovery of the Greek magical papyri is a fascinating subject.³ We know from literary sources that a large number of magical books in which spells were collected existed in antiquity. Most of them, however, have disappeared as the result of systematic suppression and destruction. The episode about the burning of the magical books in Ephesus in the Acts of the Apostles (Acts 19:10) is well known and typical of many such instances. According to Suetonius,⁴ Augustus ordered 2,000 magical scrolls to be burned in the year 13 B.C. Indeed, the first centuries of the Christian era saw many burnings of books, often of magical books, and not a few burnings that included the magicians themselves.

As a result of these acts of suppression, the magicians and their literature went underground. The papyri themselves testify to this by the constantly recurring admonition to keep the books secret.⁵ Yet the systematic destruction of the magical literature over a long period of time resulted in the disappearance of most of the original texts by the end of antiquity. To us in the twentieth century, terms such as "underground literature" and "suppressed literature" are well known as descriptions of contemporary phenomena. We also know that such literature is extremely important for the understanding of what people are really thinking and doing in a particular time, geographical area, or cultural context. Magical beliefs and practices can hardly be overestimated in their importance for the daily life of the people. The religious beliefs and practices of most people were identical with some form of magic, and the neat distinctions we make today between approved and disapproved forms of religion—calling the former "religion" and "church" and the latter "magic" and "cult"—did not exist in antiquity except among a few intellectuals.⁶

Thus the suppression of this magical literature has deprived us of one of our most important sources of ancient religious life. Modern views of Greek and Roman religions have long suffered from certain deformities because they were unconsciously shaped by the only remaining sources: the literature of the cultural elite, and the archeological remains of the official cults of the states and cities.

But not everything was lost.⁷ At the end of antiquity, some philosophers and theologians, astrologers and alchemists collected magical books and spells that were still available. Literary writers included some of the material in their works, if only

to make fun of it. It is known that philosophers of the Neopythagorean and Neoplatonic schools, as well as Gnostic and Hermetic groups, used magical books and hence must have possessed copies. But most of their material vanished and what we have left are their quotations.

The Greek magical papyri are, however, original documents and primary sources. Their discovery is as important for Greco-Roman religions as is the discovery of the Qumran texts for Judaism or the Nag Hammadi library for Gnosticism.⁸

Like these manuscript discoveries, the discovery of the Greek magical papyri was and often still is the outcome of sheer luck and almost incredible coincidences. In the case of the major portion of the collection, the so-called Anastasi collection, the discovery and rescue is owed to the efforts (and, if one may use the term, cooperation) of two individuals separated by more than a thousand years: the modern collector d'Anastasi and the original collector at Thebes.

In the nineteenth century, there was among the "diplomatic" representatives at the court in Alexandria a man who called himself Jean d'Anastasi (1780?–1857). Believed to be Armenian by birth, he ingratiated himself enough with the pasha to become the consular representative of Sweden.⁹ It was a time when diplomats and military men often were passionate collectors of antiquities, and M. d'Anastasi happened to be at the right place at the right time. He succeeded in bringing together large collections of papyri from Egypt, among them sizable magical books, some of which he said he had obtained in Thebes.¹⁰ These collections he shipped to Europe, where they were auctioned off and bought by various libraries: the British Museum in London, the Bibliothèque Nationale and the Louvre in Paris, the Staatliche Museum in Berlin, and the Rijksmuseum in Leiden. Another papyrus was acquired by Jean François Mimaout (1774–1837), also a diplomat, whose acquisition ended up in the Bibliothèque Nationale (*PGM* III).¹¹ Unfortunately, we know almost nothing about the circumstances of the actual findings. But it is highly likely that many of the papyri from the Anastasi collection came from the same place, perhaps a tomb or a temple library.¹² If this assumption is correct, about half a dozen of the best-preserved and largest extant papyri may have come from the collection of one man in Thebes. He is of course unknown to us, but we may suppose that he collected the magical material for his own use. Perhaps he was more than a magician. We may attribute his almost systematic collections of *magica* to a man who was also a scholar,¹³ probably philosophically inclined, as well as a bibliophile and archivist concerned about the preservation of this material.¹⁴

Although the person who collected the Anastasi papyri remains unknown, comparable figures are known from later Egyptian literature. In the Demotic Papyrus no. 30646 in the Cairo Museum, there appears Prince Khamwas, the fourth son of King Ramses II and high priest of Ptah in Memphis. This legendary figure belongs to the *Stories of the High Priests of Memphis*, published by Francis Llewelyn Griffith,¹⁵ stories that in many ways can serve as illustrative companions to the Greek magical papyri. Miriam Lichtheim has given this summary portrait in the third volume of her *Ancient Egyptian Literature*:

Prince Khamwas, son of King Ramses II and high priest of Ptah at Memphis, was a very learned scribe and magician who spent his time in the study of ancient monuments and books. One day he was told of the existence of a book of magic written by the god Thoth himself and kept in the tomb of a prince named Naneferkaptah (Na-nefer-ka-ptah), who lived in the distant past and was buried somewhere in the vast necropolis of Memphis. After a long search, Prince Khamwas, accom-

panied by his foster brother Inaros, found the tomb of Naneferkaptah and entered it. He saw the magic book, which radiated a strong light, and tried to seize it. But the spirits of Naneferkaptah and of his wife Ahwere rose up to defend their cherished possession. . . .¹⁶

The collection of the Anastasi papyri, if it was brought together by one person, may have been buried with him, either in his tomb or in the rubble of collapsed buildings. At any rate, when d'Anastasi came to Thebes and the papyri were offered to him, he sensed their value and acquired them, thus saving them from destruction.

It took almost another century, however, before scholars learned to appreciate the value of the papyri and started investigating them. It is noteworthy that the auction catalog of d'Anastasi's collection calls the material simply "fromage mystique."¹⁷ Until the middle of the nineteenth century, the papyri were stored in the museums simply as curiosities.

Scholarly investigations began when the great Dutch scholar Caspar Jacob Christiaan Reuvs (1793–1835) described some of the content of the Leiden papyrus J 395 (*PGM XIII*) in his *Lettres à M. Letronne* published in 1830.¹⁸ This work was reviewed almost immediately by the German historian of religion Karl Otfried Müller (1797–1840), who also translated Reuvs's excerpts into German.¹⁹ But Reuvs died before his edition of the Leiden papyri could appear. It was forty years before another Dutch scholar, the Egyptologist Conrad Leemans (1809–93), published the edition (*PGM XII, XIII*)²⁰ together with a Latin translation (1885).²¹

The first publication, however, is due to the efforts of the British scholar Charles Wycliffe Goodwin (1817–78), who published one of the papyri (*PGM V*) together with an English translation and commentary for the Cambridge Antiquarian Society in 1853.²² Then the German philologist Gustav Parthey (1798–1872) edited the two papyri from Berlin in 1865 (*PGM I, II*).²³ A very important new phase began when the Viennese papyrologist Carl Wessely (1860–1931) published in 1888 a transcription of the great magical papyrus of Paris (*PGM IV*), the London papyrus (*PGM V*), and the Mimaout papyrus (*PGM III*),²⁴ followed in 1889 by corrections.²⁵ In 1893 both Wessely²⁶ and Frederick George Kenyon (1863–1952)²⁷ independently edited and published the magical papyri of London (*PGM VII–X*). The last major papyrus was published in 1925 by the Norwegian scholar Samson Eitrem (1872–1966),²⁸ who had acquired in Egypt a valuable magical scroll with many drawings (*PGM XXXVI*).

With these important publications, the major pieces of the Greek magical papyri known to this period had become available. It seems to have been a suggestion first made by the great scholar of Greek religion, Albrecht Dieterich (1866–1908), that all the available papyri should be published in a handy study edition. But this idea developed only gradually after Dieterich began teaching a seminar on the subject of the magical papyri at the University of Heidelberg in 1905.²⁹

Today it is astonishing to learn that teaching such a seminar at that time was quite a daring enterprise. Magic was so utterly despised by historians and philologists that the announcement of the seminar did not mention the word "magic" but was simply phrased as "Selected Pieces from the Greek Papyri."³⁰

How far the dislike of the magical papyri could go is illustrated by a remark made by Ulrich von Wilamowitz-Moellendorf: "I once heard a well-known scholar complain that these papyri were found because they deprived antiquity of the noble splendor of classicism."³¹

Dieterich,³² however, was at the edge of a wave of interest generated by the new

discipline of history of religions. His seminar therefore had a surprising attraction for students, some of whom wrote their dissertations on related subjects and became contributors to the study edition. The plan for such a study edition was seriously threatened by Dieterich's sudden death on 6 May 1908, but the work was taken over by Dieterich's students, foremost of whom was Richard Wünsch, chief editor. Adam Abt, Ludwig Fahz, Adolf Erman, Georg Möller, and other contributors³³ stepped in to carry on the work.

When the body of the material of *PGM* I–IV was almost ready, World War I broke out and interrupted the work. Wünsch, Abt, and Möller were killed in the war. Despite these terrible losses and the desperate economic situation following the war, the publisher, B. G. Teubner of Leipzig, did not give up the project, but decided to start over. The edition was entrusted to Karl Preisendanz (1883–1968), another of Dieterich's former students.³⁴ Scholars at that time faced difficulties scarcely conceivable to us today, yet they persisted. In addition, a remarkable degree of international cooperation existed among the scholars.³⁵ Sam Eitrem from Oslo and Adolf Jacoby from Luxemburg joined the team, and British, French, and Dutch scholars gave their support to the effort. The *Notgemeinschaft der Deutschen Wissenschaft* as well as other governmental agencies gave financial support, so that despite all the problems the first volume of the first edition of the *Papyri Graecae Magicae* could appear in 1928, with a second volume following in 1931.³⁶

While all this was happening, new magical papyri were being discovered and published. A third volume, which was also supposed to contain extensive indexes, therefore became necessary. But this volume never appeared, for World War II broke out.

Despite the war, the work had progressed to the actual production of galley proofs, with the preface dated "Pentecost, 1941,"³⁷ when on 4 December 1943 the publishing house of Teubner in Leipzig was bombed and everything was destroyed.³⁸ Fortunately, however, the galley proofs survived the war and are at present being used by a number of scholars in the form of xerox copies. When Karl Preisendanz, the editor of the first edition and tireless promoter of the study of the Greek magical papyri before and after World War II, died on 26 April 1968, the publishing house of Teubner, which had in part been relocated in Stuttgart, West Germany, decided to bring out a new edition. This new edition was prepared by Albert Henrichs, a papyrologist from Cologne, who has been on the faculty of Harvard University since 1973.³⁹ It appeared in two volumes in 1973–74.⁴⁰ The first volume is mostly a reprint of the first edition, though many corrections have been made. The second volume, however, is considerably different from the first edition. A number of papyri were reedited completely, and the papyri originally planned to appear in vol. III were added so that vol. II of the 1974 edition contains all pieces up to *PGM* LXXXI. The idea of a third volume containing the indexes was postponed because all indexes would have to be redone in view of the changes and additions in the material.

II

What is the significance of the Greek magical papyri? Scholars since Albrecht Dieterich have consistently pointed out the importance of the Greek magical papyri to the study of ancient religions; thus we can limit ourselves here to a summary of the issues.⁴¹

Historians of religion are intrigued by the Greek magical papyri for a number of reasons. If, as Dieterich rightly says,⁴² the papyri are a depository of a great reli-

gious literature over many centuries, the recovery of the sources becomes a task of primary interest. In fact, throughout these sources we find citations of hymns, rituals, formulae from liturgies otherwise lost, and little bits of mythology called *historiolae*. These older materials are now embedded in a secondary context, but by careful application of the methods of literary criticism they are often recoverable.⁴³

Taken as a whole, the material presents a plethora of interesting problems for modern scholarship. One must realize first that the material assembled under the name Greek magical papyri represents a collection of texts of diverse origin and nature. This collection includes individual spells and remedies, as well as collections made by ancient magicians, from the early Hellenistic period to late antiquity. Since the material comes from Greco-Roman Egypt, it reflects an amazingly broad religious and cultural pluralism. Not surprising is the strong influence of Egyptian religion throughout the Greek magical papyri, although here the texts nevertheless show a great variety. Expressed in Greek, Demotic, or Coptic, some texts represent simply Egyptian religion. In others, the Egyptian element has been transformed by Hellenistic religious concepts. Most of the texts are mixtures of several religions—Egyptian, Greek, Jewish, to name the most important.

The picture presented by the Greek magical papyri has been changed substantially by the inclusion of the translation of the Demotic magical papyri. In Preisendanz's edition, the Demotic material was deleted, even when it occurred in the same papyrus as Greek sections apparently written by the same scribe. The inclusion of the Demotic material in the present translation raises new and intriguing questions regarding the relationship between the Greek texts and the antecedent Egyptian sources. Further studies must clarify the process of transmission and transformation of these texts. Such studies will gain new insights into the complex phenomena of the hellenization of religious traditions. (See also the Introduction to the Demotic texts below.)

Another interesting problem is posed by the fact that this material from Greco-Roman Egypt contains many sections that are Greek in origin and nature.⁴⁴ How did this older Greek religious literature find its way into Egypt? We do not, and probably never shall, know. In this older material, the Greek gods are alive and well. But Zeus, Hermes, Apollo, Artemis, Aphrodite, and others are portrayed not as Hellenic and aristocratic, as in literature, but as capricious, demonic, and even dangerous, as in Greek folklore.⁴⁵ The gods and their activities resemble those in the popular myths and local cults, as reported by mythographers or by Pausanias. Therefore, strange as it may sound, if we wish to study Greek folk religion, the magical papyri found in Egypt are to be regarded as one of the primary sources.⁴⁶

Questions similar to those appropriate to the study of Greek religion must be raised in view of the material (divine names as well as entire passages) that comes from some form of Judaism. Jewish magic was famous in antiquity,⁴⁷ and more sources have come to light in recent years; but the origin and nature of the sections representing Jewish magic in the Greek magical papyri is far from clear. Did this material actually originate with Jewish magicians? How did it get into the hands of the magicians who wrote the Greek magical papyri? What kind of transformation took place in the material itself? If the texts in question come from Judaism, what type of Judaism do they represent?

The historian of religion will be especially interested in the kind of syncretism represented in the Greek magical papyri.⁴⁸ This syncretism is more than a mixture of diverse elements from Egyptian, Greek, Babylonian, and Jewish religion, with a few sprinkles of Christianity.⁴⁹ Despite the diversity of texts, there is in the whole cor-

pus a tendency toward assimilation and uniformity. Such assimilation and uniformity, however, includes primarily the religious traditions already mentioned: the Romans, although in control of Egypt by the time most of the papyri were written, left only a few traces in the material. Thus the papyri represent a Greco-Egyptian, rather than the more general Greco-Roman, syncretism.

In this syncretism, the indigenous ancient Egyptian religion has in part survived, in part been profoundly hellenized.⁵⁰ In its Hellenistic transformation, the Egyptian religion of the pre-Hellenistic era appears to have been reduced and simplified, no doubt to facilitate its assimilation into Hellenistic religion as the predominant cultural reference. It is quite clear that the magicians who wrote and used the Greek papyri were Hellenistic in outlook.

Hellenization, however, also includes the egyptianizing of Greek religious traditions. The Greek magical papyri contain many instances of such egyptianizing transformations, which take very different forms in different texts or layers of tradition. Again, working out the more exact nature of this religious and cultural interaction remains the task of future research.

The papyri also provide many insights into the phenomenon of the magician as a religious functionary, in both the Egyptian and the Hellenistic setting. One must be cautious, however, in making generalizing statements in regard to the figure of the magician in the Greek magical papyri.⁵¹ Some of the magicians writing and using the spells may have been associated with temples of Egyptian and Greek deities. According to Egyptian practice, the magician was a resident member of the temple priesthood. Genuine understanding of the older Egyptian and Greek languages and traditions can be assumed in some of the material, but by no means in all instances.

There are texts reflecting perhaps a different type of magician, a type we know from the Greek religious milieu.⁵² This type of wandering craftsman seems keen to adopt and adapt every religious tradition that appeared useful to him, while the knowledge and understanding of what he adopted was characterized by a certain superficiality. This type of magician no longer understood the old languages, although he used remnants of them in transcription. He recited and used what must at one time have been metrically composed hymns; but he no longer recognized the meter, and he spoiled it when he inserted his own material. In the hands of magicians of this type, the gods from the various cults gradually merged, and as their natures became blurred, they often changed into completely different deities. For these magicians, there was no longer any cultural difference between the Egyptian and the Greek gods, or between them and the Jewish god and the Jewish angels; and even Jesus was occasionally assimilated into this truly "ecumenical" religious syncretism of the Hellenistic world culture.

We should make it clear, however, that this syncretism is more than a hodgepodge of heterogeneous items. In effect, it is a new religion altogether, displaying unified religious attitudes and beliefs. As an example, one may mention the enormously important role of the gods and goddesses of the underworld. The role of these underworld deities was not new to Egyptian religion or, to some extent, to ancient Greek religion; but it is characteristic of the Hellenistic syncretism of the Greek magical papyri that the netherworld and its deities had become one of its most important concerns. The goddess Hekate, identical with Persephone, Selene, Artemis, and the old Babylonian goddess Ereschigal, is one of the deities most often invoked in the papyri. Through the egyptianizing influence of Osiris, Isis, and their company, other gods like Hermes, Aphrodite, and even the Jewish god

Iao, have in many respects become underworld deities. In fact, human life seems to consist of nothing but negotiations in the antechamber of death and the world of the dead. The underworld deities, the demons and the spirits of the dead, are constantly and unscrupulously invoked and exploited as the most important means for achieving the goals of human life on earth: the acquisition of love, wealth, health, fame, knowledge of the future, control over other persons, and so forth. In other words, there is a consensus that the best way to success and worldly pleasures is by using the underworld, death, and the forces of death.

Apart from this fascination with the control of death and the underworld powers, there is an equally important fascination with the universe. The older gods of the Greco-Egyptian pantheon now mostly represent the forces of the universe. Thus the Greek god most often invoked is Apollo Helios, a fact consistent with the enormous expansion of the worship of the sun in the Greco-Roman era. Besides other astral deities such as Selene, the constellation of the Bear, and the like, abstract deities, new and old, demand attention. These abstract deities personify Nature (Physis), Time (Kronos, Chronos), Destiny (the Moirai), and most important, the All (Alon). Popular Egyptian gods and goddesses are, however, called upon just as often. Yet the god most often employed is Iao, the Jewish god.

The people whose religion is reflected in the papyri agree that humanity is incapable at the whim of the forces of the universe. Religion is nothing but taking seriously this dependency on the forces of the universe. Whether the gods are old or new, whether they come from Egyptian, Greek, Jewish, or Christian traditions, religion is regarded as *nothing* but the awareness of and reaction against our dependency on the unathomable scramble of energies coming out of the universe. In this energy jungle, human life can only be experienced as a jungle, too. People's successes and failures appear to be only the result of Chance (Tyche). Individuals seem to be nothing but marionettes at the end of power lines, pulled here and there without their knowledge by invisible forces.

If this world view takes hold of people, what hope can there be for human life? How could ordinary men and women in the small towns of Egypt get something out of their lives? It is at this point that the magician enters the picture. In a transitional culture like Greco-Roman Egypt, a religious functionary who operated as a crisis manager became a necessity to the lives of ordinary people. This role the magician was able to fulfill.

Applying his craft, the magician could give people the feeling that he could make things work in a world where nothing seemed to work the way it used to. He had handbooks of magic,⁵³ which contained the condensed wisdom of the past, wisdom made effective to solve the problems of the present.

The magician claimed to know and understand the traditions of various religions. While other people could no longer make sense of the old religions, he was able to. He knew the code words needed to communicate with the gods, the demons, and the dead. He could tap, regulate, and manipulate the invisible energies.⁵⁴ He was a problem solver who had remedies for a thousand petty troubles plaguing mankind: everything from migraine to runny nose to bedbugs to horse races, and, of course, all the troubles of love and money.

In short, it was this kind of world in which the magician served as a power and communications expert, crisis manager, miracle healer and inflictor of damages, and all-purpose therapist and agent of worried, troubled, and troublesome souls.⁵⁵ To raise one final question: It is one of the puzzles of all magic that from time immemorial it has survived throughout history, through the coming and going of

entire religions, the scientific and technological revolutions, and the triumphs of modern medicine. Despite all these changes, there has always been an unbroken tradition of magic. Why is magic so irrepressible and ineradicable, if it is also true that its claims and promises never come true? Or *do* they? Do people never check up on the efficiency of magicians?

The answer appears to be that, in general, people are not interested in whether or not magicians' promises come true. People want to believe, so they simply ignore their suspicions that magic may all be deception and fraud. The enormous role deception plays in human life and society is well known to us.⁵⁶ In many crucial areas and in many critical situations of life, deception is the only method that really works. As the Roman aphorism sums it up, "Mundus vult decipi, ergo decipiatur" ("The world wishes to be deceived, and so it may be deceived"). To an immeasurable extent, people's lives carry on by what they decide they want to believe rather than by what they should believe or even know, by what appears to be real rather than by what is really real, by props and by fads, and by gobbledygook of this kind today and that kind tomorrow.

Magicians are those who have long ago explored these dimensions of the human mind. Rather than decrying the facts, they have exploited them. Magicians have known all along that people's religious need and expectations provide the greatest opportunity for the most effective of all deceptions. But instead of turning against religion, as the skeptics among the Greek and Roman philosophers did, the magicians made use of it. After all, magic is nothing but the art of making people believe that something is being done about those things in life about which we all know that we ourselves can do nothing.

Magic is the art that makes people who practice it feel better rather than worse, that provides the illusion of security to the insecure, the feeling of help to the helpless, and the comfort of hope to the hopeless.

Of course, it is all deception. But who can endure naked reality, especially when there is a way to avoid it? This is why magic has worked and continues to work, no matter what the evidence may be. Those whose lives depend on deception and delusion and those who provide them have formed a truly indissoluble symbiosis. Magic makes an unmanageable life manageable for those who believe in it, and a profession profitable for those who practice the art.

Notes

1. For a survey of the material, see the indispensable work by T. Hopfner, *Griechisch-ägyptischer Offenbarungszauber*, 2 vols. (Leipzig: Haessel, 1921, 1924); idem, "Mageia," *PRE* 14.1 (1928): 201–393; S. Sauneron, *Le papyrus magique illustré de Brooklyn (Brooklyn Museum 47.218.156)* (Oxford: Oxford University Press, 1970); idem, "Le monde du magicien égyptien," in *Le monde du sorcier, Sources Orientales VII* (Paris: Edition du Seuil, 1966) 27–65; J. F. Borghouts, *The Magical Texts of Papyrus Leiden I 348* (Leiden: Brill, 1971); idem, "Magical Texts," in *Textes et Langages de l'Égypte Pharaonique; Hommage à J.-F. Champollion* (Le Caire: Institut d'Égypte, 1974), 3: 7–19. See also J. F. Borghouts, "Magie," *LdÄ* 3 (1980): 1137–51; H. Altenmüller, "Magische Literatur," *LdÄ* 3 (1980): 1151–62. A wider range of literature is discussed by D. E. Aune, "Magic in Early Christianity," *ANRW* II. 23. 2 (Berlin: de Gruyter, 1980) 1507–57.

2. See the collections by Campbell Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian*, University of Michigan Studies, Humanistic Series XLIX (Ann Arbor: University of Michigan Press, 1950); idem, "Amulets Chiefly in the British Museum," *Hesperia* 20 (1951): 301–45, pls. 96–100; idem, "A Miscellany of Engraved Stones," *Hesperia* 23

(1954): 138–57; A. Delatte and P. Derchain, *Les intailles magiques gréco-égyptiennes* (Paris: Bibliothèque Nationale, Cabinet des Médailles, 1964). On the latter, see especially the reviews by H. Seyrig, *Syria* 42 (1965): 409–10; K. Preisendanz, *ByZ* 59 (1966): 388–92; M. Smith, *AJA* 71 (1967): 417–19; A. A. Barb, *Gnomon* 41 (1969): 298–307. On the relationship between gems and papyri see M. Smith, “Relations between Magical Papyri and Magical Gems,” *Papyrologica Bruxellensia* 18 (1979): 129–36; J. Schwartz, “Papyri Graecae Magicae und magische Gemmen,” in M. J. Vermaseren, ed., *Die orientalischen Religionen im Römerreich*, *EPRO* 93 (Leiden: Brill, 1981) 485–509. For the magical tablets, see A. Audollent, *Defixionum tabellae, quotquot innotuerunt . . . praeter Atticas . . .* (Paris: Fontemoling, 1904); K. Preisendanz, “Fluchtafel (Defixion),” *RAC* 8 (1972): 1–29.

3. See especially K. Preisendanz, “Zur Überlieferungsgeschichte der spätantiken Magie,” in *Aus der Welt des Buches. Zentralblatt für Bibliothekswesen, Beiheft* 75 (Leipzig: Harrassowitz, 1951) 223–40.

4. Suetonius, *Augustus* 31.1. See Hopfner, *OZ* II, section 67; K. Preisendanz, “Dans le monde de la magie grecque,” *Chronique d’Égypte* 10 (1935): 336–37; W. Speyer, “Büchervernichtung,” *JAC* 13 (1970): 123–52, with bibliography.

5. PGM LVII and LXXII are even written in cryptography. See also my article “The Formation of Authoritative Tradition in the Greek Magical Papyri,” in *Jewish and Christian Self-Definition*, vol. 3: *Self-Definition in the Graeco-Roman World*, ed. B. F. Meyer and E. P. Sanders (Philadelphia: Fortress Press, 1982), 161–70.

6. A definition of the notion of magic cannot be attempted here. In order to provide an adequate definition, the complexities of the notion, its relations with “religion” and “science,” and the rather frustrating history and literature of the problem would have to be discussed first. For a good introduction to the question, see A. A. Barb, “The Survival of Magic Arts,” in *The Conflict between Paganism and Christianity in the Fourth Century*, ed. A. Momigliano (Oxford: Clarendon, 1963) 100–125; G. Widengren, *Religionsphänomenologie* (Berlin: De Gruyter, 1969) 1–19; cf. also Aune, *ANRW* II. 23.2, 1510–16 and G. E. R. Lloyd, *Magic, Reason and Experience*, *Studies in the Origin and Development of Greek Science* (Cambridge: Cambridge University Press, 1979).

7. On the survival of magic, see Barb’s stimulating article mentioned in note 6 above. Also important for this question is the autobiographical account of the physician Thessalos and its discussion by J. Z. Smith, “The Temple and the Magician,” in his *Map Is Not Territory: Studies in the History of Religions* (Leiden: Brill, 1978) 172–89.

8. For the circumstances connected with the discoveries of the Qumran texts, see F. M. Cross, *The Ancient Library of Qumran and Modern Biblical Studies* (Garden City, N.Y.: Doubleday, 1961); for the Nag Hammadi Library, see J. M. Robinson, “The Jung Codex: The Rise and Fall of a Monopoly,” *Religious Studies Review* 3 (1977): 17–30.

9. C. J. C. Reuven’s, *Lettres à M. Letronne, sur les Papyrus bilingues et Grecs, et sur quelques autres Monuments Gréco-Egyptiens du Musée d’Antiquités de l’Université de Leide* (Leiden: Luchtmans, 1830), 1: “M. le chevalier D’ANASTASY, vice-consul de Suède à Alexandrie.” For bibliographical information, see W. R. Dawson, “Anastasi, Sallier, and Harris and Their Papyri,” *JEA* 35 (1949): 158–66.

10. See the remark by F. Lenormant in his catalog of the Anastasi collection entitled *Catalogue d’une collection d’antiquités égyptiennes. Cette collection rassemblée par M. d’Anastasi, Consul général de Suède à Alexandrie, sera vendue aux enchères publiques Rue de Cléry, N° 76, les Mardi 23, Mercredi 24, Jeudi 25, Vendredi 26 & Samedi 27 1857 à une heure, etc.* (Paris: Maulde et Renou, 1857) 84: “M. Anastasi, dans ses fouilles à Thèbes avait découvert la bibliothèque d’un gnostique égyptien du second siècle, et une partie de cette bibliothèque avait passé avec sa première collection dans le musée de Leide; c’est de là que venait le fameux texte magique en écriture démotique et deux petits papyrus grecs pliés en forme de livres qui font plusieurs des plus beaux ornements de ce musée.”

11. See J.-F. Dubois, *Description des antiquités égyptiennes grecques et romaines, monuments coptes et arabes composant la collection de Feu M.J.-F. Mimaud* (Paris: Panckoucke, 1837) pp. Vff.

12. Cf. the report of another collector who speaks of his "residence of eighteen years at Thebes, entirely devoted to its objects of antiquity" (p. IX). This man, a Greek named Giovanni d'Athanasī, from the island of Lemnos, the son of a Cairo merchant, wrote his story at the suggestion of English travelers: Giovanni d'Athanasī, *A Brief Account of the Researches and Discoveries in Upper Egypt, made under the direction of Henry Salt, Esq., to which is added a detailed catalogue of Mr. Salt's collection of Egyptian Antiquities; illustrated with twelve engravings of some of the most interesting objects, and an enumeration of those articles purchased for the British Museum* (London: John Hearn, 1836). As d'Athanasī reports, the papyri are found mostly in or near tombs; so he says about the Demotic papyri: "they are very rare, and are found not in the mummies, but in the terra-cotta urns which are found closed up and buried in the earth around the tombs" (p. 79). See also the *Catalogue of the Very Magnificent and Extraordinary Collection of Egyptian Antiquities, the Property of Giovanni d'Athanasī, which will be sold by auction by Mr. Leigh Sotheby, at his house, 3, Wellington Street, Strand, on Monday, March 13th, 1837, and the Six following Days (Sunday excepted), at One o'Clock precisely* (London: J. Davy, 1837) 23–24: "Manuscript Rolls of Papyrus, found in the tombs at Thebes." On the whole subject, see Wolfgang Speyer, *Bücherfunde in der Glaubenswerbung der Antike* (Göttingen: Vandenhoeck and Ruprecht, 1970), esp. 44ff.: books placed as gifts in tombs.

13. *PGM* V.a is a loose page stuck into a work on chemistry, the *Papyrus graecus Holmīensis* in Stockholm. This indicates that the owner and collector of the magical material also possessed works on chemistry. See also B. Olsson, "Zwei Papyrusstellen besprochen," *Aegyptus* 12 (1932): 355–56; Preisendanz, *Papyrusfunde und Papyrusforschung* 91–92.

14. See my article mentioned in note 5 above.

15. Francis Llewelyn Griffith, *Stories of the High Priests of Memphis*, 2 vols. (Oxford: Clarendon Press, 1900).

16. Miriam Lichtheim, *Ancient Egyptian Literature*, vol. 3: *The Late Period* (Berkeley and Los Angeles: University of California Press, 1980) 127; cf. also 8–9. See also Farouk Gomaā, *Chaemwese. Sohn Ramses' II. und Hoherpriester von Memphis. Ägyptologische Abhandlungen* 27 (Wiesbaden: Harrassowitz, 1973), esp. 70ff. The papyrus was found in a Christian (!) tomb in Thebes. It should be noted that the story dealing with the search for the secret book has a parallel in Pseudo-Democritus, who may be identical with Bolos of Mendes. According to this text, Democritus went to Memphis where he was received by Ostanēs and his students in the temple of Ptah, but Ostanēs died before he initiated Democritus into his mysteries and handed his secret books over to him. Democritus also brought up the shadow of Ostanēs from Hades and asked him about the books. Ostanēs replied that they were in the temple, where they were finally discovered. Both names occur also in *PGM* (Democritus: VII.167, 795; XII. 351; Ostanēs: IV.2006; XII.122). The text is given in J. Bidez and F. Cumont, *Les mages hellénisés* II (Paris: Société d'édition "Les belles lettres," 1938) 317–18; see J. H. Waszink, "Bolos," *RAC* 2 (1954): 502–8; Speyer, *Bücherfunde* 26–27, 72–73.

17. Lenormant, *Catalogue* 87 about *PGM* IV: "En tête sont trois pages de copte, qui débutent par l'histoire d'un fromage mystique pour la composition duquel s'associent Osiris, Sabaoth, Iao, Jésus et tous les autres éons. Ce fromage n'est autre que la *gnose*."

18. See note 9 above.

19. *GGA*, 56. Stück, den 9. April 1831, pp. 545–54. Müller remarks (p. 547): "Es gibt wohl keine Urkunde, die es so deutlich machte, wie die Magie, diese Seuche der Geister, vor allem in Aegypten sich entwickelt, und von dem alten Religionssystem dieses Volkes ausgehend, mit Hülfe metaphysischer Speculationen und verworrener Naturkenntnisse, sich zu einem Schrecken erregenden Umfange ausgebildet habe."

20. Leemans's edition was based upon Reuven's manuscript. See Preisendanz, "Zur Überlieferungsgeschichte," 225 n.13.

21. C. Leemans, *Papyri graeci musei antiquarii publici Lugduni-Batavi. Regis augustissimi jussu edidit, interpretationem latinam, annotationem, indicem et tabulas addidit C. L.*, 2 vols. (Lugduni Batavorum: Brill, 1843, 1885). On Leemans, see *L'Egyptologue* Conrad Leemans et son correspondance. Contribution à l'histoire d'une science, à l'occasion du cent-cinquantième an-

niversaire du déchiffrement des hiéroglyphes et du centenaire des Congrès des Orientalistes (Leiden: Brill, 1973).

22. C. W. Goodwin, *Fragment of a Graeco-Egyptian Work upon Magic: From a Papyrus in the British Museum, Edited for the Cambridge Antiquarian Society, with a Translation and Notes*. Publications of the Cambridge Antiquarian Society, no. II (Cambridge: Deighton, 1852).

23. G. Parthey, "Zwei griechische Zauberpapyri des Berliner Museums," *Philologische und historische Abhandlungen der Kgl. Akademie der Wissenschaften zu Berlin* 1865 (Berlin: Kgl. Akademie der Wissenschaften, 1866) 109–80.

24. C. Wessely, "Griechische Zauberpapyrus von Paris und London," *Denkschriften der Akademie der Wissenschaften in Wien, philosophisch-historische Klasse* 36 (1888): 27–208. On Wessely's achievements in particular, see H. Gerstinger, *Aegyptus* 12 (1932): 250–55; Preisendanz, *Papyrusfunde* 120–22.

25. K. Wessely, "Zu den griechischen Papyri des Louvre und der Bibliothèque nationale," *Fünfzehnter Jahresbericht des K. K. Staatsgymnasiums in Hernals* (Wien: Verlag des K. K. Staatsgymnasiums in Hernals, 1889) 3–23. See the review by A. Dieterich, *Berliner Philologische Wochenschrift* 11 (1891): 9–10.

26. "Neue griechische Zauberpapyri," *Denkschriften der Kaiserlichen Akademie der Wissenschaften [Wien], philosophisch-historische Klasse* 42 (1893), II. Abhandlung.

27. F. G. Kenyon, *Greek Papyri in the British Museum*, vol. I (London: British Museum, 1893).

28. S. Eitrem, *Papyri Osloenses, I: Magical Papyri* (Oslo: Dybwad, 1925).

29. See A. Dieterich, *Abraxas* (Leipzig: Teubner, 1891), p. 164 n.1, and his remark in a review article, "Griechische und römische Religion," *ARW* 8 (1905): 486–87:

Es nimmt mich immer wieder wunder, dass der unermeßliche Gewinn, der aus den Zauberpapyri nach so vielen Seiten hin zu erlangen ist, nur so wenige Arbeiter lockt. Wie mancher, der religionsgeschichtliche Arbeit tun will, täte besser hier sich zu bemühen als um Probleme herumzureden, zu deren Lösung er doch nichts beitragen kann. Nach dem Schema der 'Papyrologie' gehören sie weder zu den Urkunden noch zu den literarischen Papyri; denn daß sich hier die große religiöse Literatur von Jahrhunderten niedergeschlagen hat, ist nur sehr wenigen deutlich. Die Unbekanntheit mit den magischen Papyri macht sich zum Schaden so mancher religionshistorischer Arbeiten, auch der letzten Jahre, bemerklich, und da die wichtigste Publikation von Wessely in den Denkschriften der Wiener Akademie, philos.-hist. Klasse XXXVI Band 1888, allerdings ohne eigene recensio und emendatio kaum benutzbar ist, habe ich es mit einem meiner Schüler zusammen unternommen, zunächst wenigstens das kapitalste Stück dieser Literatur, das grosse Pariser Zauberbuch, in einer neuen Ausgabe vorzulegen.

See also K. Preisendanz, *Papyri Graecae Magicae. Die griechischen Zauberpapyri I* (Leipzig and Berlin: Teubner, 1928), p. VI.

30. S. Preisendanz, *Papyri Graecae Magicae I*, p. V.

31. U. von Wilamowitz-Moellendorf, *Reden und Vorträge* (Berlin: Weidmann, ²1902) 254–55. The remark in full reads as follows:

Ich habe einmal gehört, wie ein bedeutender Gelehrter beklagte, dass diese Papyri gefunden wären, weil sie dem Altertum den vornehmen Schimmer der Klassizität nehmen. Dass sie das thun, ist unbestreitbar, aber ich freue mich dessen. Denn ich will meine Hellenen nicht bewundern, sondern verstehen, damit ich sie gerecht beurteilen kann. Und selbst Mahadöh, der Herr der Erden,—soll er strafen, soll er schonen, muss er den Menschen menschlich sehn.

32. It should be noted, however, that Dieterich's doctoral dissertation was already devoted to the subject, a work that posed most of the pertinent problems. The dissertation was published in an expanded form under the title "Papyrus magicae musei Lugdunensis Batavi . . .," *Jahrbücher für klassische Philologie*, Supplementband 16 (1888): 749–830; its prolegomena were reprinted in his *Kleine Schriften* (Leipzig: Teubner, 1911) 1–47.

Dieterich's commentary on the Leiden papyrus J 395 (= PGM XIII) followed under the title *Abraxas. Studien zur Religionsgeschichte des spätern Altertums* (Leipzig: Teubner, 1891). Related is the work entitled *Nekyia. Beiträge zur Erklärung der neuentdeckten Petrusapokalypse* (Leipzig: Teubner, 1893, ²1913; reprinted Darmstadt: Wissenschaftliche Buchgesellschaft, 1969). Still indispensable is his commentary on PGM IV. 475–834, entitled *Eine Mithrasliturgie* (Leipzig: Teubner, 1903; ²1909 ed. R. Wünsch; ³1923 ed. O. Weinreich; reprinted Darmstadt: Wissenschaftliche Buchgesellschaft, 1966). For biographical details and a bibliography see R. Wünsch, "Albrecht Dieterich," in Dieterich, *Kleine Schriften* pp. IX–XLII; H. J. Mette, "Nekrolog einer Epoche: Hermann Usener und seine Schule. Ein wirkungsgeschichtlicher Rückblick auf die Jahre 1856–1979," *Lustrum* 22 (1979–80): 5–106.

33. See Preisendanz, *Papyri Graecae Magicae I* (1928) pp. VIII–IX.

34. *Ibid.*, p. IX.

35. *Ibid.*, pp. IX–XII.

36. *Papyri Graecae Magicae. Die griechischen Zauberpapyri*, herausgegeben und übersetzt von Karl Preisendanz, vol. I (Leipzig: Teubner, 1928), vol. II (Leipzig: Teubner, 1931).

37. See the *Vorrede* to vol. III (Leipzig: Teubner, 1941), reprinted in the new edition of vol. II, ed. A. Henrichs (Stuttgart: Teubner, 1974), pp. VII–XVII.

38. See K. Preisendanz, "Zur Überlieferung der griechischen Zauberpapyri," in *Miscellanea critica Teubner* (Leipzig: Teubner, 1964) 215 n.1.

39. See the *Vorwort zur Neuauflage* by Henrichs in vol. I of the new edition (see n. 40 below), pp. XIII–XIV.

40. *Papyri Graecae Magicae. Die griechischen Zauberpapyri*, herausgegeben und übersetzt von Karl Preisendanz. Zweite, verbesserte Auflage, mit Ergänzungen von Karl Preisendanz, durchgesehen und herausgegeben von Albert Henrichs (Stuttgart: Teubner, 1973, 1974).

41. See A. Dieterich, "Der Untergang der antiken Religion," *Kleine Schriften* 449–539; A. D. Nock, "Greek Magical Papyri," *JEA* 15 (1929): 219–35, reprinted in his *Essays on Religion and the Ancient World*, ed. Z. Stewart (Cambridge, Mass.: Harvard University Press, 1972), 1: 176–94; A. J. Festugière, "La valeur religieuse des papyrus magiques," in his *L'Idéal religieux des grecs et l'évangile* (Paris: Gabalda, 1932) 281–328; M. P. Nilsson, "Die Religion in den griechischen Zauberpapyri," *Opuscula selecta* 3 (Lund: Gleerup, 1960) 129–66; S. Eitrem, "Aus Papyrologie und Religionsgeschichte: Die magischen Papyri," *Papyri und Altertumswissenschaft. Vorträge des 3. internationalen Papyrologentages in München vom 4. bis 7. September 1933*, hrsg. von W. Otto und L. Wenger, Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte 19 (München: Beck, 1934) 243–63.

42. See note 29 above.

43. See, e.g., the attempt to recover ritual fragments from PGM LXX in my article "Fragments of a Catábasis Ritual in a Greek Magical Papyrus," *HR* 19 (1980): 287–95.

44. Cf. Nilsson's remark concerning the magical hymns, "Die Religion," 132: "Jedoch sind die Hymnen das Griechischste der Zaubervliteratur. Ich kann mich des Eindrucks nicht erwehren, dass es ein älteres Zauberwesen gegeben hat, das an die griechischen Götter angeschlossen, von dem die auf uns gekommene ägyptische Zaubervliteratur Brocken sich einverleibt hat."

45. Since then fundamental changes have occurred in the interpretation of Greek religion, of which the success of the book by E. R. Dodds, *The Greeks and the Irrational* (Berkeley and Los Angeles: University of California Press, 1951) was symptomatic. See also on this point E. R. Dodds, *Missing Persons: An Autobiography* (Oxford: Clarendon, 1977) 180–81. For recent developments, see W. Burkert, *Griechische Religion der archaischen und klassischen Epoche* (Stuttgart: Kohlhammer, 1977) 21ff.; idem, *Structure and History in Greek Mythology and Ritual*, Sather Classical Lectures 47 (Berkeley: University of California Press, 1979).

46. Cf. the comment made by A. A. Barb, "Three Elusive Amulets," *JWCI* 27 (1964): 4 n.16: "Much that we are accustomed to see classified as late 'syncretism' is rather the ancient and original, deep-seated popular religion, coming to the surface when the whitewash of 'classical' writers and artists began to peel off. . . ."

47. On Jewish magic and related bibliography, see L. Blau, *Das altjüdische Zaubervwesen*

(Strassburg: Trübner, 1898, ²1914); J. Trachtenberg, *Jewish Magic and Superstition: A Study in Folk-Religion* (New York: Behrman, 1939); G. G. Scholem, *Jewish Gnosticism, Merkavah Mysticism, and Talmudic Tradition* (New York: The Jewish Theological Seminary of America, ²1965); J. Neusner, *A History of the Jews in Babylonia*, vols. 4 and 5 (Leiden: Brill, 1969, 1970); I. Gruenwald, *Apocalyptic and Merkavah Mysticism* (Leiden: Brill, 1980).

48. See for surveys A. A. Barb, "Mystery, Myth, and Magic," in *The Legacy of Egypt*, ed. J. R. Harris (Oxford: Clarendon Press, ²1971) 138–69; Nilsson, *GGR* II, 520–43 and passim; K. Preisendanz, "Zur synkretistischen Magic im römischen Ägypten," *Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek (Papyrus Erzherzog Rainer)*, Neue Serie, V. Folge, ed. H. Gerstinger (Wien: Rohrer/Österreichische Nationalbibliothek, 1956) 111–25.

49. On Jesus and early Christian magic, with related bibliography, see Morton Smith, *Jesus the Magician* (San Francisco: Harper and Row, 1978).

50. On Egyptian magic of the later periods, see the collection by Lichtheim (see note 16 above); G. Roeder, *Volks Glaube im Pharaonenreich* (Stuttgart: Spemann, 1952); idem, *Der Ausklang der ägyptischen Religion mit Reformation, Zauberei und Jenseitsglauben*, = *Die ägyptische Religion in Text und Bild*, vol. 4 (Zürich and Stuttgart: Artemis, 1961).

51. On the figure of the magician, see Smith, *Jesus the Magician*, pp. 81–89.

52. See W. Burkert, "Craft versus Sect: The Problem of Orphics and Pythagoreans," in *Jewish and Christian Self-Definition*, vol. 3 (see note 5 above), 1–22.

53. Some of these handbooks are among the PGM. How they were made can still be seen from the partly unfinished, late Byzantine (16th c.) copy in the Gennadios Library in Athens (Codex Gennadianus 45), the text of which was published by A. Delatte, "Un nouveau témoin de la littérature so'omonique, le codex *Gennadianus* 45 d'Athènes," *Bulletin de l'Académie royale de Belgique, Classe des lettres*, 5^e série, tome 45 (1959): 280–321.

54. As I have tried to show, even the human self was regarded as a daimon which could be handled by the magician in the same way as all the other energies of the universe. See H. D. Betz, "The Delphic Maxim 'Know Yourself' in the Greek Magical Papyri," *HR* 21 (1981): 156–71.

55. A beautiful testimony of this self-understanding is cited by D. Wildung, *Egyptian Saints: Deification in Pharaonic Egypt* (New York: New York University Press, 1977) 84–85, where the great magician Amenhotep says about himself:

I am really magnificent among any people, one with a heaving heart when he is looking for a plan in some unknown problem, like one whose heart knows it already; who finds a sentence even if it was found destroyed; master of wisdom, friend of the ruler, who does useful things for the Horus, who makes his monuments splendid in order to cause everybody to remember him forever at the august place. Who guides the ignorant through the events since the primeval times, who shows their place to everybody who forgot about it; useful in his ideas, when he is looking for monuments to make immortal the name of his lord; who relates the proverb and acts with his fingers; leader of mankind, of engaging manners as a pleasant one. Who venerates the name of the king and his power, who praises his Majesty at any time of the day, who is on his guard in all his decisions. . . ."

56. A good illustration of the phenomenon is the social and psychological syndrome called "cognitive dissonance." The syndrome can be observed among persons of strong conviction who, when faced with evidence to the contrary of their convictions ("disconfirmation"), become more intense and close themselves off from their social context, rather than develop doubts about these convictions. See the study by Leon Festinger, Henry W. Riecken, and Stanley Schachter, *When Prophecy Fails: A Social and Psychological Study of a Modern Group that Predicted the Destruction of the World* (New York: Harper and Row, 1964). The authors of this study themselves may have become another instance of the syndrome: apparently they entered into the project armed with strong convictions about the origins of religion and, without ever becoming suspicious, found nothing but confirmation.

Introduction to the Demotic Magical Papyri

Janet H. Johnson

As important as the Greek magical papyri are to the understanding of Greco-Roman religion, as noted by Betz in his Introduction to the Greek magical texts, their full significance can be perceived only when it is realized that these texts written in Greek are part of a larger corpus that also includes texts written in that stage of the Egyptian language known as “Demotic,” and that the corpus as a whole derives in very large measure from earlier Egyptian religious and magical beliefs and practices. The interrelationship between the Greek and Egyptian aspects of these magical texts is emphasized by the fact that not only did the major find of such texts, the collection of Anastasi noted by Betz, occur in Egypt, in the ancient capital of Thebes (modern Luxor) and include both Greek and Egyptian documents, but it also included documents that were bilingual—some of the spells were written in Greek, others in Egyptian, all within the same texts and all for use by the same magician. Perhaps even more telling is the fact that even in the spells written in Greek, the religious or mythological background and the methodology to be followed to ensure success may be purely Egyptian in origin. Thus it is only with the inclusion of the Egyptian materials together with the Greek, and the study of the complete corpus, that the full ramifications of this extraordinary body of material can be studied and appreciated.

All four of the Demotic magical texts appear to have come from the collections that Anastasi gathered in the Theban area. Most have passages in Greek as well as in Demotic, and most have words glossed into Old Coptic (Egyptian language written with the Greek alphabet [which indicated vowels, which Egyptian scripts did not] supplemented by extra signs taken from the Demotic for sounds not found in Greek); some contain passages written in the earlier Egyptian hieratic script or words written in a special “cipher” script, which would have been an effective secret code to a Greek reader but would have been deciphered fairly simply by an Egyptian.

The longest of the four Demotic texts was at some time torn into two sections (*PDM* xiv; *PGM* XIV). The longer second section was acquired by the Leiden Museum of Antiquities in 1828; it now bears number *P.Lugd.Bat.* J 383 (formerly Anastasi 65). The shorter beginning section was purchased by the British Museum in 1857; it now bears number *P.Lond.demot.* 10070 (formerly Anastasi 1072). The definitive publication of the two sections, including hand copy, transliteration, and translation, with extensive commentary and glossary, is the work of F. Ll. Griffith and Herbert Thompson.¹ Attention was attracted to the Leiden section very early when Reuvens recognized the value that the glosses into Greek letters provided for the deciphering of Demotic script.² The entire preserved text (both the beginning and the end of the original manuscript are lost) consists of twenty-nine large columns on the recto and thirty-three smaller columns on the verso. All are in Egyptian with the exception of three short passages in three separate columns, which are written in Greek. Elsewhere occasional Greek words occur as glosses to Egyptian

words or are written in the Egyptian text in an alphabetic Demotic script apparently developed for writing magical and foreign words. Much more common than the Greek passages is the use of the older Egyptian hieratic script in the midst of Demotic passages (as if the scribe were transcribing from an earlier manuscript and occasionally forgot to update what he was copying) and glosses into Old Coptic, most frequently for the writing of magical names and presumably to indicate proper pronunciation (which would have been very difficult to do given the abbreviated nature and great age of the traditional Egyptian scripts). Each column of the recto is written within a frame of horizontal and vertical lines; chapter or section headings are written in red ink (a tradition in Egyptian literature from Old Kingdom times³). In some cases, the scribes, while writing the body of the text in black ink, left room for the heading to be added later in red ink but failed to do so. Such headings can easily be restored.

The same scribe who wrote the London and Leiden text also wrote a second manuscript in the Leiden Museum (*PDM* xii; *PGM* XII) that contains Demotic magical texts—the verso of P.Lugd.Bat.J 384 (formerly Anastasi 75).⁴ Of the nineteen columns of magical spells on the verso, the two columns at the beginning (the left end of the manuscript) are purely Demotic, the following thirteen columns are in Greek (although two headings are written in Demotic), the next two columns are again in Demotic, and the last two columns at the right end of the papyrus are largely in Demotic although they have short passages in Greek cited in the middle. (Note that the papyrus is broken at both ends, so it is impossible to determine how many more columns there were originally and in what language.) Within the Demotic sections of the manuscript are occasional passages written in the earlier hieratic script and in alphabetic Demotic as well as Old Coptic glosses. It appears that this text was written before the London and Leiden text since it is in this text that one can see the development of the Old Coptic script being used for glosses. In the columns at the left end of the papyrus, the Old Coptic glosses were written letter by letter above the corresponding Demotic letter. Since the Demotic runs right to left, the glosses run the same direction. This would have been quite confusing to someone reading what appeared to be Greek, so by the glosses in the second group of Demotic spells, at the right end of the papyrus, the scribe had taken to writing the glosses word for word, left to right, over the appropriate Demotic word. It is this latter system that is found throughout the papyrus of London and Leiden. In Leiden J 384, the scribe did not write within a frame or use red ink for headings. That both the papyri of London and Leiden and Leiden J 384 were written in Thebes, where they were found and sold to Anastasi, is indicated further by the fact that the dialect of Coptic to which the glosses and other alphabetic spellings most closely correspond has been identified as “archaic Theban.”⁵

The British Museum also contains a second bilingual Greek and Demotic magical text (*PDM* lxi; *PGM* LXI), P.Brit.Mus. inv. 10588.⁶ The recto contains eight columns of Demotic; two have occasional magical names written in Old Coptic and one has the names of some ingredients written in Greek in addition to two Greek sections within the Demotic. The verso contains two columns of Demotic with occasional Old Coptic and four columns of Greek. The Demotic sections use red ink for chapter headings (italicized in the translations), as in the papyrus of London and Leiden.

The fourth Demotic magical text is P.Louvre E3229 (formerly Anastasi 1061).⁷ The preserved fragments (*PDM Supplement*) contain seven columns of Demotic on the recto and one column on the verso; the papyrus is broken at both ends. Both

the earlier hieratic script and Old Coptic are used, together with the alphabetic Demotic script developed for writing magical names and attested in each of these texts except P.Brit.Mus. inv. 10588. Section headings are written in red ink on the recto (italicized in the translations); the columns on the recto are written within a red frame, as in the papyrus of London and Leiden.

In all four of these texts, all of which can be dated paleographically to the third century A.D. or only slightly later, there is every indication that all the various scripts were written by, and for, the same scribe, a bilingual person equally at home in Egyptian (old, current, and future) and Greek. The contents and the methodology are overwhelmingly Egyptian. Most of the material is completely Egyptian and its origins are easily traceable in earlier Egyptian religious and magical literature. The methods used are likewise standard Egyptian practices. Some of this is indicated in the notes to the translations.

By contrast, Egyptian divinities (in their own names or in the guise of their Greek counterparts) and Egyptian mythological references abound in the Greek texts and Egyptian methodology is also frequent. For example, although threats against gods who might fail to do what one wants go back to the earliest Egyptian religio-magic literature (Old Kingdom Pyramid Texts), but are unparalleled in classical Greece, they are frequent in the Greek magical texts as well as those written in Egyptian. Much of the Egyptian background of the Greek texts has been pointed out in the numerous textual notes added by Robert K. Ritner. The common source of the Greek and Egyptian language texts is also indicated by their frequent use of identical strings of invocation names, including, in addition to Egyptian and Greek divinities, western Asiatic divinities, "abracadabra" names, and what appear to the modern reader as gibberish.

Because the bulk of the texts is written in Greek, and because there are short passages of Greek in some of the Egyptian texts,⁸ it has been suggested that the Egyptian texts are translations from the Greek. But there are passages in Egyptian, written in Old Coptic, within many of the Greek texts and, as indicated above, the religious and magical background of many of the spells, both Greek and Egyptian, is decidedly Egyptian. In discussing the Egyptian texts, Griffith and Thompson concluded: "even where there are reasons for believing that the demotic is a translation from the Greek, the original source, in relation to magic at any rate, was probably Egyptian."⁹ The same may be true for much of the Greek material. One must, at any rate, be leery of overstating the Greek case and attributing too much to Greek influence.

The present collection of all the texts, Greek and Egyptian, in one easily usable volume, points this out conclusively. This will, in turn, allow and encourage the comparative study of the purposes, methods, props, magical names, and the like, of the Greek and Egyptian spells and encourage the study of the antecedents of the material in both cultures. This work will add greatly to our understanding of the cultural milieu in which these magical texts were produced and copied. Thus it is the hope of all those who have collaborated on the production of this volume that it will both further our knowledge of a dynamic period in the history of man and also encourage future study of cultural contact and cross-fertilization.

Notes

1. *The Demotic Magical Papyrus of London and Leiden*, 3 vols. (London: Grevel, 1904).
2. See n. 9 to Betz's Introduction, above.

3. See Georges Posener, "Sur l'emploi de l'encre rouge dans les manuscrits égyptiens," *JEA* 37 (1951): 75–80.

4. The recto contains a long Demotic literary composition known variously as the "Tefnut Legend" or the "Myth of the Sun's Eye"; for a short summary and bibliography, see Lichtheim, *Ancient Egyptian Literature*, vol. 3, pp. 156–57. The magical spells on the verso were published by Janet H. Johnson, "The Demotic Magical Spells of Leiden J 384," *OMRM* 56 (1975): 29–64; for the identification of the scribe, see *ibid.*, pp. 51–53.

5. Janet H. Johnson, "The Dialect of the Demotic Magical Papyrus of London and Leiden," in *Studies in Honor of George R. Hughes*, ed. Janet H. Johnson and Edward F. Wente, *Studies in Ancient Oriental Civilization*, vol. 39 (Chicago: The Oriental Institute, 1977), pp. 105–32.

6. Published by H. I. Bell, A. D. Nock, and Herbert Thompson, *Magical Texts from a Bilingual Papyrus in the British Museum* (London: Humphrey Milford, 1933).

7. Published by Janet H. Johnson, "Louvre E3229: A Demotic Magical Text," *Enchoria* 7 (1977): 55–102.

8. But note that, e.g., one of the passages in Greek in London and Leiden concerns the purely Egyptian divinity Osiris and his burial in Abydos.

9. *Demotic Magical Papyrus*, vol. 1, p. 12.

THE GREEK
MAGICAL PAPYRI
IN TRANSLATION

INCLUDING THE DEMOTIC SPELLS

PGM I. 1–42

*[*Rite*]: A [daimon comes] as an assistant who will reveal everything to you clearly and will be your [companion and] will eat¹ and sleep with you.

Take [together, therefore,] two of your own fingernails and all the hairs [from] your head, and take a Circean² falcon / and deify it³ in the [milk] of a black [cow] after you have mixed Attic honey with the milk. [And once you have deified it,] wrap it⁴ with an undyed piece of cloth and place [beside] it your fingernails along with your hairs; and take [a piece of choice papyrus], and inscribe in myrrh the following, and set it in the same manner [along with the] hairs and fingernails, and plaster / it with [uncut] frankincense [and] old wine.

So, the writing on/[the strip] is: "A EE ĒĒ ĪĪ OOOO YYYYYY ŌŌŌŌŌŌ." [But write this, making] two figures:⁵

| | |
|-------------|-------------|
| A | Ō Ō Ō Ō Ō Ō |
| E E | Y Y Y Y Y Y |
| Ē Ē Ē | O O O O O |
| Ī Ī Ī Ī | Ī Ī Ī Ī |
| O O O O O | Ē Ē Ē |
| Y Y Y Y Y Y | E E |
| Ō Ō Ō Ō Ō Ō | A |

/ And take the milk with the honey⁶ and drink it before the rising of the sun, and there will be something divine in your heart. And take the falcon and set it up as a statue in a shrine made of juniper wood. And after you have crowned the shrine itself, make an offering of non-animal foods and have on hand some old wine. And before you recline, speak directly to the bird itself after you have made / sacrifice to it, as you usually do, and say the prescribed *spell*:

"A EE ĒĒ ĪĪ OOOO YYYYYY ŌŌŌŌŌŌ, come to me, Good Husbandman,⁷ Good Daimon, HARPON KNOUPHI BRINTANTĒN SIPHRI BRISKYLMA AROUAZAR [BAMESEN] KRIPHI NIPOUMICHMOUMAŌPH. Come to me, O holy Orion, [you who lie] in the north, / who cause [the] currents of [the] Nile to roll down and mingle with the sea, [transforming them with life] as it does man's seed in sexual intercourse, you who have established the world on an indestructible . . .

1. For meals with deities see below, II. 23–24, 85–89; III. 424–30; IV. 750–75; VII. 644–51. For the background and further material, see H.-J. Klauck, *Herrenmahl und hellenistischer Kult, Neutestamentliche Abhandlungen*, N.F. 15 (Münster: Aschendorff, 1982), esp. 156–58, 190.

2. The adjective *κυρκαιος* is not attested elsewhere. Cf. LSJ s.v. "*κύρκος*," I: "a kind of hawk or falcon." See S. Eitrem, "Sonnenkäfer und Falke in der synkretistischen Magic," in *Pisciculi. Festschrift für F. Dölger* (Münster: Aschendorff, 1939) 94–101; Bonnet, *RÄRG* 178–80, s.v. "Falkc."

3. The magical rite of drowning effects deification. See F. L. Griffith, "Herodotus II. 90: Apotheosis by Drowning," *ZÄS* 46 (1909): 132–34; W. Spiegelberg, "Zu dem Ausdruck *ἡς Ἑστῆς*," *ZÄS* 53 (1917): 124–25; A. Hermann, "Ertrinken," *RAC* 6 (1966): 370–409; idem, "Ertrinken, Ertränken," *LdÄ* 2 (1977): 17–19; Griffiths, *Plutarch's De Iside et Osiride* 273. See also PGM III. 1 and n. [R.K.R.]

4. The ritual suggests that the falcon is to be mummified. See Preisendanz, *apparatus ad loc.*

5. The translation of the term *κλίματα* is uncertain here. The triangular formation, found also elsewhere in the PGM and called "grapelikey," "heart-shaped" or "winged," may be an example of *technopaision*, the technique of writing words pictorially in the shape of objects. See on this subject Dornseiff, *Das Alphabet* 63–67; C. Lenz, "Carmina figurata," *RAC* 2 (1954): 910–12; Wortmann, "Neue magische Texte" 104; G. Wojacek, *Daphnis. Untersuchungen zur griechischen Bukolik* (Meisenheim am Glan: Hain, 1969) 59ff., esp. 62 and n. 12.

6. For milk and honey in sacred meals, see Klauck, *Herrenmahl* 193–96; Bonnet, *RÄRG* 459–61, s.v. "Milch."

7. Cf. for the title also Anubis "the good oxherd": *PDM* xiv. 17; xiv. 35, 400. See Griffith and Thompson, *The Leyden Papyrus* 24 and n. [R.K.R.]

[foundation], who are young in the morning and [old in the evening], who journey through the subterranean sphere and [rise], breathing fire,⁸ you who have parted the seas in the first / month, who [ejaculate] seeds⁹ into the [sacred fig] tree of Heliopolis¹⁰ continually. [This] is your authoritative name: ARBATH ABAÖTH BAKCHABRĒ.¹¹

[But] when you are dismissed, [go without shoes] and walk backwards¹¹ and set yourself to the enjoyment of the food [and] dinner and the prescribed food offering, [coming] face to face as companion [to the god]. / [This] rite [requires complete purity]. Conceal, conceal the [procedure and] for [7] days [refrain] from having intercourse with a woman.

*Tr.: E. N. O'Neil.

PGM I. 42–195

*The spell of Pnouthis, the sacred scribe, for acquiring an assistant:¹² . . . Pnouthios to Keryx,¹³ a god[-fearing man], greetings. As one who knows, I have prescribed for you [this spell for acquiring an assistant] to prevent your failing / as you carry out [this rite]. After detaching all the prescriptions [bequeathed to us in] countless books, [one out of all . . .] I have shown you this spell for acquiring an assistant [as one that is serviceable] to you . . . for you to take this holy [assistant] and only . . . O friend of aerial / spirits [that move] . . . having persuaded me with god-given spells . . . but [now] I have dispatched this book so that you may learn thoroughly. For the spell of Pnouthis [has the power] to persuade the gods and all [the goddesses]. And [I shall write] you from it about [acquiring] an assistant.

[The] traditional rite [for acquiring an assistant]: After the preliminary purification, / [abstain from animal food] and from all uncleanness and, on whatever [night] you want to, go [up] onto a lofty roof after you have clothed yourself in a pure garment . . . [and say] the first spell of encounter as the sun's orb is disappearing . . . with a [wholly] black Isis band on [your eyes], and in your right hand / grasp a falcon's head [and . . .] when the sun rises, hail it as you shake its head [and] . . . recite this sacred spell as you burn [uncut] frankincense and pour rose oil, making the sacrifice [in an earthen] censer on ashes from the [plant] heliotrope. And as you recite the spell there will be / this sign for you: a falcon will [fly down and] stand in front of [you], and after flapping its wings in [mid-air and dropping]

8. The section describes the voyage of the sun god, his changing age, and his journey through the underworld. See E. Hornung, *Das Amduat* (Wiesbaden: Harrassowitz, 1963). For the forms of the sun god, see H. Brugsch, *Thesaurus Inscriptionum Aegyptiacarum* (Leipzig: Hinrichs, 1883) 405–33. [R.K.R.]

9. The reference is to Ra-Atum emerging from the seas of chaos in the primal month and his creation of the gods by masturbation. In the Egyptian view of time this cosmic event occurs continually (*δενεκέως*). Cf. also Pritchard, *ANET* 6. [R.K.R.]

10. Ancient religion knew of a large number of sacred fig trees, but little is known about the one in Heliopolis. The reference may point to another sacred tree as well, such as the *jšd* tree (see L. Kákossy, "Ischedbaum," *LdÄ* 3 [1980]: 182–83) or the tree "in which is life and death" (idem, *LdÄ* 2 [1977]: 112). Or the tree is the *persea* tree sacred to Ra (see Herodotus 2. 73; and *LdÄ* 3 [1980]: 182–84; Bonnet, *RÄRG* 83–84, s.v. Darby, *Food: The Gift of Osiris* 736–40). [R.K.R.]

11. Walking backwards as a magical rite. See *PGM* IV. 44, 2493; XXXVI. 273.

12. The term refers to an assistant daimon; see Glossary. Pnouthis and Pnouthios refer to the same person.

13. *Keryx*, which means "herald," may refer to a real or to an ideal person of priestly or holy status. See W. Quandt, "Keryx," *PRE* 21 (1921): 348–49.

an oblong stone,¹⁴ it will immediately take flight and [ascend] to heaven. [You] should pick up this stone; carve it at once [and engrave it later]. Once it has been engraved, bore a hole in it, pass a thread through and wear it around your neck. But in the evening, / go up to [your] housetop [again] and, facing the light of the goddess, address to her this [hymnic spell] as you again sacrifice myrrh troglitis¹⁵ in the same fashion. Light [a fire] and hold a branch of myrtle . . . shaking it, [and salute] the goddess.

At once there will be a sign for you like this: [A blazing star] will descend and come to a stop in the middle / of the housetop, and when the star [has dissolved] before your eyes, you will behold the angel¹⁶ whom you have summoned and who has been sent [to you], and you will quickly¹⁷ learn the decisions of the gods. But do not be afraid: [approach] the god and, taking his right hand, kiss him and say these words to the angel, for he will quickly respond to you about whatever you want. But you / adjure him with this [oath] that he meet you and remain inseparable and that he not [keep silent or] disobey in any way. But when he has with certainty accepted this oath of yours, take the god by the hand and leap down, [and] after bringing him [into] the narrow room where you reside, [sit him] down. After first preparing the house / in a fitting manner and providing all types of foods and Mendesian wine,¹⁸ set these before the god, with an uncorrupted boy¹⁹ serving and maintaining silence until the [angel] departs. And you address preliminary (?) words²⁰ to the god: "I shall have you as a friendly assistant, a beneficent god who serves me whenever I say, 'Quickly, by your / power now appear on earth to me, yea verily, god!'"

And while reclining, you yourself quickly speak about what you propose.²¹ Test this²² oath of the god on [what] you wish. But when 3 hours have passed, the god will immediately leap up. Order the boy to run [to] the door. And say, "Go, lord, blessed god, / where you live eternally, as you will," and the god vanishes.

This is the sacred rite for acquiring an assistant. It is acknowledged that he is a god; he is an aerial spirit which you have seen. If you give him a command, straightway he performs the task: he sends dreams, he brings women, men without the use of magical material, he kills, he destroys, he stirs up winds from the earth, he carries / gold, silver, bronze, and he gives them to you whenever the need arises. And

14. For the relationship between amulets and the magical papyri, see M. Smith, "Relations between Magical Papyri and Magical Gems," *Papyrologica Bruxellensia* 18 (1979): 129–36; J. Schwartz, "Papyri Graecae Magicae und magische Gemmen," in M. J. Vermaseren, ed., *Die orientalischen Religionen im Römerreich*, *EPRO* 93 (Leiden: Brill, 1981) 485–509.

15. This statement shows that something has fallen from the text, for this is the first extant reference here to myrrh *troglitis*. [E.N.O.] The name may be commonly referred to as "Ethiopian myrrh."

16. This angel or messenger (ἄγγελος) is also referred to as "the god" throughout this spell.

17. The adverb, which occurs in PGM I. 76, 79, 91, 108, 111, 113, 116, 121, can mean "precisely" or "in detail."

18. This is not to be confused with the famous Mendacian wine. Mendesian refers to the Egyptian city of Mendes in the Nile Delta. For a discussion of the confusion between the names, see Darby, *Food: The Gift of Osiris* II, 600.

19. Apparently this boy serves as a child medium. Cf. for this form of medium PGM II. 56; V. 376; VII. 544, etc.

20. *πρόπεμπε* with an inanimate (and esp. abstract) object is poetic. Here the prefix seems to have its literal meaning: "first," hence "preliminary words." [E.N.O.]

21. *πρὸς ἃ φράζει* should be read as second-person middle (cf. I. 79) and not third-person active, as Preisendanz translates.

22. The position of the word "this" is awkward in the Greek text; perhaps "the oath itself" is preferable. Cf. I. 156: "the same spell."

he frees from bonds a person chained in prison, he opens doors, he causes invisibility so that no one can see you at all, he is a bringer of fire, he brings water, wine, bread and [whatever] you wish in the way of foods: olive oil, vinegar—with the
 105 single exception of fish²³—and he will bring plenty of vegetables, / whatever kind you wish, but as for pork,²⁴ you must not ever tell him to bring this at all! And when you want to give a [dinner], tell him so. Conjure up in your mind any suitable room and order him to prepare it for a banquet quickly and without delay. At once he will bestow chambers with golden ceilings, and you will see their walls covered
 110 with marble—and you consider these things partly real / and partly just illusionary—and costly wine, as is meet to cap a dinner splendidly. He will quickly bring daimons, and for you he will adorn these servants with sashes. These things he does quickly. And [as soon as] you order [him] to perform a service, he will do so, and
 115 you will see him excelling in other things: He stops ships and [again] / releases them, he stops very many evil [daimons], he checks wild beasts and will quickly break the teeth of fierce reptiles, he puts dogs to sleep and renders them voiceless. He changes into whatever form [of beast] you want: one that flies, swims, a quadruped, a reptile. He will carry you [into] the air, and again hurl you into the billows / of the sea's current and into the waves of the sea; he will quickly freeze rivers
 120 and seas and in such a way that you can run over them firmly, as you want. And [especially] will he stop, if ever you wish it, the sea-running foam, and whenever you wish to bring down stars²⁵ and whenever you wish to make [warm things] cold
 125 and cold things / warm,²⁶ he will light lamps and extinguish them again.²⁷ And he will shake walls and [cause] them to blaze with fire; he will serve you suitably for [whatever] you have in mind, O [blessed] initiate of the sacred magic, and will accomplish it for you, this most powerful assistant, who is also the only lord of the air.
 130 And the gods will agree to everything, for without him / nothing happens. Share this great mystery with no one [else], but conceal it, by Helios, since you have been deemed worthy by the lord [god].

This is the spell spoken [seven times seven] to Helios as an adjuration of the assistant: "ÖRI PI . . . AMOUNTE²⁸ AINTHYPH PICHAROUR²⁹ RAIAL KAPHIOUTH
 135 YMOU ROTHIRBAN OCHANAU MOUNAICHANAPTA/ZÖ ZÖN TAZÖTAZÖ PTAZÖ MAU-
 IAS SOUÖRI SOUÖ ÖOUS SARAPTOUMI SARACHTHI A . . . RICHAMCHÖ BIRATHAU
 ÖPHAU PHAUÖ DAUA AUANTÖ ZOUZÖ ARROUZÖ ZÖTOUAR THÖMNAÖRI AYÖI
 PTAUCHARËBI AÖUOSÖBIAU PTABAIN AAAAAA AEËIOYÖYÖÖIËEA CHACHACH
 140 CHACHACH CHARCHARACHACH AMOUN Ö ËI³⁰ / IAEÖBAPHRENEMOUNOTHILAR-
 IKRIPHIAEYEAIPHIRKIRALITHON OMENERPHABÖEAI CHATHACH PHNESCHËR
 PHICHRÖ PHNYRÖ PHÖCHÖCHOCH IARBATHA GRAMMË PHIBAÖCHNËMEÖ." This is the spell spoken seven times seven to Helios.

23. For the taboo on fish in ancient Egypt, see Darby, *Food: The Gift of Osiris* I, 380–404. [R.K.R.]

24. The prohibition against eating pork was well known in Egypt (see also IV. 3079). The pig was considered unclean because it was related to Seth/Typhon (see also IV. 3115, 3260). See Bonnet, *RÄRG* 690–91, s.v. "Schwein"; J. Bergman, "Isis auf der Sau," *Acta Universitatis Upsaliensis* 6 (1974): 81–109; Darby, *Food: The Gift of Osiris* I, 171–209; cf. also Plutarch, *De Is. et Os.* 8, 353F and Griffiths, *Plutarch's De Iside et Osiride* 281.

25. Pulling down stars was a feat for which the Thessalian witches were famous. See H. Reiche, "Myth and Magic in Cosmological Polemics," *Rheinisches Museum* 114 (1971): 296–329.

26. This magical operation is similar to the table gimmick of Demokritos (see *PGM* VII. 177).

27. Cf. the table gimmick in *PGM* VII. 171–72.

28. This is Egyptian for Horus . . . Amon. [R.K.R.]

29. This is Egyptian *pikrour*, "the frog." [R.K.R.]

30. This is Egyptian meaning "Amon the Great." [R.K.R.]

*And engraved on the stone*³¹ is: Helioros³² as a lion-faced figure, holding in the left / hand a celestial globe and a whip, and around him in a circle is a serpent biting its tail. And on the exergue of the stone is this name (conceal it): “ACHA ACHACHA CHACH CHARCHARA CHACH.” And after passing an Anubian string³³ through it, wear it around your neck.

Spell to Selene: “INOUTHŌ³⁴ PTOUAUMI ANCHARICH CHARAPTOUMI ANOCHA ABITHROU / ACHARABAUBAU BARATHIAN ATEB DOUANANOU APTYR PANOR PAU- RACH SOUMI PHORBA PHORIPHORBARABAU BŌĒTH AZA PHOR RIM MIRPHAR ZAURA PTAUZOU CHŌTHARPARACHTHIZOU ZAITH ATIAU IABAU KANTANTOUMI BATHARA CHTHIBI ANOCH.” Having said this, you will see some star gradually free itself from [heaven] and become a god. / But you approach, take him by the hand, kiss him and say the same spell: “ŌPTAUMI NAPHTHAUBI MAIOUTHMOU MĒTROBAL RACHĒPTOUMI AMMŌCHARI AUTHEI A. . . TAMARA CHTŌBITAM TRIBŌMIS ARACHO ISARI RACHI IAKOUBI TAURABERŌMI ANTABI TAUBI.” When you have spoken this, / a reply will be given. But you say to him: “What is your divine name? Reveal it to me ungrudgingly, so that I may call upon [it].” It consists of 15 letters: SOUESOLYR PHTHĒ MŌTH.³⁵

And this is spoken next: “Hither to me, King, [I call you] God of Gods, mighty, boundless, undefiled, indescribable, firmly established Aion. / Be inseparable from me from this day forth through all the time of my life.”

Then question him by the same oaths. If he tells you his name, take him by the hand, descend and have him recline as I have said above, setting before him part of the / foods and drinks which you partake of. And when you release him, sacrifice to him after his departure what is prescribed and pour a wine offering, and in this way you will be a friend of the mighty angel. When you go abroad, he will go abroad with you; when you are destitute, he will give you money. He will tell you what things will happen both when and at what time of the night or day. And if / anyone asks you “What do I have in mind?” or “What has happened to me?” or even “What is going to happen?” question the angel, and he will tell you in silence. But you speak to the one who questions you as if from yourself. When you are dead, he will wrap [up] your body as befits a god,³⁶ but he will take your spirit and carry it into the air with him. / For no aerial spirit which is joined with a mighty assistant will go into Hades, for to him all things are subject. Whenever you wish to do something, speak his name alone into the air [and] say, [“Come!”] and you will see him actually standing near you. And say to him, “Perform this task,” and he does it at once, and after doing it he will say to you, “What else do you want? For I am eager for heaven.” If you do not / have immediate orders, say to him, “Go, lord,” and he will depart. In this fashion, then, the god will be seen by you alone, nor will anyone ever hear the sound of his speaking, just you yourself alone. And he will tell you

31. For gemstones with figures similar to the one described here, see Bonner, *SMA* 19–20, 151–53; nos. 233–37, 283; also the statue described by Nilsson, *GGR* II, 498–99. See furthermore Bonnet, *RARG* 427–429, s.v. “Löwe.”

32. This is Helios-Horus. See Bonner, *SMA* 19–20, 153.

33. The precise nature of the Anubian cord is not clear. Anubis, the divine undertaker, may have had his name applied to thread used in mummification (see also IV. 1083, 2899; XXXVI. 237). See P. Wolters, “Faden und Knoten als Amulett,” *ARW* 8, Beiheft (1905): 1–22; Bonner, *SMA* 3.

34. INOUTHŌ corresponds to Egyptian *i ntr* ‘3, “O great god,” and is the beginning of an invocation. [R.K.R.]

35. In Greek the name consists of fifteen letters.

36. This dressing up refers to the practice of mummification and the body’s subsequent deification. See B. Gunn, “The Decree of Amonrasenethēr for Neskhons,” *JEA* 41 (1955): 84–85. [R.K.R.]

190 about the illness of a man, whether he will live or die, even on what day and at what hour of night. / And he will also give [you both] wild herbs and the power to cure, and you will be [worshiped] as a god since you have a god as a friend. These things the mighty assistant will perform competently. Therefore share these things with no one except [your] legitimate son³⁷ alone when he asks you for the magic powers imparted [by] us. Farewell.

195 The address to the sun / requires nothing except the formula “IAEÖBAPHRENE-MOUN” and the formula “IARBATHA.”

*Tr.: E. N. O’Neil.

PGM I. 195–222

*This, then, is the prayer of deliverance for the first-begotten and first-born god: “I call upon you, lord. Hear me, holy god who rest among the holy ones, at
200 whose side the Glorious Ones³⁸ stand continually. I call upon you, / [fore]father, and I beseech you, eternal one, eternal ruler of the sun’s rays, eternal ruler of the celestial orb, standing in the seven-part region, CHAÖ CHAÖ CHA OUPH CHTHE-THÖNIMEETHËCHRINIA MEROUMI ALDA ZAÖ BLATHAMMACHÖTH PHRIXA ÈKE . . . PHYËIDRYMËÖ PHERPHRITHÖ IACHTHÖ PSYCHEÖ PHIRITHMEÖ ROSERÖTH /
205 THAMASTRA PHATIRI TAÖCH IALTHEMEACHE; you who hold fast to the root, [who] possess the powerful name which has been consecrated by all angels. Hear me, you who have established the mighty Decans and archangels, and beside whom
210 stand untold myriads of angels. You have been exalted to heaven, and the lord / has borne witness to your wisdom and has praised your power highly and has said that you have strength in the same way as he, as much strength as he [himself] has.

“I call upon you, lord of the universe, in an hour of need; hear me, for my soul is [distressed], and I am perplexed³⁹ and in want of [everything]. Wherefore, come]
215 to me, you who are lord over all / angels; shield me against all excess of magical power of aerial daimon [and] fate.⁴⁰ Aye, lord, because I call upon your secret name which reaches from the firmament to the earth, ATHËZOPHÖIM ZADËAGËÖBËPHIA-
220 THEAA AMBRAMI ABRAAM THALCHILTHOE ELKÖTHÖÖËË ACHTHÖNÖN / SA ISAK CHÖËIOURTHASIÖ IÖSIA ICHËMEÖÖÖÖ AÖAEI, rescue me in an hour of need.”

Say this to Helios or whenever you are forced to do so.⁴¹

*Tr.: E. N. O’Neil. Since the character of this invocation shows no tangible connection with the preceding or foregoing spells, it is best understood as a separate charm. Although the purpose of this prayer (which at certain points is reminiscent of the language of the Psalms) is not exactly stated, ll. 215–16 and 221–22 suggest that deliverance from the onslaught of a demonic attack is requested.

37. Preisendanz’s reading *ἰσχνῶ νίῳ* is doubtful because the term is nowhere else attested (see his apparatus ad loc.). The word may reflect an Egyptian or Semitic idiom (“son of your own loins”), an idiom formed in Greek from the word *ἰσχνιον* (hips). The Egyptian term is more general, however, and refers to “part of the body.” [J.B.] Cf. also Gn 35:11; 1 Kgs 8:19; Acts 2:30; Heb 7:5, 10. See furthermore PGM IV. 646, 2519, and Abt, *Apologie* 65–66.

38. *Doxai* is a name for angels. See also IV. 1051, 1202, and Bauer, s.v. “δόξα,” 4.

39. The translation of *ἄβου[λος]* follows Preisendanz (“ratos”). For the general language of prayer, cf. Ps 42:6, 12; 43:5; Jon 4:9 LXX: Sir 37:2; Mk 14:34 par.

40. The concept of Heimarmene is found in PGM here and XIII. 613, 635; cf. 709. See D. Amand, *Fatalisme et liberté dans l’antiquité grecque. Recherches sur la survivance de l’argumentation morale anti-fataliste de Carnéade chez les philosophes grecs et les théologiens chrétiens des quatre premiers siècles* (Amsterdam: Hakkert, ²1974); H. O. Schröder, “Fatum (Heimarmene),” *RAC* 7 (1969):524–636, esp. 567–68.

41. The translation is tentative at this point.

PGM I. 222–31

***Indispensable invisibility spell:** Take fat or an eye of a nightowl and a ball of dung rolled⁴² by a beetle and oil of an unripe olive⁴³ and grind them all together until smooth, and smear your whole / body with it and say to Helios: “I adjure you by your great name, BORKĒ PHOIOUR IŌ ZIZIA APARXEOUCH THYTHE LAILAM AAAAAA IIIII OOOO IEŌ IEŌ IEŌ IEŌ IEŌ IEŌ IEŌ NAUNAX AI AI AEŌ AEŌ ĒAŌ,” and moisten it and say in addition: “Make me invisible, lord Helios, AEŌ ŌAĒ EIE ĒAŌ, / in the presence of any man until sunset, IŌ IŌ Ō PHRIXRIZŌ EŌA.” 225 230

*Tr.: E. N. O’Neil.

PGM I. 232–47

***Memory spell:** Take hieratic papyrus and write the prescribed names with Hermaic⁴⁴ myrrh ink. And once you have written them as they are prescribed, wash them off⁴⁵ into spring water / from 7 springs and drink the water on an empty stomach for seven days while the moon is in the east. But drink a sufficient amount. 235

This is the writing on the strip of papyrus: “KAMBRĒ CHAMBRE SIXIŌPHI HARPON CHNOUPHI BRINTATĒNŌPHRIBRISKYLMA ARAOUAZAR BAMESEN KRIPHI NIPTOUMI CHMOUMAŌPH AKTIŌPHI ARTŌSE BIBIOU / BIBIOU SPHĒ SPHĒ NOUSI NOUSI SIEGŌ SIEGŌ NOUCHA NOUCHA LINOCHA LINOCHA CHYCHBA CHYCHBA KAXIŌ CHYCHBA DĒTOPHŌTH II AA OO YY ĒĒ EE ŌŌ.” After doing these things wash the writing off and drink as is prescribed. 240

This is also the composition of the ink: myrrh troglitis, 4 drams; 3 karian figs, 7 pits of Nikolaus dates, / 7 dried pinecones, 7 piths of the single-stemmed wormwood, 7 wings of the Hermaic ibis,⁴⁶ spring water. When you have burned the ingredients, prepare them and write. 245

*Tr.: E. N. O’Neil.

PGM I. 247–62

***Tested spell for invisibility:** A great work. Take an eye of an ape or of a corpse that has died a violent death and a plant of peony (he means the rose). Rub these with oil of lily, and as you are rubbing / them from the right to the left,⁴⁷ say the spell as follows: “I am ANUBIS, I am OSIR-PHRE,⁴⁸ I am OSOT SORONOUIER, I am OSIRIS whom SETH destroyed.⁴⁹ Rise up, infernal daimon, IŌ ERBĒTH IŌ PHOBĒTH IŌ PAKERBĒTH IŌ APOMPS; whatever I, NN, order you to do, / be obedient to me.” 250 255

And if you wish to become invisible, rub just your face with the concoction, and you will be invisible for as long as you wish. And if you wish to be visible again, move from west to east and say this name, and you will be obvious and visible to all / men. 260

42. The pellet (“that which is rolled”) of a scarab is sacred to the sun god Ra. See also PGM VII. 584. [R.K.R.]

43. The papyrus reads *φακνίνου*, which Preisendanz emends to *(ὀμ)φακνίνου*. For similar expressions, see PGM IV. 228–29, 3008. For a different reading, see Schmidt, GGA 1931, 445.

44. This is the myrrh ink of Hermes.

45. In order to transfer the magical powers of the names, they were washed off and consumed. For the widespread practice, see *Handbuch des deutschen Aberglaubens* 8 (1936/37): 1156–57.

46. The ibis was sacred to Hermes Thoth. [R.K.R.]

47. See on this point J. F. Borghouts, *Ancient Egyptian Magical Texts*, Nisaba 9 (Leiden: Brill, 1978) 27, 30, 41, 56. [R.K.R.]

48. This is Osiris-Re.

49. The papyrus has *tako* where one expects the standard Coptic *takof*, “destroyed (him).” [M.W.M.] Cf. DMP col. I, 13, p. 23 (and n.) for Demotic parallels to part of this passage.

The name is: “MARMARIAÖTH MARMARIPHEGGÊ, make me, NN, visible to all men on this day, immediately, immediately; quickly, quickly!” This works very well. *Tr.: E. N. O’Neil. Cf. PGM I. 222–31.

PGM I. 262–347

*Apollonian⁵⁰ invocation: Take a seven-leaved sprig of laurel and hold it in your right hand / as you summon the heavenly gods and chthonic daimons. Write on the
265 sprig of laurel the seven⁵¹ characters for deliverance.

The characters are these: *ⲙⲁⲣⲙⲁⲣⲓⲡⲉⲅⲅⲉ, the first character onto the first
270 leaf, then the second / again in the same way onto the second leaf until there is a matching up of the 7 characters and 7 leaves. But be careful not to lose a leaf [and] do harm to yourself. For this is the body’s greatest protective charm, by which all are made subject, and seas and rocks tremble, and daimons [avoid] the characters’
275 magical powers which / you are about to have. For it is the greatest protective charm for the rite so that you fear nothing.

Now this is the rite: Take a lamp which has not been colored red and fit it with a piece of linen cloth and rose oil or oil of spikenard, and dress yourself in a prophetic
280 garment and hold an ebony staff in your left hand and / the protective charm in your right (i.e., the sprig of laurel). But keep in readiness a wolf’s head so that you can set the lamp upon the head of the wolf, and construct an altar of unburnt clay near the head and the lamp so that you may sacrifice on it to the god. And immediately the divine spirit enters.

/ The burnt offering is a wolf’s eye, storax gum, cassia, balsam gum and whatever
285 is valued among the spices, and pour a libation of wine and honey and milk and rainwater, [and make] 7 flat cakes and 7 round cakes. These you are going to make completely [near] the lamp, robed and refraining from all / unclean things and
290 from all eating of fish⁵² and from all sexual intercourse, so that you may bring the god into the greatest desire toward you.⁵³

Now these are the names, [which] you are going to write on the linen cloth and which you will put as a wick into the lamp which has not been colored red: “ABER-
295 AMENTHÖOULERTHEXANAXETHRENLYOÖTHNEMARAIBAI⁵⁴ / AEMINNAEBARÖ-
THERRETHÖBABEANIMEA.”⁵⁵ When you have completed all the instructions set out above, call the god with this chant:⁵⁶

50. This lamp divination is named after the god Apollo. Despite its syncretistic character, there are an unusual number of parallels with the cult of Apollo. See S. Eitrem, “Apollon in der Magic,” in *Orakel und Mysterien am Ausgang der Antike, Albae Vigiliae* 5 (Zürich: Rhein-Verlag, 1947): 47–52.

51. Eight characters are shown.

52. See PGM I. 104 and note.

53. For sexual union with Apollo attributed to the Pythia, see Plutarch, *De Pyth. or.* 405 C–D; Origenes, *C. Cels.* 7.3; John Chrysostom, PG 61, p. 242 (hence *Schol. Aristoph. Plut.* 39; Suda, *Lexicon*, p. 3120). See G. Wolff, *Porphyrii De philosophia ex oraculis haurienda* (Berlin: Springer, 1856) 160; W. Burkert, *Homo Necans*, RVV 32 (Berlin: De Gruyter, 1972) 143. [W.B.]

54. The magical words begin with the name ABERAMENTHÖ, on which see J. Mahé, “Aberamentho,” in *Studies in Gnosticism and Hellenistic Religions, Festschrift for G. Quispel*, EPRO 91 (Leiden: Brill, 1981): 412–18. The formula should be read as a palindrome (see Glossary). Cf. also PGM III. 67–68, 117–18; XXXVIII. 20–21.

55. The magical word should be read as a palindrome. Cf. also IV. 196–97; XIV. 24; LIX. 7.

56. These lines contain dactylic hexameters (several of which are metrically faulty) through l. 311. In 312–14 the meter breaks down completely, yet because the tone and the apparent intent is hymnic, the translation continues in a verse pattern that is sometimes faulty. Ll. 297–311 (although the identification says 297–314) also form vv. 1–15 of the reconstructed Hymn 23, while vv. 16–18 are taken from PGM I. 342–45. See Preisendanz, vol. II. p. 262. [E.N.O.]

“O lord Apollo, come with Paian.⁵⁷

Give answer to my questions, lord. O master
Leave Mount Parnassos and the Delphic Pytho
Whene’er my priestly lips voice secret words, /
First angel of [the god], great Zeus. IAŌ

300

And you, MICHAËL, who rule heaven’s realm,
I call, and you, archangel GABRIËL.

Down from Olympos, ABRASAX, delighting
In dawns, come gracious who view sunset from
The dawn, / ADŌNAI. Father of the world,

305

All nature quakes in fear of you, PAKERBĒTH.

I adjure God’s head,⁵⁸ which is Olympos;

I adjure God’s signet, which is vision;

I adjure the right hand you held o’er the world;

I adjure God’s bowl containing wealth;

I adjure eternal god, AIŌN of all;

/ I adjure self-growing Nature, mighty ADŌNAIOS;

310

I adjure setting and rising ELŌAIOS:

I adjure these holy and divine names that

They send me the divine spirit and that it

Fulfill what I have in my heart and soul.

/ Hear blessed one, I call you who rule heav’n⁵⁹

315

And earth and Chaos and Hades where dwell

[Daimons of men who once gazed on the light].

Send me this daimon at my sacred chants,

Who moves by night to orders ’neath your force,

From whose own tent this comes, and let him tell me /

In total truth all that my mind designs,

320

And send him gentle, gracious, pondering

No thoughts opposed to me. And may you not

Be angry at my sacred chants. But guard

That my whole body come to light intact,

For you yourself arranged these things among

Mankind for them to learn. / I call your name,

325

In number equal to the very Moirai,

ACHAIPHŌTHŌTHŌAIËIAËIA

AIËIAËIAŌTHŌTHŌPHIACHA.”⁶⁰

And when he comes, ask him about what you wish, about the art of prophecy, about divination with epic verses, about the sending of dreams, about obtaining revelations in dreams, about / interpretations of dreams, about causing disease, about everything that is a part of magical knowledge.

330

Cover a throne and couch with a cloth of linen, but remain standing while you

57. The words “Ἀναξ . . . σὺν Παίῳ” form an iambic pentameter which may preserve a line from a longer hymn. The line belongs to Hymn 8 in Preisendanz, vol. II, p. 244. For a similar expression, cf. PGM II. 7–8. [E.N.O.]

58. Or, “I adjure (you by) God’s head,” here and in the verses that follow.

59. The dactylic hexameters are part of the reconstructed Hymn 4: vv. 7–8, 12–17, 20, 18, 23–24. For other versions and sections of Hymn 4, see PGM IV. 436–61, 1957–89; VIII. 74–80. (The identification of lines in Preisendanz is not correct, vol. II, p. 239: l. 18 is present, l. 19 is missing.) [E.N.O.]

60. The word should be read as a palindrome. One can see the word THŌTHŌ, written twice; it means “Thoth the great.” [R.K.R.]

sacrifice with the aforementioned burnt offering. And after the enquiry, if you wish / to release the god himself, shift the aforementioned ebony staff, which you are holding in your left hand, to your right hand; and shift the sprig of laurel, which you are holding in your right hand, to your left hand; and extinguish / the burning lamp; and use the same burnt offering while saying:⁶¹

“Be gracious unto me, O primal god,
O elder-born, self-generating god.
I adjure the fire which first shone in the void;
I adjure your pow’r which is greatest o’er all; /
I adjure him who destroys e’en in Hades,
That you depart, returning to your ship,
And harm me not, but be forever kind.”

*Tr.: E. N. O’Neil.

PGM II. 1–64

“... AKRAKANARBA KANARBA ANARBA NARBA ARBA RBA BA A” (speak the whole name thus, in wing formation).¹

“O Phoibos, helper through your oracles,
Come joyous, Leto’s son, who works afar,
Averter, hither come, hither, come hither.
Foretell, give prophecies amid night’s hour,²
5 ALLALALA ALLALALA SANTALALA TALALA”³ (speak this name too, / leaving off one letter in succession, so as to make a wing formation):⁴

“If e’er with vict’ry-loving laurel branch
Here from your holy peak you often voiced
Words of good omen, so may you now speed
Your way to me with truthful oracles,

LAETONION and TABARAÖTH AEÖ EÖ, lord Apollo Paian, who control this night, who are master of it, who hold the hour of prayer too. Come, mighty daimons, help me today / by truly speaking with the son of Leto and Zeus.”

Add also the following [spell], which is to be written on laurel leaves, and together with the strip of papyrus on which the Headless One is drawn, it is to be placed beside your head, rolled up. It is to be spoken also to the lamp, after you come in from the prayer, before going to bed, after you have placed a lump of frankincense in the wick of the lamp: “BOASOCH⁵ OĒAĒ IAÖIĒ ŌIAĒ ŌIAĒ NICHAROPLEX / STHOM ÖTHÖ . . . Y IE IÖ ĒI LAĒL IRMOUCH ÖNOR ÖEYE IYÖ EAÖ SABAÖTH
15 THĒOTĒ PAÖMIACH SIEOU IAÖ IE IEÖ . . . IOY IEÖY IÖ IĒI ĒÖ IĒAI IEÖA A E Ē I O Y Ö.”

61. The following dactylic hexameters also form vv. 16–18 of the reconstructed Hymn 23 in Preisendanz, vol. II, p. 262. [E.N.O.] In contrast to the preceding hymn, ll. 341–47 are Egyptian in character and refer to the sun god’s self-generation and daily travel in his ship. See Hornung, *Das Amduat*, passim. See also PGM I. 34. [R.K.R.]

1. On the wing formation, see PGM I. 11 and n. Here the formula seems to be incomplete. Supply (KRAKANARBA RAKANARBA AKARNABA) and (A) at the end. Cf. l. 65 below.

2. These lines, except for 4–5, are dactylic hexameters which are not always metrically correct; they are the reconstructed Hymn 9, Preisendanz, vol. II, p. 244. The first three lines appear, in slightly altered form, at PGM IV. 24–27 (Hymn 10, 4–6). [E.N.O.]

3. Presumably SANTALALA, but there is considerable corruption in the text.

4. The lines of the following hymn may have originally been written in some iambic meter. Cf. PGM I. 296–97.

5. In l. 32 the papyrus gives BOLSOCH in lieu of BOASOCH as the beginning of the incantation. One or the other is probably wrong.

In order to remember what is said: Use the following compound.⁶ Take the plant wormwood, a sun opal, a “breathing stone,” the heart of a hoopoe⁷ (also known as the “vulture cock”). Grind all these together, add a sufficiency of honey, and anoint your lips with the mixture, having first incensed / your mouth with a grain of frankincense gum. 20

This is the preparation: In the evening, just before retiring, purify your bed with ass’s milk, and then, holding in your hands twigs⁸ of laurel (the preparation for which is given below), speak the invocation given below. Let your bed be on the ground, either upon clean rushes or upon a rush mat, and lie on your right side, on the ground and in the open air. While performing the invocation, give answer to nobody, and as you are uttering it, make an offering of a lump of frankincense / and 25 twelve right-whorled⁹ pinecones and 2 unblemished [gizzard stones of a] rooster, one to Helios and one to Selene, on the first day [of the month], on a censer¹⁰ of bronze or of earth. On your right inscribe this character,¹¹ and go to sleep in line with the upper stroke of it. While praying, wear a garland of laurel of the following description: Take 12 laurel twigs; make a garland of 7 sprigs, and bind the remaining five together and hold them in your right hand while you pray, / and lie down 30 to sleep holding this, in the above-mentioned position. Inscribe the character with myrrh ink, such as is shown to you [below], with a . . . feather [or pen],¹² and hold it, along with the laurel, while you are uttering in prayer the words which begin “BOLSOCH,” etc.¹³

The names to be written on the sprigs, on each leaf: “YESSEMIGADŌN ORTHŌ BAUBŌ NOËRE SOIRE SOIRĒ SANKANTHARA ERISCHIGAL SANKISTĒ DŌDEKAKISTĒ AKROUROBORE KODĒRE” / (write 12 names). 35

The ink is as follows: In a purified container burn myrrh and cinquefoil and wormwood; grind them to a paste, and use them. Take a sprig of laurel and Ethiopian cumin and nightshade, and grind them together; take in a clay pot water from a new well, dug either 5 months previously or within the last 5 years, or any one you come across on the first day after its being dug, and throw the mixture into the water. Leave it for just 3 nights, and, as you are uttering the invocation, put a little of it into your / right ear. 40

To achieve a good memory: Write on a leaf of cinquefoil the following character, written with myrrh ink, and keep it in your mouth while you sleep.

*The character is:*¹⁴ *ℓ*

Start saying the aforementioned invocation at the 7th hour of the moon, until the god hearkens to you, and you make contact with him.

And these are the compulsive [procedures]: All of them may be brought before the moon after the first or second day. / If he does not appear, sacrifice the brain of 45

6. σύνθεμα as a variant of σύνθημα may also have the meaning of “token” or “sign.”

7. Cf. Horapollo, *Hier.* 1. 55, and the use of the hoopoe in a magical recipe in *PDM* xiv. 116. See Crum, *Coptic Dictionary* 102, s.v. [R.K.R.]

8. κλάδος is normally to be translated “branch,” but that seems to convey the notion of something larger than can be envisioned here. “Twig” may be better, but it may sound too small. The reader must think of a small branch.

9. δεξιούς is either “right-turning” or simply “perfect in shape.” Cf. *PGM* III. 694; XIII. 10.

10. θυμιατήριον is properly an incense burner, but here perhaps simply a word for “altar.”

11. In the margin is the *ankh* sign (ⲁ), a symbol of life.

12. The papyrus reads εν πιννηλι. . . . Preisendanz suggests πίννη λι[τῆ], “with a simple, or plain, pen” (taking πίννη as the equivalent of the Latin *penna*).

13. Cf. above, l. 14.

14. The sign is called *shenou*, an Egyptian symbol of protection. [J.B.]

a black ram, and on the third day the little nail of its right forefoot, the one nearest to the ankle; on the fourth, the brain of an ibis; on the fifth, write the figure sketched below¹⁵ on papyrus with myrrh ink, wrap it in a piece of clothing of one
 50 who has died violently, and throw it into the furnace of a bathhouse¹⁶ / (some, however, [throw it] not into a furnace, for that is too extreme, but they suspend it over a lamp, or place it beneath one).

In another [text] I have found the following: If then, he does not hearken to this method, wrap up the figure in the same piece of cloth, and throw it into the furnace of a bathhouse on the fifth day, saying after the invocation: “ABRI and ABRO EXANTIABIL, God of gods, king of kings, now force a friendly daimon of prophecy to come to me, lest I apply worse tortures to you, the things written on the strips of papyrus.” /

55 If even after this he does not hearken, pour fine, pure oil of radishes over an uncorrupted boy, who has been tested,¹⁷ and having gathered it up again, prepare a lamp not painted red, and set it upon a lampstand fashioned from virgin soil (some authorities say to pour some of the oil on the altar also). If you feel a blow,¹⁸ chew up the cumin and drink it down with some unmixed wine.

60 Write the prescribed figure / as given above, along with the characters and the prescribed spell twice with myrrh ink on hieratic papyrus. And of these, one you should hold as you make your invocation, as you go to sleep grasping it in your right hand, and placing it under your head, while the other, if the necessity arrives for the compulsive [procedure], you should roll up in the aforementioned cloth and use as prescribed.

*Tr.: John Dillon and E. N. O’Neil (hymnic sections, ll. 2–4; 5–10)

PGM II. 64–183

65 **An alternative procedure:* Take a sprig of laurel and write the / 2 names on its leaves, the one: “[AKRAKANARBA] KRAKANARBA RAKANARBA AKANARBA KANARBA ANARBA NARBA ARBA RBA BA A”;¹⁹ the other: “SANTALALA ANTALALA NTALALA TALALA ALALA LALA ALA LA A.”¹⁹

Take another sprig with twelve leaves on it, and inscribe on it the following heart-shaped name,²⁰ while you begin with a sacred utterance. *This is as follows:*
 70 And make of the sprig inscribed with the two names / a garland for yourself, weaving about it a binding consisting of white wool, bound at intervals with red wool, and let this hang down as far as the collarbone. You shall hang a similar binding also from the twelve-leaved sprig, and present yourself to the god in the following manner: Take a completely white cock and a pinecone; pour wine upon it,
 75 anoint yourself and remain praying / until the sacrifice²¹ is extinguished. Then rub

15. That is, the figure of the Headless One given at the end of the variant spell, PGM II. 64–183.

16. Properly, the hot-air space of a hypocaust. [J.M.D.] Bathhouses were important places for doing magic. See Kropp, *Koptische Zaubertexte* I, 51–52; II, 32; J. H. Johnson, *OMRM* 56 (1975): 44–45. See also *PDM* xii. 149. [R.K.R.]

17. *γυμναζομένω* means literally “trained” or “practiced.” But cf. *PDM* xiv. 287 and esp. xiv. 68, where a boy’s sexual purity is stressed. Hence the accompanying use of *ἀφθόρῳ* here.

18. What seems to be envisioned is something akin to an electric shock. Cf. VII. 230. [J.M.D.] Cf. also 2 Sm 6:7.

19. Cf. above, ll. 1–5. Each name is to be uttered in “wing formation,” leaving off one letter from the beginning in sequence. See I. 11 and n.

20. The heart-shaped name is lost, but presumably it resembled the allegedly twelve-part inscription given at ll. 33–35 above. Cf. III. 70, “in the shape of a heart, like a bunch of grapes.”

21. Cf. above, ll. 24ff.

yourself all over with the following mixture: laurel bayberries, Ethiopian cumin, nightshade, and “Hermes’ finger.” You shall also speak into the lamp the following: “PERPHAËNŌ . . . DIAMANTHŌ . . . L DIAMENCHTHŌTH²² PERPERCHRĒ ŌANOUTH PHROUMEN THORPSOU.”

*The operative name*²³ is: “AKTI KARA ABAIŌTH, O lord god, servant of god, who are in control of this night, stand by me, Apollo Paian.”

Go to sleep with your head toward the south. / Use this at the time of sunrise,²⁴ 80
when the moon is in Gemini:

*Fourth Invocation:*²⁵

“Laurel,²⁶ Apollo’s holy plant of presage,
Whose leaves the scepter-bearing lord once tasted
And sent forth songs himself, Ieios,
Renowned Paian, who live in Kolophon,
Give heed to holy song. And quickly come
To earth from heaven and converse [with me].
Stand near and from ambrosian lips inspire
My songs; come, / lord of song, yourself; renowned 85
Ruler of song. Hear, blessed one, heavy
In wrath and stern. Now, Titan, hear our voice,
Unfailing one, do not ignore. Stand here,
Speak presage to a suppliant from your
Ambrosian mouth, quickly, all-pure Apollo.”

(Speak while the sun is rising).

*Greeting formula:*²⁷

“Hail, fire’s dispenser, world’s far-seeing king,
O Helios, with noble steeds, the eye
Of Zeus which guards the earth, all-seeing one,
Who travel lofty paths, O gleam divine,²⁸
Who move, through the heaven, bright, unattainable, /
Born long ago, unshaken, with a headband 90
Of gold, wearing a disk, mighty with fire,
With gleaming breastplate, winged one, untiring

22. MENCHTHŌTH is equivalent to *mnē Dhwty*, “Thoth is excellent/beneficent.” [R.K.R.]

23. On the significance of the term *κύριον ὄνομα*, see Philo, *Leg. alleg.* 1. 75; *Det.* 22; 83; *Plant.*

74. For the doctrine of the sacred name, see also Iamblichus, *Myst.* 7.4–5.

24. The exact significance is not clear, but cf. *PGM* VI. 4–5, where a very similar hymn is to be recited at sunrise. See also Philo, *Vit. cont.* 89; Apuleius, *Met.* 11.20.

25. The basic form of the lines in this passage is metrical, but the dactylic hexameters are frequently interrupted by *voces magicae* and brief statements in prose. Ll. 81–102, 107, 132–40, 163–66 have been combined to reconstruct Hymn 11. See Preisendanz, vol. II, pp. 245–46. Ll. 81–82 (Hymn 11. 1–2) appear also at *PGM* VI. 6–7 (Hymn 13. 1–2) and 81 also appears at *PGM* XII. 87–93. [E.N.O.]

26. For the role of laurel in magic, see L. Deubner, *Kleine Schriften zur Klassischen Altertumskunde* (Königstein: Hain, 1982) 401–3.

27. The papyrus reads *χαίρε*, “hail,” which Preisendanz understands as an abbreviation of *χαίρε-τισμός*, “greeting formula.” See on this A. Baumstark, “Chairetismos,” *RAC* 2 (1954): 993–1006. The hymn that follows is written in hexameters, although toward the end of the passage the meter falters. The hymnic section that begins in l. 101, “I call upon you . . .,” may be in prose; however, cf. *PGM* IV. 261ff., where *σέ* is used repeatedly as the first word of a hexameter and where *καλ(έ)ω* follows *σέ* three times.

28. *δυπετός* properly means “fallen from Zeus or heaven,” referring to water, but the term is widely used to mean simply “divine.” Here some of the original meaning seems appropriate. See Bauer, s.v. “*δυπετός*,” Betz, *Lukian* 168 n. 2.

- With golden reins, coursing a golden path,
 And you who watch, encircle, hear all men.
 For you day's flames that bring the light give birth
 To Dawn, and as you pass the midmost pole,
 Behind you rosy-ankled Sunrise goes
 Back to her home in grief; in front, Sunset
 Meets you and leads your team of fire-fed steeds /
 95 Down into Ocean; Night darts down in flight
 From heav'n, whenc'er she hears the crack of whip
 That strikes with force around the horses' flanks,
 AAAAAA EEEEEEE ÊÊÊÊÊÊÊ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ ÎÎÎÎÎ;
 O scepter-bearing leader of the Muses,
 Giver of life, come now to me, come quickly
 To earth, Icios, hair wreathed with ivy.
 And, Phoibos, with ambrosian mouth give voice
 100 To song. Hail, fire's guard, / ARARACHCHARA
 ÊPHTHISIKÊRE, and hail, Moirai three,
 Klotho and Atropos and Lachis²⁹ too.
 I call you,³⁰ who are great in heav'n, airlike,
 Supreme ruler, you whom all nature serves
 Who dwell throughout the whole inhabited world,
 you [whose] bodyguard is the sixteen giants, you who are seated upon the lotus and
 who light up the whole inhabited world;³¹ you who have designated the various
 105 living things upon the earth, you who have the sacred bird / upon your robe³² in
 the eastern parts of the Red Sea, even as you have upon the northern parts the figure
 of an infant child seated upon a lotus, O rising one, O you of many names,
 SESENGENBARPHARANGÊS; on the southern parts you have the shape of the sacred
 falcon, through which you send fiery heat into the air, which becomes LERTHEXANAX;
 110 NAX; / in the parts toward the west you have the shape of a crocodile, with the tail
 of a snake, from which you send out rains and snows; in the parts toward the east
 you have [the form of] a winged dragon, a diadem fashioned of air, with which you
 quell all discords beneath the heaven and on earth, for you have manifested yourself
 115 as god in truth, ÎÔ ÎÔ ERBÊTH / ZAS³³ SABAÔTH SMARTH ADÔNAI SOUMARTA IALOU
 BABLA YAM MOLÊENTHIÔ PETOTOUBIÊTH IARMÎÔTH LAILAMPS CHÔOUCH³⁴ AR-
 SENOPHRÊ EU PHTHA ÊÔLI. Hear me, O greatest god, Kommes, who lights up the
 120 day, NATHMAMEÔTH; you who rise as an infant,³⁵ / MAIRACHACHTHA; you who
 traverse the pole, THARCHACHACHAU: you who unite with yourself and endow

29. Lachis is probably metrical for Lachesis.

30. The following is an Egyptian section in contrast to the preceding Greek hymn. Ll. 102 and 106–7 contain an invocation of the sun god as a child sitting upon the lotus, enlightening the world. See S. Morenz and J. Schubert, *Der Gott auf der Blume* (Ascona: Artibus Asiae, 1954). [R.K.R.]

31. For the transformations of the sun god hour by hour, see PGM III. 500ff.; IV. 1596ff., and on the whole subject H. Brugsch, "Die Kapitel der Verwandlungen," *ZÄS* 5 (1867): 21–26. [R.K.R.]

32. Cf. Apulcius' description of the *Olympiaca stola* in *Met.* 11. 24, and Griffith's commentary, *The Isis-Book* 308–14. The bird may be the phoenix, for which cf. PGM XII. 231; XIII. 881. See on the Phoenix myth the chapter in M. Tardieu, *Trois mythes gnostiques: Adam, Èros et les animaux d'Égypte dans un écrit de Nag Hammadi (II, 5)* (Paris: Études Augustiniennes, 1974) 231–62.

33. Zas is an old name for Zeus. See also PGM XIXa. 44; *Orph. Frag.* no. 145 (p. 189); cf. Dieterich, *Abraxas* 130 n. 1.

34. CHÔOUCH is equivalent to Egyptian *kky*, "darkness." [R.K.R.]

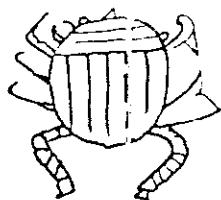
35. See on this point PGM II. 102 and n.

yourself with power, giver of increase and illuminator³⁶ of many things, SESEN-
 GENBARPHARANGĒS of waters, most powerful god, Kommes, Kommes IASPHĒ³⁷
 IASPHĒ BIBIOU BIBIOU NOUSI NOUSI SIETHŌN / SIETHŌN ARSAMŌSI ARSAMŌSI 125
 NOUCHA NOUCHA Ē ĒI OMBRI THAM BRITHIAŌTH ABERAMENTHŌOUTHLETHEX-
 ANAXETHRELUOŌTHNEMAREBA, the most great and mighty god. I am he, NN,
 who have presented myself to you, and you have given me as a gift the knowledge of
 your most great name, of which the number is 9,999: IĒ IE IA IĀ IAE IEY IĒA IŌA
 IEY / IĒI ĒIA EA EĒ ĒE ŌĒ ĒŌ EĒE EĒĒ EĒĒ AAŌ ŌEA EAŌ ŌI ŌĒ EŌ EĒ EAE III OOO 130
 YYY ŌŌŌ IY EY OY ĒEA IĒEA EAE EIA IAIE IĒA IOY IŌE IOY IĒ IĒ IĒ IĒIE; Paian,³⁸
 Phoibos of Kolophon, Phoibos of Parnassos, Phoibos of Kastalia; IĒEA IĒ IŌ
 IY / IE IŌA IĒA EYA ŌEA EYĒA ŌEYA EYŌA EYIE EYIAE EYE EYĒ EYIE EYŌ IEYAE 135
 EYĒAE, I will hymn Phoibos Mentor . . . AREŌTH IAEŌTH IŌA IŌĒA AE OŌE AĒŌ
 ŌĒA EŌA AĒE IE IŌ IŌ IŌ IŌA IĀ IĒ IOY EOYŌ AA AĒŌ EE EĒY ĒĒ EĒA CHABRACH
 PHLIESKĒR PHIKRO PHINYRŌ PHŌCHŌBŌCH;³⁹ I summon you, Apollo of
 Klaros, / EĒY; Kastalian One, AĒA; Pythian, ŌAE; Apollo of the Muses, IEŌŌEI.” 140

Preparation for the rite: On the first day, [collect] nails of a sheep; on the sec-
 ond, the nails of a goat; on the third, the hair or knucklebone of a wolf. Use these as
 burnt offerings for the next 3 days. On the seventh day, in case he does not yet
 come, / make a lampwick out of a piece of cloth taken from one who has died vio- 145
 lently, and light a lamp from pure oil, and recite the prescribed formulas, beseech-
 ing and exhorting the god to come with good will; let your place be cleansed of all
 pollution, and having purified it, begin in purity the supplication to the god, for it
 is very great and irresistible.

/ *Rite:* Take mud and purify the doorposts of your bedchamber, in which you are 150
 observing ritual purity, and having thus smeared on the mud, write the following
 inscription with a bronze stylus on the right-hand doorpost.⁴⁰

What is to be written is as follows: “𐤀𐤁𐤏𐤏𐤏𐤏 2 ARSAMŌSI NOUCHA NOUCHA 𐤏
 ĒI ĒI IA IA IE ĒY / ABRASAX LERTHEMINŌTH.” Similarly on the left-hand doorpost: 155
 “𐤀𐤁𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 IŌE EŌA ĒIEA IAIA IE IAIĒEA HARPON KNOUPHI” (formula).⁴¹



On the upper part of the door: “𐤀𐤁𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 AA EE 160
 MICHAĒL ĒIA EYŌ YAE EYŌ IAE.” Below the door, [inscribe]
 the scarab, as it stands / here,⁴² having anointed it with the
 blood of a goat, outside your bedchamber. Let the throne be
 purified, and upon it a linen cloth, and beneath it a foot-
 stool. Inscribe on the throne, on the underside: “IĒ IEA
 IOAY DAMNAMENEUS ABRAĒ ABRAŌ ABRAŌA; lord of the

36. The papyrus reads πολυφωτιστα (cf. LSJ, s.v. πολυφωτίστης), a reasonably well-formed word only attested here. However, in view of the genitive ὑδάτων following the *vax magica*, which seems to need a governing noun, Preisendanz emends to πολύφω(τε κ)τίστα.

37. For similar formulas see PGM V. 485; XII. 80; XIII. 805ff.; XXI. 25. The formula beginning “ABERAMEN . . .” (see Glossary) should be read in Preisendanz’s text as a long palindrome.

38. The following text has many epithets of the god Apollo. Cf. PGM II. 139–40; III. 251; VI. 24–25. See I. 263 and n.

39. The spacing of this formula has been changed to conform to the spacing of the same formula found elsewhere in the PGM (see I. 141–42; III. 77–78, 151–52, etc.).

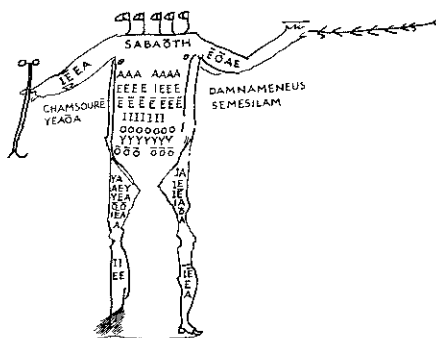
40. For the ritual concerning the doorposts cf. the Jewish *mezuzah*, for which see Ex 12:7, 22–23; Dt 6:4–9; 11:13–21. See Blau, *Das altjüdische Zauberverwesen* 152; Schürer, *History of the Jewish People* II, 479–80 (with additional references).

41. For the whole formula, see PGM I. 27.

42. The papyrus has *ωσπεριεχει*, which Preisendanz emends to read *ὡς περιέχει*, but the meaning is not clear.

- 165 Muses, / be gracious to me, your suppliant, and be benevo-
lent and merciful; appear to me with pure countenance.”

170



This figure is to be / in-
scribed on a piece of clothing
belonging to one who has died
violently, and is to be cast into
a pure lamp.

175 SENSENGEN BARPHARANGĒS / ŌĒIA IŌAE

- After you have learned all you want, you will release him, doing honor to him in a worthy manner. Sprinkle dove's blood round about, make a burnt offering of myrrh, and say, "Depart, lord, CHORMOU CHORMOU OZOAMOROIŌCH KIMNOIE
180 EPOZOI EPOIMAZOU / SARBOENDOBALACHCHA IZOMNEI PROSPOI EPIOR; go off, lord, to your seats, to your palace, leaving me strength and the right of audience with you."

*Tr.: John Dillon and E. N. O'Neil (hymnic sections, ll. 81–87; 88–101).

PGM III. 1–164

*[Take a] cat, and [make] it into an *Esiēs* [by submerging] its body in water. While you are drowning it, speak [the formula] to [its] back.

The formula during the drowning [is as follows]:

- 5 "Come hither to me, you who are in control of the form of Helios, you the cat- / faced god,¹ and behold your form being mistreated by [your] opponents,² [them,] NN, so that you may revenge yourself upon them, and accomplish [the]
10 NN deed, because I am calling upon you, O sacred spirit. Take on / strength and vigor against your enemies, them, NN, because I am conjuring you by your names, BARBATHIAŌ BAINCHŌŌŌCH NIABŌAITHABRAB³ SESENGENBARPHARARGĒS . . . PHREIMI; raise yourself up for me, O cat-faced god, and perform the NN deed" (add the usual).

- 15 / Take the cat, and make [three] lamellae, one for its anus,⁴ one for . . . , and one for its throat; and write the formula [concerning the] deed on a clean⁵ sheet of

1. The goddess addressed here is Sekhmet-Bastet, well known from Egyptian magical texts. See Borghouts, *Ancient Egyptian Magical Texts*, nos. 5, 13–15, 18, 20, 124; Bergman, *Ich bin Isis* 264–67; E. Otto, "Bastet," *LdÄ* 1 (1975): 628–30.

2. For this type of accusation, see PGM III. 113–14; IV. 2475 and n.

3. The letters BARBATHIAŌBAINCHŌŌŌCHNIABŌAITHABRAB form a palindrome. BAINCHŌŌŌCH ("soul of Khukh," the god of darkness) is often read separately, but is adapted to this form for numerical reasons: the formula adds up to 3663.

4. That is, "one [to be placed] in its anus." Preisendanz in the second case restores ἐν τῷ στόματι, but this is in conflict with the other restoration in l. 67 below: [. . . διὰ τῶν καμ[αρῶν], "through the carholes."

5. "Clean" is meant regularly in PGM in a descriptive sense, i.e., previously unused or "free" from imperfections, etc. See LSJ, s.v. "καθαρός," 3a. For detailed description regarding papyrus, see Pliny, *NH* 13. 68–89, and R. Wünsch, "Charta," *PRE* 3 (1899): 2185–92.

papyrus, with cinnabar [ink], and [then the names of] the chariots and chariotcers, and the chariot boards / and the racehorses.⁶ Wind this around the body of the cat and bury it. Light seven lamps upon [7] unbaked bricks, and make an offering, fumigating storax gum to it, and be of good cheer.⁷ / Take its body [and preserve] it by immuring it either in a tomb or in a burial place . . . with colors, . . . bury . . . looking toward the sunrise, pour out (?) . . . , saying:

“Angel, . . . [SĒMEA], chthonic / . . . lord⁸ (?), grant [safety?], . . . O chthonic one, in [the] horse race, IAKTÖRĒ;⁹ hold . . . restrain . . . , PHÖKENSEPSEUARE[K-TATHOUMISONKTAI],¹⁰ for me, the spirit . . . the daimon of [the] place . . . / and may the [NN deed] come about for me immediately, immediately; quickly, quickly, because I conjure you, at this place and at this time, by the implacable god . . . THACHÖCHA EIN CHOUCHEÖCH, and by the great chthonic god, / ARIÖR EUÖR, and by the names that apply to you; perform the NN deed” (add the usual).

Then take up the water in which the drowning took place, and sprinkle it [on] the stadium or in the place where you are performing [the rite].

The formula to be spoken, while you are sprinkling the drowning water, is as follows: “I call upon you, Mother of all men, / you who have brought together the limbs of Meliouchos, even Meliouchos himself, OROBASTRIA NEBOUTOSOUALĒTH, Entrapper,¹¹ Mistress of corpses,¹² Hermes, Hekate, [Hermes?], Hermekate,¹³ LETH AMOUMAMOUTERMYÖR;¹⁴ I conjure you, the daimon that has been aroused in this place, / and you, the daimon of the cat that has been endowed with spirit;¹⁵ come to me on this very day and from this very moment, and perform for me the NN deed” (add the usual, whatever you wish), “CHYCHBACHYCH BACHACHYCH BACH-AXICHYCH BAZABACHYCH BALACHACHYCH BAZĒTÖPHÖTH / BAINCHÖÖCH ANI-BÖÖ CHÖCHE . . . PHIÖCHEN GĒBRÖCHTHÖ MYSAGAÖTH CHEÖÖ . . . Ö¹⁶ SABAÖTH EULAMOSI ĒĒLAXIMA . . . [. . . THACHÖCH]AXIN CHOUCHEÖCH.”

On the [1st and 3rd leaves of metal] which you are to use for the conjuration, there should be this: “IAEÖ” /

6. *μονότωρ* is a late word for *μονόμπτυξ*, “horse with a single frontlet,” i.e., a racehorse. Presumably one drew crude representations of them, along with their names, on a sheet of papyrus. Cf. such figures on the so-called Sethian curse tablets in R. Wünsch, *Sethianische Verfluchungstafeln aus Rom* (Leipzig: Teubner, 1899), esp. 51.

7. Cf. PGM IV. 2390 for a similar injunction to perform a rite with good cheer. See also Plutarch, *De tranq. an.* 20, p. 477E, and R. Bultmann, *TDNT* 2 (1976): 772–75 s.v. “*εὐφραίνω*.”

8. The papyrus reads . . . *ονε*. Eitrem suggests *τύραννε*.

9. It is not clear whether *iaktore* is a magical word or something sensible. Preisendanz suggests *ακτωρε* as a Greek equivalent of Latin *actores*, “drivers,” but in that case the syntax is unclear.

10. Emended and restored with plausibility from PGM III. 78–79, 513–14, 545–46; IV. 339–40; LXVII. 13.

11. Although attested in LSJ, s.v. “*ἄρκυια*,” as an epithet of the goddess Hekate with uncertain meaning (with reference to Audollent, *Defixionum Tabellae* 38. 14 [third cent. A.D.]), “the netter” is a standard Egyptian underworld daimon. See D. Bidoli, *Die Sprüche der Fangnetze* (Glückstadt: Augustin, 1976); J. Zandee, *Death as an Enemy* (Leiden: Brill, 1960) 226–34. [R.K.R.]

12. The term *νεκρία* is also attested in this sense only in PGM IV. 2781, but necessarily having some such meaning.

13. The name Hermekate is a combination of Hermes and Hekate. See Wünsch, *Defixionum Tabellae*, nos. 104–7. Here in the papyrus the name could also be read Hermekatēlēth, that is, with the typical ending *-ēth*; thus Eitrem in the apparatus to III. 37.

14. *ΑΜΟΥ* at the beginning is Coptic for “come!” [R.K.R.]

15. *πνευματώδης* is a form not otherwise attested; cf. PGM XIII. 525: *ἐμπνευματώδη*.

16. A plausible restoration is *IAÖ* in that *IAÖ* and *SABAÖTH* form a common pairing in the PGM.

60

[AEŌ]BAPHRENEMOUNOTH[ILARIKRIPTHNAI]-
YIANTHPIRKIRALITH[ONYOMENER]-
PHABŌEA.

[ABLAN]ATHANALBA
[ABLAN]ATHANALBA.¹⁷

65 / On [the 2nd] metal leaf, that is to be put [through the earholes],¹⁸ there should
be this: "TREBA ABERAMENTHŌOUTHLEAEXANAXETHRELTHYŌETHNEMA-
70 REBA" / (in the shape of a heart, like a bunch of grapes).

Right skeletal figure:

[Left skeletal figure]:



"IŌ ERBĒTH
IŌ PAKERBĒTH
IŌ BOLCHOSĒTH
IŌ APOMPS
75 IŌ PATATHNAX
IŌ AKOUBIA
IŌ SĒTH
PHŌKENSEPSEU-
AREKTATHOUMISAKTAI,
80 Perform the NN deed"
(add the usual, what-
ever you wish).

"I conjure you, the powerful and mighty angel of
this animal in this place; rouse yourself for me,
and perform the NN [deed] both on this very
day and in every hour and day; rouse yourself /
for me against my enemies, NN, and perform
NN deed" (add the usual), "for I conjure you
by IAŌ SABAŌTH ADŌNAI ABRASAX, and by the
great god, IAEŌ" (formula), "AEĒIOYŌ ŌYOIĒEA
CHABRAX PHNESKĒR PHIKO PHNYRO PHŌ-
CHŌ BŌCH / ABLANATHANALBA

AKRAMMACHAMARI SESENGENBARPHARANGĒS MITHRA NAMAZAR ANAMARIA
DAMNAMENEU CHEU CHTHŌ[NIE]¹⁹ THORTOEI, holy king, the sailor, [who steers]

17. After the second ABLANATHANALBA there appears an isolated "K" followed by a lacuna of uncertain size. The papyrus either reads *καί*, "and," or *κοινά*, "add the usual." For obvious reasons, it has been left untranslated.

18. See above, l. 16 and n.

19. This formula, repeated below l. 100, may well be garbled Greek for *Damnameneu, Zeu chthonie*, identifying Helios-Mithras with Hades. [J.M.D.]

the tiller of the lord god,²⁰ rouse [yourself] for me, great cat-faced one, steerer of the tiller [of God], perform the NN deed (add the usual), from this very day, / immediately, immediately; quickly, quickly. Perform for me the NN deed (add the usual, as much as you wish), powerful Seth-Typhon,²¹ and act lawlessly through your strength and overturn the NN deed in this place . . . [in this very hour?], as I command your image, / for I conjure you, MASKELLI MASKELLÖ (formula). Perform for me this, the NN deed, by virtue of your visage, cat-faced spirit; perform for me the NN deed (add the usual), and what is written hereafter” (add your additional requests).²² Proceed toward the sunset²³ and, / taking the right-hand and left-hand whiskers of the cat as a phylactery, complete the rite by saying this formula to Helios.

Formula: “Halt, halt the sacred boat,²⁴ steersman of the sacred boat! Even you, Meliouchos, / I will bind to your moorings, until I hold converse with sacred Helios. Yea, greatest Mithra, NAMAZAR ANAMARIA DAMNAMENEU CHEU CHTHŌNIE THON-TOEI, holy king, the sailor, he who controls the tiller of the lord god,²⁵ THON-TOEI KATHEN KAI MENŌPHRIS²⁶ . . . KMEBAU KERKERYMI, before / [you attain to] the southwest of the heaven, before [you reach nightfall?] in flight from the outrages committed against you. Harken to me as I pray to you, that you may perform the NN [deed], because I invoke you by your names BARBARATHAM CHELOUBRAM / BAROUCH[AMBRA] SESENGENBARPHARANGĒS AMPHI MIOURI . . . MIN. Perform the NN deed” (add the usual, whatever you wish), “for it is those same people who have mistreated²⁷ your holy image, they who have mistreated [the holy] boat, / wherefore for me . . . , that you may return upon them the NN deed (add the usual). Because I call upon you, IŌ ERBĒTH [IŌ] PAKERBĒTH IŌ BOLCHOSĒTH IŌ APOMPS IŌ PATATHNAX IŌ AKOUBIA IŌ ABERAMENTHŌOUTHLETHEXANAXETHRELTHYOŌTHNEMAREBA. Perform the NN deed (add the usual), I conjure you in the Hebrew tongue²⁸ / and by virtue of the Necessity of the Necessitators,²⁹ MASKELLI MASKELLÖ. Accomplish this for me and destroy and ravage in the coming dawn, and let the NN deed befall them” (add the usual, whatever you wish), “immediately, immediately; quickly, quickly. Pleasant be your setting!”

When you have come to the place / in which you are performing the rite, then, taking hold of the long whiskers of the cat, both the right-hand and the left-hand, as a phylactery, go through the whole of this formula to Helios at his rising.

Formula: “Hither to me, O greatest in heaven, for whom the heaven has come into being as a dancing place, / SATIS³⁰ PEPHŌOUTH HŌRA, OITCHOU; of necessity

20. A reference to the solar bark of Re. See PGM III. 98–105. [R.K.R.]

21. Seth plays here the role of the defender of the bark of Re. See H. te Velde, *Seth, God of Confusion* (Leiden: Brill, 1967) 99–108. [R.K.R.]

22. Or, “for other uses.” Cf. the list of uses at PGM XIII. 230–333.

23. A reference to a place from where the sunset can be viewed.

24. For the halting of the solar bark, cf. Iamblichus, *Myst.* 6.5 and B. Ebbell, *Papyrus Ebers* (London: Oxford University Press, 1937) 70–71. [R.K.R.]

25. Cf. PGM III. 81 and n.

26. Egyptian *mn-nfr*, “established and beautiful,” an epithet of Memphis. [J.B.]

27. For this type of accusation see PGM III. 5; IV. 2475 and n.

28. Probably the meaning is “by the Hebrew sound” and refers to the vowel combinations with IŌ. [J.B.] See also Blau, *Das altjüdische Zauberen* 128–37; O. Eissfeld, “Jahwe-Name und Zauberen,” in his *Kleine Schriften* 1 (Tübingen: Mohr, Siebeck, 1962) 150–71. On the use of “barbaric language” (ῥῆσις βαρβαρικῇ) generally, see Hopfner, *OZ* I, sections 706–69; Betz, *Lukian* 153–54.

29. This peculiar expression is found also in PGM IV. 262; cf. VII. 302–4; XXXVI. 342–49 and perhaps IV. 1456; XIII. 291; XIXa. 11.

30. Probably referring to the Egyptian goddess Satis. See Bonnet, *RÄRG* 670–71, s.v. “Satis.”

- perform for me the NN deed, EĪ LAANCHYCH AKARBĒN LAAR MENTHRĒ SENE-
 135 BECHYCH, you who love prophecy, golden-visaged,³¹ gold-gleaming, / shining
 with fire in the night, valiant, valiant ruler of the world, who shine out early in the
 day, who set in the west³² of heaven, who rise up from the east, SL . . . IX,³³ circle-
 140 shaped, who run until midday and linger in Arabia, MOURŌPHO³⁴ / EMPHE . . . IR,
 the messenger of the holy light, the fiery circle, PERTAŌMĒCH PERAKŌNCHMĒCH
 PERAKOMPHTHŌAK KMĒPH,³⁵ the brilliant Sun, who shine throughout the whole
 inhabited world, who ride upon the ocean, PSOEI Ō PSOEI Ō PNOUTE NENTĒR
 145 TĒROU;³⁶ / I adjure you by the Egg.³⁷ I am Adam the forefather; my name is Adam.
 Perform for me the NN deed, because I conjure you by the god IAŌ, by the god
 ABAŌTH, by the god ADŌNAI, by the god MICHAĒL, by the god SOURĪĒL, by the
 150 god GABRIĒL, by the god RAPHAĒL, / by the god ABRASAX ABLATHANALBA AK-
 RAMMACHARI, by the lord god, IAIŌL, by the god lord CHABRA(CH)³⁸ PHNESKĒR
 PHICHRO PHNYRO PHŌCHŌBŌCH AEĒIOYŌ ŌYOIĒEA; you who light up the day,
 155 NETHMOMAŌ; the child, / the riser, OROKOTOTHRO, augments of fire and of much
 light, SESENGENBARPHARAGGĒS. Come to me, hearken [to me], most just one of
 all, steward of truth, establisher of justice; I am he whom you met and granted
 160 knowledge and holy utterance of your greatest name, by which you control / the
 whole inhabited world; perform for me the NN deed" [(add the usual)].

This is the ritual of the cat, [suitable] for every ritual purpose: *A charm to re-
 strain charioteers in a race, a charm for sending dreams, a binding love charm,
 and a charm to cause separation and enmity.*

*Tr.: J. M. Dillon. This elaborate spell, a charm suitable for a number of purposes (all of
 which are forms of malicious magic), is set forth with special reference to its use in chariot
 races; it is understood, however, that the additional functions, as stated at the end of the
 spell, also prove useful to the practitioner, provided that he supply in the required places the
 appropriate requests.

PGM III. 165–86

- 165 *Take [some] water cress,³⁹ 4 fingers in length, and make from it . . . and of the
 plant bugloss . . . construct . . . a strip of papyrus, and in the middle of the papyrus
 170 strip . . . throw it away, saying the / names: "AN . . . SAŌ IBR . . . EISIRO . . .
 OUSIREN [TECHTHA⁴⁰ . . .]L, I conjure you, lord gods, . . . do not, therefore, dis-

31. Neither φιλομαντοσύνης nor χρυσοπρόσωπος is attested elsewhere, according to LSJ.

32. Reading λιβυβόρω, a compound found nowhere else; it probably means "west."

33. It is not clear whether this damaged word is a *vox magica* or a Greek word.

34. Mourōph is a name of the hour god in PGM IV. 1690 (the god of the eleventh hour, having the
 form of an ibis).

35. Forms of this *logos* occur in PGM IV. 1010; XII. 190; XIII. 780, 820. The final name Kmēph is
 an epithet of Osiris and is the equivalent of the Egyptian *hm̄f*, "his shrine." Cf. SATRAPERKMĒPH in
 PGM XII. 185; XIII. 915.

36. The phrase is equivalent to the Egyptian *p3 šy ʿ3 p3 šy ʿ3 p3 ntr n3 ntr. w tr. w*, "Good Daimon,
 Good Daimon, O god of all the gods!" PSOETŌ should be the usual PSALAS. [R.K.R.]

37. For the sun as an egg, cf. PGM XII. 100–106. On the cosmic egg, see J. Bergman, *Isis-Seelen und
 Isis-Ei* (Uppsala: Almqvist and Wiksell, 1970) 73–102; Morenz, *Egyptian Religion* 177–79. [R.K.R.]

38. This formula has been misread and is here emended on the basis of PGM I. 141–42; II. 138–
 39; III. 77–78. Preisendanz has LABRA at the beginning. The lambda has been misread for a chi.

39. The papyrus has [.]α[.] δαμινον, which Preisendanz restores to read [κ]α[ρ] δαμινον, an unat-
 tested adjectival form of κάρδαμον, "nose-smart" (thus LSJ, s.v.; a mustardlike plant). However,
 Schmidt, GGA 1931, 450 suggests [β]α[λ] σάμινον, "balsam wood." Cf. PGM XII. 364.

40. A variant of the name OSIRCHENTECHTHA. See also PGM VII. 257. The name corresponds to
 Egyptian *Osiris-khenty-khet*, a combination of Osiris and Khenty-khet, the local god of Athribis, who in
 the text is joined together with Osiris, Horus, and Apis. See Bonnet, *RÄRG* 131–33, s.v. "Chen-
 rehtai." [R.K.R.]

regard me; speak to me [clearly about] everything, accomplish everything . . . of / my prayer [and . . .] if god will, of this prayer [on the strip of papyrus] and of the important matter of mine.” 175

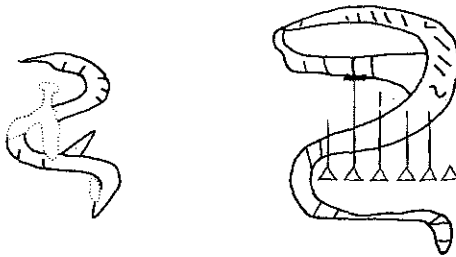
And you must make an offering in . . . [write] this [on a piece of priestly papyrus] with myrrh ink: . . . / [ouroboros]⁴¹ serpent . . . “ÖTE . . . IAM . . . GRASÖ-CHÖ . . . NÖPSITHER THERNÖPSI . . .” 180

*Tr.: J. M. Dillon. This fragmentary portion of PGM III begins another untitled spell which probably ends at line 186, since line 187 begins a new column (col. VIII) in the papyrus manuscript. Although the exact purpose of this short spell cannot be determined, its function may be similar to that of the spell to follow, viz., an oracular request.

PGM III. 187–262

* Pound up dry fruit (?)⁴² with a pestle (?)⁴³ and mix it to sufficiency with honey and [oil of] a date palm. Grind up a magnet. Boil all together and pulverize it. Make little rounds, as many as you wish, / but put an ounce of each element of the mixture into each of these, and proceed thus, singing a hymn of praise to the god. 190
Then the deity will come to you, shaking the whole house and the tripod⁴⁴ before him. Then he will bring about⁴⁵ your enquiry into the future, being clear in his intercourse with you,⁴⁶ as long as you wish, / and then dismiss the god with thanks. 195

The drawing of the tripod:



*This is the prayer of encounter of the rite which is recited to Helios:*⁴⁷

“Keep silent, everyone, the voice that’s in
Your mouths; O circling birds of air, keep quiet; /
Cease frolicking, you dolphins, o’er the brine.
Stand for me, river streams and fountain [flows].” 200

41. Supplying [οὐροβ]ορος in the lacuna. [R.D.K.]

42. τὰ ξυρά. Preisendanz translates on the basis of a gloss in Hesychius, ξυρόν, “cutting, dry, sharp.” But perhaps we are to understand simply ξύλα, “pieces of wood,” assuming a confusion of lambda and rho. The definite article, however, suggests the pieces of wood were previously mentioned, in which case this spell would be connected to the preceding (cf. l. 165).

43. The papyrus has σχομπανον, a word otherwise unattested and meaningless. Preisendanz emends to κομπανον, “strawberry tree,” a rather radical change. Perhaps we should read κοπάνον, “pestle,” the sigma being an error, and the mu intrusive, as it often is with pi. This, however, would have to be a genitive used instrumentally, which is troublesome.

44. This tripod has not been mentioned before, but it is obviously central to the ceremony (cf. ll. 291–96 below). Perhaps we can assume the tripod is a part of the magician’s basic equipment (see PGM IV. 1890–91; 1897; V. 200–201; XIII. 104, 661, etc.).

45. Reading future τελει instead of imperative τέλει. The phrase that follows (τρανής τῇ ὁμιλ[λ]ίῃ) seems to make better sense if it refers to the god. Cf. PGM II. 83–84, where ὁμιλῶν is used of the god consorting with the magician.

46. On Apollo’s epiphany cf. Callimachus, Hy. 2.1–2. [W.B.]

47. The following dactylic hexameters are also the reconstructed Hymn 5. See Preisendanz, vol. II, pp. 241–42. [E.N.O.]

- Now, birds of augury, stop everything
 Beneath the sky. Snakes in your dens, attend
 The cry and be afraid. May you in awe
 205 [Keep] silence, daimons 'mid the shades. / The world
 Itself's astonished by the secret words.
 King Semea,⁴⁸ [father] of the world, be gracious
 To me, O scarab; [I call you] immortal,
 Golden-haired god, O scarab, marvel great
 To ev'ry god and man, [be gracious, lord,
 Who hold the fiery vapor in your power], /
 210 Lord of the [sunrise], risen fiery,
 Titan, I call [you], flaming messenger
 Of Zeus, divine ΙΑΘ; and you, too,
 Who rule in heaven's realm, O [RAPHAËL],
 Who joy in sunrise, be a gracious god,
 O ABRASAX; and you, O greatest one,
 O heav'nly one, I call, and [you, MICHAËL], your helper,⁴⁹ /
 215 Who saves [his people's lives], the perfect eye
 Of Zeus, and who has both exalted⁵⁰ nature
 And brought forth nature in its turn from nature.
 And I call . . . of the immortals . . .
- ΟΠΑΣΕΕΡΑ SESE[NGENB]ARPHARAGGÊS:
 All-mighty is the god, but you are⁵¹ greatest,
 Immortal one; I beg you, shine forth now,
 220 Lord of the world, ΣΑΒΑΘΘΗ, / who veil⁵² sunset
 From dawn, ΑΔΩΝΑΙ, who, being a world,
 Alone among immortals tour the world, self-taught,
 Untutored, through the world's midst traveling
 To those who with a cry raise you at night.⁵³
- ΑΚΡΑΜΜΑΧ[ΑΡΙ], ΚΑ . . . Κ . . .
 225 Who joy in laurel offering, / in gates
 Of untamed Stryx and Death the Arbiter.

48. The name Semea also appears at *PGM* III. 29, where it is fem., and at V. 429; *PDM* xiv. 214 among the *voces magicae*. Despite the designation "King" here, Semea elsewhere is a Syrian goddess whose name appears in various forms on numerous votive inscriptions. She is identified with several deities, e.g., Astarte, Athena, Hera. Semea does not appear in Greco-Roman literary writings except perhaps in Ps.-Lucian, *De Syr. Dea* 33 (yet the text is uncertain), where it is suggested she is Semiramis. There is also a Syrian god Seimios. See O. Höfer, in Roscher IV, 601; R. Dussaud, "Simea und Simios," *PRE*, second series 5 (1927): 137–40; W. Fauth, "Simia," *KP* 5 (1979): 200. [E.N.O.]

49. The papyrus reads ἀ[ρ]ωγόν σου Μ[ι]χαήλ, which is unmetrical. Heitsch would excise ἀρωγόν σου; Preisendanz would excise μέγιστε at the beginning of the line, and write Μιχαήλ σου ἀρωγόν, which would restore the meter. "Michael" is a restoration, but a probable one; cf. *PGM* I. 301.

50. ἀέξοντα, the emendation of Wunsch, is preferable to δειξαντα for two reasons: (1) it corrects the meter and (2) it restores the proper sense, for whatever is written must govern φύσιν in both clauses. In any case, ἀέξοντα must be taken as azeugma. [E.N.O.]

51. Fahz reads ἐσσι in lieu of ἐστι, "you are almighty god."

52. ἐπισκεπάω is properly "to cover over," hence "veil." It may, however, be a solecism for ἐπισκέπτομαι, "look upon," the sense required here (cf. Preisendanz: "beschaut"). Cf. *PGM* I. 303, ἐπισκοπάζεις, which is at least metrical, though the verb is not elsewhere attested. [E.N.O.]

53. The readings of the papyrus are quite uncertain here. See the restoration by Heitsch in Preisendanz, vol. II, pp. 241–42 (Hymn 5).

You I adjure, god's seal,⁵⁴ at whom all deathless
 Gods of Olympos quake and daimons who
 Stand forth preeminent, for whom the sea
 Is ordered to be silent when it hears.⁵⁵
 You I adjure by mighty god Apollo. /

ΑΕΪΙΟΥΩ."

230

Also say this: "Send me the daimon who will give responses to me about every-
 thing which I order him to speak about." And he will bring this about.

*This is also [another] hymn:*⁵⁶

"I⁵⁷ sing of you, O blessed one, O healer,
 Giver of oracles, / O all-wise one,
 O Delian [lord and Python-]slaying⁵⁸ [youth],
 Dodona's [king, foretell,] O Pythian Paian;
 I call you, [god who rule the tuneful lyre],
 Which you [alone] of gods [do hold and strike]
 [With sturdy hands] . . . [lord of the silver bow],
 [O well]-named Phoibos . . .

235

/ . . . ruler absolute . . .

240

Who roam the wooded peaks [of Mount Parnassos],
 Be silent, do not now unstring . . .
 O myrrh tree . . . / Lykian god,
 Cease grow . . .

245

A greater light, for he will learn . . .
 From lips divine; someone . . . to arouse
 The seer with plectrum⁵⁹ . . .
 But come you hither, prophesying; come,
 Come hither, prophet, who bring joy, O Smintheus,
 Give your response and / hearken, Pythian Paian;
 Undying shoot, hail, Delphic maiden, Daphne,
 For to you first did Phoibos strike up songs
 In contest with the Muses; Daphne, you
 Shake bough and urge on Phoibos. Then in hymns
 They praise your tunefulness from holy Delphi.
 O maiden who exult in tones divine
 And oracles / . . . heaven's runner,⁶⁰ light bearer,
 Earth shaker: gracious and obedient,

250

255

54. O, "I adjure you [by] the god's seal." See PGM I. 306 and n.

55. In Hymn 5, Preisendanz concludes with ἀκούει, but the following words seem part of the hymn for two reasons: (1) they are almost metrically sound, and (2) they seem to have a poetic sense. [E.N.O.]

56. This hymn is extremely fragmentary in the papyrus. Here the suggested restoration by Heitsch is followed. See Preisendanz, vol. II, p. 247 (Hymn 12). [E.N.O.]

57. This passage contains what appears to be dactylic hexameters, many of which are fragmentary while others are completely missing. [E.N.O.]

58. The papyrus has]ωλετοκτυπε, which Preisendanz (vol. II, p. 247 [Hymn 12]) restores as [Πυθ]ολετοκτύπε. This, if correct, would be a unique epithet, a combination of two attested epithets: Πυθολκτόνος, "Python slayer," and Πυθολέτης, "Python destroyer."

59. On the instrument called πλῆκτρον, cf. Plutarch, *De def. or.* 436E; Clement Alex., *Protr.* I. 5. 3. [W.B.]

60. Read οὐρ(αν)οδρόμε for papyrus ουροδρομε, which is meaningless. For this epithet see I. 258 and LSJ, s.v.

Come to your prophet, but come now in haste,
O you who run through the air, O Pythian Paian.”

- 260 *Dismissal*: [“Hasten], O air-traversing Pythian Paian; return to your heavens, / leaving to me health together with all gratitude, benevolent and ready to hearken, a sure breastplate (?), and depart to your own heavens, and [dwell there.]”
*Tr.: John Dillon and E. N. O’Neil (hymnic sections, ll. 198–230; 234–58).

PGM III. 263–75

- ***Foreknowledge charm**: Take your finger and place it under your [tongue]⁶¹ before you speak to anyone.⁶² Say these things along with the [great name]: / “make me know in advance the things in each person’s mind, today, [because] I am TOM . . . IAÖ SABAÖTH IAÖ THĒAĒĒETH . . . M ADOUNAI BATHIAÖ . . . EA THÖĒ IABRABA ARBATHRAS[IAÖ] BATHIAÖÖIA ZAGOURĒ BARBATHIAÖ AĒI AAAAAAA EEEEEEE . . . ÖE . . . SOESĒSISIETH . . . SABAÖTH IAEÖ” (formula). If you wish, you will know
270 [all things in advance], . . . if you have [your finger] / under your tongue, according to [the command, and if you say] this formula to Helios.

- And the formula is*: “Lord, if you [wish me to know in advance], let the falcon [descend] onto the tree.” If it does not happen, also speak this formula to the four winds while you turn around [toward] the wind.⁶³ Whenever you say the formula,
275 also say to Helios the great name . . . and the great name . . . : AÖTH / SABAÖTH. The formula [is as] above.

*Tr.: W. C. Grese.

PGM III. 275–81

- *[**Horoscope**]:⁶⁴ Moon in [. . . or] Virgo: anything is obtainable, perform bowl divination, as you wish; in [Cancer]: perform the spell of reconciliation, air divination . . . ; in Gemini: perform spells of binding, . . . ; [in] Libra: perform invocation . . . spell of release . . . necromancy; in Pisces . . . OÖ or love charm; in Sagittarius: conduct business / . . . ; [in] Capricorn: do what is appropriate; in . . .
280

*Tr.: E. N. O’Neil.

PGM III. 282–409

*. . . words not to be spoken . . . beyond measure. . . .

- Rite that brings foreknowledge**, [which has] complete power and makes [all the passions] / subservient:⁶⁵ In the deep . . . of a river [or in] a tomb . . . after descending, throw into . . . [the] passion stops, and you will learn whatever you wish.

- [But speak thus:] “Continue without deception, lord, the vision of every act, in accordance with the command of the holy spirit, the [angel]⁶⁶ of Phoibos, you
290 yourself being pliable because of these / songs and psalms.”

The preparation for the operation: For a direct vision, set up a tripod and a table of olive wood or of laurel wood, and on the table carve in a circle these characters:⁶⁷

61. For another example of placing something under the tongue, see PGM IV. 1745–46. Cf. also V. 253–54.

62. Cf. Smith, *Jesus the Magician* 116, who translates: “(in the morning) before you speak to anyone.”

63. The formula is spoken to each of the four winds as the officiant faces them successively.

64. κύκλος is supplied by Preisendanz, who translates it “Zodiakalkreis.” In the parallel passage in PGM VII. 284 papyrus has κύκλος Σελήνης, which Preisendanz translates “Kreislauf des Mondes.”

65. Cf. PGM IV. 1718–19, 1721 for such a use of κλίνω.

66. The term “angel” can also be read as “messenger.”

67. Among these characters a scarab is drawn.

[illegible]

But the formula that is recited is . . . if you wish [to know], say these things which are in the . . . god and all such prophetic . . . worm in . . . as for ten days. Mixing . . . / . the heart [with] honey. [Recite] this formula toward the sunrise, 325 [and] you will know in advance during the hour [and during this] day. [After sacrificing,] make a drink offering with dark wine . . . middle . . . say: "Make me know in advance each of the . . . from . . . and . . . toward the sunrise early / [to know] 330 each of the men [and] to know in advance [what things] each has in his mind [and] all their essence."

Single-shooted wormwood, with a single stem, born of the sun, born of the moon⁷⁰ . . . fruit pulp of the lotus, houseleek, a turnip; [wait for] the sunrise in your house fasting. During the third hour finger . . . / . [your] face, say: "[TH]Ō-OU[TH] PIŌPIŌ⁷¹ AUAPS THŌOUTH . . . ARS . . . KENON ŌOUN PACHEN NO . . . TOOU Ê . . . T ARSASŌTA YNASPOR . . . THA P . . . MNĒPHIELŌKNĒMEŌ, give to me from your effluence."

[To] the rising of the moon on the thirtieth day [say:] "Come to me, greatest archangel; come to me XASR XAM [THŌ]OUT . . . come to me, ruler / of reality, ĒMI 340
THĒ . . . BA THŌOUTH THEŌREI . . . ENĒN PAUPIOU PSIBIOAU ABLANATHANALBA
. . . AMOAMMA. Give to me, NN, memory . . . sō . . . I may know all things and I
may understand the things above the. . . ."

... toward the sunrise MASÈS . . . saying thus: "I am [the lord] of the sea. Make
all things . . . / all things [that will be, so that] I know in advance. Reveal this, the 345
concerns of all men and what things will be . . . TŌOUT ANG⁷² . . . SA . . . OUT ANG

68. Fahz and Preisendanz take *καλόν* as modifying *θυμιατήριον*, "a beautiful censer." Here *καλόν* has been taken with *ἔστιν κτλ.*, and the text has been punctuated accordingly. Cf. also *PGM* IV. 2520 and Bauer, s.v. "καλός," 3.a.

69. The text at this point has many lacunae, and the reconstruction is uncertain. Fahz and Preisendanz take the reference to the garments and the laurel to refer to the god who is seen.

70. LSJ, s.v. *ἡλιόγονος, σεληνόγονος* translates these epithets accordingly. However, since *selēnagonon* is attested as a plant (peony) and since a plant name would be appropriate here, one should perhaps translate “peony.” “Sun-born” is not attested as a plant name.

71. ΘΗΟΟΥΤΗ ΠΙΘ ΠΙΘ (cf. also l. 340) is equivalent to Egyptian *Dhwtwy p3 3 p3 3*, "Thoth the twice-great." Cf. PGM IV. 19. For this title of Thoth, see J. D. Ray, *The Archive of Hor* (London: Egypt Exploration Society, 1976) 158–60; R. K. Ritner, "Hermes Pentamegistos," *Göttinger Miszellen* 49 (1981): 73–75. [R. K. R.]

72. Following G. Möller (see the apparatus in Preisendanz ad loc.) this short section can also be read as Coptic: "[I am] Thoth; I am Sa[...]out; I am Em[...]e[.....]on; I am Alaboul[.....]lōrai; I am (?) Natreko; [...]m[.....] is your [true] name [...]" [M.W.M.]

EMĒS . . . ON ANG ALABOUL . . . ”

- . . . during the tenth hour . . . A . . . N . . . N precisely . . . IE PEKREN EM . . .
 350 ONEI E . . . PO . . . NGAL . . . / . just now. . . ”
 . . . and at the rising . . . third . . . the upper . . . at the rising . . . “CHŌLŌM
 355 CHŌL . . . MASKELLI [MASKELLŌ] / . . . ITHĒCHTHŌ . . . lord. . . ”
 360 . . . from the . . . at the same time . . . sun . . . and on . . . yet living . . . / . anoint
 . . . ABLATHANALBA . . . according to the second formula . . . seventh sunrise . . .
 365 you have. / But if [you] want . . . throat of asses . . . the animal . . . tail . . . often
 repeating the seventh formula . . . whatever [you wish] . . . from a human head . . .
 [the formula], the beginning of which is: “Cause me to know, in order that . . . ”⁷³
 370 the ear whatever . . . on earth . . . heaven, / the [beginning] . . . the hand accord-
 ing to . . . formula.”

But if [you want] . . . and [to read] a written, sealed letter . . . the same seventh
 formula: “Do for me the things that are written. . . ”

- To read the things that are written, take at [the rising] of the moon . . . carve . . .
 375 pieces of honeycomb. Put these in together with . . . / . fresh, pleasing, happily as
 . . . with the things that are written, after thoroughly mixing, [with] all power daily
 . . . to the sun . . . say [also] the prescribed . . . and that day . . . up to half of the
 egg . . . put into a small drinking vessel and rub with chalk the parts of the egg, in a
 380 place⁷⁴ or in a river / where the sun . . . to animals and to humans becomes inac-
 cessible . . . after bathing and . . . crowned with a crown of the season’s flowers . . .
 to an altar, sacrifice on the altar and then take, [as you know,] three loaves of white
 bread . . . olive oil, likewise new wine . . . and milk of a [black] cow; in the finest
 385 cloaks of shieldbearers and . . . / following. Rub first . . . the half of the egg . . . the
 lord . . . all things . . . and the substance . . . and after saying the following for-
 mula, this the seventh, to the sun thus . . . into a holy, small drinking vessel . . .
 after going away and sacrificing . . . say also to the sun . . . formula or hymn giving
 390 advance knowledge . . . [single-stemmed] wormwood into . . . / saying seven times
 . . . Take cardamom and say the holy names . . . for all things belong to the master
 . . . whenever you conjure the earth by saying the seventh [formula to the] earth
 and all the immortal [gods].

This is the formula: “Come to me, lord . . . holy spirit. . . ”

- . . . in the ninth hour . . . after this the [formula]: “I conjure those with com-
 395 plete power . . . and I conjure [the] earth, the heaven, [the light, and] / him who
 [created the universe]” . . . formula spoken of god. While saying [this] formula [to]
 a holy . . . ”⁷⁵

- 400 “ . . . my name . . . / say that which . . . call . . . my name . . . my true name
 405 which . . . who makes . . . / . Gabriel, Michael, PYAOUËTE . . . NETETETET . . . the
god (?) TAAIAIAIAIALOP . . . ĒL.” Seven times you say . . . then say one time or
 three times.

*Tr.: W. C. Grese and M. W. Meyer (Coptic sections, ll. 399–409).

PGM III. 410–23

- 410 *Take a silver tablet and engrave it after the god⁷⁶ sets. Take cow’s milk and pour

73. At the beginning of l. 369 appears what could be an isolated Coptic name, Hor-Pre; cf. Möller, in the apparatus, who suggests Harpokrates. [R.K.R.]

74. This could also be rendered “a grave.” Cf. LSJ, s.v. “*τόπος*,” 5; also l. 285 above.

75. Because of the fragmentary character of this Old Coptic section, little can be given here in translation. [M.W.M.]

it.⁷⁷ Put down a clean vessel⁷⁸ and place the tablet under [it]; add barley meal, mix and form bread: twelve rolls in the shape of female figures.⁷⁹ Say [the formula] three times, eat [the rolls] on an empty stomach, and you will know the power.

[*It is*]: “BORKA BORKA PHRIX PHRIX RIX Ō . . . ACHACH AMIXAG OUCH THIP LAI LAI LAMLAI LAI LAM MAIL AAAAAAA I IY EI AI ŌŌŌŌŌŌ MOUMOU ŌYIŌ NAK NAK NAX LAINLIMM LAILAM AEDA . . . LAILAM / AĒO ŌAĒ ŌAĒ EOĀ AŌĒ EOĀ ŌĒA, 415
enter, master, into my mind, and grant me memory, MMM ĒĒĒ MTHPH.” Do this monthly, facing the moon, on the first day [of the month]. Prostrate yourself before the goddess,⁸⁰ and wear the tablet as an amulet.



The name of the soul of god is: “EIKIZITELITHDE then PHYSOUSKAZĒTHZ blood.” Write these things with a copper stylus: “I am KŌOU BŌOU PĊŌSM . . . HOUIT⁸¹ . . . APRIĒFMLNIĒF . . . MANIŌĒSE NMANIĒFIHTENOHĒIT RENIRE RENIM E GEINNA⁸² EOI . . . EFREF / NGŌOU DNI IĒSOUS PNETO.”⁸³ Speak into your 420
hand seven times in front of the sun, stroke your face, spit, move your thumb from your nose up to your forehead. Facing the sun, speak seven times into your hand, spit once, stroke your face, and go on to the procedure and gift: ⁸⁴ “SILIBANAGOU-NACHAOUĒL. . . .”

*Tr.: W. C. Grese.

PGM III. 424–66

*A copy from a holy book. Charm that gives foreknowledge and memory: Take a kakouphon,⁸⁵ / which in Egyptian is kakkou[phat, tear out] its heart, perforate it with a reed, [cut] the heart [into pieces], and put them into Attic honey 425
when the goddess⁸⁶ approaches. Then grind the heart on the 1st of the goddess,⁸⁷ mix it with the honey, [and eat it] on an empty stomach while saying seven times, once while tasting with the forefinger, this *formula*:

“Make me know in advance once and for all the things that are going to happen, the things that are about to happen, the things that have been done, and all [to-day’s] activities.”

Say the name seven times, and quickly say / the other usual formulas. . . .⁸⁸ 430

76. That is, Helios, the sun god.

77. The papyrus has *καταχεάσα[ς]*, “pour it,” which is not meaningful here. Schmidt, *GGA* 193 (1931): 451–52, suggests *καταλέγειν* on the basis of Hesychius’ *ἀλεάζειν*, “to heat up.” The translation here follows the text of Preisendanz.

78. Schmidt, *GGA* 193 (1931): 451, adds (*eis*), “into,” which seems necessary to complete the sense of the phrase, viz., “put it [into] a clean vessel.”

79. It seems only twelve pastry dolls are to be shaped and not an additional loaf and piece of pastry, as Preisendanz seems to take it. [R.D.K.]

80. That is, Selene, the moon goddess.

81. Probably Coptic *pċsm* [*pe*]/*houit*, “the first darkness.” [M.W.M.]

82. Probably read Gehenna. [M.W.M.]

83. Perhaps Coptic, meaning “Jesus our great one.” [M.W.M.]

84. The blessing given in response to the procedure. Cf. PGM IV. 198. See also A.-J. Festugière, “La Valeur religieuse des papyrus magiques,” in his *L’Idéal religieux des Grecs et l’Évangile* (Paris: Gabalda, 1932) 293; Bonner, *SMA* 178–79.

85. Cf. on this term PGM II. 18 and n.

86. That is, Selene, the moon goddess.

87. This refers to the first day of the lunar month.

88. Apparently the scribe forgot to add the formula for the second day; therefore an ellipsis has been inserted.

[While tasting] on the third, say the name LAILAM [SAN] KANTHARA (add the usual).⁸⁹ [On the] 4th of the moon say [the] 4th name, EPIMNŌ; on the 5th, the 5th name, saying seven times EKENTH . . . [on the 6th], the sixth name, AMOUN AMOUN; on the 7th of the moon, [the 7th name] . . . RA PREGXICHAROTH; on the 8th, the 8th name, EISI OUSIRI AMOUN [AMOUN;⁹⁰ on the 9th], the 9th name, PHORPHORBARZAGRA; [on the 10th], the 10th name, ZAZOUCHŌR DAMNIOTĒ; on the eleventh, the eleventh name, CHRYSA CHR[YSA] EYAE CHRYSOES EIRE CHRY-SOEGETHREL . . . RON; on the twelfth, the twelfth name, and taste twelve times, ATHAB . . . ENIGRAPSAITHIR . . . PSANO . . . ASĒ; [on the 13th, say the 13th name],
 435 ARTEMI DAMNŌ DAMNO / LYKAINA;⁹¹ on the fourteenth, say the [fourteenth name]. This is the 14th name: HARPON [CHNOUPHI] BRINTATĒNŌPHRI BRISKYLMA ORE-OBAZAGRA. On the fifteenth, the fifteenth name, SESENGEN BARPHARAGGĒS AGAB . . . AEĒIOYŌ (add the usual formulas, as much as you want, saying it on each day).

When the moon [wanes], say [the formula] in hexameter, saying it seven times until it is again the fourteenth of the goddess. But beware, lest it be in conjunction . . . each day . . . and the whole composition of the divine arrangement be undone. [For] the lord [god] speaks. A procedure greater than this one does not exist. It has
 440 been tested / by Manethon,⁹² [who] received [it] as a gift from god Osiris the greatest. Perform it, perform it successfully and silently.

Formula spoken . . . and . . . the sun: "Hail, absolute ruler, hail, hail, [forefather . . . DAMNAM] ENEU [ABRASAX] . . . K . . . ÊLĒL, one holy . . . SABĒLE SABĒLE KA. . . ."

445 . . . [*Foreknowledge*] . . . *Moses* . . . and . . . / *for memory*, [say] the following [formula] each [day]: ". . . IMEA . . . ABRASAX . . . [to know] OEIIAO . . . IAŌ
 450 SABAŌ[TH] . . . great . . . IABE[ZEBYTH] . . . ABRAXAS TAE." . . . / . . .

But in this way draw a boy and you . . . later, and you will hear the birds chattering . . . seven of fennel and of sesame, of black cumin . . . / [take] these and
 455 crush them, with spring water . . . the moon being second, and you will hear all things. . . .

" . . . I am IEĒ IOEĒ IE IAŌ ISI . . . [the things in the] minds of men, because I"

460 . . . pray to him. But . . . / but a swallow⁹³ of this comes . . . this your formula repeat seven times . . . *formula*, which you say: "Hail, Helios, Mithras. . . ."

465 . . . this holy water . . . this one has in his mind . . . / that day [you] know . . . but if [you] touch, [you will have] a semiterian [fever].

*Tr.: W. C. Grese.

PGM III. 467–78

470 ***Memory spell:** Take first . . . 2 calf's snouts, "Hermes' finger" . . . / taste, and prostrate yourself while saying three times to Helios: "[Enter,] MA . . . A KMĒPH ARSŌ ARSŌ THOUTH . . . O TIOI E.OI POMPOM PHRĒ [IARBATHA CHRAMNĒ] . . . upon my heart, [having granted] memory to my soul, to my eyes [SALBANACHAM-

89. As one can see from l. 436 below, the direction "add the usual" (*κουρά*) is to be understood after each day.

90. That is, Osiris, Amon in vocatives.

91. "She-wolf" is an epithet of the goddess Artemis. See also PGM IV. 2302–3; 2550.

92. The name Manetho probably refers to an Egyptian priest and historian of the third cent. B.C., the man who was instrumental in the setting up of the cult of Sarapis. Cf. also PGM XII. 23; Plutarch, *De Is. et Os.* 28, 362A; Iamblichus, *Myst.* 8.1. See Griffiths, *Plutarch's De Iside et Osiride* 78–82; H.-J. Thissen, "Manetho," *LdA* 3 (1980): 1180–81.

93. The cliff, or chimney swallow. [J.S.]

BRĒ . . .] / monarch, the one who rules over all . . . ABLAN OOOO ADŌNIĒ AĒŌ . . . 475
in order that, whatever I hear once, [I might remember it throughout] my lifetime.”
*Tr.: W. C. Grese.

PGM III. 479–83

***Foreknowledge charm:** Take [. . . parts] fleawort, [and say to] / the height of 480
the heavenly circle: “The thief . . . the only great god, [come to me] from an assem-
bly on the 6th day . . . to happen, Helios.”

*Tr.: W. C. Grese. This and the two variant charms to follow serve as spells to “prognosti-
cate” the identity or whereabouts of a thief.

PGM III. 483–88

**Another [copy]:* “. . . ALA.AANG XICHA MICHA ANG E . . . / EROTPITENPHĒT 485
NPRŌME,⁹⁴ [having] a gold-colored [crown on the] head, turn to [the thief who
took away the NN thing], kill, cleave him and . . . but if you behead. . . .”

*Tr.: W. C. Grese.

PGM III. 488–94

**Another:* Take a wing . . . / “AŌŌ; then, according to the same . . . LŌ 490
[PHNOU]KENT ABAŌTH . . . DO . . . ŌLEAIS . . . KA . . . TA K”

*Tr.: W. C. Grese. This is presumably another spell to detect a thief; see the note appended
to PGM III. 479–83, above.

PGM III. 494–611

*[**Spell to establish a relationship with] Helios.** A procedure for every [rite], for
[all things]. / For whatever you want, invoke in this way: “[Come,] come to me 495
from the four winds of the world, air-transversing, great god. Hear me in every
ritual which [I perform], and grant all the [petitions] of my prayer completely, be-
cause I know your signs, / [symbols and] forms, who you are each hour and what 500
your name is.”⁹⁵

“In the first hour you have the form and character of a young monkey; [the tree]
you produce is the silver fir; the stone, the *aphanos*;⁹⁶ the bird . . . your name is
PHROUER.⁹⁷

“In the second hour you have the form of a unicorn; the tree you produce is the
persea; the stone, the pottery stone;⁹⁸ / the bird, the halouchakon;⁹⁹ on land, the 505
ichneumon; your name is BAZĒTŌPHŌTH.

“In the third hour you have the form of a cat; the tree you produce is the fig tree;
the stone, the *samouchos*;¹⁰⁰ the bird, the parrot; on land, the frog; your name is
AKRAMMACHAMAREI.

“In the fourth hour you have the form of a bull; the tree you produce / . . . the 510

94. This is Coptic and means “to the man.” [R.K.R.]

95. In his twelve-hour course through the heavens, the sun is identified here with ancient theriomor-
phic and totemistic forms. Also, the sun’s creative activities are identified with certain hours. See for this
Gundel, *Weltbild und Astrologie* 5–6. Cf. PGM II. 104–15 and n.

96. The identification of *lithos aphanos* is uncertain; literally it means “invisible stone” (clear quartz?).
[J.S.]

97. PHROUER is Egyptian for “Pre the great.” [R.K.R.]

98. On the pottery stone see Pliny, *NH* 37. 152.

99. Otherwise unidentified.

100. According to LSJ, this word is a hapax legomenon. Preisendanz identifies it with *ψαμμούχος*,
a sandstone (not attested in LSJ).

101. Fahz reads *γεννᾶς δένδρον [καὶ] λίθον*, “you produce a tree [and] stone.” This should prob-
ably be understood to refer to holly oak and a brick-red opal. Cf. also n. 102. [J.S.]

stone,¹⁰¹ the amethyst;¹⁰² the bird, the turtledove; on land, the bull; your name is DAMNAMENEUS.

“In the fifth hour you have the form of a lion; the tree you produce is the prickly shrub; the stone, the magnet; [the bird] . . . on land, the crocodile; your name is PHŌKENGEPSEUARETATHOUMISONKTAIKT.

515 “In the sixth hour you have the form of a donkey; the tree / you produce is the thorn tree; the stone, lapis lazuli; in the sea, the jellyfish;¹⁰³ on [land, the white-faced cow]; your name is ELAU AKRI LYX. . . .

“[In the seventh hour] you have the form of a [crayfish; the tree you produce] 520 . . . [you produce] . . . ; [the stone, the sun opal;¹⁰⁴ / the bird] . . . on land, the cat; [your name is]. . . .

“In the eighth [hour] you have the form . . . [the tree you produce] . . . [the stone] . . . the bird . . . [on land], the hippopotamus; [your] name [is]. . . .

525 “In the ninth [hour] you have the form of an ibis; [the tree / you produce] . . . [the stone] . . . on land, the chameleon; [your name]. . . .

“In the tenth hour [you have] the form . . . ; [the tree you produce] . . . the stone, one the color of a falcon’s neck; [the bird]. . . .

530 / “In the twelfth [hour you have the form] . . . [your name is] ADŌNAI . . . [and]. . . .

535 “. . . / GABRIĒL ALLŌEA . . . OURĒĒDYDIE THARABRACHIRIGX IARBATHACH-RAMNĒPHIBAŌCHNYMEŌ¹⁰⁵ KAMPYKRIL . . . ELAMMARĒ.

“I have spoken your signs and symbols. Therefore, lord, do the NN deed by necessity, lest I shake heaven. Do the NN deed for me; you are the image, the whole of the universe, [you] who, after being selected,¹⁰⁶ guarded the holy place of 540 the / great king. Do the NN deed for me, the one who keeps the keys of the triangular paradise of earth, which is the kingdom. Do the NN deed for me, the fatherless child of an honored¹⁰⁷ widow, BŌIATHYRITH, lest they take away from me 545 the lord’s fatherland and so that all / good things happen by command, PHŌKENGEPSEUARETATHOUMISONKTAIKT MASKELLI MASKELLŌ PHNOUNKENTABAŌ AŌRIŌ ZAGRA RĒSICHTHŌN HIPPOCHTHŌN PYROSPARIPĒGAN YX KAILAM IALMIŌ LILIMOULĒALABAĒNEREDEMŌU.”

550 “Come¹⁰⁸ to me in / your holy circuit of
The holy spirit, founder of the world,
O god of gods, lord of the world, who have
Divided by your own divine spirit
The universe; first from the firstborn you

102. Pliny identifies *παυδέρως* as an opal (NH 37. 84) or an amethyst (NH 37. 123). It has been rendered here as amethyst because in 37.80 Pliny says opals come only from India. See the note by D. E. Eicholz, *LCL* edition of Pliny’s *Natural History*, vol. 10, p. 230, n. a. [J.S.]

103. The term literally means “glass fish.” [M.S.]

104. The translation of *ἡλιοπάλιος* is uncertain.

105. Cf. for this name PGM I. 143 and n.

106. Following Preisendanz’s translation as “Auserwählter.”

107. The papyrus reads *κατατετιμημένη[s]*, a verb not attested elsewhere. The meaning could also be “despised.” Preisendanz suggests that the widow is Isis and the magician identifies himself with Horus. Probably, the translation “dishonored” is to be preferred, because it would refer to the murder of Isis’ husband and her subsequent flight to the swamps of Chemmis to raise her son Horus. For Horus as orphan, see Borghouts, *Ancient Egyptian Magical Texts* 69, no. 92. [R.K.R.]

108. These dactylic hexameters, many of which are metrically faulty, are also the reconstructed Hymn 2, for which see Preisendanz, vol. II, p. 238. [E.N.O.]

Appeared,¹⁰⁹ created carefully, from water
That's turbulent, who founded all the world:
Abyss, earth, / fire, water, air, and in turn
Ether and roaring rivers, red-faced moon,
Heaven's stars, morning stars, the whirling planets.¹¹⁰
'Tis by your counsels they attend all things."

"You who summon . . . AMOCHL . . . PHODOPH . . . M . . . ARPTHŌ . . .
IBK / PSOUPHIS [TŌM] . . . OIŌTH ŌPHROUER CHMĒIB HARPONKNOUPHI BRIN- 560
TATĒNŌPHRI BRISKYLMA HAROUAR ZARBAMESEG KRIPHI NIGTHOU MICHMOU-
MAŌPH IAŌLI PRIN ASTRAPTĒS¹¹¹ AI CHEAOKIRTABAOZAALE ASRISKI . . . OU BRIT-
HEI STOMA,¹¹² master. Come to me, / lord, you who sometimes raise the light, 565
sometimes lower the darkness [with] your own power. Hear me, lord, me, NN,
graciously, gladly and for a blessing, from every element from every wind, today,
with your happy face, in the present hour, because / I invoke your holy name from
every side. You who were begotten in every human body, inspire us.¹¹³ From the 570
right of the axis your [name] is: 'IAŌ AŌI ŌAI [ŌYA] ŌŌŌŌŌŌ AAAAAA IY . . . ŌAI,'
but from the left of the axis: 'IAŌ AYŌ IŌAI / PIPI ŌŌŌ ŌŌ III AYŌ . . . ŌA ŌAI.' 575
Come to me with a happy face to a bed of your choice, giving to me, NN, suste-
nance, health, safety, wealth, the blessing of children, knowledge, a ready hearing,
goodwill, sound judgment, honor, memory, grace, shapeliness, beauty to / all who 580
see me; you who hear me in everything whatsoever, give persuasiveness with words,
great god, to the EYAĒŌ IŌ IAŌ ŌAI ŌIŌ ĒAYI TAS ERCHIS AUXACHOCH HAR-
SAMOSI. I beg, master, accept my entreaty, the offering to you which you com-
manded. In order that you might now illuminate me with knowledge of things be-
loved by you / even after the kind restoration of my material body, I pray, lord, 585
accept this my request, [the] entreaty, the preliminary spell, the offering of my elo-
quent spirit. Let it also come to you, the ruler of all, in order that / you fulfill all the 590
petitions of my prayer, you who originated from gods.¹¹⁴ We give you thanks with
every soul and heart stretched out to [you],¹¹⁵ unutterable name honored with [the]
appellation of god and blessed with the [appellation of father], for to everyone¹¹⁶
and to everything you have shown fatherly / goodwill, affection, friendship and 595
sweetest power, granting us intellect, [speech,] and knowledge; intellect so that we
might understand you, speech [so that] we might call upon you, knowledge so that
we might know you.¹¹⁷ We rejoice because you showed yourself to us; we rejoice

109. This refers to the sun god's appearance from the waters of Nun, the primordial abyss. Cf. PGM I. 34–36. [R.K.R.]

110. There are three types of star referred to here: ἀστέρως (1) ἀερίους, (2) ἑώους, (3) περιδινο-
πλανήτας. On ἑώους as morning star, cf. Ptolemy, *Tetrab.* 3. 4 (114). [E.N.O.]

111. Or "before you hurl lightning."

112. Or "mouth is full."

113. ἐμπνευματίζω is not otherwise attested. Cf. C.H. 13.19 with Keil's conjecture πνευμάτιζε, cited by Nock and Festugière, *Hermès Trismégiste* II, p. 208, in the critical apparatus to l. 17.

114. The section in ll. 591–609 has close parallels in Ps.-Apulcius, *Asclepius* 41 (ed. Nock and Festugière, *Hermès Trismégiste* II, pp. 353–55) and NHC VI, 7: 63, 33–65, 7. See Robinson, *The Nag Hammadi Library in English* 298–99; P. Dirkse and J. Brashler, "The Prayer of Thanksgiving," in *Nag Hammadi Codices V, 2–5 and VI, with Papyrus Berolinensis 8502, 1 and 4*, NHSt 11 (Leiden: Brill, 1979) 375–87. Cf. also Iamblichus, *Myst.* 10. 8; C.H. 13. 18–20, with the discussion by Grsec, *Corpus Hermeticum* XIII, pp. 183–88.

115. Following Nock and Festugière, *Hermès Trismégiste* II, p. 353.

116. Following J.-P. Mahé, *Hermès en Haute-Égypte. Les textes hermétiques de Nag Hammadi et leurs parallèles grecs et latins*, vol. I (Québec: Les presses de l'université Laval, 1978) 160–61.

117. Following Nock and Festugière, *Hermès Trismégiste* II, p. 354.

- 600 because while we are / [still] in bodies you deified us by the knowledge of who you are. The thanks of man to you is one: to come to know [you], O womb¹¹⁸ of all knowledge. We have come to know, O womb¹¹⁹ pregnant through the father's be-
 605 getting. We have come to know, / O eternal continuation of the pregnant father. After bowing thus before your goodness,¹²⁰ we ask no [favor except this]:¹²¹ will that we be maintained in knowledge of you; and one protection:¹²² that [we] not
 610 fall away from a [life] such as this. . . ."

*Tr.: W. C. Grese (ll. 494–549; 558–611) and E. N. O'Neil (hymnic sections, ll. 549–58).

PGM III. 612–32

- *[If you make] an offering of wheaten meal and ripe mulberries and unsoftened¹²³ (?) sesame and uncooked *thrion* and throw into this a beet, you will gain control of
 615 your own shadow¹²⁴ / so that it [will serve] you. Go at the sixth hour of the day, toward [the rising sun], to a deserted place, girt about with a [new] dark-colored palmfiber basket, and on your head a scarlet cord as a headband, behind your right
 620 ear / the feather of a falcon, behind your left that of an ibis.

- Having reached the place,¹²⁵ [prostrate] yourself, stretch out your hands, and utter the following *formula*: "Cause now my shadow to serve me, because I know
 625 your sacred names [and] your signs and / your symbols, and [who you are at each hour], and what your name is."¹²⁶

- Having said this, [utter] the formula given above,¹²⁷ and in case he does not [hearken, say]:¹²⁸ "I have uttered your sacred names and [your signs] and your symbols, wherefore, O lord,¹²⁹ cause / my [shadow] to serve me." [And] at the seventh
 630 [hour] it will come to you before [your] face, and you address it [and say]: "Follow me everywhere!" But [look] to it, that it not leave you.

*Tr. J. M. Dillon. See the introductory note on PGM III. 494–611. This unique spell to acquire control over one's shadow may be part of the whole *Encounter with Helios* contained in III. 494–731. The Coptic section to follow (PGM III. 633–731) belongs with this section, and the mention of the "signs and symbols" in l. 625 connects this spell to the preceding; furthermore, the mention of the "formula given above" (l. 626) must refer to a formula given in the preceding spell, probably the formula found in III. 494ff. The appearance of one's shadow is thus the proof of Helios' appearance requested in PGM III. 494–731.

118. Following Nock and Festugière, *Hermès Trismégiste* II, p. 355.

119. On the role of the uterus in magic, see A. A. Barb, "Diva Matrix," *JWCI* 16 (1953): 193–238. Cf. also PGM V. 158.

120. Following Mahé, *Hermès* 164–65.

121. Ibid.

122. Following Mahé, *Hermès* 166–67, and Dirksc and Brashler, "The Prayer of Thanksgiving," 384–85.

123. Preisendanz reads ἀ[πέκ]χυτον, a word otherwise unattested. More likely would be the restoration ἀ[διά]χυτον, "not softened by cooking"; hence the translation here. [R.D.K.]

124. Cf. *DMP* col. IV, l. 23 for a spell for "lucky shadows" (*wd hyb.t*). [R.K.R.] See also Betz, "The Delphic Maxim," 163–64.

125. Literally, "treading about in the place."

126. Cf. ll. 499–501 for a similar expression. It seems that the deity invoked has a different appearance every hour. See also the introduction to this spell and its possible relationship with PGM III. 494–611.

127. That is, the formula given in 494–536, particularly the section containing the signs and symbols.

128. Following Preisendanz's restoration. This hardly seems suitable, as one would rather expect, "And when you are finished, say. . . ." [J.M.D.]

129. The "lord" addressed in this spell is Helios, the sun god, mentioned in III. 494–611.

PGM III. 633–731

*Call . . . , “Great god . . . , you who are the sun, Re is your name / . . . the glowing flames . . . my nail (?) . . . Em . . . is your name, Em . . . [is your true name] . . . crown . . . my name . . . [AEĒĒ]ĒĒIIIIIOOO[OOYYYYYYŌ]ŌŌŌŌ[Ō]Ō / . . . / of the great god . . . [Nef] is my name, Nef is my true name . . . Praise¹³⁰ be to (?) SABAŌTH ADŌNAI ADŌN BARBARIOT . . . of Lo son of Ouer¹³¹ . . . / whose face is in the middle of . . . of Lo son of Ouer . . . whose face is in the middle of . . . in truth. For I am . . . For I am Lotus-Lion-Ram¹³² . . . / Lotus, reveal yourself . . . For [I] am . . . all (repeat).¹³³ I am Oh, I am AEĒIOY[Ō AEĒIOYŌ] A[ĒĒIOYŌ AEĒI] OYŌ [AEĒI] OYŌ AEĒIOYŌ AEĒI[OY]Ō AEĒIOY[Ō] . . . , and we are strong (?) . . . of Shmoun¹³⁴ . . . / until you offer incense to Horus. I am Oh, I know [your name] . . . little, every time, at every hour. Come, go . . . what you want (repeat). For Ei is your name, Ei is the name of you. I . . . Totf; Totf is my true name (add the usual [?]) as you wish, after . . . the (formula) I am Kat son of Kat, whom Kat has borne . . . / I am the [breath] of night . . . I am Abriabot, the . . . the great snake . . . [Thoth the great] of Shmoun . . . the god Horus . . . , ([add the usual] as you wish). For I am Iethor,¹³⁵ who wants to . . . I . . . who . . . / frog . . . is my name . . . the great god who will do . . . To son of To¹³⁶ is your name . . . father. / You are Earth-shaker,¹³⁷ the High One, the son of Re, the [great] god . . . in the abyss, who is in . . . all the earth . . . (add the usual, as you wish) . . . he who does . . . I am . . . I am the one who . . . in him . . . / For . . . I am Io . . . is [my] name [. . . is] my true name . . . To the great is my [true] name . . .¹³⁸

. . . this day . . . speak to Helios¹³⁸ . . . / on the third day, also to the moon¹³⁹ . . . at the third entrance of the goddess, go to an ever-flowing river . . . bathe, and go in pure garments . . . , having drunk . . . a solitary place, hold toward the rising sun a white rooster without blemish and twelve pinecones whorled¹⁴⁰ to the right. Offer milk and pour a libation of white wine, / and say the designated seven formulas [seven] times, requesting an encounter with [the] god . . . yourself. He will show . . . let him dwell (?)¹⁴¹ for seven days. Set up . . . toward the moon, with purity; and when you see the god in this place, feast [in an appropriate manner].¹⁴² So when you encounter the god, say the formula for a direct vision, and request foreknowledge from the master. / Go down to a pure and consecrated place, and

130. Cf. PGM IV. 11, 14, 15, 17, 18, 19.

131. For OUER cf. Egyptian *wr*, “the great one.” [R.K.R.]

132. This corresponds to SERPOT-MOUT-SRO. Cf. PDM xiv. 12 and the note by Griffith and Thompson, *The Leyden Papyrus on DMP* col. I, l. 12. On the solar character of this designation of the sun in the morning, at midday, and in the evening, i.e., the universal sun in three manifestations (Re-Khepri-Atum), see M.-L. Rhyner, “A propos de trigrammes panthéistes,” *Revue d'Égyptologie* 29 (1977): 125–37. [M.W.M.]

133. Apparent instructions for the repetition of the formulas either forward or backward. Cf. ll. 667, 669, 682. But if this is the equivalent of Greek *κοινόν* (see Preisendanz's text at l. 682), we are to understand “(add the usual)”; thus the translation, as in several instances below.

134. Shmoun (Hermopolis, El-Eshmunen) is the city of the god Thoth. See on the name A. H. Gardiner, *Ancient Egyptian Onomastica* (London: Oxford University Press, 1968) II, 79*–81*. See for the name also below, l. 672.

135. That is in Egyptian “eye of Horus.”

136. Possibly, *To* is “land”; hence at III. 687 “the great land.”

137. For *κμρτο* cf. PGM IV. 1323; PDM xiv. 192.

138. That is, the sun god Helios.

139. The moon goddess Selene; see also l. 697.

140. See the note at PGM II. 25.

141. The text is uncertain at this point; perhaps *οικείτω* is to be read instead of *οικητω*. [M.W.M.]

142. Supplying in the lacuna *ἐ[πιτη]δές*, following Schmidt, GGA 193 (1931): 456.

again sacrifice a rooster, and while in pure garments secretly [grasp the other things] which are necessary as symbols . . . god(dess) . . . third . . . , hold in your right hand a [single-stemmed] wormwood and in your left a snakeskin, and recite
 705 the [specified] formulas [and] what you wish, and it will happen. Recite often / . . . written down . . . to learn something, it is told to you by the god. And if you . . . , write . . . and wrap in linen from head to foot . . . , and on the ground draw Harpokrates holding [his finger]¹⁴³ to his mouth, and in his left hand clutching a flail
 710 and a crook¹⁴⁴ . . . then “ABLANATHANALBA”; in wing . . .¹⁴⁵ / “ABRASAX”: near the back, “OĒAUA . . . ,” and set the child on it, and write the 5th formula . . . : “ĒFĒINTOK¹⁴⁶ . . . TE UONĒFIOUOI.” Also use this treatment often: take away . . . from before him the linen, and let him behold, and he will see; and ask [him] . . .
 715 on the tenth day . . . in the morning of the first (formula?), then the / first for a second time in the morning of the . . . let these things be . . . two bricks . . . under papyrus . . . head . . . hole . . . / hold in your hands . . . this . . . and say the . . . in
 720 each . . . as . . . little . . . all . . . on these . . . great . . . / both . . . formulas before
 725 . . . formulas with the . . . and all . . . and . . . pit . . . you make / call the olive . . .
 730 pure. . . .

*Tr.: M. W. Meyer. For the connection of the spell with the preceding, see the introductory notes at PGM III. 494–611 and III. 612–32.

PGM IV. 1–25

*“SAPHPHAIOR BAEKOTA KIKATOUTARA EKENNK LIX, the great daimon and the
 5 inexorable one,¹ . . . IPSENTANCHOUCHEŌCH / DŌOU SHAMAI ARABENNAK AN-TRAPHEU BALE SITENGI ARTEN BENTEN AKRAB ENTH OUANITH BALA SHOUPLA SRAHENNE DEHENNE KALASHOU CHATEMMŌK BASHNE BALA SHAMAI—on the day of Zeus² in the first hour, but on the [day] of deliverance³ in the fifth hour: a
 10 cat . . . / in the eighth: a cat.⁴ Praise⁵ be to Osiris, the king of the underworld, the lord of embalming, he who is at the south of This, who is honored at Abydos, he who is under⁶ the noubs tree⁷ in Merouse,⁸ whose glory is in Pashalom.⁹ Praise be
 15 to Althabot; bring unto to me Sabaoth. / Praise be to Althonai, great Eou, very valiant; bring unto me Michael, the mighty (?) angel who is with God. Praise be to

143. Supplying in the lacuna [τὸν δακτύλιον]. [M.W.M.]

144. For depictions similar to the one here see Budge, *Amulets and Talismans* 206–7; Bonner, *SMA*, p. IX, nos. 189–94.

145. Perhaps, “in wing formation.”

146. This is equivalent to Demotic *iw.f r in.t.k.*, “He shall bring you.” [R.K.R.]

1. See for this term Wortmann, “Neue magische Texte,” 101; on the verb *παπαρεύω*, see Betz, “Fragments,” 291.

2. That is, Thursday.

3. Perhaps Sunday.

4. These enigmatic phrases are instructions for the use of the spell.

5. This passage is parallel to *PDM* xiv. 627–35. See F. Ll. Griffith, “The Old Coptic Magical Texts of Paris,” *ZÄS* 38 (1900): 86–93. [R.K.R.]

6. Or “under the shade of the noubs tree.”

7. According to Griffith, *ZÄS* 38 (1900): 87, at Pnubs the noubs tree was sacred to Thoth. See on this point Brugsch, *Dictionnaire* 334–35.

8. Meroe is the capital of an ancient state in the Sudan. See Bonnet, *RÄRG* 456–57, s.v. “Meroe.”

9. Cf. also *PDM* xiv. 627–29. Pashalom is the capital of the nome in which Abydos is also located. Situated to the south of This, Abydos is the holy city where the head of Osiris was buried. See Griffiths, *Plutarch's De Iside et Osiride* 362 n. 1.

Anubis, of the nome of Hansiese,¹⁰ upon his mountain.¹¹ Praise be to the goddesses—Thoth the great, the great, the wise. Praise be to the gods, / ACHNOUI 20
 ACHAM ABRA ABRA SABAÖTH.¹² For Akshha Shha¹³ is my name, Sabashha is my true name; Shlot Shlot very valiant is my name. So let him who is in the under-
 world join him who is in the air; let them arise, come in, and bring me news / of 25
 the matter about which I ask them” (add the usual).

*Tr.: M. W. Meyer. This request for an oracle may be part of the larger spell contained in PGM IV. 1–85.

PGM IV. 26–51

*Initiation:¹⁴ Keep yourself pure for 7 days beforehand. On the third of the month, go to a place from which the Nile has recently receded, before anyone walks on the area that was flooded—or at any rate, to a place that has been inundated by the Nile. / On two bricks¹⁵ standing on their sides, build a fire with olive wood 30
 (that is, with a branch of it) when half of the sun is above the horizon; but before the sun appears, dig a trench around the altar. When the disk of the sun is fully above the horizon, / cut off the head of an unblemished, solid white cock which 35
 [you are to carry] under your left arm (and do dig the trench around¹⁶ the altar before the sun appears).¹⁷ When you are beheading the cock, fix it in place [with your knees]¹⁸ and hold it down all by yourself. / Throw the head into the river and 40
 drink up the blood, draining it off into your right hand and putting what’s left of the body on the burning altar. Then jump into the river. Immerse yourself in the clothes you have on, walk backwards¹⁹ out of the water, and, after changing into fresh garments, / depart without turning round.²⁰ After this, take bile from an owl, 45
 rub some of it over your eyes with the feather of an ibis, and your initiation will be complete. But if you can’t get hold of an owl, use an ibis’s egg and a falcon’s feather. / Bore a hole in the egg, insert the feather, break it open, and thereby get 50
 the fluid to rub on yourself.

*Tr.: Hubert Martin, Jr.

10. The location is unknown. Cf. *Ha-si-ise-t*, “house of the son of Isis.” See A. H. Gardiner, *Ancient Egyptian Onomastica* (London: Oxford University Press, 1968) II, 29* (no. 341A). One conjecture is that of Brugsch, *Dictionnaire* 659, who has identified Hansiese as a site (Chenoboskia?) near Koptos and Dendera in Upper Egypt.

11. This refers to an ancient title of Anubis. Cf. *PDM* xiv. 174. In this connection one should also note the relationship between mountain, desert, and cemetery in ancient Egypt.

12. Hebrew for “Lord, Lord of Hosts;” ABRA may be a variation of *arba* (Heb. “four”) designating the tetragrammaton. See Blau, *Das altjüdische Zaubermagie* 126; Dornseiff, *Das Alphabet* 64; A. Barb, “Abraxas-Studien,” in *Hommages à W. Deonna* (Bruxelles: Latomus, 1957) 67–86.

13. Or “JEAKSHHA SHHA”; but cf. *PGM* IV. 77, also III. 658, 659, 661, 667, 673, etc., for other examples of the common formula “for . . . is my name” or “for I am. . . .”

14. The purpose of this rite is not clear (cf. l. 48). It may have simply been a part of the longer ritual of the context.

15. On the magical use of bricks for both the living and the dead, see J. Monnet, “Les Briques magiques du Musée du Louvre,” *Revue d’Égyptologie* 8 (1951): 151–62. [R.K.R.]

16. Or “dig a trench around,” which may in fact mean “walk around” and refer to the ritual circumambulation. See W. Pax, “Circumambulation,” *RAC* 3 (1957): 143–52.

17. See l. 33 above.

18. The phrase “with your knees” is a conjecture based on *PGM* IV. 227–28.

19. Cf. the injunctions to walk backwards at *PGM* I. 37; IV. 2493; XXXVI. 273.

20. Presumably, the initiate is to turn away from the river after he is out of the water and to depart without looking back at the river. Perhaps he is being instructed to depart by walking backwards. The text is not entirely clear; cf. for similar circumstances *PGM* VII. 439–40. For looking back and its consequences, cf. the story of Lot’s wife (Gn 19:17, 26) and the injunction in Lk 17:31–32; Mt 24:15–18 (cf. Lk 9:62).

PGM IV. 52–85

*Keep yourself pure for 7 days before the moon becomes full by abstaining from meat and uncooked food, by leaving behind during the prescribed days exactly
 55 half / of your food in a turquoise²¹ vessel, over which you are also to eat, and by
 60 abstaining from wine. When the moon is full, go by yourself to the eastern section
 of your city, village, or house and throw out / on the ground the leftover morsels.
 Then return very quickly to your quarters and shut yourself in before he²² can get
 there, because he will shut you out if he gets there before you. But before you throw
 out the morsels, fix in the ground at a slight angle a verdant reed that is about two
 65 cubits long, tie some hairs from a stallion about the midsection of a horned dung
 beetle, and suspend / the beetle from the reed by them. Then light a lamp that has
 not been used before and place it under the beetle in a new earthenware dish, so
 that the heat from the lamp barely reaches the beetle. Stay calm after you have
 70 thrown out the morsels, gone to your quarters, and shut yourself in; / for the one
 you have summoned will stand there and, by threatening you with weapons, will
 try to force you to release the beetle. But remain calm, and do not release it until he
 gives you a response; then release it right away. And every day during the period of
 purification when you are about to eat and to go to bed, speak the following spell 7
 75 times (you are to say them again / when you return to your quarters after throwing
 out the food). Keep it secret: “You with the wooden neck, you with the clay (?)
 face,²³ come in to me, for I am Sabertoush, the great god who is in heaven.”

The phylactery for the foregoing: With blood from the hand or foot of a pregnant woman, / write the name²⁴ given below on a clean piece of papyrus; then tie it
 80 about your left arm by a linen cord and wear it. *Here is what is to be written:*
 “SHTËIT CHIEN TENHA, I bind and loose.”

The dismissal: When you release the beetle, say: “Harko, Harko is my name;
 Harko is my true name.”

85 Guard these instructions / well. *The rite:* an onion.²⁵

*Tr.: Hubert Martin, Jr., and Marvin W. Meyer (Coptic sections, ll. 75–77, 81–82, 83–84).

PGM IV. 86–87

**Phylactery against daimons:*²⁶ “HOMENOS OHK KOURIËL IAPHËL, deliver” (add the usual), “EHENPEROOU BARBARCHAUUCHE.”

*Tr.: Marvin W. Meyer. This brief spell seems to have no connection with the preceding or following spells.

21. A blue-green glazed pottery, almost certainly Egyptian faience. See A. Lucas and J. R. Harris, *Ancient Egyptian Materials and Industries* (London: Arnold, 1962) 156–67, esp. 163–64. [R.K.R.]

22. “He” is the one summoned (l. 70), but “he” is never identified.

23. Probably referring to a clay or terracotta figurine on a wooden pedestal. [M.W.M.]

24. The “name” may have included not only *sabertoush* but also the attached epithets: in magical texts “name” often means “full title.” The Greek *προνοκείμενον* normally means “given above,” but it can also be read as meaning “set forth below.” This latter interpretation (accepted by Preisendanz) would eliminate the apparent contradiction between this and the following sentence. However, the following sentence may be a deliberate contradiction by a glossator. [M.S.]

25. This is probably an abbreviated way of saying, “Use the procedure that involves an onion.”

26. Or “For those possessed by daimons,” which seems the better reading of the papyrus. The manuscript has *πρὸς δαιμονιαζομένο(ν)ς*. See A. Erman, *ZÄS* 21 (1883): 99 (plate III, l. 25) and Preisendanz, apparatus ad loc. The invocation which begins with OHK is separated by a space and *-ζομενος* is written with the same Greek letter forms as the preceding ones. [R.D.K.]

PGM IV. 88–93

* **Another,**²⁷ to **Helios:** Wrap a naked boy in linen from head to toe,²⁸ then clap your hands. After making a ringing noise, place the boy opposite / the sun,²⁹ and standing behind him say the *formula*: 90

“I am Barbarioth; Barbarioth am I; PESKOUT YAHO ADŌNAI ELŌAI SABAŌTH, come in to this little one today, for I am Barbarioth.”

*Tr.: W. C. Gress and Marvin W. Meyer (Coptic sections, ll. 91–93).

PGM IV. 94–153

* Isis is the one who comes from the mountain at midday³⁰ in summer, the dusty maiden; / her eyes are full of tears and her heart is full of sighs. 95

Her father, Thoth the Great, came in unto her and asked her, “O my daughter Isis, dusty maiden, why are your eyes full of tears, your heart full of sighs, and [the . . .] of your garment soiled? [Away with] the tears of your eyes!”

She said [to him], “He is not with me,³¹ O my father, Ape Thoth, Ape / [Thoth], my father. I have been betrayed by my female companion. I have discovered [a] secret: yes, Nephthys is having intercourse with Osiris . . . my brother, my own mother’s son.” 100

He said to her, “Behold, this is adultery against you, O my daughter Isis.”

She [said] to him, “It is adultery against you, O my father, / [Ape] Thoth, Ape Thoth, my father; it is pregnancy proper for me myself.”³² 105

He said to her, “Arise, O my daughter Isis, and [go] to the south to Thebes, to the north to Abydos.³³ There are . . . those who trample (?) there. Take for yourself Belf son of Belf, [the one whose] foot is of bronze and whose heels are of iron, / [that] he forge for you a double iron nail with a . . . head, a thin base, a strong point, and light iron. Bring it before me, dip it in the blood of Osiris,³⁴ and hand it over; we . . . this mysterious (?) flame to me.” 110

“/ Every flaming, every cooking, every heating,³⁵ every steaming, and every sweating that you [masc.] will cause in this flaming stove, you [will] cause in the heart, in the liver, [in] the area of the navel, and in the belly of NN whom NN has borne, until I bring her to the house of NN whom NN has borne³⁶ and she puts what is in / her hand into my hand, what is in her mouth into my mouth, what is in her belly onto my belly, what is in her female parts onto my male parts, quickly, quickly; immediately, immediately. Rise up to the kings of Alchah,³⁷ speak the truth (?) in Oupōke, arouse god [after] NN³⁸ whom NN has borne, and I shall send 115 120

27. Presumably this is another request for divination (cf. PGM IV. 1–25, 52–85). In fact, the spell is specifically a “divination using a boy,” for which cf. PGM VII. 348–58; also *Test. Sol.* I. 3.

28. Cf. for this phrase PDM xiv. 96.

29. That is, Helios, the sun god.

30. Cf. PDM xiv. 1219.

31. Or “It is not of my doing.”

32. This episode is also told in a different fashion by Plutarch, *De Is. et Os.* 14, 356E–F. See Griffiths, *Plutarch’s De Iside et Osiride* 316–17.

33. Cf. PDM xiv. 628.

34. Cf. PDM xiv. 440–41.

35. Or “sighing.”

36. Cf. PDM xiv. 656–58.

37. Alchah (Egyptian *‘rq-ḥḥ*, “Alxai”) and Oupōke (Egyptian *w-pkr*) are both sacred places at Abydos. Alchah designates the cemetery where the mummy of Osiris was buried. See PGM XIVb, 12–15 (in the context of PDM xiv. 451–58). [R.K.R.]

38. Or “every god (after NN).”

125 her / to be with NN whom NN has borne. For I am To son of To;³⁹ I am the Great
son of the Great; I am Anubis, who bears the glorious crown of Re and puts it upon
King Osiris, King Osiris Onnophris, . . . who arouses the whole earth, that you
130 may arouse the heart of NN whom / NN has borne, that I may know what is in her
heart for me, for NN whom NN has borne, on this day.”

If a large amount of saliva forms in your mouth as you speak, understand that she
135 is distressed⁴⁰ and wants to talk with you; if you yawn frequently, she wants / to
come to you. But if you sneeze two times or more, she is in good health⁴¹ and is
returning to where she lives; if you have a headache and are crying, she is dis-
tressed⁴² or even dying.

“Rise up to heaven, and arouse the High One [masc.] after the Noble One [fem.].
140 Rise up to the abyss, and arouse Thoth after Nabin; arouse / the heart of these two
bulls, Hapi and Mnevis; arouse the heart of Osiris after Isis; arouse Re after the
light; arouse the heart of NN whom NN has borne, after NN whom NN has
borne.”

[Say] these things on behalf of women. But when [you are speaking] about
145 women, / then speak, conversely, so as to arouse the females after the males:

“When she drinks, when she eats, when she has intercourse with someone else, I
will bewitch her heart, I will bewitch the heart of her, I will bewitch her breath, I
150 will bewitch / her 365 members,⁴³ I will bewitch her inner part . . . wherever I de-
sire, until she comes to me and I know what is in her heart, [what] she does, and of
what she thinks, quickly, quickly; immediately, immediately.

*Tr.: M. W. Meyer.

PGM IV. 154–285

155 *Nephotes to Psammetichos, immortal king of Egypt. / Greetings. Since the great
god has appointed you immortal king and nature has made you the best wise man,⁴⁴
I too, with a desire to show you the industry in me, have sent you this magical
160 procedure which, with complete ease, / produces a holy power. And after you have
tested it, you too will be amazed at the miraculous nature of this magical operation.
You will observe through bowl divination⁴⁵ on whatever day or night you want, in
165 whatever place you want, beholding the god in the water and / hearing a voice from
the god which speaks in verses in answer to whatever you want. You will attain⁴⁶
both the ruler of the universe and whatever you command, and he will speak on
other matters which you ask about. You will succeed by inquiring in this way: First,
170 attach yourself to Helios in this manner: At whatever sunrise you want / (provided
it is the third day of the month), go up to the highest part of the house and spread a

39. Cf. above, PGM III. 679, 687 with n.

40. Or “lovesick.”

41. That is, “unafflicted” by the love charm.

42. Or “lovesick.”

43. For a close parallel, compare the lead tablet from Oxyrhynchus published by Wortmann, “Neue magische Texte,” 108–9. See also the *Apocryphon of John* (NHC II, 1:19:2–14) on the construction of the human body by 365 angels. In PGM the number 365 is commonly associated with the name Abrasax and its numerical value (see Glossary, s.v. “Abrasax”), but also with 365 gods or even 365 knots (PGM VII. 452–53).

44. Or “an expert magician,” as σοφιστής applies to one skilled in his craft. See LSJ, s.v.; Betz, *Lukian* 10–11.

45. For bowl divination, see R. Ganszyniec, “Λεκανομαντεία,” *PRE* 12 (1925): 1879–89.

46. Preisendanz suggests that οἶσεις is a late future form of οἶδα. Perhaps one should emend the text to read ὄψεις, “you will see.” However, the future of φέρω can be defended here (see LSJ, s.v., VI. 2–3, where “carry off as a prize,” “win,” “gain,” etc., are given as meanings). [J.P.H.]

pure linen garment on the floor. Do this with a mystagogue. But as for you, crown yourself with dark ivy while the sun is in mid-heaven, at the fifth hour, and while looking upward lie down / naked on the linen and order your eyes to be completely covered with a black band.⁴⁷ And wrap yourself like a corpse, close your eyes and, keeping your direction toward the sun, begin these words. *Prayer*:⁴⁸

“O mighty Typhon, / ruler of the realm 175

Above and master, god of gods, O lord 180

ABERAMENTHŌOU (formula),

O dark’s disturber, thunder’s bringer, whirlwind,

Night-flasher, breather-forth of hot and cold,

Shaker of rocks, wall-trembler, boiler of

The waves, disturber of the sea’s great depth, /

IŌ / ERBĒT AU TAU I MĒNI, 185

I’m He⁴⁹ who searched with you the whole world and

Found great Osiris, whom I brought you chained.

I’m he who joined you in war with the gods

(but others say, “’gainst the gods”).

I’m he who closed / heav’n’s double gates and put 190

To sleep the serpent which must not be seen,

Who stopped the seas, the streams, the river currents

Where’er you rule this realm. And as your soldier

I have been conquered by the gods, I have

Been thrown face down because of empty wrath. /

Raise up your friend, I beg you, I implore; 195

Thrown me not on the ground, O lord of gods,

AEMINAEBARŌTHERRETHŌRABEANIMEA,⁵⁰

O grant me power, I beg, and give to me

This favor, so that, whensoe’r I tell

One of the gods to come, he is seen coming /

Swiftly to me in answer to my chants, 200

NAIN E BASANAPTATOU EAPTOU MĒNŌPHAESMĒ PAPTŌU MĒNŌPH AESIMĒ TRAU-

APTI PEUCHRĒ TRAUARA PTOUMĒPH MOURAI ANCHOUCHAPHAPTA MOURSA ARA-

MEI IAO ATHTHARAUI MĒNOKER BORO/PTOUMĒTH AT TAU I MĒNI CHARCHARA 205

PTOUMAU LALAPSA TRAU I TRAU EPSE MAMŌ PHORTOCHA AEĒIO IOY OĒŌA EAI

AEĒI ŌI IAO AEĒI AI IAO.”

After you have said this three times,⁵¹ there will be this sign of divine encounter,⁵²

but you, / armed by having this magical soul, be not alarmed. For a sea falcon flies 210

down and strikes you on the body with its wings, signifying this: that you should

arise. But as for you, rise up and clothe yourself with white garments and burn on

an earthen censer uncut / incense in grains while saying this: 215

“I have been attached to your holy form.

I have been given power by your holy name.

I have acquired your emanation of the goods,

47. See Glossary, s.v. “Isis band.”

48. The iambic trimeters (ll. 179–201), many of which are metrically faulty, also form the reconstructed Hymn 6. See Preisendanz, vol. II, pp. 242–43. [E.N.O.]

49. See on this passage Wortmann, “Neue magische Texte,” 92–93.

50. See for this formula PGM I. 295; XIV. 24 (abbreviated); LIX. 7.

51. For the triplicate repetition in magic see O. Weinreich, “Trisgemination als sakrale Stilform,” in his *Ausgewählte Schriften* (Amsterdam: Grüner, 1973) 250–58.

52. See on this point PGM IV. 168–69.

Lord, god of gods, master, daimon.

ATHTHOUIN THOUTHOU I TAUANTI LAŌ APTATŌ.”

220 Having done this, return / as lord of a godlike nature which is accomplished through this divine encounter.

*Inquiry of bowl divination and necromancy:*⁵³ Whenever you want to inquire about matters, take a bronze vessel, either a bowl or a saucer, whatever kind you wish. Pour water: / rainwater if you are calling upon heavenly gods, seawater if gods of the earth, river water if Osiris or Sarapis, springwater if the dead. Holding 225 the vessel on your knees, pour out green olive oil, bend over the vessel and speak / the prescribed spell. And address whatever god you want and ask about whatever you wish, and he will reply to you and tell you about anything. And if he has spoken dismiss him with the spell of dismissal, and you who have used this spell will be amazed.

235 *The spell spoken over the vessel is:* “AMOUN AUANTAU / LAIMOUTAU RIPTOU MANTAU I MANTOU LANTOU LAPTOUMI ANCHŌMACH ARAPTOUMI, hither to me, O NN god; appear to me this very hour and do not frighten my eyes. Hither to me, O NN god, be attentive to me because he wishes and commands this⁵⁴ ACHCHŌR 240 ACHCHŌR / ACHACHACH PTOUMI CHACHCHŌ CHARACHŌCH CHAPTOUMĒ CHŌRACHACHŌCH APTOUMI MĒCHŌCHAPTOU CHARACHPTOU CHACHCHŌ CHARACHŌ PTENACHŌCHEU” (a hundred letters).⁵⁵

But you are not unaware, mighty king and leader of magicians, that this is the chief name of Typhon, / at whom the ground, the depths of the sea, Hades, heaven, 245 the sun, the moon, the visible chorus of stars, the whole universe all tremble, the name which, when it is uttered, forcibly brings gods and daimons to it. This is the name that consists of 100 letters. Finally, when you have called, whomever you 250 called will appear, god or dead man,⁵⁶ and he will / give an answer about anything you ask. And when you have learned to your satisfaction,⁵⁷ dismiss the god merely with the powerful name of the hundred letters as you say, “Depart, master, for the great god, NN, wishes and commands this of you.” Speak the name, and he will 255 depart. Let this spell, / mighty king, be transmitted to you alone, guarded by you, unshared.

There is also the protective charm itself which you wear while performing, even while standing:⁵⁸ onto a silver leaf inscribe this name of 100 letters with a bronze 260 stylus, and wear it strung on a thong from the hide / of an ass.⁵⁹

53. Following the emended punctuation by M. Smith, *Clement of Alexandria and the Secret Gospel of Mark* (Cambridge, Mass.: Harvard University Press, 1973) 221.

54. The sudden shift to the third person in the words θέλει καὶ ἐπιτάσσει seems strange at first, and one is tempted to think that the magician begins to refer to himself in the third person. But cf. ll. 253–54 below, where the same phenomenon occurs with the subject named.

55. That is, according to Greek letters.

56. That is, the spirit or soul of a dead man. See on this primitive concept J. Bremmer, *The Early Greek Concept of the Soul* (Princeton: Princeton University Press, 1983) 70–124: “The Soul of the Dead.”

57. At this point the revelatory dialogue comes into the picture. Cf. Corp. Herm. I.3, 27, 30. Cf. P. Perkins, *The Gnostic Dialogue: The Early Church and the Crisis of Gnosticism* (New York: Paulist Press, 1980), where further literature can be found.

58. The Greek is obscure at this point. The translation follows Preisendanz: “auch wenn du stehend agierst.”

59. The ass is the animal associated with Seth/Typhon. See Glossary, s.v.

Divine encounter of the divine procedure: Toward the rising sun say:⁶⁰

"I call you who did first control gods' wrath,⁶¹

You who hold royal scepter o'er the heavens,

You who are midpoint of the stars above,

You, master Typhon, you I call, who are

/ The dreaded sovereign o'er the firmament.

265

You who are fearful, awesome, threatening,

You who're obscure⁶² and irresistible

And hater of the wicked, you I call,

Typhon, in hours unlawful and unmeasured,

You who've walked on unquenched, clear-crackling fire,

270

You who are / over snows, below dark ice,

You who hold sovereignty over the Moirai,⁶³

I invoked you in pray'r, I call, almighty one.

That you perform for me whate'er I ask

Of you, and that you nod assent at once

To me and grant that what I ask be mine

(add the usual), because I adjure you, GAR THALA BAUZAU THÖRTHÖR / KATHAU- 275

KATH IATHIN NA BORKAKAR BORBA KARBORBOCH MŌ ZAU OUZŌNZ ŌN YABITH,

mighty Typhon, hear me, NN, and perform for me the NN task. For I speak your

true names, IŌ ERBĒTH IŌ PAKERBĒTH IŌ BOLCHOSĒTH OEN / TYPHON ASBA- 280

RABŌ BIEAISĒ ME NERŌ MARAMŌ TAUĒR CHTHENTHŌNIE ALAM BĒTŌR MEN-

KECHRA SAUEIŌR RĒSEIODŌTA ABRĒSIOA PHŌTHĒR THERTHŌNAX NERDŌMEU

AMŌRĒS MEEME ŌIĒS SYSCHIE ANTHŌNIE PHRA; listen / to me and perform the 285

NN deed."

*Tr.: E. N. O'Neil.

PGM IV. 286–95

**Spell for picking a plant:*⁶⁴ Use it before sunrise. *The spell to be spoken:* "I am picking you, such and such a plant, with my five-fingered hand, I, NN, and I am bringing you home so that you may work for me for a certain purpose. I adjure you by the undefiled / name of the god: if you pay no heed to me, the earth which 290 produced you will no longer be watered as far as you are concerned—ever in life

60. The following dactylic hexameters also form the reconstructed Hymn 7. See Preisendanz, vol. II, pp. 243–44. Here and elsewhere *σέ* is considered long *metri gratia*, contrary to classical usage. [E.N.O.]

61. The papyrus reads *ὀργίλον*, which the editors of Hymn 7 have obelized. Here in IV. 262 Preisendanz has emended and reads *ὄπλον*, while others have suggested such words as *ὄρμον* (Wünsch), *κόσμον* (Dieterich), etc. The translation here has retained the reading of the papyrus. For *διέπω* and its meaning here, see Bauer, s.v. [E.N.O.]

62. The papyrus has *δῆλον*, which Preisendanz retains both here and in Hymn 7 where he obelizes it. Kroll's emendation *ἄδηλον* is paleographically sound, for "A" could have been omitted before "Δ." Second, *ἄδηλον* is a good parallel to *ἀμήχανον*, and third, the idea of *ἄδηλον* fits Seth/Typhon, who is regularly associated with darkness, shadows, etc. Cf., e.g., Plutarch, *De Is. et Os.* 2, 351F; 44, 368F, and Griffiths, *Plutarch's De Iside et Osiride* 468. [E.N.O.]

63. Preisendanz reads at this point *ἐπ' εὐκταίων Μοιρῶν*, "over the Moirai invoked in prayer." In the reconstructed Hymn 7 (Preisendanz, vol. II, p. 244), Heitsch reads *ἐπευκταίων Μοιρῶν*, "of the longed-for Moirai," originally a proposal by Dieterich (see the apparatus to PGM IV. 271).

64. For this type of ritual, see F. Pfister, "Pflanzenaberglaube," *PRE* 19 (1938): 1446–56.

again, if I fail in this operation, MOUTHABAR NACH BARNACHŌCHA BRAEŌ MENDA
 295 LAUBRAASSE PHASPHA BENDEŌ; fulfil⁶⁵ for me / the perfect charm.”
 *Tr.: E. N. O’Neil.

PGM IV. 296–466

***Wondrous spell for binding a lover:** Take wax [or clay] from a potter’s wheel and make two figures, a male and a female. Make the male in the form of Ares fully
 300 armed, holding a sword / in his left hand and threatening to plunge it into the right side of her neck. And make her⁶⁶ with her arms behind her back and down on her knees. And you are to fasten the magical material on her head or neck. Write on the
 305 figure of the woman being attracted as follows: On the head: / “ISEĒ IAŌ ITHI OUNE BRIDŌ LŌTHIŌN NEBOUTOSOUALĒTH”; on the right ear: “OUER MĒCHAN”; on the left ear: “LIBABA ŌIMATHOTHŌ”; on the face: “AMOUNABREŌ”; on the right
 310 eye: / “ŌRORMOTHIO AĒTH”; on the other: “CHOBŌUE”; on the right shoulder: “ADETA MEROU”; on the right arm: “ENE PSA ENESGAPH”; on the other: “MEL-CHIOU MELCHIEDIA”; on the hands: / “MELCHAMELCHOU AĒL”; on the breast: the name, on her mother’s side, of the woman being attracted; on the heart: “BAL-AMIN THŌOUTH”; and below the lower belly: “AŌBĒS AŌBAR”; on the pudenda:
 320 “BLICHIANEOI OUŌIA”; on the buttocks: “PISSADARA”; on / the sole of the right foot: “ELŌ”; on the sole of the other one: “ELŌAIAOE.”

And take thirteen copper needles and stick 1 in the brain while saying, “I am piercing your brain, NN”; and stick 2 in the ears and 2 in the eyes and 1 in the
 325 mouth and 2 / in the midriff and 1 in the hands and 2 in the pudenda and 2 in the soles, saying each time, “I am piercing such and such a member of her, NN, so that she may remember no one but me, NN, alone.”

330 And take a lead tablet⁶⁷ and write the same / spell and recite it. And tie the lead leaf to the figures with thread from the loom after making 365 knots while saying as you have learned, “ABRASAX, hold her fast!” You place it, as the sun is setting, beside the grave of one who has died untimely or violently, placing beside it also the seasonal flowers.

335 *The spell to be written / and recited is:* “I entrust this binding spell to you, chthonic gods, HYESEMIGADŌN and KORĒ PERSEPHONE ERESCHIGAL and ADONIS the BARBARTHĀ, infernal HERMES THŌOUTH PHŌKENTAZEPSEU AERCHTHA-
 340 THOUMI / SONKTAI KALBANACHAMBRĒ and to mighty ANUBIS PSIRINTH, who holds the keys to Hades, to infernal gods and daimons, to men and women who have died untimely deaths, to youths and maidens, from year to year, month to
 345 month, day to day, / hour to hour. I adjure all daimons in this place to stand as assistants beside this daimon. And arouse yourself for me,⁶⁸ whoever you are, whether male or female,⁶⁹ and go to every place and into every quarter and to every
 350 house, and attract / and bind her. Attract her, NN, whom NN bore and whose

65. The sudden shift to the plural *τελέσσετε* is strange. Preisendanz suggests that *δαίμονες* is the subject, but no daimons appear in the spell. Can the subject be the *vores magicae* themselves? [E.N.O.]

66. A figurine similar to the one described here, together with a lead tablet containing an inscription nearly identical to that of ll. 335–406, has been found in Egypt. See S. Kambitsis, “Une nouvelle tablette magique d’Égypte, Musée du Louvre, Inv. E 27145, 3^e/4^e siècle,” *BIFAO* 76 (1976): 213–23 and plates.

67. For a parallel to this passage, see Wortmann, “Neue magische Texte,” 56–58 (no. 1, ll. 6–16).

68. See on this point Wortmann, “Neue magische Texte,” 70–71.

69. Egyptian lists of demons and demon-induced diseases carefully distinguish between male and female. For a characteristic example, see S. Sauneron, *Le Papyrus magique illustré de Brooklyn* (Brooklyn: The Brooklyn Museum, 1970) 6–11. [R.K.R.]

magical material you possess. Let her be in love with me, NN whom she, NN bore. Let her not be had in a promiscuous way,⁷⁰ let her not be had in her ass, nor let her do anything with another man for pleasure, just with me alone, NN, so that she, NN, be unable either to drink or eat, that she not / be contented, not be strong, not have peace of mind, that she, NN, not find sleep without me, NN, because I adjure you by the name that causes fear and trembling, the name at whose sound the earth opens, the name at whose terrifying sound the daimons are terrified, / the name at whose sound rivers and rocks burst assunder. I adjure you, god of the dead, whether male or female, by BARBARITHA CHENMBRA BAROUCHAMBRA and by the ABRAT ABRASAX SESENGEN BARPHARANGGĒS and by the glorious AŌIA / MARI and by the MARMAREŌTH MARMARAUŌTH MARMARAŌTH MARECHTHANA AMARZA MARIBEŌTH; do not fail, god of the dead, to heed my commands and names, but just arouse yourself from the repose which holds you, / whoever you are, whether male or female, and go to every place, into every quarter, into every house, and attract her, NN, to me and with a spell keep her from eating and drinking, and do not allow her, NN, to accept for pleasure the attempt of another man, / not even that of her own husband, just that of mine, NN. Instead, drag her, NN, by the hair, by her heart, by her soul, to me, NN, at every hour of life, day and night, until she comes to me, NN, and may she, NN, remain / inseparable from me. Do this, bind her for all the time of my life and help force her, NN to be serviceable to me, NN, and let her not frolic away from me for even one hour of life. If you accomplish this for me, I will quickly allow you your repose. / For I am BARBAR ADŌNAI who hides the stars, who controls the brightly shining heaven, the lord of the world, ATHTHOUIN IATHOUIN SELBIOUŌTH AŌTH SARBATHIOUTH IATHTHIERATH ADŌNAI IA ROURA BIA BI BİOTHĒ ATHŌTH / SABAŌTH ĒA NIAPHA AMARACHTHI SATAMA ZAUATHTHEIĒ SERPHO IALADA IALĒ SBĒSI IATHTHA MARADTHA ACHILTH-THEE CHOŌŌ OĒ ĒACHŌ KANSAOSA ALKMOURI THYR THAŌS SIECHĒ. I am THOTH OSŌMAI; / attract her, bind her, NN, filled with love, desire and yearning for NN (add the usual), because I adjure you, god of the dead, by the fearful, great IAEŌ BAPH RENEMOUN OTHI LARIKRIPHIA EYEAIPHIRKIRALITHON YOMEN ER PHABŌEAI, / so that you attract her, NN, to me and join head to head and fasten lip to lip and join belly to belly and draw thigh close to thigh and fit black together with black, and let her, NN, carry out her own sex acts / with me, NN, for all eternity.

Then write on the other side of the tablet the heart and the characters as they are below:

| | | | |
|---|--|---|------|
| IAEŌBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABŌEAI | “IAEŌBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABŌEAI | | |
| | AEŌBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABŌEA | | 410 |
| | AŌ | EŌBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABŌE | III |
| | EA | ŌBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHABŌ | OEŌ |
| | IŌ | BAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHAB | OIEE |
| | YO | APHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHAB | OEYI |
| | IO | PHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHAB | OEYY |
| | OE | PHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPH | IAYY |
| | IŌAE | | YYAA |
| | EOĒI | | OIII |
| | YAOU | | YAAE |
| | IAŌI | | EŌAY |
| | AĒAE | | OYYI |
| | | | 420 |

70. See on this point Wortmann, “Neue magische Text,” 72.

| | | |
|-----|--------|-------|
| | ĒIOI | ĒĒEA |
| | ŌIYA | AAIA |
| | AŌOE | IIIŌ |
| 425 | YIŌĒ | EEAŌ |
| | EOAŌA | ĒĒAŌ |
| | YAYA | ĒĒEE |
| | IOĒIIE | OAĒI |
| | IAŌI | ĒIYI |
| 430 | AOAO | ĒĒOI |
| | YYOI | YAAI |
| | | ĒILA |
| | | AAŌŌ" |

435 *Prayer that belongs to the procedure:* At sunset, while holding / the magical material from the tomb, say:

“Borne⁷¹ on the breezes of the wandr’ing winds,
Golden-haired Helios, who wield the flame’s
Unresting fire, who turn in lofty paths
Around the great pole, who create all things
Yourself which you again reduce to nothing, /
440 From whom, indeed, all elements have been
Arranged to suit your laws which nourish all
The world with its four yearly turning points.
Hear, blessed one, for I call you who rule
Heaven and earth, Chaos and Hades, where
Men’s daimons dwell who once gazed on the light, /
445 And even now I beg you, blessed one,
Unfailing one, the master of the world,
If you go to the depths of earth and search
The regions of the dead, send this daimon,
From whose body I hold this remnant in my hands,
To her, NN, at midnight hours,
To move by night to orders ’neath your force, /
450 That all I want within my heart he may
Perform for me; and send him gentle, gracious
And pondering no hostile thoughts toward me,
And be not angry at my potent chants,
For you yourself arranged these things among
Mankind for them to learn about the threads
Of the Moirai, and this with your advice. /
455 I call your name, Horus,⁷² which is in number
Equivalent to those of the Moirai,

ACHAIPHŌ THŌTHŌ PHIACHA AIĒ ĒIA IAE ĒIA THŌTHŌ PHIACHA.

Be kind to me, forefather, scion of
The world, self-gendered, fire-bringer, aglow
Like gold, shining on mortals, master of
460 The world, / daimon of restless fire, unfailing,
With gold disk, sending earth pure light in beams.

71. The following dactylic hexameters are part of the reconstructed Hymn 4 (Preisendanz, vol. II, pp. 239–40): v. 1–17, 20, 22–28. For other versions and sections of Hymn 4, see PGM I. 315–27; IV. 1957–89; VIII. 74–80. [E.N.O.]

72. For Horus equated with Helios, cf. PGM IV. 989.

Send the daimon, whomever I have requested, to her, NN" (add the usual).

In another version, the name is: "ACHAI PHŌTHŌTHŌ AIĒ ĒIA IAĒ ĒIO THŌ THŌ PHIACHA." / *In another it is:* "ACHAI PHŌTHŌTHŌ AIĒ IĒA ĒAI IAĒ AEI ĒIA ŌTHŌ-
THŌ PHIACHA." 465

*Tr.: E. N. O'Neil.

PGM IV. 467–68

*Charm to restrain anger: "Will you dare to raise your mighty spear against Zeus?"⁷³

*Tr.: R. F. Hock. The same spell occurs at PGM IV. 831–32.

PGM IV. 469–70

*To get friends:

/ "Let . . . seize, lest we become a joy to our enemies."⁷⁴

470

*Tr.: Hubert Martin, Jr. The same charm using a verse from Homer (*Iliad* 10. 193) occurs in PGM IV. 833–34. Since there the single verse alone serves as a charm to get friends, and since the papyrus manuscript separates all verses with paragraph marks, it seems likely that the following four verses served as separate charms, though the original titles have been lost. Furthermore, since the three verses (*Iliad* 10.564, 10.521, and 10.572) that follow form a natural grouping in PGM IV. 2145ff. (cf. IV. 821–23), we have preserved that grouping in PGM IV. 471–73, below, though it is not clear whether the copyist inserted these verses here by mistake or whether the reader was to understand from PGM IV. 2145ff. that the spell served as a "divine assistance from three Homeric verses."

PGM IV. 471–73

* . . .

"After saying this, he drove the solid-hoofed horses through the ditch."⁷⁵

"and men gasping out their lives amid the terrible slaughter."⁷⁶

"and they washed off in the sea the sweat that covered them."⁷⁷

*Tr.: Hubert Martin, Jr. This untitled charm contains three verses of Homer that also occur in PGM IV. 821–23 and IV. 2145ff. It is presumed that these verses served the same functions as those listed in ll. 2145ff. See the introductory note on the previous spell. The verses all come from the tenth book of the *Iliad* and presumably could be read together.

PGM IV. 474

*" . . . Ares endured, when Otos and mighty Ephialtes . . . him."⁷⁸

*Tr.: Hubert Martin, Jr. Cf. the introductory note on PGM IV. 469–70, and see PGM IV. 830, with n.

73. Homer, *Il.* 8. 424. For the use of single Homeric verses as charms and amulets, see R. Heim, "Incantamenta magica graeca latina." *Jahrbücher für classische Philologie, Supplementband* 9 (1893), section X: *Versus Homerici et Vergiliani* (pp. 514–20).

74. Homer, *Il.* 10. 193.

75. Homer, *Il.* 10. 564. The referent of "he" is Odysseus in the original context.

76. Homer, *Il.* 10. 521. Again, the papyrus quotes only a portion of the Homeric text. "Men" is the object of "saw" in l. 520, and it is a kinsman of the slaughtered Rhesus who saw.

77. Homer, *Il.* 10. 572. In Homer, the referent of "they" is Odysseus and Diomedes.

78. Homer, *Il.* 5. 385. The papyrus quotes only a single verse and leaves the syntax of "him" unaccounted for. In Homer, "him" is governed by "bound" in l. 386.

PGM IV. 475–829

475 *Be gracious to me, O Providence and Psyche,⁷⁹ as I write these mysteries handed
down [not] for gain but for instruction; and for an only child I request immor-
480 tality, O initiates of this our power (furthermore, it is necessary for you, O daugh-
ter, to take / the juices of herbs and spices, which will [be made known] to you at
the end of my holy treatise), which the great god Helios Mithras ordered to be
revealed to me by his archangel, so that I alone may ascend into heaven as an in-
485 quirer / and behold the universe.

This is the invocation of the spell:

“First origin of my origin, AEËIOYŌ, first beginning of my beginning, PPP SSS⁸⁰
490 PHR[E], spirit of spirit,⁸¹ the first of the spirit / in me, MMM, fire given by god to
my mixture of the mixtures in me, the first of the fire in me, ĒY ĒIA EĒ, water of
water, the first of the water in me, ŌŌŌ AAA EEE, earthy material, the first of the
495 earthy material in me, / YĒ YŌĒ, my complete body, I, NN whose mother is NN,
which was formed by a noble arm and an incorruptible right hand in a world with-
out light and yet radiant, without soul and yet alive with soul, YĒI AYI EYŌIE: now
500 if it be your will, METERTA / PHŌTH (METHARTHA PHĒRIĒ, in another place)⁸²
IEREZATH, give me over to immortal birth and, following that, to my underlying
nature, so that, after the present need which is pressing me exceedingly, I may gaze
505 upon the immortal / beginning with the immortal spirit, ANCHREPHRENESOU-
PHIRIGCH, with the immortal water, ERONOU PARAKOUNĒTH, with the most
steadfast air, EIOAĒ PSENABŌTH; that I may be born again in thought, KRAOCHRAX
510 R OIM ENARCHOMAI, / and the sacred spirit may breathe in me, NECHTHEN AP-
OTOU NECHTHIN ARPI ĒTH; so that I may wonder at the sacred fire, KYPHE; that I
may gaze upon the unfathomable, awesome water of the dawn, NYŌ THESŌ ECHŌ
515 OUCHIECHŌA, and the vivifying / and encircling aether may hear me, ARNO-
MĒTHPH; for today I am about to behold, with immortal eyes—I, born mortal
from mortal womb, but transformed by tremendous power and an incorruptible
520 right hand / and with immortal spirit, the immortal Aion and master of the fiery
diadems—I, sanctified through holy consecrations—while there subsists within
me, holy, for a short time, my human soul-might, which I will again / receive after
525 the present bitter and relentless necessity which is pressing down upon me—I, NN,
whose mother is NN, according to the immutable decree of god, EYĒ YIA EĒI AŌ
530 EIAY IYA IEŌ. Since it is impossible for me, born / mortal, to rise with the golden
brightnesses of the immortal brilliance, ŌĒY AEŌ ĒYA EŌĒ YAE ŌIAE, stand, O per-
ishable nature of mortals, and at once [receive] me safe and sound after the inexor-
535 able and pressing / need. For I am the son PSYCHŌN DEMOU PROCHŌ PRŌA, I am
MACHARPH[.]N MOU PRŌPSYCHŌN PRŌE.”

540 Draw in breath from the rays, drawing up 3 times as much as you can, and you
will see yourself being lifted up and / ascending to the height, so that you seem to
be in midair. You will hear nothing either of man or of any other living thing, nor in
that hour will you see anything of mortal affairs on earth, but rather you will see all

79. The goddess Psyche, “Soul.” Some scholars read Tyche, “Fortune.” On the problem see Dieterich, *Mithrasliturgie* 2, 49–52, 70–72, 230–32. On the “Mithras Liturgy,” see M. W. Meyer, *The Mithras Liturgy* (Missoula, Montana: Scholars Press, 1976).

80. For the meaning of popping and hissing noises in magic, see Dieterich, *Mithrasliturgie* 40–43, 228–29; R. Lasch, “Das Pfeifen und Schnalzen und seine Beziehung zu Dämonenglauben und Zauberei,” *ARW* 18 (1915): 589–93. See also ll. 561–62, and 578–79 below, and elsewhere in the *PGM*.

81. “Spirit,” “breath,” “wind” (πνεῦμα) is one of the four elements.

82. This is evidence that the scribe had at least one other copy of the spell. See Dieterich, *Mithrasliturgie* 4, 221.

immortal things. For in that day / and hour you will see the divine order of the
 skies: the presiding gods rising into heaven, and others setting. Now the course of
 the visible gods will appear through the disk of god, my father; and in similar fash-
 ion the so-called pipe, / the origin of the ministering wind. For you will see it hang-
 ing from the sun's disk like a pipe. You will see the outflow of this object toward the
 regions westward, boundless as an east wind, if it be assigned to the regions of the
 east—and the other (viz., the west wind), similarly, toward its own / regions. And
 you will see the gods staring intently at you and rushing at you.

So at once put your right finger on your mouth⁸³ and say:

"Silence! Silence! Silence!

Symbol of the living, incorruptible god! /

Guard me, Silence, NECHTHEIR THANMELOU!"

Then make a long hissing sound, next make a popping sound, and say:

"PROPROPHEGGĒ MORIOS PROPHYR PROPHEGGĒ NEMETHIRE ARPSENTEN PI-
 TĒTMI MEŌY ENARTH PHYRKECHŌ PSYRIDARIŌ / TYRĒ PHILBA."

Then you will see the gods looking graciously upon you and no longer rushing at
 you, but rather going about in their own order of affairs.

So when you see that the world above is clear / and circling, and that none of the
 gods or angels is threatening you, expect to hear a great crash of thunder, so as to
 shock you. Then say again:

"Silence! Silence! (the prayer) I am a star, wandering about with you, and shin-
 ing forth out of / the deep, OXY O XERTHEUTH."

Immediately after you have said these things the sun's disk will be expanded. And
 after you have said the second prayer, where there is "Silence! Silence!" and the
 accompanying words, make a hissing sound twice and a popping sound twice, and
 immediately you will see / many five-pronged stars coming forth from the disk and
 filling all the air. Then say again: "Silence! Silence!" And when the disk is open, you
 will see the fireless circle, and the fiery doors shut tight. /

At once close your eyes and recite the following prayer. *The third prayer:*

"Give ear to me, hearken to me, NN, whose mother is NN, O lord, you who
 have bound together with your breath the fiery bars of the fourfold / root,"⁸⁴

O Fire-walker, PENTITEROUNI,

Light-maker (others: Encloser), SEMESILAM,

Fire-breather, PSYRINPHEU,

Fire-feeler, IAŌ,

Light-breather, ŌAI,

Fire-delighter, ELOURE,

Beautiful light, AZAI,

Aion, ACHBA,

/ Light-master, PEPPER PREPEMPIPI,⁸⁵

Fire-body, PHNOUĒNIOCH,

Light-giver, . . .

83. For examples of this common depiction on stones, see the engraved gem showing Harpokrates with his finger to his mouth, in F. M. and J. H. Schwartz, "Engraved Gems in the Collection of the American Numismatic Society, I: Ancient Magical Amulets," *The American Numismatic Society, Museum Notes* 24 (1979) no. 3, p. 159. See also the bronze statue in G. S. Gasparro, *I culti orientali in Sicilia*, *EPRO* 31 (Leiden: Brill, 1973), plate XLV, fig. 66.

84. Reading *τετραλιζώματος* with Hopfner (see apparatus ad loc.) rather than *τετραλιζώματος*. The reading of the manuscript, on the other hand, suggests *διαζώματος* (cf. *C. H.*, *Frag.* 26.8). [W.B.]

85. For PIPPI as a permutation of the tetragrammaton, the Hebrew divine name, see S. Lieberman, *Greek in Jewish Palestine* (New York: The Jewish Theological Seminary of America, 1942) 120 n. 38;

Fire-sower, AREI EIKITA,
 Fire-driver, GALLABALBA,
 Light-forcer, AIŌ,
 Fire-whirler, PYRICHIBOOSĒIA,
 Light-mover, SANCHERŌB,
 600 Thunder-shaker /, IĒ ŌĒ IŌĒIŌ,
 Glory-light, BEEGENĒTE,
 Light-increaser, SOUSINEPHIEN,
 Fire-light-maintainer, SOUSINEPHI ARENBARAZEI MARMARENTEU,
 Star-tamer . . .

Open for me, PROPROPHEGGĒ EMETHEIRE MORIOMOTYRĒPHILBA,
 605 because, / on account of the pressing and bitter and inexorable necessity, I invoke
 the immortal names, living and honored, which never pass into mortal nature and
 610 are not declared in articulate speech by human tongue or mortal speech / or mortal
 sound: ĒĒŌ ŌĒĒŌ IŌŌ ŌĒ ĒĒŌ ĒĒŌ ŌĒ ĒŌ IŌŌ ŌĒĒĒ ŌĒĒ ŌŌĒ IĒ ĒŌ ŌŌ ŌĒ IĒŌ ŌĒ
 ŌŌĒ IĒŌ ŌĒ IĒĒŌ ĒĒ IŌ ŌĒ IŌĒ ŌĒŌ ĒŌĒ ŌĒŌ ŌIĒ ŌIĒ ĒŌ ŌI III ĒŌĒ ŌYĒ ĒŌŌĒ
 615 ĒŌ ĒIA ĒĒA ĒĒA / ĒĒĒĒ ĒĒĒ ĒĒĒ IĒŌ ĒĒŌ ŌĒĒĒŌĒ ĒĒŌ ĒYŌ ŌĒ ĒIŌ ĒŌ ŌĒ ŌĒ ĒĒ
 ŌŌŌ YIŌĒ.”

Say all these things with fire and spirit, until completing the first utterance; then,
 620 similarly, begin the second, until you complete the / 7 immortal gods of the world.⁸⁶
 When you have said these things, you will hear thundering and shaking in the sur-
 rounding realm; and you will likewise feel yourself being agitated. Then say again:
 625 “Silence!” (the prayer). Then open your eyes, and you will see the doors / open and
 the world of the gods which is within the doors, so that from the pleasure and joy
 of the sight your spirit runs ahead and ascends.

So stand still and at once draw breath from the divine into yourself, while you
 630 look intently. Then when / your soul is restored, say:

“Come, lord, ARCHANDARA PHŌTAZA PYRIPHŌTA ZABYTHIX ETIMENMERO
 PHORATHĒN ERIĒ PROTHRI PHORATHI.”

When you have said this, the rays will turn toward you; look at the center of
 635 them. For when / you have done this, you will see a youthful god, beautiful in ap-
 pearance, with fiery hair, and in a white tunic and a scarlet cloak, and wearing a
 fiery crown.⁸⁷ At once greet him with the fire greeting:

640 “Hail, O lord, Great Power, Great Might, / King, Greatest of gods, Helios, the
 Lord of heaven and earth, God of gods: mighty is your breath; mighty is your
 strength, O lord. If it be your will, announce me to the supreme god, the one who
 645 has begotten and made you: that a man—I, NN,⁸⁸ whose mother is NN, / who was
 born from the mortal womb of NN and from the fluid of semen, and who, since he

M. Philonenko, “L’Anguipède alectorocéphale et le dieu IAŌ” *Académie des inscriptions et belles lettres, comptes rendus des séances de l’année 1979* 297–304, where further material is collected and discussed. In PGM see also III. 575; IV. 1984; XVIIa. 1–2; cf. also III. 335.

86. For the following section of the ritual, cf. the combination of the seven grades of the initiation, the planetary gods, and the ascension in the mysteries of Mithras. See esp. R. Beck, “Interpreting the Ponzia-Zodiac: II,” *Journal of Mithraic Studies* 2 (1978): 120–35; R. Merkelbach, *Weihegrade und Seelenlehre der Mithrasmysterien* (Opladen: Westdeutscher Verlag, 1982) 13–21; also J. Bergman, “*Per omnia vectus elementa remeavi*. Réflexions sur l’arrière-plan égyptien du voyage de salut d’un myste isiaque,” in U. Bianchi and M. J. Vermaseren, eds., *La soteriologia dei culti orientali nell’impero romano*, EPRO 92 (Leiden: Brill, 1982): 671–708.

87. Cf. the well-preserved fresco from the Mithras temple in Capua. For a color photo, see Merkelbach, *Weihegrade* 34.

88. For the interpretation of this self-presentation, see Betz, “The Delphic Maxim,” 170.

has been born again from you today, has become immortal out of so many myriads in this hour according to the wish of god the exceedingly good—resolves to worship / you, and prays with all his human power, that you may take along with you the horoscope of the day and hour today, which has the name THRAPSIARI MOR-IROK, that he may appear and give revelation during the good hours, EÖRÖ RÖRE ÖRRI ÖRIÖR RÖR RÖI / ÖR REÖRÖRI EÖR EÖR EÖRE!”

After you have said these things, he will come to the celestial pole, and you will see him walking as if on a road. Look intently, and make a long bellowing sound, like a horn, releasing all your breath and straining your sides; and kiss / the phylacteries and say, first toward the right: “Protect me, PROSYMĒRI!”

After saying this, you will see the doors⁸⁹ thrown open, and seven virgins⁹⁰ coming from deep within, dressed in linen garments, and with the faces of asps.⁹¹ They are called the Fates / of heaven, and wield golden wands. When you see them, greet them in this manner:

“Hail, O seven Fates of heaven, O noble and good virgins, O sacred ones and companions of MINIMIRROPHOR, O most holy guardians of the four pillars!⁹² / Hail to you, the first, CHREPSENTHAËS! Hail to you, the second, MENESCHEËS! Hail to you, the third, MECHRAN! Hail to you, the fourth, ARARMACHËS!⁹³ Hail to you, the fifth, ECHOMMIË! Hail to you, the sixth, TICHNONDAËS! Hail to you, the seventh, EROU ROMBRIËS!”

There also come forth another seven gods,⁹⁴ who have the faces of black bulls, in linen / loincloths, and in possession of seven golden diadems. They are the so-called Pole Lords of heaven, whom you must greet in the same manner, each of them with his own name:

“Hail, O guardians of the pivot, O sacred and brave youths, who turn / at one command the revolving axis of the vault of heaven, who send out thunder and lightning and jolts of earthquakes and thunderbolts against the nations of impious people, but to me, who am pious and god-fearing, you send health and soundness of body / and acuteness of hearing and seeing, and calmness in the present good hours of this day, O my lords and powerfully ruling gods! Hail to you, the first, AIERÖNTHI! Hail to you, the second, MERCHEIMEROS! Hail to you, the third, ACHRICHIOUR! / Hail to you, the fourth, MESARGILTÖ! Hail to you, the fifth, CHICHRÖALITHÖ! Hail to you, the sixth, ERMICHTHATHÖPS! Hail to you, the seventh, EORASICHË!”

Now when they take their place, here and there, in order, look in the air and you will see lightning bolts going down, and lights flashing /, and the earth shaking,

89. Cf. the seven gates of the mosaic of the *Mitreo delle sette sfere* at Ostia and the inscribed term ἐπτάπυλος, “seven-gated.” See M. J. Vermaseren, *Corpus Inscriptionum et Monumentorum Religionis Mithriacae*, vol. I (The Hague: Nijhoff, 1966) 137, fig. 82; Merkelbach, *Weibegrade* 65.

90. For the seven virgins, see the discussion by Dieterich, *Mithrasliturgie* 69–72, who also refers to the seven Hathors of Egyptian religion.

91. This seems to be an Egyptian idea, where three serpents stand for the word “goddess.” One Egyptian Fate, *Rmnwtet* (Thermutis), is known to have a serpent face. See Erman and Grapow, *Wörterbuch* II, 362. [R.K.R.]

92. For this Egyptian cosmology, see H. Frankfort et al., *The Intellectual Adventure of Ancient Man* (Chicago: University of Chicago Press, 1946) 45–47; D. Kurth, *Den Himmel stützen. Die “Tw3 pt”-Szenen in den ägyptischen Tempeln der griechisch-römischen Epoche* (Bruxelles: Fondation Égyptologique Reine Elisabeth, 1975) 90, 98. [R.K.R.]

93. Cf. the Egyptian *harmachis*, “Horus who is on the horizon.”

94. For a discussion of the seven young men, see Dieterich, *Mithrasliturgie* 70–75. In the Mithras mysteries the seven grades of initiates were each under the tutelage of a planetary deity. See Merkelbach, *Weibegrade* 13–14.

and a god descending, a god immensely great, having a bright appearance, youthful, golden-haired, with a white tunic and a golden crown and trousers,⁹⁵ and holding in his right hand a golden / shoulder of a young bull: this is the Bear which moves and turns heaven around, moving upward and downward in accordance with the hour.⁹⁶ Then you will see lightning bolts leaping from his eyes and stars from his body.

And at once / make a long bellowing sound, straining your belly, that you may excite the five senses; bellow long until out of breath, and again kiss the phylacteries, and say:

“MOKRIMO PHERIMO PHERERI, life of me, NN: stay! Dwell in / my soul!⁹⁷ Do not abandon me, for ENTHO PHENEN THROPIŌTH commands you.”

And gaze upon the god while bellowing long; and greet him in this manner:

“Hail, O Lord, O Master of the water! Hail, O Founder of the earth! Hail, O Ruler of the wind! O Bright Lightener /, PROPROPHEGGĒ EMETHIRI ARTENTEPI THĒTH MIMEŌ YENARŌ PHYRCHECHŌ PSĒRI DARIŌ PHRĒ PHRĒLBA! Give revelation, O lord, concerning the NN matter. O lord, while being born again, I am passing away; while growing and having grown, / I am dying; while being born from a life-generating birth, I am passing on, released to death—as you have founded, as you have decreed, and have established the mystery. I am PHEROURA MIOURI.”

After you have said these things, he will immediately respond with a revelation. / Now you will grow weak in soul and will not be in yourself, when he answers you. He speaks the oracle to you in verse, and after speaking he will depart. But you remain silent, since you will be able to comprehend all these matters by yourself; for at a later time / you will remember infallibly the things spoken by the great god, even if the oracle contained myriads of verses.

If you also wish to use a fellow initiate, so that he alone may hear with you the things spoken, let him remain pure with you for [seven] / days, and abstain from meat and the bath. And even if you are alone, and you undertake the things communicated by the god, you speak as if prophesying in ecstasy. And if you also wish to show him, then judge whether he is completely worthy as a man /: treat him just as if in his place you were being judged in the matter of immortalization, and whisper to him the first prayer, of which the beginning is “First origin of my origin,⁹⁸ AEĒIOYŌ.” And say the successive things as an initiate, over his / head, in a soft voice,⁹⁹ so that he may not hear, as you are anointing his face with the mystery. This immortalization takes place three times a year. And if anyone, O child, after the teaching, wishes to disobey, then for him it will no longer / be in effect.

95. The description of the god Mithras agrees with extant pictures. See esp. the frescoes from Dura Europos, published in M. J. Vermaseren, *Corpus inscriptionum et monumentorum religionis Mithriacae* (Den Haag: Nijhoff, 1956, 1960); see also the discussion in Dieterich, *Mithrasliturgie* 76–78.

96. For the interpretation of this passage, see Dieterich, *Mithrasliturgie* 76–78, 234; R. Beck, “Interpreting the Ponza Zodiac,” *Journal of Mithraic Studies* 1 (1976): 1–19, esp. 2; 2 (1978): 87–147, esp. 120–27; R. L. Gordon and J. R. Hinnels, “Some New Photographs of Well-known Mithraic Monuments,” *ibid.* 2 (1978): 213–19. Cf. also Griffith and Thompson, *The Leyden Papyrus*, col. V. 1 with note; te Velde, *Seth, God of Confusion* 86–89.

97. The combination of ζωή “life,” and ψυχή “soul,” suggests erotic overtones (see Juvenal, *Sat.* 6. 195 for ζωή καὶ ψυχή, and the note on PGM IV. 377). [E.N.O.] In fact, sculptures portraying Eros and Psyche were found in the Mithras sanctuaries at Capua and under the Church of S. Prisca in Rome. See Merkelbach, *Weihgrade* 22–24, and photos on pp. 68–69.

98. For this prayer, see PGM IV. 486–537.

99. Cf. on this point Firmicus Maternus, *De err. prof. rel.* 22. 1: *lento murmure susurrat*, “he whispers with a soft murmur”; Apuleius, *Met.* 1.3. See also G. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York: The Jewish Theological Seminary of America, 2nd 1965) 58.

Instruction for the rite: Take a sun scarab which has twelve rays, and make it fall into a deep, turquoise cup, at the time when the moon is invisible;¹⁰⁰ put in together with it the seed of the fruit pulp of the lotus, / and honey; and, after grinding it, prepare a cake. And at once you will see it [viz., the scarab] moving forward and eating; and when it has consumed it, it immediately dies. Pick it up and throw it into a glass vessel of excellent rose oil, as much as you wish; and / spreading sacred sand in a pure manner, set the vessel on it, and say the formula over the vessel for seven days, while the sun is in midheaven:

“I have consecrated you, that your material may be useful to me, to NN alone, IE IA ĒĒĒ O Y EIA, that you may prove useful to me / alone, for I am PHŌR PHORA PHŌS PHOTIZAAS” (others: “PHŌR PHŌR OPHOTHEI XAAS”).

On the 7th day pick up the scarab, and bury it with myrrh and Mendesian wine¹⁰¹ and fine linen; and put it away in a flourishing bean field. / Then, after you have entertained and feasted together, put away, in a pure manner, the ointment for the immortalization.

If you want to show this to someone else, take the juice of the herb called *ken-tritis*, and smear, it, along with rose oil, over the eyes of the one you wish; / and he will see so clearly that he will amaze you. I have not found a greater spell than this in the world. Ask the god for what you want, and he will give to you.

Now the encounter with the great god is like this: Having obtained the above-mentioned herb / *ken-tritis*, at the conjunction [of the sun and the moon] occurring in the Lion,¹⁰² take the juice and, after mixing it with honey and myrrh, write on a leaf of the persea tree the eight-lettered name, as given below.¹⁰³ And having kept yourself pure for 3 days in advance, come at morning to face the sunrise; / lick off the leaf while you show it to the sun, and then he [the sun god] will listen to you attentively. Begin to prepare [the scarab] on the new moon in the lion, according to the god’s [reckoning].¹⁰⁴

Now this is the name: “I EE OO IAI.” Lick this up, so that you may be protected; and rolling up the leaf /, throw it into the rose oil. Many times have I used the spell, and have wondered greatly.

But the god said to me:

“Use the ointment no longer, but, after casting it into the river, [you must] consult while wearing the great mystery / of the scarab revitalized through the 25 living birds,¹⁰⁵ and consult once a month, at full moon, instead of 3 times a year.”

The *ken-tritis* plant grows from the month of Payni, in the regions of the / black earth, and is similar to the erect verbena. This is how to recognize it: an ibis wing is dipped at its black tip and smeared with the juice, and the feathers fall off when touched. After the lord / pointed this out, it was found in Menelaitis in Phalagry, at the river banks, near the *besas* plant. It is of a single stem, and reddish down to the root; and the leaves are rather crinkled and have fruit / like the tip of wild asparagus. It is similar to the so-called *talapēs*, like the wild beet.

100. Literally, “at the seizure of the moon,” probably designating the new moon.

101. Cf. PGM I. 85–86 and n.

102. That is, at the new moon.

103. See PGM IV. 788.

104. The new moon of god, according to the heavens, in contrast to the new moon of man, according to the calendar.

105. The allusion to the twenty-five birds is obscure; it may be related to the hours, so that the scarab Khepri is reborn in the first hour of a new day, after the passage of twelve hours of day and twelve hours of night during the previous day.

Now the phylacteries require this procedure: copy that for the right [arm] onto
 815 the skin / of a black sheep, with myrrh ink, and after tying it with sinews of
 the same animal, put it on; and copy that [for] the left [arm] onto the skin of a
 white sheep, and use the same procedure. The left one is very full of "PROSTHY-
 820 MĒRI" /, and has this memorandum:¹⁰⁶

"So speaking, he drove through the trench the single-hoofed horses."¹⁰⁷

"And men gasping among grievous slaughters."¹⁰⁸

"And they washed off their profuse sweat in the sea."¹⁰⁹

"You will dare to lift up your mighty spear against Zeus."¹¹⁰

825 / Zeus went up the mountain with a golden bullock and a silver dagger. Upon all he
 bestowed a share, only to Amara did he not give, but he said:¹¹¹

"Let go of what you have, and then you will receive, PSINÖTHER NÖPSITHER
 THERNÖPSI" (add the usual).¹¹²

*Tr.: M. W. Meyer.

PGM IV. 830

830 * . . . "Ares endured, when Otos and mighty Ephialtes . . . him."¹¹³

Tr.: Hubert Martin, Jr.

PGM IV. 831–32

*Charm to restrain anger: "Will you dare to raise your mighty spear against
 Zeus?"¹¹⁴

Tr.: R. F. Hock.

PGM IV. 833–34

*To Get Friends: "Let . . . seize, lest we become a joy to our enemies."¹¹⁵

Tr.: Hubert Martin, Jr.

PGM IV. 835–49

835 *From 53 years and 9 months on Hermes took the period up to 10 years and 9
 months, from which he assigned to himself 20 months, which would be 55 years 5
 840 months; then to Aphrodite 8 months, / which would thus be 56 years 1 month;

106. The relationship of the poetic quotations in the following, which repeat those in ll. 468–74, and the Mithras liturgy is obscure. They seem unrelated; see Wessely, *Griechische Zauberpapyrus* (see above, Introduction, n. 24), which shows a blank after l. 820 and a sign indicating a new paragraph. For a different view, cf. Dieterich, *Mithrasliturgie* 84. [M.S.]

107. Homer, *Il.* 10. 564.

108. Homer, *Il.* 10. 521.

109. Homer, *Il.* 10. 572.

110. Homer, *Il.* 8. 424. See PGM IV. 467–68 above and 830–31 below. Probably this verse served as a spell to restrain anger, but it may be misplaced here.

111. That these verses are part of the *ὑπόμνημα* ("the memorandum," l. 821) seems unlikely. More probably, a heading has been lost, and the verses contain an altogether independent spell. Story spells (*historiolae*) were ancient (see Faulkner, *Coffin Texts*, nos. 7, 75, 148, 154, 157, 158, etc.). They usually tell of a happening such as they are meant to produce (cf., e.g., PGM VII. 199–201; IV. 1471–79). This story tells of a person compelled or bribed to give up something; it could have been used to make a person give up anger. Hence it may have been attached to the Homeric verse for that purpose and was interpolated here. The name Amara is obscure; it could mean "the bitter woman" (Hebrew or Latin; cf. Ru 1:20, Vulgate).

112. Cf. *Pistis Sophia* 136 and 142, also with permutations of ΙΑΘ. PSINÖTHER is Egyptian for "the sons of god." [R.K.R.] See also PGM III. 186 and n. See Glossary, s.v. "THERNÖPSI formula."

113. Homer, *Il.* 5. 385. The same verse occurs in PGM IV. 474.

114. Homer, *Il.* 6. 424, quoted also PGM IV. 468, 824.

115. Homer, *Il.* 10. 193. See PGM IV. 470, where the same verse is quoted.

then to Helios 19 months, which would be 57 years 8 months. In this period assigned to Helios, that is to the 19 months, devote yourself to what you seek. After this he assigned to Ares 15 months, which would be 58 years 11 months. This is a hostile period. / Then to Selene 25 months, which would be 61 years. They are good. Then to Zeus 12 months, which would be 62 years. They are good. Then to Kronos 30 months, which would be 64½ years. They are bad for the body; within them also are the dangerous points. 845

*Tr.: W. C. Gresc. The section appears to be a fragment from an astrological work about the influence of the planets upon the periods of life.

PGM IV. 850–929

*Charm of Solomon that produces a trance¹¹⁶ (works both on boys and on adults): I swear to you by the holy gods and the heavenly gods not to share the procedure of Solomon with anyone and certainly not to use it for something questionable¹¹⁷ / unless a matter of necessity forces you, lest perchance wrath be preserved for you. 855

Formula to be spoken: “OURIÖR AMĒN IM TAR CHÖB KLAMPHÖB PHRĒ¹¹⁸ PHRÖR PTAR OUSIRI SAIÖB TĒLÖ KABĒ / MANATATHÖR ASIÖRIKÖR BĒEINÖR AMOUN ÖM MĒNICHTHA MACHTHA CHTHARA AMACHTHA AOU ALAKAMBÖT BĒSINÖR APH-ĒSIÖR PHRĒPH AMĒI OUR LAMASIR CHĒRIÖB PITRĒM / PHĒÖPH NIRIN ALLAN-NATHATH CHĒRIÖCH ÖNĒ BOUSIRI NINOUNO AMANAL GAGÖSARIĒR MĒNIAM TLĒR OOO AA ETNĒ OUSIRI OUSIRI OURISI OURISI MĒNĒMB MNĒM / BRABĒL 870 TNĒKATÖB. Hear me, that is, my holy voice, because I call upon your holy names, and reveal to me concerning the thing which I want, through the NN man or little boy, for otherwise I will not defend your holy and undefiled / names. Come to me, you who became Hesies and were carried away by a river; inspire the NN man or boy concerning that which I ask you: BARBĒTH MNÖR ARARIAK TARĒRIM ÖAR TĒRÖK SANIÖR MĒNIK PHAUKEK / DAPHORIOUMIN LARIÖR ĒTNIAMIM KNÖS CHA-LAKTHIR KRÖPHĒR PHĒSIMÖT PRĒBIB KNALA ĒRIBĒTIM GNÖRI. Come to me through the NN man or little boy and tell me accurately since / I speak your names which thrice-greatest Hermes¹¹⁹ wrote in Heliopolis with hieroglyphic letters: ARBAKÖRIPH MĒNIAM ÖBAÖB ABNIÖB MĒRIM BAIAX CHENÖR PHĒNIM ÖRA ÖRĒ-SIOU OUSIRI¹²⁰ PNIAOUSIRI / PHRĒOUSIRI HÖRIOUSIRI NAEIÖROUSIRI MĒN-IMOUSIRI MNĒKOUSIRI PHLĒKOUSIRI PĒLĒLOUSIRI ÖNIÖ RABKOUSIRI ANTÖB-OUSIRI AMĒAOUSIRI ANÖROUSIRI AMĒĒPHĒOUSIRI / AMĒNIOUSIRI XÖNIÖR 885 ÖOUROUSIRI. Enter into him and reveal to me concerning the NN matter.” 890 895

After you have purified the designated man [by keeping him] from intercourse for 3 days, you yourself also being pure, enter together with him.¹²¹ After you have taken him up / to an open place, seat him on unbaked bricks, dress him and give him an anubian head of wheat¹²² and a falconweed plant so that he will be protected. Gird yourself with a palm fiber of a male date palm, extend your hands / up 900 905

116. Literally, the title means “Solomon’s Collapse,” an indication of ecstatic seizure.

117. Or “for trivial reasons.”

118. The names include the gods Prē, Osiris, and Amon.

119. That is, Hermes Trismegistos. For this name, see PGM VII. 551 and n.

120. The following list, after “Osiris,” contains a series of compound deities whose second element is the god Osiris, but only some can be identified: Pre-Osiris, Horus-Osiris, Onnuris-Osiris, Amenophis-Osiris, and Amon-Osiris. [R.K.R.]

121. The following account has a parallel in *Test. Sol.* I. 3, ed. McCown, p. *8, ll. 5–15.

122. The meaning of Anubis’s head of grain is not known. On the god Anubis, see J.-C. Grenier, *Anubis Alexandrin et Romain*, EPRO 57 (Leiden: Brill, 1977), esp. p. 139 for ear of grain. [R.K.R.]

to heaven, toward the rays of the sun, and say the formula 7 times. Next make an offering of male frankincense after pouring out wine, beer, honey, or milk of a black
 910 cow onto grapevine wood. Then say the formula 7 times just into the ear / of the NN man or little boy, and right away he will fall down. But you sit down on the bricks and make your inquiry, and he will describe everything with truth. You
 915 should crown him with a garland of indigenous wormwood, / both him and you, for god delights in the plant.

Dismissal of the lord: into the ear of NN: “ANANAK ARBEOUËRI AEËIOYÖ.”

If he tarries, sacrifice on grapevine charcoal a sesame seed [and] black cumin
 920 while saying: / “ANANAK ÔRBEOUSIRI AEËIOYÖ, go away, lord, to your own thrones and protect him, NN, from all evil.” You learned thoroughly; keep it secret.

*The awakening*¹²³ [of the man or boy] is as follows: Stand away from the boy or
 925 man, having your / palms spread on your buttocks, your feet together on the ground, recite [the following] often until he is moved either toward the right or toward the left: “AMOUN ÊEI¹²⁴ ABRIATH KICHÔP ÔTEM PITH.” Then as a dog.¹²⁵
 *Tr.: W. C. Grese.

PGM IV. 930–1114

930 *Charm that produces a direct vision:¹²⁶ *Prayer for divine alliance*, which you are to say first toward the sunrise, then the same first prayer is to be spoken to a lamp. Whenever you seek divinations, be dressed in the garb of a prophet, shod
 935 with fibers of the doum palm and / your head crowned with a spray from an olive tree—but the spray should have a single-shooted garlic tied around the middle. Clasp a pebble numbered 3663¹²⁷ to your breasts, and in this way make your invocation.

*Hymn:*¹²⁸

940 “Hail,¹²⁹ serpent, and¹³⁰ stout lion, natural Sources of fire.¹³¹ / And hail, clear water and Lofty-leaved tree,¹³² and you who gather up

123. The translation of this difficult term follows Preisendanz (see apparatus ad loc.).

124. AMOUN ÊEI is equivalent to Egyptian “Amon comes” (?), with Greek *ηει* standing for Egyptian *iy*. [R.K.R.]

125. Probably referring to barking; cf. PGM IV. 1006.

126. This is equivalent to the type of Demotic spell called *ph-ntr*-spell, literally, a “god’s arrival” spell. See J. H. Johnson, “Louvre E 3229: A Demotic Magical Text,” *Enchoria* 7 (1977): 90–91.

127. According to Dornseiff, *Das Alphabet* 184, the mystical number is 3663 and refers to BAIN-CHÔDÔCH (the numerical value of the Greek letters being 2 + 1 + 10 + 50 + 600 + 800 + 800 + 600 = 3663).

128. Preisendanz ends the hymn at l. 948, but the petition to the god continues through l. 955. Ll. 949–54 include references to the spell for a direct vision, the lamp divination, and the prayer for divine alliance. Thus the present form of these lines comes from the time when the spell was put together. Ll. 949–54 contain vestiges of verse and originally may have been part of the hymn which was composed by the final author; or they may be a prose addition to part of an earlier hymn, perhaps substituting for, or expanding the petition in, the original hymn. [W.C.G.]

129. These dactylic hexameters also form the reconstructed Hymn 3; see Preisendanz, vol. II, p. 238.

130. *τε*, though necessary to the sense, mars the hexameter. [E.N.O.]

131. A possible echo of a pre-Socratic expression, but to the author of this spell this phrase must have had a much different meaning. Preisendanz wants to emend and read *Φύσι και πυρός αρχή* (“O Nature and fire’s origin”), but the emendation is more clever than persuasive. For Physis as a goddess, see PGM I. 310 and n. [E.N.O.]

132. An adaptation of Homer, *Od.* 4. 458, which in the context of the spell indicates that the author knew not only the Homeric verse but the whole passage as well. [E.N.O.]

Clover from golden fields of beans,¹³³ and who
Cause gentle foam to gush forth from pure mouths.
Scarab, who drive the orb of fertile fire,
O self-engendered one,¹³⁴ because you are
Two-syllabled, AĒ, and are the first-
Appearing one, / nod me assent, I pray,
Because your mystic symbols I declare,

945

ĒŌ AI OY AMERR OOUŌTH IYIŌĒ MARMARAUŌTH LAILAM SOUMARTA.

Be gracious unto me, first-father, and
May you yourself send strength as my companion.

Stay allied, lord, and listen to me / through the charm that produces direct vision
which I do today, and reveal to me concerning those things I ask you through the
lamp divination for direct vision which I do today, I, NN, IY EYĒ OŌ AEĒ IAEĒ ALAE
E AI EY ĒIE ŌŌŌŌ EY ĒŌ / IAŌAI” (repeat).¹³⁵

955

Light-bringing charm: Crown your head with the same spray, stand in the same
fashion facing the lamp, close your eyes and recite this spell 7 times.

Spell: “I call upon you, the living god, / fiery, invisible begetter of light, IAĒL
PEIPTA PHŌS ZA PAI PHTHENTHA PHŌSZA PYRI BELIA IAŌ IAO EYŌ OEĒ A ŌY EOI A
E Ē I O Y Ō give your strength, rouse your daimon, / enter into this fire, fill it with a
divine spirit, and show me your might. Let there be opened for me the house of the
all-powerful god ALBALAL,¹³⁶ who is in this light. / Let there be light, breadth,
depth, length, height, brightness, and let him who is inside shine through, the lord
BOUĒL¹³⁷ PHTHA PHTHA PHTHAĒL PHTHA ABAI BAINCHŌŌŌCH, now, now; imme-
diately, immediately; quickly, quickly.”

960

965

970

Light-retaining spell that is spoken once / in order that the light-magic might
remain with you, for sometimes when you invoke the god-bringing spell darkness
is produced. Therefore, you should conjure in the following way.

975

Spell: “I conjure you, holy light, holy brightness, breadth, depth, length, height,
brightness, by the holy names / which I have spoken and am now going to speak.
By IAŌ SABAŌTH ARBATHIAŌ SESENGENBARPHARAGGĒS ABLANATHANALBA AK-
RAMMACHAMARI AI AI IAO AX AX INAX, remain by me in the present hour, until I
pray to the god / and learn about the things I desire.”

980

985

God-bringing spell to be spoken three times with your eyes open: “I call upon
you, the greatest god, sovereign HŌROS HARPOKRATĒS ALKIB HARSAMŌSI IŌAI
DAGENNOUTH RARACHARAI / ABRAIAŌTH, you who enlighten the universe and by
your own power illumine the whole world, god of gods, benefactor, AO IAŌ EAĒY,
you who direct night and day, AI AŌ, handle and steer the tiller,¹³⁸ restrain the ser-

990

133. This refers to the Egyptian bean from the Nymphaean lotus mentioned in PGM IV. 1110. Thus the reference is again to Horus atop the lotus. [R.K.R.]

134. “Self-generation” is a common epithet of Khepri (see Glossary, s.v. “Scarab”) and is a pun on his name which means “to come into being.” [R.K.R.] See also J. Whitaker, “Self-generating Principles in Second-century Gnostic Systems,” in B. Layton, ed., *The Rediscovery of Gnosticism*, vol. I: The School of Valentinus, *Studies in the History of Religions (Supplements to Numen)* 41 (Leiden: Brill, 1980) 176–93.

135. Here the papyrus has the sign //, perhaps signifying doubling. See below, ll. 973 and 1046 (in the papyrus).

136. For this name, see T. Hopfner, “Orientalisch-Religionsgeschichtliches aus den griechischen Zauberpapyri Ägyptens,” *Archiv Orientalni* 3 (1931): 341.

137. This name is not attested elsewhere.

138. A reference to the solar bark of Re and the serpent Apophis, who attempts daily to devour the sun. Cf. Pritchard, *ANET* 6–7; E. Hornung and A. Badawy, “Apophis,” *LdÄ* I (1975): 350–51. [R.K.R.]

995 pent, / you Good, holy¹³⁹ Daimon, whose name is HARBATHANÖPS LAOAI, whom
 sunrises and sunsets hymn when you arise and set. You who are praised among all
 1000 gods, angels and daimons, come and appear to me, god of gods, HÖROS / HARPO-
 KRATĒS ALKIB HARSAMÖSI IAÖ AI DAGENNOUTH RARACHARAI ABRAIAÖTH. En-
 ter, appear to me, lord, because I call upon you as the three baboons¹⁴⁰ call upon
 1005 you, who speak / your holy name in a symbolic fashion, A EE ÊÊÊ IIII OOOOO
 YYYYYY ÔÔÔÔÔÔÔ (speak as a baboon). Enter in, appear to me, lord, for I speak
 your greatest names: BARBARAI BARBARAÖTH AREMPSOUS PERTAÖMÉCH PERA /
 1010 KÖNĒTHCH IAÖ BAL BĒL BOL BE SRÖ IAOËI OYEËI EËI EOYEI AËI ÊI LAO ÊI. You
 who are seated on the top of the world and judge the universe, surrounded by the
 1015 circle of truth and honesty, / IYAË IÖAI, enter in; appear to me, lord, to me, the one
 who is before fire and snow and in the midst of them, because my name is BAIN-
 CHÖDÖCH. I am the one who is from heaven; my name is BALSAMĒS. Enter in, ap-
 1020 pear to me,¹⁴¹ / lord, you who have a great name, you whom we all have each in our
 own heart; your name is BARPHANNĒTH RALPHAI NINTHER CHOUCHEI. You who
 break apart rocks and change the names of gods, enter in, appear to me, lord, you
 1025 who have in fire your power / and your strength, SESENGENBARPHARAGGĒS. You
 who are seated within the 7 poles, AEËIOYÖ, you who have on your head a golden
 crown and in your hand a Memnonian staff¹⁴² with which you send out the gods,
 1030 your name is BARBARIËL BARBARAIËL god / BARBARAËL BĒL BOUËL. Enter in,
 lord, and answer me with your holy voice in order that I might hear clearly and un-
 1035 erringly concerning the NN matter, IYĒYĒ OÖAEË (formula) IAEË ALAË EAI EYËIE /
 ÔÖÔÖÔ IYËÖ IAÖ AI.”

Charm of compulsion: If somehow he delays, say in addition this following incantation (say the incantation one or 3 times): “The great, living god commands
 1040 you, he who lives for eons of eons, who shakes together, who thunders, who cre-
 ated every / soul and race, IAÖ AÖI ÖIA AIÖ IÖA ÖAI. Enter in, appear to me,
 lord, happy, kind, gentle, glorious, not angry, because I conjure you by the lord,
 1045 IAÖ AÖI ÖIA AIÖ IÖA ÖAI APTA PHÖIRA ZAZOU / CHAMĒ. Enter in, lord, appear to
 me happy, kind, gentle, [glorious,]¹⁴³ not angry” (repeat).¹⁴⁴

Salutation said once after the god enters. While holding the pebble, say: “Hail,
 lord, god of gods, benefactor, HÖROS HARPOKRATĒS ALKIB HARSAMÖSI IAÖ AI
 1050 DA/GENNOUTH RARACHARAI ABRAIAÖ; let your Hours which you traverse be wel-
 comed; let your Glories¹⁴⁵ be welcomed forever, lord.”

139. The occurrence of “holy” between “good” and “daimon” makes it doubtful that the familiar Good Daimon is meant. See Glossary, s.v.; see also the apparatus ad loc.

140. Baboons were thought to praise the sun when they chattered at it. For a representation, see A. Piankoff, *Mythological Papyri* (New York: Pantheon Books, 1957), vol. I, 39, fig. 22 and pl. I. See also Bonnet, *RÄRG* 7–8, s.v. “Affc.” [R.K.R.] On the magician’s imitation of the “language” of animals, see Hopfner, *OZ* I, sections 778–80. Understanding this language of animals belongs to the traditional phenomenology of the “divine man” and magician. See, e.g., Porphyry, *De abst.* 3. 3, and on the whole topic H. Güntert, *Von der Sprache der Götter und Geister* (Halle: Niemeyer, 1921); Betz, *Lukian* 28–38.

141. Preisendanz has *ἐάνη θίμωι*, which should be read as *ἐάνηθί μοι*, as in PGM IV. 1001, 1006, 1015, 1024, 1041, 1045. [W.C.G.]

142. For Memnon as a deified hero in Egypt, see A. Baraïlle, *Les Memnonia* (Cairo: L’Institut français d’archéologie orientale, 1952) 1–21; as recipient of worship, see D. Wildung, *Imhotep und Amenhotep* (Munich: Deutscher Kunstverlag, 1977) 299, no. 82. [R.K.R.]

143. An addition by Preisendanz in order to conform to PGM IV. 1042. But such consistency is not always to be expected. Cf. ll. 1063–65 with 1079–80.

144. See the note above on PGM IV. 955, regarding the sign for doubling.

145. Cf. PGM I. 199 and n.

Charm to retain the god: When he comes in, after greeting him, step with your left heel on the big toe of his right foot, and he will not / go away unless you raise your heel from his toe¹⁴⁶ and at the same time say the dismissal. 1055

Dismissal: Close your eyes, release the pebble which you have been holding, lift the crown up from your head and your heel from his / toe, and, while keeping your eyes closed, say 3 times: “I give thanks to you lord BAINCHÖÖCH, who is BALSAMĒS. Go away, go away, lord, into your own heavens, into your own palaces, into your own course. Keep me healthy, unharmed, not plagued by ghosts, free from calamity and without terror. Hear me during my / lifetime.” 1060 1065

Dismissal of the brightness: “CHÖÖ CHÖÖ ÖCHÖÖCH,¹⁴⁷ holy brightness.” In order that the brightness also go away:¹⁴⁸ “Go away, holy brightness, go away, beautiful and holy light of the highest god, AIAÖNA.” Say it one time with closed eyes, smear yourself / with Coptic kohl;¹⁴⁹ smear yourself by means of a golden probe. 1070

Phylactery for the rite, which you must wear for the protection of your whole body: On [a strip]¹⁵⁰ from a linen cloth taken from a marble statue of Harpokrates in any temple [whatever] / write with myrrh these things: “I am HOROS ALKIB HARSAMÖSIS IAÖ AI DAGENNOUTH RARACHARAI ABRAIAÖTH, SON OF ISIS ATHTHA BATHTHA and of OSIRIS OSOR[ON]NÖPHRIS; keep me healthy, unharmed, not plagued by ghosts and without terror during my / lifetime.” Place inside the strip of cloth an everliving plant;¹⁵¹ roll it up and tie it 7 times with threads of Anubis.¹⁵² Wear it around your neck whenever you perform the rite. / 1075 1080

Preparation: Take broad cords of papyrus, tie them to the four corners of the room so that they form an X. In the middle of the X attach a ring-shaped mat made from single-stemmed wormwood. Provide / a glazed lamp¹⁵³ with a wick called reed grass, and rub the wick itself with fat of a black, male, firstborn and first-reared ram. Fill the lamp with good olive oil, and place it in the middle, / on the mat. Light the lamp and stand in the previously mentioned fashion, facing the sunrise, whenever you perform the rite, without distinguishing the days.¹⁵⁴ Purify yourself / from everything three days in advance, and rub the wick beforehand with the fat of a black, male, firstborn and first-reared ram. 1085 1090 1095 1100

Signs of the lamp: After saying the light-bringing spell, open your eyes and you will see / the light of the lamp becoming like a vault. Then while closing your eyes say (*differently*: 3 . . .¹⁵⁵ after saying 3 times), and after opening your eyes you will see all things wide-open and the greatest brightness within, but the lamp shining nowhere. Then you will see the god / seated on a lotus,¹⁵⁶ decorated with rays, his 1105 1110

146. The translation follows the interpretation by Preisendanz; see the apparatus ad loc.

147. CHÖÖ CHÖÖ ÖCHÖÖCH corresponds to Coptic KÖ KÖ Ö KAKE, “depart, depart, O darkness.” [R.K.R.]

148. An attempt on the part of the redactor of the papyrus text to explain the need for a second dismissal.

149. Powdered antimony used as cypaint.

150. Addition by Eitrem on the basis of I. 1081.

151. A general name for plants that seem to live a long time. See R. Strömberg, *Griechische Pflanzennamen*, Göteborgs Högskolas Årsskrift 46 (Göteborg: Elanders, 1940) 103.

152. On the Anubian thread, see PGM I. 147 and n.

153. On this type of faïence, see PGM IV. 55 and n.

154. That is, the charm can be performed on any day. For charms that can be used only on certain days, cf. PGM III. 275–81; VII. 155–67, 284–89.

155. The text is obscure at this point but seems to include alternative instructions. See apparatus ad loc.

156. The deity seated on the lotus flower is Harpokrates, invoked here in ll. 989, 999–1000, and 1074–75. This standard depiction of Harpokrates is found in all the media during the Greco-Roman

right hand raised in greeting and left [holding] a flail, while being carried in the hands of 2 angels with 12 rays around them.

*Tr.: W. C. Grese (ll. 930–38; 949–1114) and E. N. O’Neil (hymnic sections, ll. 939–48). This spell is a composite, made by combining a lamp divination with a charm for a direct vision and including an introductory prayer for divine alliance. The repetition in the present charm (note especially the two dismissals in ll. 1057ff. and 1065ff. and the explanation in ll. 1066ff.) is a result of the inclusion of similar elements from both of the charms here combined.

PGM IV. 1115–66

- 1115 ***Hidden**¹⁵⁷ **stele**:¹⁵⁸ “Hail, entire system of the aerial spirit,¹⁵⁹ PHÖGALŌA. Hail,
spirit who extends from heaven to earth, ERDĒNEU, and from earth which is in the
1120 middle chamber of the / universe unto the borders of the abyss, MEREMÖGGA.¹⁶⁰
Hail, spirit who enters into me, convulses me, and leaves me kindly according to
1125 the will of god, IŌĒ ZANŌPHIE. / Hail, beginning and end of the immovable nature,
DŌRYGLAOPHŌN. Hail, revolution of untiring service by heavenly bodies,
RŌGYEU ANAMI PELĒGEŌN ADARA EIŌPH. Hail, radiance of the universe subordi-
1130 nate / to the solar ray, IEO YĒŌ IAĒ AI ĒŌY OEI. Hail, orb of the night-illuminating,
unequally shining moon, AIŌ RĒMA RŌDOUŌPIA. Hail, all spirits of the aerial im-
1135 ages / RŌMIDOUĒ AGANASOU ŌTHAUA. Hail to those to whom the greeting is
given with blessing, to brothers and sisters, to holy men and holy women. O great,
greatest, round, incomprehensible figure of the universe, heavenly ENRŌCHES-
1140 YĒL; / in heaven, PELĒTHEU; of ether, IŌGARAA; in the ether, THŌPYLEO DARDY;
watery, IŌĒDES; earthy, PERĒPHIA; fiery, APHTHALYA; windlike, IŌIE ĒŌ AYA; lumi-
1145 nous, ALAPIE; dark-looking, / IEPSERIA; shining with heavenly light, ADAMALŌR;
moist, fiery, and cold spirit. / I glorify you, god of gods, the one who brought order
to the universe, AREŌ PIEUA; the one who gathered together the abyss at the invis-
1150 ible foundation of its position, PERŌ MYSEL / O PENTŌNAX; the one who separated
heaven and earth and covered the heaven with eternal, golden wings, RŌDĒRY
OYŌA; the one who fixed the earth on eternal foundations, ALĒIOŌA; the one who
1155 hung up / the ether high above the earth, AIE ŌĒ IOYA; the one who scattered the
air with self-moving breezes, ŌIE OYŌ; the one who put the water roundabout,
1160 ŌRĒPĒLYA; the one who raises up hurricanes, ŌRISTHAUA; / the one who thunders,
THEPHICHYŌNĒL; the one who hurls lightnings, OURĒNES; the one who rains, OS-
IŌRNI PHEUGALGA; the one who shakes, PERATŌNĒL; the one who produces living
creatures, ARĒSIGYLŌA; the god of the Aions; you are great, lord, god, ruler of the

period. Harpocrates holds the flail, the symbol of royalty, here interpreted as a whip. See A. M. El-Kachab, “Some Gem-Amulets Depicting Harpocrates Seated on a Lotus Flower,” *JEA* 57 (1971): 132–45, esp. 133–34. For the gesture of greeting, a modification under the influence of Helios instead of the more common gesture of finger sucking, see S. Morenz and J. Schubert, *Der Gott auf der Blume* (Ascona: Artibus Asiae, 1954). [R.K.R.]

157. The exact meaning of ἀπόκρυφος is uncertain here. LSJ, s.v., II, gives as possible meanings “obscure, recondite, hard to understand.” More likely is the meaning “secret,” for which see Baucr, s.v.; cf. also *PGM* XIII. 344, 731, 732, 1057, 1078.

158. The term *stēlē* occurs in the *PGM* with several meanings. Originally it refers to a plate of stone or metal on which texts could be inscribed (e.g., VIII. 42), but most of the time the term is a literary device suggesting the text was copied from a stone slab. It can also refer to an amulet in the shape of a *stēlē* (as in *PGM* VII. 215; see the picture *Tafel I, Abbildung 1* in Preisendanz, vol. II).

159. The prayer is addressed to the god Aion (see I. 1164). Cf. Reitzenstein, *Poimandres* 277–78; Bousset, *Religionsgeschichtliche Studien* 200, 208–10. See also *PGM* I. 309 and n.

160. For this imagery, see H. O. Lange, *Der magische Papyrus Harris* (Copenhagen: Høst, 1927) 74; furthermore, *DMP* col. XX, l. 28 (p. 133); *PGM* IV. 1210. [R.K.R.]

All, ARCHIZŌ / NYON THĒNAR METHŌR PARY PHĒZŌR THAPSAMYDŌ MARŌMI 1165
CHĒLŌPSA.”

*Tr.: W. C. Grese.

PGM IV. 1167–1226

***Stele** that is useful for all things; it even delivers from death. Do not investigate what is in it.

Formula: “I praise you,¹⁶¹ the one and blessed of the eons and / father of the 1170
world, with cosmic prayers. Come to me, you who filled the whole universe with
air, who hung up the fire from the [heavenly] water and separated the earth from 1175
the water. Pay attention, form, spirit, / earth and sea, to a word from the one who
is wise concerning divine Necessity, and accept my words as fiery darts, because
I am a man,¹⁶² the most beautiful creature of the god in heaven, made out of 1180
spirit, / dew, and earth. Heaven, be opened; accept my words. Listen, Helios, father
of the world; I call upon you with your name AŌ EY ĒOI AIOĒ YEŌA OUOR- 1185
ZARA LAMANTHATHRĒ KANTHIOPER / GARPSARTHĒ MENLARDAPA KENTHĒR
DRYOMEN THRANDRĒTHĒ IABE ZELANTHI BER ZATHRĒ ZAKENTI BIOLLITHRĒ
AĒŌ OYŌ ĒŌ OŌ RAMIATHA AĒŌ ŌYŌ OYŌ ŌAYŌ: the only one having the origi- 1190
nal / element. You are the holy and powerful name considered sacred by all the an-
gels; protect me, so- and-so, from every excess of power and from every violent act.
Yes, do this, / lord, god of gods, IALDAZAŌ BLATHAM MACHŌR PHRIX AĒ KEŌPH 1195
EĒA DYMEŌ PHERPHRITHŌ IACHTHŌ PSYCHEŌ PHIRITHMEŌ RŌSERŌTH THAMA-
STRAPHATI RIMPSAŌCH IALTHE MEACHI ARBATHANŌPS, / creator of the world, 1200
creator of the universe, lord, god of gods, MARMARIŌ IAŌ. I have spoken of your
unsurpassable glory,¹⁶³ you who created gods, archangels, and decans. The ten
thousands of angels stood by [you] and exalted / the heaven, and the lord witnessed 1205
to your Wisdom,¹⁶⁴ which is Aion, IEŌYĒŌĒ IAĒAIEŌĒYŌEI, and said that you are as
strong as he is. I invoke your hundred-lettered / name¹⁶⁵ which extends from the 1210
sky to the depth of the earth; save me, for you are always ever rejoicing in saving
those who are yours, ATHĒZE PHŌI AAA DAIAGTHI THĒOBIS PHIATH THAMBRAMI
ABRAŌTH / CHTHOLCHIL THOE OELCHŌTH THIOŌĒMCH CHOOMCH SAĒSI ISACH- 1215
CHOĒ IEROUTHRA OOOOO AIŌAI (100 letters). I call upon you, the one on the gold
leaf,¹⁶⁶ before whom the unquenchable lamp continually burns,¹⁶⁷ / the great God, 1220
the one who shone on the whole world, who is radiant at Jerusalem, lord, IAŌ AIĒ
IŌĒ ŌIĒ ŌIĒ IĒ AIŌAI AI OYŌ AŌĒ ĒEI IEŌ ĒYŌ AĒI AŌ AŌA AĒĒI YŌ EIĒ / AĒŌ IBY 1225
AĒĒ IALA IAŌ EY AEY IAĒ EI AAA III ĒĒĒ IŌ IŌĒ IAŌ (100 letters), for a blessing,
lord.”

*Tr.: W. C. Grese.

161. The prayer is addressed to the god Aion. See Bousset, *Religionsgeschichtliche Studien* 198, who compares the prayer with the older form in I. 196–221.

162. For different interpretations and translations, see Reitzenstein, *Poimandres* 279, who thinks of the god Anthropos, “Man”; cf. also Betz, “The Delphic Maxim,” 169: “I am a human being, the heavenly deity’s most beautiful creation. . . .”

163. Preisendanz prints Δόξα, as if to suggest a divine hypostasis. See also PGM I. 199.

164. The notion of “Wisdom” (Sophia) is here identified with Aion, a unique instance in the PGM. Cf. PGM I. 210, and Bousset, *Religionsgeschichtliche Studien* 198–99.

165. Cf. I. 1225.

166. This protective prayer presumes a section describing a gold lamella to be worn as a phylactery. The phylactery contained the hundred-letter name of the god and was worn as protection against “every excess of power” and the “very violent act” mentioned in ll. 1193–94.

167. For the light miracle at Jerusalem, see PGM IV. 3070 and n. See also PDM xiv. 490 and K. Preisendanz, “Zum grossen Pariser Zauberpapyrus,” *ARW* 17 (1914): 347–48.

PGM IV. 1227–64

* **Excellent rite for driving out daimons:** *Formula* to be spoken over his head:

1230 Place olive branches before him, / and stand behind him and say:

“Hail, God of Abraham; hail, God of Isaac; hail, God of Jacob; Jesus Chrestos,¹⁶⁸
1235 the Holy Spirit, the Son of the Father, who is above¹⁶⁹ the Seven, / who is within
the Seven. Bring Iao Sabaoth; may your power issue forth from him, NN, until
you drive away this unclean daimon Satan, who is in him. I conjure you, daimon,
1240 / whoever you are, by this god, SABARBARBATHIŌTH SABARBARBATHIOUTH SABAR-
BARBATHIŌNĒTH SABARBARBAPHAI. Come out, daimon, whoever you are, and stay
1245 away from him, NN, / now, now; immediately, immediately. Come out, daimon,
since I bind you with unbreakable adamantite fetters, and I deliver you into the
black chaos in perdition.”

1250 **Preparation:** take 7 olive branches; for six of them / tie together the two ends of
each one, but for the remaining one use it like a whip as you utter the conjuration.
Keep it secret; it is proven.

After driving out the daimon, hang around him, NN, a phylactery, which the
patient puts on after the expulsion of the daimon—a phylactery with these things
1255 [written] on / a tin metal leaf: “BŌR PHŌR PHORBA PHOR PHORBA BES CHARIN
BAUBŌ TE PHŌR BŌRPHORBA PHORBABOR BAPHORBA PHABRAIĒ PHŌRBA
1260 PHARBA PHŌRPHŌR PHORBA / BŌPHOR PHORBA PHORPHOR PHORBA BŌBOR-
BORBA PAMPHORBA PHŌRPHŌR PHŌRBA, protect him, NN.” But *another version*
has a phylactery on which this sign¹⁷⁰ occurs: §

*Tr.: M. W. Meyer. This Greek and Coptic exorcistic spell is discussed by Tambornino,
RGVV VII 3, 9; 10. For additional literature, see Preisendanz, *PGM* vol. I, 114 and idem,
APF 8 (1927): 115.

PGM IV. 1265–74

1265 * **Aphrodite’s name** which becomes known to no one quickly is NEPHERIĒRI¹⁷¹—
this is the name. If you wish to win a woman who is beautiful, be pure for 3 days,
1270 make an offering of frankincense, / and call upon this name over it. You approach
the woman and say it seven times in your soul as you gaze at her, and in this way it
will succeed.¹⁷² But do this for 7 days.

*Tr.: E. N. O’Neil.

PGM IV. 1275–1322

1275 * **Bear-charm**¹⁷³ which accomplishes everything: *Formula*: “I call upon you, the
greatest power in heaven” (*others*: “in the Bear”) “appointed by the lord god to
1280 turn with a strong / hand the holy pole, NIKAROPLĒX. Listen to me, Helios, Phre;¹⁷⁴
hear the holy [prayer], you who hold together the universe and bring to life the

168. On *Chrēstos*, “excellent one,” rather than *Christos*, “anointed one,” see K. Weiss, *TDNT* 9 (1974): 484–85; B. Layton, *The Gnostic Treatise on Resurrection from Nag Hammadi* (Missoula, Montana: Scholars Press, 1979) 44–45; Smith, *Jesus the Magician* 63.

169. Or “below.”

170. This sign is familiar from the so-called Chnoubis amulets. See Bonner, *SMA* 54–55; Delatte and Derchain, *Les Intailles magiques* 54–57; A. Jacoby, “Ein Berliner Chnoubisamulett,” *ARW* 28 (1930): 269–70. The translation of the sentence is according to the interpretation by R.D.K.

171. Nephherieri is the Egyptian *Nfr-iry.t*, “the beautiful eye,” a suitable epithet for Aphrodite/Hathor. See G. Möller, in Preisendanz, *apparatus* ad loc. [J.B.; R.K.R.]

172. Or “you will succeed,” the subject being the spell itself.

173. The spell invokes the astral constellation of the Bear and its powers. See *PGM* IV. 700, 1331; VII. 687; XXIII. 10.

174. That is, Helios-Prē.

whole world, THŌZOPITHĒ EUCHANDAMA ŌCHRIENTHĒR / OMNYŌDĒS CHĒMIO- 1285
CHYNGĒS IEŌY” (perform a sacrifice) “THERMOUTHER PSIPHIRIX PHROSALI KAN-
THIMEŌ ZANZEMIA ŌPER PEROMENĒS RŌTHIEU ĒNINDEU KORKOUNTHO EUMEN
MENI KĒDEUA KĒPSĒOI” (add the usual).

Petition / to the sun at sunset. Formula: “THĒNŌR, O Helios, SANTHĒNŌR, I 1290
beseech you, lord, may the place and lord of the Bear devote themselves to me”
(while petitioning, sacrifice armara.¹⁷⁵ Do it at sunset). 1295

Charm of compulsion for the 3rd day: “ANTEBERŌYRTŌR EREMNETHĒCHŌR
CHNYCHIROANTŌR MENELEOCHEU ĒESSIPO DŌTĒR EUARĒTŌ GOU PI PHYLAKE
ŌMALAMINGOR MANTATONCHA / do the NN thing.” 1300

The first formula in a different way: “THŌZOPITHĒ, Bear, greatest goddess,
ruling heaven, reigning over the pole of the stars, highest, beautiful-shining god-
dess, incorruptible element, composite of the all, all-illuminating, / bond of the 1305
universe AEĒIOYŌ (square),¹⁷⁶ you who stand on the pole, you whom the lord god
appointed to turn the holy pole with a strong hand: THŌZOPITHĒ (formula).”

Offering for the procedure: 4 drams of frankincense, 4 drams of myrrh, 2 ounces
each of cassia leaf and / of white pepper, 1 dram of bdellion, 1 dram of asphodel 1310
seed, 2 drams each of amomon, of saffron, of terebinth storax, 1 dram of worm-
wood, . . . of vetch plant, priestly Egyptian incense, the complete brain of a black
ram. / Combine these with white Mendesian wine¹⁷⁷ and honey, and make pellets 1315
of bread.

Phylactery for the procedure: Wear a wolf knucklebone, mix juice of vetch and of
pondweed in a censer, / write in the middle of the censer this name: “THERMOU- 1320
THEREPSIPHIRIPHI¹⁷⁸ PISALI” (24 letters),¹⁷⁹ and in this way make an offering.

*Tr.: W. C. Grese.

PGM IV. 1323–30

**Another:* “KOMPHTHO KOMASITH KOMNOUN¹⁸⁰ you who shook and shake the
world, you who have swallowed the ever-living serpent and daily / raise the disk of 1325
the sun and of the moon, you whose name is ITHIOŌ ĒI ARBATHIAŌ Ē, send up to
me, NN, at night the daimon of this night to reveal to me concerning / the NN 1330
thing.”

*Tr.: W. C. Grese.

PGM IV. 1331–89

**Powerful spell of the Bear¹⁸¹ which accomplishes anything:* Take the fat of a
black ass, the fat of a dappled she-goat, the fat of a black bull, and Ethiopian cumin,
mix all together / and make an offering to the Bear, having as a phylactery hairs 1335

175. For the recipe, see below, ll. 1308–16, and Hopfner, *OZ* I, section 803. Cf. *PGM* IV. 1990.

176. According to Preisendanz, *πλινθίων* (square) inserted here means that the letters are to be ar-
ranged in a series of lines forming a square. For this form of pictorial writing, see V. Gardthausen,
Griechische Paläographie II (Leipzig: Veit, 1913) 59. For a similar piece, see A. Gröfenhagen, *Schmuckar-
beiten in Edelmetall, II: Einzelstücke* (Berlin: Staatliche Museen, Preussischer Kulturbesitz, Antikenab-
teilung, 1975) 98 n. 11; cf. also *PGM* XIII. 905–11.

177. Cf. *PGM* I. 85 and n.

178. Thermouth is Rennutet, the Egyptian harvest goddess and Fate. See Bonnet, *RÄRG* 803–4,
s.v. “Thermutis.” See also *PGM* IV. 664 and n.

179. That is, in Greek letters.

180. Preisendanz suggests this line may contain Coptic, which according to F. Li. Griffith, “The Old
Coptic Magical Text of Paris,” *ZÄS* 38 (1900): 93, means “earth-shaker, ground-shaker, abyss-shaker.”
[R.K.R.] Cf. *PGM* III. 680.

181. For the meaning of the constellation of the Bear, see *PGM* IV. 1275.

from the same animals which you have plaited into a cord and are wearing as a diadem around your head. Anoint your lips with the fats, smear your whole body with storax / oil, and make your petition while holding a single-shooted Egyptian onion. Speak concerning whatever you wish. Gird yourself with a palm fiber of a male date palm, kneel down, and speak the following *formula*:

1345 / "I call upon you, holy, very-powerful, very-glorious, very-strong, holy, auto-
 1350 chthons, assistants of the great god, the powerful chief daimons, you who / are in-
 habitants of Chaos,¹⁸² of Erebos, of the abyss, of the depth, of earth, dwelling in the
 recesses of heaven, lurking in the nooks and crannies of houses, shrouded in dark
 clouds, watchers of things not to be seen, guardians of secrets, leaders of those in
 1355 the underworld, administrators / of the infinite, wielding power over earth, earth-
 shakers, foundation-layers, servants in the chasm, shudderful fighters, fearful minis-
 1360 ters, turning the spindle, freezing snow and rain, air-transversers, causing / summer
 heat, wind-bringers, lords of Fate, inhabitants of dark Erebos, bringers of compul-
 sion, sending flames of fire, bringing snow and dew, wind-releasers, disturbers of
 1365 the deep, treaders on the calm sea, mighty in courage, grievors / of the heart, pow-
 erful potentates, cliff-walkers, adverse daimons, iron-hearted, wild-tempered, un-
 1370 ruly, guarding Tartaros, misleading Fate, all-seeing, all-hearing, / all-subjecting,
 heaven-walkers, spirit-givers, living simply, heaven-shakers, gladdening the heart,
 those who join together death, revealers of angels, punishers of mortals, sunless
 1375 revealers, rulers of daimons, / air-transversers, almighty, holy, unconquerable
 AÖTH¹⁸³ ABAÖTH BASYM ISAK SABAÖTH IAÖ IAKÖP MANARA SKORTOURI MOR-
 TROUM EPHRAULA THREERSA; do the NN matter."

1380 / Then write on a piece of papyrus the hundred-lettered name of Typhon,¹⁸⁴
 curved as a star, and bind it in the middle of the core with the letters showing.

1385 *This is the name:* / ACHCHÖR ACHCHÖR ACHACHACHPTOUMI CHACHCHÖ
 CHARACHÖCH CHAPTOUMĒ CHÖRA CHÖCH APTOUMIMĒ CHÖCHAPTOU CHA-
 RACHPTOU CHACHCHÖ CHARA CHÖCH PTENACHÖCHEOU.

*Tr.: W. C. Grese.

PGM IV. 1390–1495

1390 *Love spell of attraction performed with the help of heroes or gladiators or
 those who have died a violent death: Leave a little of the bread which you eat;
 break it up and form it into seven bite-size pieces. And go to where heroes and
 1395 gladiators and those who have died a violent death were slain. / Say the spell to the
 pieces of bread and throw them. And pick up some polluted dirt from the place
 where you perform the ritual and throw it inside the house of the woman whom
 you desire, go on home and go to sleep.

The spell which is said upon the pieces of bread is this:

1400 "To¹⁸⁵ Moirai, Destinies, / Malignities,
 To Famine, Jealousy, to those who died

182. For these names referring to the underworld places of Greek mythology, see *Orph. Frag.* 1 and 54; Homer, *Il.* 16. 327; *Od.* 10. 528; Hesiod, *Theog.* 515; etc. See W. K. C. Guthrie, *Orpheus and Greek Religion* (London: Methuen, 1952) 92.

183. The magical words contain some garbled Aramaic. On BASYM, see PGM LXX. 3 and n.; XIII. 147, 593. For an explanation from the Hebrew *ba-shem*, see G. Alon, *Jews, Judaism and the Classical World* (Jerusalem: Magnes, 1977) 235–51, esp. 237, 240.

184. The association of Typhon with the constellation of the Bear (cf. PGM IV. 1331, 1335) is Egyptian. The Bear represents the soul of Typhon, the murderer of Osiris. See Plutarch, *De Is. et Os.* 21, 359D, and Griffiths, *Plutarch's De Iside et Osiride* 373.

185. These iambic trimeters (which are sometimes rather clumsy) have been adapted to form the reconstructed Hymn 25, for which see Preisendanz, vol. II, p. 263. [E.N.O.]

- Untimely deaths and those dead violently,
 I'm sending food: Three-headed Goddess, Lady
 Of Night, who feed on filth, O Virgin, thou
 Key-holding Persephassa,¹⁸⁶ Kore out
 Of Tartaros, grim-eyed, dreadful, child girt /
 With fiery serpents, he, NN, has mixed 1405
 With tears and bitter groans leftovers from
 His own food, so that you, O luckless heroes
 Who are confined there in the NN place,
 May bring success to him who is beset
 With torments. You who've left the light, O you
 Unfortunate ones, / bring success to him, 1410
 NN, who is distressed at heart because
 Of her, NN, ungodly and unholy.
 So bring her wracked with torment—and in haste!
- EIOUT ABAŌTH PSAKERBA ARBATHIAŌ LALAOITH / IŌSACHŌTOU ALLALETHŌ 1415
 You too as well, Lady, who feed on filth¹⁸⁷
- SYNATRAKABI BAUBARABAS ENPHNOUN MORKA¹⁸⁸ ERESCHIGAL NEBOUTOSOUA-
 LĒTH, and send the Erinys ORGOGORGONIOTRIAN,¹⁸⁹
 Who rouses up with fire souls of the dead, /
 Unlucky heroes, luckless heroines, 1420
 Who in this place, who on this day, who in
 This hour, who in coffins of myrtlewood,
 Give heed to me and rouse / her, NN, on 1425
 This night and from her eyes remove sweet sleep,
 And cause her wretched care and fearful pain,
 Cause her to follow after my footsteps,
 And / for my will give her a willingness 1430
 Until she does what I command of her.
 O mistress Hekate¹⁹⁰
- PHORBA PHORBŌBAR BARŌ PHŌRPHŌR PHŌRBAI
 O Lady of the Crossroads, O Black Bitch.”
- When you have done / these things for 3 days and accomplish nothing, then use 1435
 this forceful spell: just go to the same place and again perform the ritual of the
 bread pieces. Then upon ashes of flax offer up dung / from a black cow and say this 1440
 and again pick up the polluted dirt and throw it as you have learned.

The words spoken over the offering are these:

“Chthonic Hermes and chthonic Hekate and chthonic Acheron¹⁹¹ and chthonic /

186. A poetic form of Persephone.

187. These words with some changes are included as part of Hymn 25 (ll. 14–16), and they seem to scan, but without a translation possible for the formulaic terms nothing can be gained by inserting them in the verse section. [E.N.O.]

188. A. Jacoby has proposed (see Preisendanz, apparatus ad loc.) that the name is that of the Babylonian deity Omorka. See O. Höfer, in Roscher 3/1 (1897–1902) 868–69, s.v. “Omorka.”

189. The epithet “the Orgogorgoniotrian” signifies one of the Furies (Erinys). According to LSJ, s.v., it is found only here in Greek.

190. The meter breaks down at this point and only by rearranging and omitting words can Hymn 25 (l. 28) accommodate the concluding phrases here. [E.N.O.]

191. The name Acheron refers to the mythical river or sea in the underworld. There is also a connection with the river Acheron in Epirus, where the famous underworld oracle of Ephyra was located. See E. Vermeule, *Aspects of Death in Early Greek Art and Poetry* (Berkeley and Los Angeles: University of California Press, 1979) 252. The oracle of Ephyra has been excavated; see S. I. Dakaris, “Das Tau-

- 1445 flesh-eaters and chthonic god and chthonic Amphiaraios¹⁹² and chthonic attendants
 1450 and chthonic spirits and chthonic sins and chthonic dreams / and chthonic oaths
 and chthonic Ariste¹⁹³ and chthonic Tartaros and chthonic witchery, chthonic
 Charon and chthonic escorts and the dead and the daimons and souls of all men: /
 1455 come today, Moirai and Destiny; accomplish the purpose with the help of the love
 spell of attraction, that you may attract to me her, NN whose mother is NN, to me
 NN, whose mother is NN (add the usual), because I am calling
 1460 O¹⁹⁴ primal Chaos, / Erebus, and you
 O awful water of the Styx, O streams
 O Lethe, Hades' Acherousian pool,
 O Hekate and Pluto and Kore,
 And chthonic Hermes, Moirai, Punishments,
 1465 Both Acheron and Aiakos,¹⁹⁵ / gatekeeper
 Of the eternal bars, now open quickly,
 O thou Key-holder, guardian, Anubis.¹⁹⁶
 Send up to me the phantoms of the dead
 Forthwith for service in this very hour. /
 1470 So that they may go and attract to me, NN, her, NN, whose mother is NN" (add
 the usual).
 "Isis¹⁹⁷ came, holding on her shoulders her brother who is her bedfellow,¹⁹⁸ and
 1475 Zeus came down from Olympus and stood awaiting the phantoms / of the dead as
 they were being led to her, NN, and were performing the NN business (add the
 usual). All the immortal gods and all the goddesses came to see the phantoms of
 1480 these dead. Do not, therefore, delay; / do not loiter, but dispatch, O gods, the
 phantoms of these dead, so that having gone to her NN they may perform the NN
 1485 deed (add the usual) because I adjure you by IAŌ / SABAŌTH and ADŌNAI PAT-
 RAXILYTRA BOURREPHAŌMI ASSALKĒ AIDOUNAX SESENGEN (formula) BALIABA
 1490 ERECHCHARNOI ABERIDOUNA SALBACHTHI EISERSE / RATHŌ EISERDA ŌMI SIS-
 IPHNA SISAEDOUBE ACHCHARITŌNĒ ABERIPHNOUBA IABAL DENATHI ITHROU-
 1495 PHI. Send up the phantoms of these dead to her NN / whose mother is NN, so that
 they may perform the NN deed" (add the usual).
 *Tr.: E. N. O'Neil.

benorakel von Dodona und das Totenorakel bei Ephrya," *Antike Kunst*, Beiheft 1 (1963): 35–55; Burkert, *Griechische Religion* 185–86.

192. The name refers to an old underworld god who had an incubation oracle at Oropos. See R. Herzog, "Amphiaraios," *RAC* 1 (1950): 396, with further literature.

193. For this epithet of Artemis and Demeter, see Jessen, "Ariste," *PRE* 2 (1895): 876.

194. These dactylic hexameters also form the reconstructed Hymn 26, for which see Preisendanz, vol. II, p. 264. The reconstruction is even more extensive than usual, for in places only faint vestiges of verse remain. [E.N.O.]

195. Aiakos was one of the judges of the underworld, along with Minos and Rhadamanthys. See Plato, *Apol.* 41a; *Gorg.* 523c, and W. Schmid, "Aiakos," *PRE* 1 (1893): 923–26.

196. On Anubis with the key, see S. Morenz, "Anubis mit dem Schlüssel," in his *Religion und Geschichte des Alten Ägypten* (Köln and Wien: Böhlau, 1975) 510–20. [R.K.R.]

197. These lines, which contain vestiges of dactylic hexameters, have been arranged in an awkward verse pattern and accepted as the reconstructed Hymn 27; see Preisendanz, vol. II, p. 264. Nonetheless, the translation is prose because the lines have no more of a metrical pattern than many other passages scattered through these documents. [E.N.O.]

198. Isis aroused desire within the dead Osiris and by him conceived Horus. [R.K.R.]

PGM IV. 1496–1595

***Love spell of attraction over myrrh which is offered:** While offering it over coals, recite the spell.

Spell:

"You are Myrrh, the bitter, the difficult, who reconciles / combatants, who sears 1500
and who forces those to love who do not acknowledge Eros. Everyone calls you
Myrrh, but I call you Flesh-eater and / Inflamer of the heart. I am not sending you 1505
to far-off Arabia; I am not sending you to Babylon, but I am sending you to her
NN, whose mother is NN, so that you may serve me on the mission to her, so
that / you may attract her to me. If she is sitting,¹⁹⁹ let her not keep sitting; if she is 1510
chatting with someone, let her not keep chatting; if she is gazing at someone, let
her not keep gazing; if she is going to someone, let her not keep going; if she is
strolling about, let her not / keep strolling; if she is drinking, let her not keep 1515
drinking; if she is eating, let her not keep eating; if she is kissing someone, let her
not keep kissing him; if she is enjoying some pleasure, let her not keep enjoying it;
if she is sleeping, let her not keep sleeping. Rather, let her hold me / NN alone in 1520
her mind; let her desire me alone; let her love me alone; let her do all my wishes.
Do not enter through her eyes or through her side or through her nails / or even 1525
through her navel or through her frame, but rather through her 'soul.' And remain
in her heart and burn her guts, her breast, her liver, / her breath, her bones, her 1530
marrow, until she comes to me NN, loving me, and until she fulfills all my wishes,
because I adjure you, Myrrh, by the three names,²⁰⁰ / ANOCH²⁰¹ ABRASAX TRŌ, 1535
and by the more coercive and stronger names KORMEIŌTH IAŌ SABAŌTH ADŌNAI,
so that you may carry out my / orders, Myrrh. As I burn you up and you are po- 1540
tent, so burn the brain of her, NN, whom I love. Inflame her and turn her guts in-
side out, / suck out her blood drop by drop, until she comes to me, NN, whose
mother is NN. I adjure you by the MARPARKOURITH NASAARI NAIEMARE PAI- 1545
PARI / NEKOURI. I throw you into the burning fire and adjure you by the almighty
god who lives forever: Having adjured you, I now also adjure you, / ADŌNAI BAR- 1550
BAR IAŌ ZAGOURĒ HARSAMŌSI ALAOUS and SALAŌS. I adjure you who strength-
ened man for life: Hear, hear, / great god, o Adonaios, ETHYIA, self-gendering, 1560
everlasting god, EIŌĒ IAŌ AIŌ AIŌ PHNEŌS SPHINTĒS ARBATHIAŌ IAŌ IAĒ IŌA /
AI, who are OUĒR²⁰² GONTIAŌR RARAĒL²⁰³ ABRA BRACHA SOROORMERPHERGAR 1565
MARBAPHRIOURIGX IAŌ SABAŌTH MASKELLI / MASKELLŌ (the formula) AMON-
SŌĒ ANOCH RIGCH PHNOUKENTABAŌTH SOUSAE PHINPHESĒCH MAPHI / RAR 1575
ANOURIN IBANAŌTH AROUĒR CHNOUPH ANOCH BATHI OUCH IARBAS BABAUBAR
ELŌAI; attract for me her NN, whose mother is NN, to me / NN, whose mother is 1580
NN, on the very day, on this night, at this very hour, MOULŌTH PHOPHITH PHTHŌ-
ITH PHTHŌYTH PENIŌN. I call upon you also who hold / the fire, PHTHAN ANOCH; 1585
give heed to me, O one, only-begotten, MANEBIA BAIBAI CHYRIRŌOU THADEIN
ADŌNAI EROU NOUNI / MIŌŌNCH CHOUTIAI MARMARAUŌTH. Attract her, NN, 1590
whose mother is NN, to me NN, whose mother is NN, now, now; immediately,
immediately; quickly, quickly."

And say also the spell for all / occasions.

Tr.: E. N. O'Neil.

199. For parallels to this passage, cf. P. Smither, "A Coptic Love-Charms," *JEA* 25 (1939): 175–76.

200. On this passage, see C. Bonner, "Liturgical Fragments on Gnostic Amulets," *HTR* 25 (1932): 362–67; idem, "The Transcendency of Divine Attributes," *ibid.* 37 (1944): 338–39.

201. This means in Egyptian "I am great." [R.K.R.] Cf. *PGM* I. 149.

202. OUĒR corresponds to Egyptian *ꜥꜣ*, "great." [R.K.R.]

203. RARAĒL occurs only here; perhaps Raphael should be read. [E.N.O.]

PGM IV. 1596–1715

*This is the consecration for all purposes: *Spell to Helios*: “I invoke you, the
 1600 greatest god, eternal lord, world ruler, / who are over the world and under the
 world, mighty ruler of the sea, rising at dawn, shining from the east for the whole
 1605 world, / setting in the west. Come to me, thou who risest from the four winds,
 joyous²⁰⁴ Agathos Daimon, for whom heaven has become the processional way. I
 1610 call upon your holy / and great and hidden names which you rejoice to hear. The
 earth flourished when you shone forth, and the plants became fruitful when you
 1615 laughed; the animals begat their young / when you permitted. Give glory and honor
 and favor and fortune and power to this, NN, stone which I consecrate²⁰⁵ today (or
 1620 to the / phylactery being consecrated) for NN.²⁰⁶ I invoke you, the greatest in
 1625 heaven, ΕΙ LANCHYCH AKARĒN BAL MISTHRĒN MARTA / MATHATH LAILAM MOU-
 SOUTH SIETHŌ BATHABATHI IATMŌN ALEI IABATH ABAŌTH SABAŌTH ADŌNAI, the
 1630 great god, ORSENOPHRĒ ORGEATĒS / TOTHORNATĒSA²⁰⁷ KRITHI BIŌTHI IADMŌ
 IATMŌMI METHIĒI²⁰⁸ LONCHOŌ AKARĒ BAL MINTHRĒ BANE BAI(N)CHCHYCHCH
 1635 OUPHRI NOTHEOUSI THRAI / ARSIOUTH ERŌNERETHER, the shining Helios, giving
 light throughout the whole world. You are the great Serpent, leader of all²⁰⁹ the
 1640 gods, who control the beginning / of Egypt and the end of the whole inhabited
 world, who mate in the ocean, PSOI PHNOUTH I NINTHĒR.²¹⁰ You are he who be-
 1645 comes / visible each day and sets in the northwest of heaven, and rises in the south-
 east.²¹¹ In the 1st hour you have the form of a cat; your name is PHARAKOUNĒTH.
 1650 / Give glory and favor to this phylactery. In the 2nd hour you have the form of a
 dog; your name is SOUPHI. Give strength and honor to this phylactery, [or] to this
 1655 stone, / and to NN. In the 3rd hour you have the form of a serpent; your name is
 AMEKRANEBECHEO THŌYTH. Give honor to the god NN. In the 4th hour you have
 1660 the form of a scarab; your name is / SENTHENIPS. Mightily strengthen this phylac-
 tery in this night, for the work for which it is consecrated. In the 5th hour you have
 1665 the form of a donkey; your name is / ENPHANCHOUPI. Give strength and courage
 and power to the god, NN. In the 6th hour you have the form of a lion; your name
 1670 is BAI SOLBAI, the ruler of time. Give / success to this phylactery and glorious
 victory. In the 7th hour you have the form of a goat; your name is OUMESTHŌTH.
 1675 Give sexual charm to this ring / (or to this phylactery, or to this engraving). In the
 8th hour you have the form of a bull; your name is DIATIPHĒ, who becomes visible
 1680 everywhere. Let all / things [done] by the use of this stone be accomplished. In the
 9th hour you have the form of a falcon; your name is PHĒOUS PHŌOUTH, the lotus
 1685 emerged from the abyss.²¹² Give success / [and] good luck to his phylactery. In
 the 10th hour you have the form of a baboon; your name is BESBYKI. In the 11th

204. “Joyous” can also mean “benevolent” or “lucky,” meanings appropriate and probably intended here. In the writer’s mind the three were probably not distinguished. [M.S.]

205. Cf. on this point PGM IV. 2179 and n.

206. Or “for use in relation to NN.”

207. Reading (δ) *οργεατης* τ’ *ὁ θορναιης*. Both nouns seem unattested formations; perhaps the former should be corrected to *ὀργιαστής*, “participant in orgiastic rites,” which were often secret and connected with Dionysos. [M.S.]

208. From ΕΙ onward the words repeat in variations the formula with which the series begins.

209. Reading *πάντων* for *τούτων*, with Reitzenstein, *Poimandres* 29. [M.S.]

210. This is equivalent to the Egyptian “the Agathodaimon, the god (of) the gods.” [R.K.R.] Cf. PGM III. 144–45.

211. On the forms of the sun god, see PGM II. 104 and nn.

212. On the lotus flower, see PGM IV. 1111; PDM xiv. 45; and Morenz, *Egyptian Religion* 179–80. [R.K.R.]

hour you have the form of an ibis; your name is / MOU RŌPH.²¹³ Protect this great
 phylactery for lucky [use] by NN, from this present day for all time. In the 12th
 hour you have the form of a crocodile; your name / is AERTHOË. You who have set
 at evening as an old man,²¹⁴ who are over the world and [under] the world, mighty
 ruler of the sea, hear my voice in this present day, / in this night, in these holy
 hours, and let [all things done] by this stone [or] for this phylactery, be brought to
 fulfilment, and especially NN matter for which I consecrate it. Please, / lord
 KMĒPH LOUTHEOUTH ORPHOICHE ORTILIBECOUCH IERCHE ROUM IPERITAO
 YAI. I conjure earth and heaven and light and darkness and the / great god who
 created all, SAROUSIN, you, Agathon Daimonion the helper, to accomplish for me
 everything [done] by the use of this ring or [stone].”

When / you complete [the consecration], say, “The one Zeus is Sarapis.”²¹⁵
 *Tr.: Morton Smith.

PGM IV. 1716–1870

***Sword**²¹⁶ of Dardanos:²¹⁷ Rite which is called “sword,” which has no equal be-
 cause of its power, for it immediately bends and attracts the soul²¹⁸ of whomever
 you wish. / As you say the spell, also say: “I am bending to my will the soul of him
 NN.”²¹⁹

Take a magnetic stone which is breathing and engrave Aphrodite sitting astride
 Psyche²²⁰ / and with her left hand holding on her hair bound in curls. And above
 her head: “ACHMAGE RARPEPSEI”; and below / Aphrodite and Psyche engrave Eros
 standing on the vault of heaven, holding a blazing torch and burning Psyche.²²¹
 And below Eros these / names: “ACHAPA ADŌNAIE BASMA CHARAKŌ IAKŌB IAŌ Ë
 PHARPHARËI.” On the other side of the stone engrave Psyche and Eros embrac-
 ing / one another and beneath Eros’ feet these letters: “ssssssss,” and beneath
 Psyche’s feet: “ēēēēēēēē.” Use the stone, when it has been engraved and conse-

213. Here, and again below after the twelfth hour, the prayer for a gift to the phylactery or stone has presumably been skipped by a copyist.

214. This is a reference to Arum, the form of the sun god at setting. See Bonnet, *RÄRG* 731. [R.K.R.]

215. On this formula, see O. Weinreich, *Neue Urkunden zur Sarapisreligion* (Tübingen: Mohr, Siebeck, 1919; reprinted in his *Ausgewählte Schriften* I [Amsterdam: Grüner, 1969] 410–42); Nilsson, *GGR* II, 574; W. Hornbostel, *Sarapis. Studien zur Überlieferungsgeschichte und Wandlungen der Gestalt eines Gottes*, *EPRO* 32 (Leiden: Brill, 1973) 353, n. 2; 396.

216. The designation “sword” apparently serves as a kind of title for certain types of formulas, here presumably the formula in I. 1813. See K. Preisendanz, “Xiphos,” *Roscher* 6 (1924–37) 526–28; Nock, *Essays* I, 190. The classical work of this kind is the so-called Sword of Moses, for which see M. Gaster, *Studies and Texts in Folklore, Magic, Medieval Romance, Hebrew Apocrypha and Samaritan Archaeology* I (London: Maggs, 1925) 288–337. See also PGM IV. 1813 and n.

217. Dardanos was believed to have founded the mysteries of Samothrake. See A. Hermann, “Dardanus,” *RAC* 3 (1957): 593–94.

218. Since the operator does not want spiritual love, *ψυχή* here is probably the female pudenda. Against this interpretation is *τὴν ψυχὴν τοῦ δεῖνα* (I. 1721), but since the rest of the spell is concerned with attracting a woman, we should probably emend here and read *τῆς δεῖνα*. [E.N.O.]

219. It is not clear whether this spell concerns a male or a female lover. Cf. II. 1720, 1807, 1828–29.

220. The best treatment of this image is that by R. Mouterde, *Le Glaive de Dardanos. Objets et inscriptions magiques de Syrie*, *Mélanges de l’Université Saint-Joseph* 15/3 (Beirut: Imprimerie Catholique, 1930) 53–64. See also R. Reitzenstein, “Noch einmal Eros und Psyche,” *ARW* 28 (1930): 42–87; A. Rumpf, “Eros (Eroten) II. in der Kunst,” *RAC* 6 (1966): 312–42, esp. 330–31.

221. For this theme and literature, see R. Helm, “Psyche,” *PRE* 23 (1959): 1434–38; S. Binder and R. Merkelbach, *Amor und Psyche* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1968) esp. 433–34. See also PGM XII. 20.

- 1745 crated, / like this: put it under your tongue and turn it to what you wish and say
this *spell*:
“I²²² call upon you, author of all creation, who spread your own wings over the
1750 whole / world, you, the unapproachable and unmeasurable who breathe into every
1755 soul life-giving / reasoning, who fitted all things together by your power, firstborn,
founder of the universe, golden-winged, whose light is darkness, who shroud rea-
1760 sonable / thoughts and breathe forth dark frenzy, clandestine one who secretly in-
1765 habit every soul. You engender an unseen fire / as you carry off every living thing
without growing weary of torturing it, rather having with pleasure delighted in
1770 pain²²³ from the time when the world came into being. You also come / and bring
pain, who are sometimes reasonable, sometimes irrational, because of whom men
1775 dare beyond what is fitting and take refuge in your light which is darkness. / Most
headstrong, lawless, implacable, inexorable, invisible, bodiless, generator of frenzy,
1780 archer, torch-carrier, master of all living / sensation and of everything clandestine,
dispenser of forgetfulness, creator of silence, through whom the light and to whom
1785 the light travels, infantile when you have been engendered within / the heart, wisest
when you have succeeded; I call upon you, unmoved by prayer, by your great name:
1790 AZARACHTHARAZA²²⁴ LATHA / IATHAL²²⁵ Y Y Y LATHAI ATHALLALAPH IOIOIO AI
1795 AI AI OUERIEU OIAI LEGETA RAMAI AMA RATAGEL,²²⁶ first-shining, night-/shining,
night rejoicing, night-engendering, witness, ERĒKISITHPHĒ²²⁷ ARARACHARARA
1800 ĒPHTHISIKĒRE²²⁸ IABEZEBYTH IO, you in the depth,²²⁹ BERIAMBŌ / BERIAMBEBŌ,
you in the sea, MERMERGOU, clandestine and wisest, ACHAPA ADŌNAIE BASMA CHA-
1805 RAKŌ IAKŌB IAŌ CHAROUĒR AROUĒR LAILAM / SEMESILAM SOUMARTA MARBA
KARBA MENABŌTH ĒILIA. Turn the ‘soul’ of her NN to me NN, so that she may love
me, so that she may feel passion for me, so that she may give me what is in her
1810 power.²³⁰ / Let her say to me what is in her soul because I have called upon your
great name.”
1815 And on a golden leaf inscribe this sword:²³¹ “One²³² THOURIĒL / MICHAĒL

222. The hymn to Eros has been called “notably elegant and literary” (Nock, *Essays* I, 183). Cf. the hymn to Eros among the *Orphic Hymns* (no. 58). See Binder and Merkelbach, *Amor und Psyche* 150, 386–87.

223. The words ὀδύνηρ ῥᾷ τέρψας make little sense, esp. without a verbal form in the clause. Because there are traces of poetic language here, we should perhaps read ὀδύνη ῥᾷ τέρψας, and this is what the translation renders. [E.N.O.]

224. An imperfect palindrome.

225. The spacing of this *vax magica* has been arranged to show the palindrome.

226. Again, the spacing has been arranged to show the palindrome.

227. Again, the *vax magica* has been arranged to show the palindrome.

228. This often attested *vax magica* can be read as Greek φθισικηρε (φθίω, κήρ), perhaps “destroying evil demons” (cf. φθισήνωρ, φθισίμβροτος, φθισίφρων). [W.B.] See also R. Merkelbach, “ΦΘΙ-ΣΙΚΗΡΕ,” *ZPE* 47 (1982): 172, commenting esp. on PGM II. 100.

229. Here, βύθιε, “you in the deep,” as well as πελάγιε, “you in the sea” (l. 800), and κρύφιε καὶ πρεσβύτατε, “clandestine and wisest” (ll. 1801–2) are recognizable Greek words, inserted into this series of magical palindromes. Cf. the similar formulas on a lead piece, P. Rein. II. 88, ll. 17–20. See P. Collart, *Les Papyrus Theodore Reinach*, vol. II, *BIFAO* 39 (1940): 29–32. [R.D.K.] Cf. also the figure of Bythos in Valentinian gnosticism.

230. This means “power to give”; lit., “what is in her hands.”

231. See also on l. 1717, above. This “sword” or magical formula may be so named because the words to be written on the gold lamella were to be engraved in the shape of, or enclosed by, a “sword.” For a magical gold leaf with a sword, see the facsimile in S. Reinach and E. Babelon, “Recherches archéologiques en Tunisie (1883–1884),” *Bulletin Archéologique* 1886, p. 57. [R.D.K.]

232. For a discussion of this monotheistic formula, see Bonner, *SMA* 175–76; cf. H. D. Betz, *Exegetisches Wörterbuch zum Neuen Testament* I (1978): 969–71, s.v. “εἰς.”

GABRIËL OURIËL MISAËL IRRAËL ISTRAËL:²³³ May it be a propitious day for this name and for me who know it and am wearing it. I summon the immortal / and infallible strength of God. Grant me the submission of every soul for which I have called upon you.” Give the leaf to a partridge to gulp down²³⁴ / and kill it. Then pick it up and wear it around your neck after inserting into the strip the herb called “boy love.”

The burnt offering / which endows Eros and the whole procedure with soul is this: manna, 4 drams; storax, 4 drams; opium, 4 drams; myrrh, [4 drams;] frankincense, saffron, bdella, / one-half dram each. Mix in rich dried fig and blend everything in equal parts with fragrant wine, and use it for the performance. In the performance first make a burnt offering and / use it in this way.²³⁵

And there is also *a rite for acquiring an assistant*,²³⁶ who is made out of wood from a mulberry tree. He is made as a winged Eros wearing a cloak, with his right foot lifted / for a stride and with a hollow back. Into the hollow put a gold leaf after writing with a cold-forged copper stylus so-and-so’s name [and]: “MARSABOUTARTHE²³⁷—be my / assistant and supporter and sender of dreams.”

Go late at night to the house [of the woman] you want, knock on her door / with the Eros and say: “Lo, she NN resides here; wherefore stand beside her and, after assuming the likeness of the god or daimon whom she worships, say what I propose.” And go to your / home, set the table, spread a pure linen cloth, and seasonal flowers, and set the figure upon it. Then make a burnt offering to it and continuously say the / spell of invocation. And send him, and he will act without fail. And whenever you bend her to your will with the stone, on that night it sends / dreams, for on a different night it is busy with different matters.²³⁸

*Tr.: E. N. O’Neil.

PGM IV. 1872–1927

*. . . instruct no one, for it is very powerful and unsurpassable, effective for everyone / on the same day, absolutely binding, exceedingly powerful. And it is: Take 4 ounces of wax, 8 ounces of fruit from the chaste-tree, 4 drams of manna. Pound each of these fine / separately and mix with pitch and wax, and fashion a dog eight fingers long with its mouth open. And you are to place in the mouth of the dog / a bone from the head of a man who has died violently, and inscribe on the sides of the dog these characters: $\times \bar{Z} \bar{O} \bar{\Pi} \Xi \Psi \times \vee \Psi$ and you are to place the dog on a tripod. And have the dog raising its right paw. And write on the strip of papyrus these / names and what you wish: “IAO ASTO IOPHE,” and / you are to place the strip of papyrus on the tripod and on top of the strip you are to place the dog and / say these names many times. And so, after you have spoken the spell, the dog

233. For a discussion of these peculiar variants of the name of Israel, see R. Ganshinietz, “Israel,” *PRE* 9 (1939): 2234; Scholem, *Jewish Gnosticism* 95. Cf. *PGM* IV. 3034: Osraci; XXXVI. 259: Astrael.

234. Cf. *Sword of Moses* 324 n. 70 (see n. 216, above) for a parallel: a silver lamella is given to a cock to swallow, and the cock is then killed. [R.D.K.]

235. The excessive use of $\chi\rho\omega$ and $\chi\rho\eta\sigma\sigma\omega$ is strange. The translation of this sentence is tentative and little more than a paraphrase. [E.N.O.] Cf. the following section and also *PGM* I. 38; XII. 284.

236. The translation is based on the emended Greek in Preisendanz, but it differs from the German translation (“Erfolg hat aber auch ein Beisitzer . . .”).

237. The translation tries to make sense of what appears to be a corrupt Greek text; it differs from the German translation (“. . . den Namen eines Beliebigen geschrieben hast: ‘Marsaboutarthe, werde mir . . .’”). See the apparatus ad loc.

238. The Greek is ambiguous at this point. Cf. Preisendanz’s translation: “Denn in jeder Nacht beschäftigt er sich mit anderen.”

hisses [or barks], and if it hisses, she is not coming.²³⁹ Therefore address the spell to it again, / and if it barks, it is attracting her. Then open the door, and you will find her whom you wish at your doors. Let a censer stand beside the dog, and let frankincense be placed upon it / as you say the spell.

Spell: “Barking dog, I adjure you, Kerberos, by those who have hanged themselves, by the dead, by those who have died violently: / attract to me her, NN, whose mother is NN. I adjure you, Kerberos, by the holy head of the infernal gods. Attract to me her, NN, whose mother is NN, ZOUC / ZOUKI TO PARY YPHĒ-BARMŌ ENŌR SEKEMI KRIOUDASEPHĒ TRIBEPSI: attract to me her, NN, whose mother is NN, to me, NN, immediately, immediately; quickly, quickly.”

And you are also to say / the spell for all occasions. But you are to do these things in a level, pure place.

*Tr.: E. N. O’Neil.

PGM IV. 1928–2005

**Spell of Attraction of King Pitys over any skull cup. His / prayer of petition to Helios*: Stand facing the east and speak thus:

“I call upon you, lord Helios, and your holy angels on / this day, in this very hour: Preserve me, NN, for I am THĒNŌR, and you are holy angels, guardians of the ARDIMALECHA. And ORORŌ / MISRĒN NEPHŌ ADŌNAI AUEBŌTHI ABATHARAI THŌBEUA SOULMAI SOULMAITH ROUTREROUTĒN ŌPHREŌPHRI ŌLCHAMAŌTH OUTE SOUTĒATH MONTRO ELAT / CHOUMIOI LATHŌTH ŌTHETH, I beg you, lord Helios, hear me NN and grant me power / over the spirit of this man who died a violent death, from whose tent I hold [this], so that I may keep him with me, [NN] as helper and avenger for whatever business I crave from him.”

/ *At sunset the same man’s prayer to Helios*:

“Borne²⁴⁰ on the breezes of the wand’ring winds,
Golden-haired Helios, who wield the flame’s
Unresting fire, who turn in lofty paths
Around the great pole, / who create all things
Yourself which you again reduce to nothing.
From you, indeed, come elements which are
Arranged to suit your laws which nourish all
The world with its four yearly turning points.
Hear, blessed one, I call you who rule heav’n
And earth and Chaos and Hades, where dwell /
Daimons of men who once gazed on the light.
And even now I beg you, blessed one,
Unfailing one, the master of the world,
If you go to the depths of earth and reach
The regions of the dead, this daimon send
To move at midnight hours perforce at your
Commands, / from whose tent I hold this. And let

239. As the text stands, it makes no sense. We should probably follow the suggestion of Preisendanz, who inserts “or he barks” (“oder bellt”), and add to the Greek some such phrase as ἡ ὑλακτεῖ which may have fallen out by haplography. For similar alternative conditions, cf. PGM IV. 131–37; VII. 613–16. [E.N.O.]

240. The dactylic hexameters are part of the reconstructed Hymn 4 (Preisendanz, vol. II, pp. 239–40): vv. 1–17, 20–22, 18, 25, 23–24. For other versions and sections of Hymn 4, see PGM I. 315–27; IV. 436–61; VIII. 74–81. [E.N.O.]

- Him tell to me (NN) whate'er my mind designs,
 And let him tell me fully and with truth.
 Let him be gentle, gracious, let him think
 No thoughts opposed to me. And may you not
 Be angry at my sacred chants. / But guard 1975
 That my whole body come to light intact;
 Let him (NN) reveal to me the what and whence,
 Whereby he now can render me his service
 And at what time he serves as my assistant, /
 For you yourself gave these for men to learn, lord. 1980
 Because I call upon your four-part name:
 CHTHETHŌ NI LAILAM IAŌ ZOUCHE PIPTOË.
 I call upon your name, / Horus,²⁴¹ which is 1985
 In number equal to the Moirai's names:
 ACHAI PHŌTHŌTHŌ AIË IAË AI IAË AIË
 IAŌ THŌTHŌ PHIACHA (36 letters).²⁴²
 Be gracious unto me, O primal god,
 O father of the world, self-generated one.
 / After burning armara²⁴³ and uncut frankincense, go home. 1990
*Enquiry:*²⁴⁴ Ivy with 13 leaves. Begin from the left side and write on them one
 by one with myrrh, and after putting on the wreath / say over them the same 1995
 names. And over the skull cup place the same writing on the forehead with the
 proper words: "SOITHERCHALBAN OPHROUROR ERĒKISITHPHĒ (formula)²⁴⁵ /
 IABE ZEBYTH LEGEMAS THMESTAS MESMYRA BAUANECHTHEN KAI LOPHŌTŌ BRĒ- 2000
 LAX HARCHENTECHTHA APSOIER CHALBAN."
And the ink: Serpent's blood / and the soot of a goldsmith. 2005
 *Tr.: E. N. O'Neil.

PGM IV. 2006–2125

- *Pitys' spell of attraction:²⁴⁶ Pitys to King Ostanēs: greetings. Since you write to
 me on each occasion about the enquiry of skull cups, I have deemed it necessary to 2010
 send you this process / as one which is worthy of admiration and able to please you
 greatly. And subsequently I will submit to you the process, and finally the black ink
 will be revealed.
 Take the hide of an ass²⁴⁷ and, after drying it / in shade, inscribe on it the figure 2015
 which will be revealed and inscribe this spell in a circle: "AAMASI NOUTH I APHTHE-
 CHENBŌCH POUPAIEICHNERI TA LOUTHIANI SERANOMĒGRENTI EI BIL / LONOU- 2020
 CHICH EITA PHOR CHORTOMNOUTH I THRACH PHIBŌBI ANTERŌ PHOCHOR-
 THAROCH EBOCH LESANOUCACH PHEORŌBIS TRAION KŌBI INOUNIA SAPHŌBI
 CHIMNOUTH I ASRŌ / CHNOUPHNEN PHARMI BOLCHOSĒTH EPHOUKTERŌ AB- 2025
 DIDANPITAAU EAE BOL SACHY ACHCHERIMA EMINTO RŌŌRIA EN AMOUN AK-
 REMPHTHO OUTRAUNEIL / LABOCH PHERACHI AMENBOL BĒCH OSTAOUA BEL- 2030

241. Horus is identified with Helios; see ll. 988–89 below.

242. That is, thirty-six Greek letters.

243. For this material, see PGM IV. 1294 and n.

244. That is, the inquiry of the spirit of the dead man (l. 1950). See PGM IV. 2140–41; 2005–7.

245. Referring to the palindrome cited also in PGM IV. 1797–99.

246. ἀγῶνῃ is a general term which sometimes, as here, indicates a spell whose primary purpose is not to "attract" for sexual purposes. The same noun, without a qualifying word, is the title of a "Love spell of attraction." For a parallel to the usage of this passage, cf., e.g., PGM IV. 2441. [E.N.O.]

247. The ass is associated with Seth/Typhon. See PGM IV. 259–60 and n.

THŌ; I adjure you, dead spirit, by the powerful and inexorable god and by his holy
 2035 names, to stand beside me in the / coming night in whatever form you used to
 have, and inform me whether you have the power to perform the NN deed; immediately,
 immediately; quickly, quickly!”

Then go quickly to where [someone] lies buried or where something has been
 2040 discarded, if you do [not] have a buried body; / spread the hide under him at about
 sunset. Return [home], and he will actually be present and will stand beside you on
 2045 that night. And he describes to you how he died, but first he tells you if / he has the
 power to do anything or to perform any service.

And take a leaf of flax and with the black ink which will be revealed to you, paint
 on it the figure of the goddess who will be revealed to you, and paint in a circle this
 2050 spell (and place on his head / the leaf which has been spread out and wreath him
 with black ivy, and he will actually stand beside you through the night in dreams,
 and he will ask you, saying, “Order whatever you wish, and I do it”): “PHOUBEL
 2055 TAUTHY ALDE MINŌOURITHI / SENECHŌ CHELĒTHICHITIATH MOU CHŌ ARIANTA
 NARACHI MASKELLI (formula) AEBITHŌ ACHAIL CHAŌSOUNISOU SOUNIARTE
 2060 NŌPH ARCHEREPHTHOUMI / BOLPHAI ARŌCHŌ ABMENTHŌ PHORPHORBA
 CHNOUCHIOCHOIME; I adjure [you], dead spirit, by the Destiny of Destinies,²⁴⁸ to
 2065 come to me, NN, on this night, on this night, and / agree to the act of service for me.
 And if you don’t, expect other chastisements.”

And when he agrees, rise up immediately and take a roll of hieratic papyrus and
 write on it with the black ink which will be revealed to you the figure which will be
 2070 revealed to you,²⁴⁹ / and write in a circle this spell and offer it to him, and straight-
 way he will attract, even if he is unmanageable, immediately without delaying a
 single day.

But often there will be no need for the leaf of flax, but in the second spell²⁵⁰ the
 2075 papyrus / sheet²⁵¹ is to be placed there after you have commanded the act of service
 for you. He attracts and causes one to be ill, and he sends dreams and restrains, and
 he obtains revelations by dreams as well. These are the things which this single spell
 2080 accomplishes. Depending on what you are performing,²⁵² / alter only the passage
 with the usual items.²⁵³ Most of the magicians, who carried their instruments²⁵⁴
 with them, even put them aside and used him as an assistant. And they accom-
 2085 plished the preceding things with all dispatch. / For [the spell] is free of excessive
 verbiage, immediately carrying out as it does the preceding things with all ease.

Spell: “I say to you, chthonic daimon, for whom the magical material of this
 2090 female (of this male) has been embodied on / this night: proceed to where this fe-
 male (or this male) resides and bring her to me NN either during the middle of the
 night or quickly. Perform the NN deed because the holy god OSIRIS KMĒPHI

248. See on this concept PGM III. 120 and n.

249. The figure is not extant. See Preisendanz, apparatus ad loc.

250. This refers to a variant in another spell available to the author but not included in the PGM.

251. Preisendanz suggests, in the apparatus ad loc., that this sheet refers to the hide of the ass mentioned in IV. 2014.

252. Preisendanz follows the papyrus and reads *πρὸς τὸ, τὸ πρᾶσσεis*, but this is surely impossible Greek. The easiest change is *πρὸς τοῦτο ὃ πρᾶσσεis*, but the sense seems to require something like *πρὸς ὃ τι ποτὲ πρᾶσσεis*, “for whatever you do,” or “depending on what(ever) you do.” [E.N.O.]

253. This is apparently a reference to the formulas given as *κοινόν, κοινά* found elsewhere in the PGM.

254. Probably this is a reference to instruments such as were found in Pergamon. See R. Wünsch, *Antikes Zaubergefäß aus Pergamon*, *Jahrbuch des Kaiserlich Deutschen Archäologischen Instituts*, *Ergänzungsheft* 6 (Berlin: Reimer, 1905).

SRÖ²⁵⁵ wishes and commands it of you. Fulfill, daimon, what / is written here. And 2095
after you have performed it, I will pay you a sacrifice. But if you delay, I will inflict
on you chastisements which you cannot endure. And perform for me the NN deed,
immediately, immediately; quickly, quickly.”

The black ink of the procedure / is this: The hide is inscribed with blood of an 2100
ass²⁵⁶ from the heart of a sacrificial victim, with which is mixed the soot of a cop-
persmith. But the leaf of flax is inscribed with falcon's blood, with which is mixed
the soot of a goldsmith. / But the leaf of the hieratic papyrus is inscribed with cel's 2105
blood, with which acacia is mixed.

Do these things in this manner and, once you have performed them, you may 2110
know with what a marvelous nature this process is endowed, since in all case / it
considers the implements as the assistant. But guard yourself with whatever protec-
tion you want.

And this is the figure²⁵⁷ written on the hide: A lion-faced form of a man wearing 2115
a sash, holding in his right hand a staff, and on it let there be a serpent. / And
around all his left hand let an asp be entwined, and from the mouth of the lion let
fire breathe forth.

The figure written onto the leaf of flax is this: Hekate²⁵⁸ with three heads and six 2120
hands, holding / torches in her hands, on the right sides of her face having the head
of a cow; and on the left sides the head of a dog; and in the middle the head of a
maiden with sandals bound on her feet.

And inscribed on the piece of papyrus: Osiris clothed / as the Egyptians show 2125
him.²⁵⁹

*Tr.: E. N. O'Neil.

PGM IV. 2125–39

*A restraining seal for skulls that are not satisfactory [for use in divination], and 2130
also to prevent [them] from speaking or doing anything whatever of this [sort]:²⁶⁰
Seal the mouth of the skull with dirt from the doors of [a temple] of Osiris / and
from a mound [covering] graves. Taking iron from a leg fetter, work it cold and 2135
make a ring on which have a headless lion engraved. Let him have, instead of his
head, a crown of Isis, and let him trample with his feet / a skeleton (the right foot
should trample the skull of the skeleton). In the middle of these should be an owl-
eyed cat with its paw on a gorgon's head; in a circle around [all of them?], these
names: IADÖR INBA NICHAIOPLEX BRITH.

*Tr.: Morton Smith.

255. The names come from the Egyptian and mean “Osiris, Good Daimon, great prince” (or “ram”). [R.K.R.]

256. For the application, see PGM IV. 2015, 2220. On the blood of the ass, see D. Wortmann, “Das Blut des Seth,” *ZPE* 2 (1968): 227–30; also Griffiths, *Plutarch's De Iside et Osiride* 276, commenting on *De Is. et Os.* 6, 353B.

257. For this figure, see Dieterich, *Abraxas* 53; Nilsson, *GGR* II, 499–501 with *Tafel* V, 2a and 2b.

258. For pictures of Hekate *triformis* on gemstones, see Bonner, *SMA*, nos. 64, 66; cf. no. 156; Delatte and Derchain, *Les Intailles* 189, nos. 252, 253, *254, *254 (bis); Mouterde, *Glaive* 67–71 (see above, n. 220).

259. This prescription is remarkable because it seems to have been made by a magician who was not an Egyptian. The Egyptian Osiris is presented here in his capacity as god of the dead. For his ability to send demons and spirits of the dead, cf. Pritchard, *ANET* 16, “The Contending of Horus and Seth,” Faulkner, *Ancient Egyptian Coffin Texts* I, spell 335, pt. II. [R.K.R.]

260. Reading *τοῦτω(ι)* with the papyrus, instead of Preisendanz's *τοῦτω(ν)*.

PGM IV. 2140–44

- 2140 *Pitys the Thessalian's spell for questioning corpses:²⁶¹ On a flax leaf write these things: "AZĒL BALEMACHŌ" (12 letters).²⁶²

Ink: [Made] from red ochre, burnt myrrh, juice of fresh wormwood, evergreen, and flax. Write [on the leaf] and put it in the mouth [of the corpse].

*Tr.: W. C. Grese.

PGM IV. 2145–2240

- 2145 *Divine assistance from three Homeric verses:²⁶³

"After saying this, he drove the solid-hoofed horses through the ditch."²⁶⁴

"and men gasping out their lives amid the terrible slaughter."²⁶⁵

- 2150 / "and they washed off in the sea the sweat that covered them."²⁶⁶

If a runaway carries these verses inscribed on an iron lamella,²⁶⁷ he will never be found. Likewise, attach the same lamella / to someone on the point of death, and you will get an answer²⁶⁸ to everything you ask him. Whenever anyone thinks he is under a spell, let him pronounce the verses while sprinkling with sea water and . . . against enchantments. A contestant with the / tablet stays undefeated, just as also a charioteer who carries the tablet along with a lodestone; and the same is true in court; also, these are the things for a gladiator to carry. Attach it to a criminal who has been executed, speak / the verses in his ear, and he will tell you everything you wish. Insert the lamella into his wound, and you will have a great blessing with regard to your superiors and masters and others as well, for you will have honor, / trust. It also keeps off daimons and wild animals. Everyone will fear you; in war you will be invulnerable; when you ask you will receive; you will enjoy favor; your life will change; and you will be loved by any woman or man you have contact with. / You will have honor, happiness; you will receive inheritances, have good fortune, be unaffected by potions and poison; you will break spells and conquer your enemies.

Here is the the formula to be spoken when you immerse the lamella.²⁶⁹

261. See PGM IV. 1990 and n.

262. That is, in Greek letters.

263. In the papyrus these three verses from Homer are written in exceptionally large letters. Cf. PGM IV. 470–74; 821–24, where magical power is ascribed to the same verses. See the note on PGM IV. 470.

264. Homer, *Il.* 10. 564. In Homer, the referent of "he" is Odysseus.

265. Homer, *Il.* 10. 521. The quotation includes only a portion of the Homeric sentence. "Men" is the object of "saw" in l. 520, and it is a kinsman of the slaughtered Rhesus who "saw." The text of *Il.* 10. 521 here and at PGM IV. 822 differs slightly, though not so as to offset the sense of that of PGM IV. 472.

266. Homer, *Il.* 10. 572. In Homer, the referent of "they" is Odysseus and Diomedes.

267. The use of iron lamellae (as opposed to those of lead, silver, gold, and tin) is comparatively rare in magic (but cf. PGM VII. 382). See the discussion by A. M. Tupet, *La Magie dans la poésie latine* (Paris: Les belles lettres, 1976) 39–43. An iron lamella engraved with magical words is housed in the Louvre; see A. Dain, *Inscriptions grecques du Musée du Louvre: Les textes inédits* (Paris: Les belles lettres, 1933) 108, no. 205. [R.D.K.]

268. The Greek verb rendered "you will get an answer to" could also mean "he will hear." Perhaps the former is the correct rendering, and the passage is expressive of the ancient notion that individuals on the point of death have prophetic power (see, e.g., *Il.* 16. 843–61, where the dying Patroclus prophesies the death of Hector; *Il.* 22. 355–66, where the dying Hector does the same of Achilles; Sophocles, *Oed. Col.* 605–28, 1370–96, 1516–55, where the aged Oedipus, his death approaching, delivers prophecies; and Virgil, *Aen.* 4. 607–29, where Dido utters a prophetic curse shortly before committing suicide. [H.M.]

269. Immersing the lamella is part of the consecration; see S. Eitrem, "Die magischen Gemmen und ihre Weihe," *SO* 19 (1939): 57–85.

The formula: / “NN, leave the sweet light and also render me whatever service I require of you whenever I call you (add the usual) because I conjure you by the gods of the underworld GOGGYLORYGCHE OMBROLIGMATE²⁷⁰ THOËRYSËRIS. / Render me the service for which I summon you.” Speak this formula that invokes all supernatural powers.

Consecrating the plaque: Go, I say, into a clean room. Set up a table, on which you are to place a clean linen cloth and flowers of the season. / Then sacrifice a white cock, placing beside it 7 cakes, 7 wafers, 7 lamps; pour a libation of milk, honey, wine, and olive oil.

Here is the formula to be spoken when you consecrate the plaque: “Come to me! You who are master above the earth and below the earth, / who look to the west and the east and gaze upon the south and the north, O master of all, Aion of Aions! You are the ruler of the universe, Ra, Pan,²⁷¹ (H)ARPENCHNOUBI / BRINTATË-NÏPHRI BRISKYLMA AROUZAR BAMESEN KRIPHÏ NIPTOUMI CHMOUMAÏPHI IA IOY IYÏ AII OYÏ AEËIOYÏ BAUBÏ BAUBÏ PHORBA PHORBA OREOBAGRA ÏYOÏËA ER.” Speak too the formula that invokes Necessity: “MASKELLI (formula) IARCHTHA ECHTHABA CHOIX IABOUCH IABÏCH,” and the one that / invokes all supernatural powers.

So much for the ritual of consecration.²⁷² *Here are the operations for specific purposes:*

For an oracle: Write as follows on a bay leaf in myrrh mixed with blood from someone who has died by violence: “ABRAA, you are the one who reveals all things MARIAPHRAX.” / Then put it under the lamella.

For wrecking chariots: Burn garlic and a snake’s slough as an offering, and write on a tin plaque: ²⁷³ “NEBOUTOSOUALËTH BEU ERBËTH PAKERBËTH and ÏNOUPH; overturn him, NN, and his / companions.” Bury the tablet for 3 days in the grave of someone who died untimely; he will come to life for as long as it stays there.

For spells that restrain: Write on a seashell in the ink²⁷⁴ mentioned below, adding / Typhon’s blood.²⁷⁵ Then you are to bury the shell in the tomb of someone who died untimely, when the moon stands in opposition to the sun. What you are to write is the 3 Homeric verses,²⁷⁶ and the following: “IÏ BOLCHOSËTH IAKOUBIAI IÏ PATATHNAX / ERBËTH IÏ PAKERBËTH.” The lamella is to be carried, as in the examples at the beginning.

For popularity spells and love spells: Write “MYRI MYRI NES MACHESNÏN” on a gold tablet, after putting it under / the iron one for 3 days. When you remove it, carry it, keeping yourself clean all the while.

For fetching spells. Burn roses and sumac as an offering; take myrtle leaves and write on them in ink: “STHENEPIÏ ARRÏRIPHRAÏS YYYY / IIII fetch her, NN, for him, NN.” Recite the formula²⁷⁷ and put the magical substance under the lamella.

270. This and the preceding *voces magicae* can be translated and mean, “you with the round snout,” and “you who lap rain.” [H.M.]

271. The interpretation of the god Pan as Aion and as god of the All is based on the assumed etymology of the name (cf. also PGM XIII. 980: $\epsilon\iota\upsilon\ \kappa\alpha\iota\ \tau\omicron\ \pi\acute{\alpha}\nu$, “One and the All”). See F. Brommer, “Pan,” *PRE.S* 8 (1956): 1005–6.

272. See above on PGM IV. 2186.

273. That is, the iron tablet that has been consecrated, not the tin plaque just described.

274. That is, the myrrh ink mentioned at the end of the spell.

275. For the blood of Seth/Typhon, see PGM IV. 2100 and n.

276. See for these verses PGM IV. 2145–51.

277. Presumably, this formula is the one previously mentioned (“that invokes all supernatural pow-

You are to add some single-stemmed wormwood to the myrrh ink. Let the lamella
 2240 be worn on a cord; get it from the places where / the woolworkers have their shops.
 *Tr.: Hubert Martin, Jr.

PGM IV. 2241–2358

*Document to the waning moon.²⁷⁸

Spell:

“Hail,²⁷⁹ Holy Light, Ruler of Tartaros,
 Who strike with rays; hail, Holy Beam, who whirl
 Up out of darkness and subvert all things
 2245 With aimless plans. / I’ll call and may you hear
 My holy words since awesome Destiny
 Is ever subject to you. Thrice-bound goddess,
 Set free yourself. Come, rage against him, NN.
 For Klotho will spin out her threads for you.
 Assent, O blessed one, ere I hold you
 2250 As hateful, ere I seize your / sword-armed fist,²⁸⁰
 And ere you grieve, O god in maiden form.
 You’ll, willy-nilly, do the NN task
 Because I know your lights in full detail,
 And I am your priest of good offices, /
 2255 Your minister and fellow witness, Maid.
 What must take place, this you cannot escape.
 You’ll, willy-nilly, do the NN task.
 I now adjure you by this potent night,
 In which your light is last to fade away,
 2260 In which / a dog opens, closes not, its mouth,
 In which the bar of Tartaros is opened,
 In which forth rages Kerberos, armed with
 A thunderbolt, Bestir yourself, Mene,
 Who need the solar nurse, guard of the dead, /
 2265 You I implore, Maid, by your stranger beams,²⁸¹
 You I implore,²⁸² O cunning, lofty, swift,
 O crested one, who draw swords, valiant,
 Healer, with forethought, far-famed, goading one,
 2270 Swift-footed, brave, crim/son, Darkness, Brimo,
 Immortal, heedful, Persian, pastoral,
 Alkyone, gold-crowned, the elder goddess,
 Shining, sea-goddess, ghostly, beautiful,
 The one who shows, skiff-holder, aiming well,

ers”), ll. 2186, 2204–5. The “magical substance” is usually material taken from the person to be “fetched.” See Glossary, s.v. “Material, magical.”

278. The correct reading here is *Δέλτος ἀποκρουστικὴν πρὸς Σελήνην*. [E.N.O.]

279. These iambic trimeters, many of which are metrically faulty or even collapse almost completely, have been adapted as the reconstructed Hymn 17; see Preisendanz, vol. II, pp. 250–53. The text is frequently uncertain and the translation is tentative. [E.N.O.]

280. The magician claims later to have done so (l. 2328).

281. For *ξευη τ’ Αυγη* read *ξευην αυγην*; see Preisendanz, vol. II, p. 251, apparatus ad loc.

282. The conclusion of the line is lost. Here a long list of what seem to be epithets, now mostly corrupt, has been inserted. The translation usually follows the conjectures proposed by Heitsch, although many are questionable.

Self-gendered, wearing / headband, vigorous, 2275
 Leader of hosts, O goddess of Dodona,
 Of Ida,²⁸³ e'er with sorrows fresh, wolf-formed,
 Denounced as infamous, destructive, quick,
 Grim-eyed, shrill-screaming, Thasian, Mene,
 O Nethermost one, beam-embracer, savior,
 World-wide, dog-shaped, / spinner of Fate, all-giver, 2280
 Long-lasting, glorious, helper, queen, bright,
 Wide-aimer, vigorous, holy, benign,
 Immortal, shrill-voiced, glossy-locked, in bloom,
 Divine, with golden face, delighting / men, 2285
 Minoan, goddess of childbirth, Theban,
 Long-suffering, astute, malevolent.
 With rays for hair, shooter of arrows, maid;
 I²⁸⁴ truly know that you are full of guile
 And are deliverer from fear; as Hermes,
 The Elder, chief of all magicians, I
 Am Isis' father.²⁸⁵ Hear: Εὐ ΦΟΡΒΑ
 BRIMŌ SACHMI NEBOUTO / SOUALĒTH. 2290
 For I have hidden this²⁸⁶ magic symbol
 Of yours, your sandal, and possess your key.
 I opened the bars of Kerberos, the guard
 Of Tartaros, / and premature night I 2295
 Plunged in darkness. I whirl the wheel for you;
 The cymbals I don't touch.²⁸⁷ Gaze at yourself:
 Lo! As you see yourself, you'll wonder at
 The mirror, love charm of the Nile's goddess,²⁸⁸
 Until you cast the dark light from your eyes.
 What you must do, / this you must not escape. 2300
 You'll, willy-nilly, do this task for me,
 Marc, Kore, dragoness, lamp, lightning flash,
 Star, lion, she-wolf, Αἰὼ ἔῃ.
 A sieve, an old utensil, is my symbol,²⁸⁹

283. The papyrus reads *εἰδεα*, which Wessely, whom Preisendanz follows, emends to *Ἰδαία*. This epithet means "belonging to Ida," a mountain range in Crete or Phrygia. Cf. PGM V. 455–56; LXX. 14, and Betz, "Fragments," 293 with n. 30; H. von Geisau, "Idaia," *KP* 2 (1979): 1337.

284. Here the spell that preceded the list of epithets is resumed. Some connective material may have been lost. [M.S.]

285. The elder Hermes is the Egyptian Hermes Trismegistos (Thoth) who was thought to be older than the Greek god. On Hermes/Thoth as the father of Isis, see Plutarch, *De Is. et Os.* 3, 352A–B, and 12, 355F–356A, and Griffiths, *Plutarch's De Iside et Osiride* 263. See also PGM IV. 99–101, where Thoth is the father. On the topic, see also Reitzenstein, *Poimandres* 136 n. 4; Nock and Festugière, *Hermès Trismégiste* III, p. cxxvii. [R.K.R.]

286. Reading *τό* for *τοῦτο*. That the symbol was the sandal is shown by the later reference to it in ll. 2334–35. The "symbols" of the gods were thought not to be mere signs of them but objects and formulas by which they could be controlled. [M.S.] See also Betz, "Fragments," 291.

287. Reading *δ'οὐχ* and understanding the negative to refer to both verbs, as suggested by L. Koenen. The magician threatens to strike: he will not perform actions that would prevent the impending eclipse. [M.S.]

288. Reading *Νειλω(ι) Ἰ(σ)ιδος χαριν κατοπτρ(οι οι)*. For *ἀθρέω* with *ἐν*, see the *Etymologicum Gudianum*, ed. Sturzius, 13. 20. [M.S.]

289. Perhaps "you" instead of "my" should be read (also l. 2311). Cf. the similar list in PGM VII. 780–85. [M.S.]

- 2305 And one morsel of flesh, a piece / of coral,
 Blood of a turtledove, hoof of a camel,
 Hair of a virgin cow, the seed of Pan,
 Fire from a sunbeam, colt's foot, spindle tree,
 Boy love, bow drill, a gray-eyed woman's body
 2310 With legs outspread, a black sphinx's / pierced vagina:
 All of these are the symbol of my power.
 The bond of all necessity will be
 Sundered, and Helios will hide your light
 At noon, and Tethys will o'erflow the world,²⁹⁰
 2315 Which you inhabit. Aion's / quaking; heaven
 Will be disturbed; Kronos, in terror at
 Your pole²⁹¹ o'erpowered by force, has fled to Hades
 As overseer of the dead below.
 The Moirai throw away your endless thread,
 Unless you check my magic's winged shaft,²⁹² /
 2320 Swiftest to reach the mark. For to escape
 The fate of my words is impossible:
 Happen it must.²⁹³ Don't force yourself²⁹⁴ to hear
 The symbols forward and then in reverse
 Again. You'll, willy-nilly, do what's needed.
 Ere useless light becomes your fate, do what /
 2325 I say, O Maid, ruler of Tartaros.
 I've bound your pole with Kronos' chains, and with
 Awesome compulsion I hold fast your thumb.
 Tomorrow does not come unless my will
 2330 Is done. / To Hermes, leader of the gods,
 You promised²⁹⁵ to contribute to this rite.
 Aye, in my power I hold you. Hear, you who
 Watch and are watched. I look at you, you look
 At me. Then, too, I'll speak the sign to you:
 2335 Bronze sandal of her / who rules Tartaros,
 Her fillet, Key, wand, iron wheel, black dog,
 Her thrice-locked door, her burning hearth, her shadow,
 Depth, fire, the governess of Tartaros,
 Fearing the Furies, those prodigious daimons,²⁹⁶ /
 2340 You've come? You're here? Be wroth, O maid, at him,
 NN, foe of heav'n's gods, of Helios-
 Osiris²⁹⁷ and of Isis, his bedmate.

290. Reading *κλυζήσει* for *κουφισει*. Helios' light is the moon's because the moon shines with it (see above). He will hide it in the south, because that is where the sun goes to hide in the winter. Tethys is the goddess of the primordial waters. [M.S.]

291. Reading *πολον* for *σου νουν* with H. van Herwerden, "De carminibus e papyris acgyptiacis erutis et eruentis," *Mnemosyne*, n.s. 16 (1888): 342. [M.S.]

292. Understanding *μαγείης τῆς ἐμῆς* as equivalent to the dative (commendation may not be necessary), and reading *ἀναγκασ(θ)ῆς*. [M.S.]

293. Reading *ἦν δεῖ γενέσθαι* for *ὁ δεῖ γενέσθαι*. [M.S.]

294. Reading *σα(υ)τήν* with Preisendanz, ad. loc. [M.S.]

295. Reading *ἐννευσα* for *ἐνευσας*. [M.S.]

296. Reading nominatives for accusatives. [M.S.]

297. Although the link between Helios and Osiris is possible through the connection with Sarapis,

As I instruct you, hurl him to this ill
 Because, Kore, I know your good and great /
 Majestic names, by which heav'n is illumined, 2345
 And earth drinks dew and is pregnant; from these
 The universe increases and declines;

EUPHORBA PHORBA PHORBOREOU PHORBA PHORBOR PHORBOR PHORBOR BOR-
 BORPHA ÊRPHOR / PHORBAIÔ PHORBOR PHORBOR BOROPH PHORPHOR BOR 2350
 PHORBOR AÔ IÔÊ PHORBORPHOR EUPHOR BOPHOR EUOIEÔ PHÔTH IÔPHÔTH
 IÔPHÔTH PHÔTHIÔPH AÔÔÔTHÔ ÔAI IÔ EÔÔIÔ HAHABA EE ÊÊ IOYY ÔÔÔ OYYYY
 AEËIOUÔ / YYY mistress, Harken-techtha,²⁹⁸ who sits beside Lord Osiris, Michael, 2355
 Archangel of angels, the god who lights the way, perform for me.”

Protective charm of the procedure . . .

*Tr.: E. N. O'Neil. The translation is based on the edition in Preisendanz, but several emendations by Morton Smith have been accepted (see the notes); see his article “The Hymn to the Moon, PGM IV 2242–2355,” *Proceedings of the XVI International Congress of Papyrology*, ed. L. Koenen et al. (Chico, Cal.: Scholars Press, 1981) 643–54.

PGM IV. 2359–72

***Business spell:** Take orange beeswax and / the juice of the acria plant and of 2360
 ground ivy and mix them and fashion a figure of Hermes²⁹⁹ having a hollow bot-
 tom, grasping in his left hand a herald's wand and in his right a small bag. Write on
 hieratic papyrus these names, and you will see continuous business: / “CHAIÔCHEN 2365
 OUTIBILMEMNOUÔTH ATRAUCH. Give income and business to this plase, because
 Psentebeth³⁰⁰ lives here.” Put the papyrus inside the figure and fill in the hole with
 the same beeswax. Then deposit it in a wall, at an inconspicuous place, / and crown 2370
 him on the outside, and sacrifice to him a cock, and make a drink offering of Egyp-
 tian wine, and light for him a lamp that is not colored red.

*Tr.: R. F. Hock.

PGM IV. 2373–2440

***Charm for acquiring business and for calling in customers**³⁰¹ to a workshop or 2375
 house or wherever you put it. / By having it, you will become rich, you will be suc-
 cessful. For Hermes made this for the wandering Isis.³⁰² The charm is marvelous
 and is called “*the little beggar*.”

Take beeswax that has not been heated, which is known as bee gluc, and fashion /
 a man having his right hand in the position of begging and having in his left a bag 2380
 and a staff. Let there be around the staff a coiled snake, and let him be dressed in a
 girdle and standing on a sphere that has / a coiled snake, like Isis. Stand it up and 2385

the older link between Osiris and Re may be of influence here. See A. Piankoff, *The Litany of Re* (New York: Bollingen, 1964) 19–21. [R.K.R.]

298. Harkentechtha is a male god (see Glossary s.v.); thus he is not to be addressed by “mistress,” a title belonging to the moon goddess of the preceding hymn. See also PGM IV. 2004 and n.

299. Here Hermes is portrayed as the god of merchants and of commerce. See PGM V. 390–99.

300. This name means “the son of the female falcon.” Cf. Jacoby in Preisendanz, apparatus ad loc., who fails to recognize the female definite article, a fact that precludes the identification with Horus, the falcon god. [R.K.R.]

301. LSJ renders κατακλητικόν (spell) “for invoking,” but Eitrem, in Preisendanz's apparatus, is probably right in translating “charm for calling in customers.” See on this point Maltomini, *Studi Classici e Orientali* 29 (1979): 102; see also PGM CXXIV. 7.

302. The wandering of Isis refers to her as the widow of Osiris searching for his body. See Plutarch, *De Is. et Os.* 14, 356D–E; 39, 366F, and Griffiths, *Plutarch's De Iside et Osiride* 315, 452. For wax figurines associated with the cult of Isis, see Diodorus Sic. I. 21. 5–6 and the commentary by A. Burton, *Diodorus Siculus Book I, EPRO* 29 (Leiden: Brill, 1972): 93–94.

erect it in a single block of hollowed-out juniper, and have an asp covering the top
 2390 as a capital.³⁰³ Fashion him during the new moon and consecrate / it in a celebrating
 mood, and read aloud the spell over his members, after you have divided him into
 three sections—repeating the spell four times for each member. For each member
 write on strips of papyrus made from a priestly scroll, with ink of cinnabar, juice of
 2395 wormwood, and myrrh. When you have set it / up high on the place you have
 chosen, sacrifice to it a wild [ass]³⁰⁴ with a white forehead and offer it whole and
 roast the inward parts over the wood of willow and thus eat it.

2400 *Now this is what is to be written on [each] strip of papyrus. The spell on the /*
bag: “EPH EROUCHIŌ CHŌRAI DARIDA MĒTHEUEI ABACHTHIE EMESIE ECHENĒ
 IAE IEN EBAPS PHNEŌA ENTHŌNICAENTHA TROMOCHMOUSŌ THERAŌCHEIN
 2405 SASI SAMACHIŌTH OUASA AMAKARALA KAIŌS / LASOI.” Upon the head: “ŌAI IĒ
 EĪŌ NAŌ OULABETHEN THERMATH ENESIE.” On the neck: “THALAA MEMARACHŌ
 CHETH THROU PHEN PHTHAI.” On the right shoulder: “ĒMAA CHNA THOU
 2410 BŌLERI.” On / the left: “ARIAŌ IĒE SYPSO ITHEN BACHTHIPHĒRPSOI THENIBON.”
 On the belly: “AMAMAMAR AIII OU MAMŌ MOU OMBA.” On the sacred bone:
 2415 “IANOA PHTHOUTHŌ OTHOM MATHATHOU.” / On the right thigh: “ARIN THEA
 RAGNI MĒTHETHIŌ CHRĒ IĒ IĒ ERE.” On the left thigh: “ĒI EIN YEAIŌ ERENPS
 2420 TEPHĒT PARAOU ANĒI.” On the private parts: “ĒERŌTHĒSONĒEN / THNIBITH EU-
 ECHEN.” On the right shin: “MIANIKOUĒI BIOUS.” On the left: “CHNOU TOUŌY-
 MOUCHOS ONIŌ.” Under the sole of the right foot: “OURANION.”³⁰⁵ On the left:
 2425 / “ANOUPSIE.” On the back of the buttocks: “ETEMPSIS PSPHOPS IAIĒĒIOO.” On
 the snake the name “Agathos Daimon,” which is, as Epaphroditus³⁰⁶ says, the follow-
 2430 ing: / “PHRĒ ANŌI PHŌRCHŌ PHYYY RORPSIS OROCHŌŌI,” but as on the paper
 which I found the spell was changed thus: “Harponknouphi” (formula).

2435 *This is the spell for the rite:* “I receive / you as the cowherd who has his camp
 toward the south, I receive you for the widow and the orphan.³⁰⁷ Therefore, give me
 2440 favor, work for my business. Bring to me silver, gold, clothing, / much wealth for
 the good of it.”

*Tr.: R. F. Hock.

PGM IV. 2441–2621

* **Spell of attraction:**³⁰⁸ (implements: those for a lunar burnt offering); it attracts those who are uncontrollable and require no magical material³⁰⁹ and who come in one day. It inflicts sickness excellently and destroys powerfully, sends dreams beau-

303. The clause ὀρυκτόν . . . κεκρυμμένον is obscure and not clearly related to its context. Preisendanz understands the snake to be buried in the basket which is put under the figure. The reference is apparently to the *cista mystica* which contained the snake and was carried on the head. See Apuleius, *Met.* 11. 11 and Griffiths, *The Isis-Book* 222–26; H. Leisegang, “The Mystery of the Serpent,” in *The Mysteries: Papers from the Eranos Yearbooks*, Bollingen Series XXX. 2 (Princeton: Princeton University Press, 1978), 194–260.

304. The papyrus has only here and in I. 3148 ἀγριον which Jacoby emends to (ὄν)ἀγριον, “wild ass.” Eitrem suggests ἄγριον κριόν, “wild ram.”

305. In Greek, “heavenly.”

306. Apparently the papyrus refers to another author by the name Epaphroditos, but nothing is known about him.

307. Cf. I. 2375. See also Reitzenstein, *Poimandres* 31. The widow and orphan refer to Isis and Horus; cf. PGM III. 542–43. See Griffiths, *Plutarch's De Iside et Osiride* 450. For the importance of hospitality in the myth of the wandering Isis, cf. C. E. Sander-Hansen, *Die Texte der Metternichstele* (Copenhagen: Munksgaard, 1956) 41–42; Borghouts, *Ancient Egyptian Magical Texts* 59–62. [R.K.R.]

308. This spell is similar to, and perhaps even parallel to, PGM IV. 2622–2784.

309. The translation of these adjectives is tentative and follows Preisendanz's German translation,

tifully, accomplishes dream revelations marvelously and in its many / demonstrations has been marveled at for having no failure in these matters. 2445

Burnt offering: Pachrates,³¹⁰ the prophet of Heliopolis, revealed it to the emperor Hadrian, revealing the power of his own divine magic. / For it attracted in one hour; it made someone sick in 2 hours; it destroyed in 7 hours, sent the emperor himself dreams as he thoroughly tested the whole truth of the magic within his power. And marveling at the prophet, / he ordered double fees to be given to him. 2450 2455

Take a field mouse³¹¹ and deify it in spring water. And take two moon beetles³¹² and deify them in river water, and take a river crab and fat of a dappled goat that is virgin and dung of a dog- / faced baboon, 2 eggs of an ibis, 2 drams of storax, 2 drams of myrrh, 2 drams of crocus, 4 drams of Italian galingale, 4 drams of uncut frankincense, a single onion. Put all these things onto a mortar with the mouse and the remaining items / and, after pounding thoroughly, place in a lead box and keep for use. And whenever you want to perform a rite, take a little, make a charcoal fire, go up on a lofty roof, and make the offering as you say / this spell at moonrise, and at once she comes. 2460 2465 2470

Spell:³¹³ “Let all the darkness of clouds be dispersed for me, and let the goddess AKTIŌPHIS shine for me, and let her hear my holy voice. For I come / announcing the slander³¹⁴ of NN, a defiled and unholy woman, for she has slanderously brought your holy mysteries to the knowledge of men. She, NN, is the one, [not] I, who says, ‘I have seen the greatest / goddess, after leaving the heavenly vault, on earth without sandals, sword in hand, and [speaking] a foul name.’ It is she, NN, who said, ‘I saw [the goddess] drinking blood.’ She, NN, said it, not I, AKTIŌPHIS ERESCHIGAL / NEBOUTOSOUALĒTH PHORPHORBA SATRAPAMMŌN CHOIRIXIĒ, flesh eater. Go to her NN and take away her sleep and put a burning heat in her soul,³¹⁵ punishment and frenzied passion in her thoughts, / and banish her from every place and from every house, and attract her here to me, NN.” 2475 2480 2485 2490

After saying these things, sacrifice. Then raise loud groans and go backward as you descend. And she will come at once. But pay attention to the one being attracted / so that you may open the door for her; otherwise the spell will fail.³¹⁶ 2495

For causing illness: Use these spells, adding, “Make her, NN, whom NN bore, ill.”

And for destroying: Say, “Draw out her breath, Mistress, from the nostrils of her, NN.”

except for *μονομηέρους* which is rendered in analogy to *μονόωρος* in ll. 2450–51. Cf. also the parallels in PGM IV. 2071–72; XXXVI. 361.

310. The prophet Pachrates may be identical with Pankrates described by Lucian, *Philops.* 34. See K. Preisendanz, “Pachrates,” *PRE* 18 (1942): 2071–74; Nock, *Essays* I, 183–84.

311. On the role of the mouse in magic, see W. R. Dawson, “The Mouse in Egyptian and Later Medicine,” *JEA* 10 (1924): 83–86.

312. On the moon beetle and its association with the moon, see Abt, *Apologie* 126–27.

313. Although only the general term for “spell” is used here (*λόγος*), the contents show clearly that the passage is a “slander spell” (*διαβολή*). Cf. PGM IV. 2622 in the title of a spell. [E.N.O.]

314. For this slander, cf. ll. 2574–2621, below. The projection of a ritual violation onto the party to be affected by the spell, esp. the statement, “It is NN who said that. It is not I who said that,” is also found in numerous older Egyptian texts. See F. Lexa, *La Magie dans l’Égypte antique* I (Paris: Geuthner, 1925) 56–58; Pritchard, *ANET* 327 and note b. In PGM cf. also III. 5, 114–15; VII. 593–619. On the whole subject, see S. Eitrem, “Die rituelle ΔΙΑΒΟΛΗ,” *SO* 2 (1924): 43–61. [R.K.R.]

315. On the “burning of the soul,” see R. Ganszyniec, “Das Märchen der Pythia,” *Byzantinisch-Neugriechische Jahrbücher* 1 (1920): 170–71. Cf. also Glossary, s.v. “Soul.”

316. Differently Preisendanz, who understands: “otherwise she will die.”

- 2500 / *For sending dreams*: Say, "Become like the god whom she worships."
For dream revelations: Say, "Stand beside me, Mistress, and reveal to me about the NN matter." And she will stand beside you and will tell everything without deception.
- 2505 Do not therefore perform the rite rashly, and do not perform / it unless some dire necessity arises for you. It also possesses a protective charm against your falling, for the goddess is accustomed to make airborne those who perform this rite unprotected by a charm and to hurl them from aloft down to the ground. So consequently / I have also thought it necessary to take the precaution of a protective charm so that you may perform the rite without hesitation. Keep it secret.
- 2510 Take a hieratic papyrus roll and wear it around your right arm with which you make the offering. And these are the / things written on it: "MOULATHI CHERNOUTH AMARŌ MOULIANDRON, guard me from every evil daimon, whether an evil male or female." Keep it secret, son.³¹⁷
- 2520 *The second spell*, after you make / the first sacrifice, but it is better for you to say it before you make the offering. This is the spell attached to the first:
 "[I offer you]"³¹⁸ this spice, O child of Zeus,
 Dart-shooter, Artemis, Persephone,
 2525 Shooter of deer, night-shining, / triple-sounding,
 Triple-voiced, triple-headed Selene,
 Triple-pointed, triple-faced, triple-necked,
 And goddess of the triple ways, who hold
 Untiring flaming fire in triple baskets,
 And you who oft frequent the triple way
 And rule the triple decades with three forms
 2530 / And flames and dogs. From toneless throats you send
 A dread, sharp cry when you, O goddess, have
 Raised up an awful sound with triple mouths.
 Hearing your cry, all worldly things are shaken:
 2535 The nether gates and Lethe's / holy water
 And primal Chaos and the shining chasm
 Of Tartaros. At it ev'ry immortal
 And ev'ry mortal man, the starry mountains,
 Valleys and ev'ry tree and roaring rivers,
 2540 And e'en the restless sea, / the lonely echo,
 And daimons through the world, shudder at you,
 O blessed one, when they hear your dread voice.
 Come here to me, goddess of night, beast-slayer,
 Come and be at my love spell of attraction,
 Quiet and frightful, and having your meal
 2545 Amid the graves. / And heed my prayers, Selene,
 Who suffer much, who rise and set at night,
 O triple-headed, triple-named MĒNĒ
 MARZOUNĒ, fearful, gracious-minded, and
 Persuasion.³¹⁹ Come to me, horned-faced, light-bringer,

317. The term "son" seems to indicate the magician's apprentice. Cf. similar references in *PGM* I. 193; XIII. 214, 313, 343, 719, 755, etc. [E.N.O.]

318. These dactylic hexameters, with the usual mixture of accurate and faulty meter, also form the reconstructed Hymn 20, for which see Preisendanz, vol. II, pp. 257–59. [E.N.O.]

319. For the personified Persuasion (*Peithō*) as an attribute and companion of Aphrodite cf. *PGM*

Bull-shaped, horse-faced goddess, who howl doglike; /
 Come here, she-wolf, and come here now, Mistress 2550
 Of night and chthonic realms, holy, black-clad,
 'Round whom the star-traversing nature of
 The world revolves whene'er you wax too great.
 You have established ev'ry worldly thing,
 For you engendered everything on earth
 And from / the sea and ev'ry race in turn 2555
 Of winged birds who seek their nests again.
 Mother of all, who bore Love, Aphrodite,
 Lamp-bearer, shining and aglow, Selene,
 Star-coursing, heav'nly, torch-bearer, fire-breather, /
 Woman four-faced, four-named, four-roads' mistress. 2560
 Hail, goddess, and attend your epithets,
 O heav'nly one, harbor goddess, who roam
 The mountains and are goddess of the crossroads;
 O nether one, goddess of depths, eternal,
 Goddess of dark, come to my / sacrifices. 2565
 Fulfill for me this task, and as I pray
 Give heed to me, Lady, I ask of you."

Use this for the spells of coercion, for it can accomplish anything, but do not use
 it frequently to Selene / unless the procedure which you are performing is worthy 2570
 of its power. For the hostile offerings, when some slander is involved, use the fol-
 lowing stele, speaking thus:

This is the 3rd coercive spell:

"She,³²⁰ NN, is burning for you, /
 Goddess, some dreadful incense³²¹ 2575
 And dappled goat's fat, blood and filth,
 The menstrual flow of virgin
 Dead, heart of one untimely dead,
 The magical material
 Of dead dog, woman's embryo,
 Fine-ground wheat husks, / sour refuse, 2580
 Salt, fat of dead doe, and mastic,
 And myrtle, dark bay, barley,
 And crab claws, sage, rose, fruit pits and
 A single onion, / garlic, 2585
 Fig meal, a dog-faced baboon's dung,
 And egg of a young ibis.
 And this is sacrilege! She placed
 Them on your altar; she set
 The flaming fire / to juniper 2590
 Wood strips and slays a seahawk
 For you, a vulture and a mouse,
 Your greatest myst'ry, goddess.

LII. 15, where the connection is not clear, however, and esp. Pindar, *Pyth.* 4; Aeschylus, *Suppl.* passim.

320. The meter of these lines is iambic tetrameter acatalectic. The passage is one version of the reconstructed Hymn 19; see Preisendanz, vol. II, pp. 255–57. The second version, which differs in a number of places, appears just below in PGM IV. 2643–74. [E.N.O.]

321. On the accusations, see PGM IV. 2475 and n.

- She said, too, that these deeds of pain
 You had performed so harshly:
 For she said that you slew a man
 2595 And drank the / blood of this man
 And ate his flesh, and she says that
 Your headband is his entrails
 That you took all his skin and put
 It into your vagina,
 [That you drank] sea falcon's blood and
 That your food was dung beetle.
 But Pan before your very eyes
 Shot forth his seed unlawful. /
 2600 A dog-faced baboon now is born
 Whene'er there's menstrual cleansing.
 But you, AKTIŌPHIS, Mistress,
 Selene, Only Ruler,
 Swift Fortune of daimons and gods:
 NEBOUTOSOALĒTH IŌI LOIMOU LALON, in Syriac: ETARONKON BYTHOU PNOU-
 2605 SAN / KATHINBERAO ESTOCHETH ORENTHA AMELCHERIBIOUTH SPHNOUTH,
 Brand her, NN, the lawless one,
 With bitter retributions,
 Whom I again will duly charge
 To you in hostile manner.
 I call you, triple-faced goddess
 Mene, O light-beloved
 2610 Hermes / and Hekate at once,
 Male-female child together;
 MOUPHŌR PHORBA, Queen Brimo, dreaded and lawful, and Dardania, All-seeing
 One, come here, IŌIĒ, Virgin, Goddess of crossroads and bull snake are you,
 2615 Nymph and mare bitch and head / -nodder and Minoan and powerful, EALA-
 NINDŌ, come here, ATEĒS ENIDELIDIMA, Mistress Phaiara, MĒDIXA EMITHĒNIŌ,
 come to me, INDEOMĒ, come here, MEGAPHTHĒ; she will come here. Attract her
 2620 NN to me very quickly, / I myself will clearly convict her of everything, goddess,
 which she had done while sacrificing to you."
 *Tr.: E. N. O'Neil.

PGM IV. 2622–2707

- 2625 *Slander spell³²² to Selene,³²³ which works for everything and every rite. For it
 attracts in the same hour, it sends dreams, it causes sickness, produces / dream vi-
 sions,³²⁴ removes enemies when you reverse the spell, however you wish. But above
 all be protected by a protective charm and do not approach the procedure³²⁵ care-
 lessly or else the goddess is angry.³²⁶

322. See on this term PGM IV. 2475 and n.

323. For a similar slander spell, see PGM IV. 2471–92.

324. The papyrus has *ονειροθανπτει*. For conjectures, cf. the apparatus ad loc., and for parallels PGM IV. 3172, 3197. See also K. Preisendanz, "Miscellen zu den Zauberpapyri," *WSt* 42 (1920): 31–32.

325. Here *πραγματεία* seems to be a variant for the usual expression *πράγμα*, "rite."

326. The present tense is strange here; it should perhaps be read *μηνει*, "will be angry." Preisendanz's translation has a future ring, too ("sonst zürnt die Göttin").

/ *Preparation of the procedure's protective charm*: Take a magnet that is breathing and fashion it in the form of a heart, and let there be engraved on it Hekate lying about the heart, like a little crescent. Then carve the twenty-lettered spell that is all vowels, / and wear it around your body. 2630 2635

The following name is what is written: "AEYŌ ĒIE ŌA EŌĒ EŌA ŌI EŌI." For this spell is completely capable of everything. But perform this ritual in a holy manner, not frequently / or lightly, especially to Selene. At any rate, burn upon pieces of juniper wood an offering of Cretan storax and begin the spell. 2640

The spell which is to be spoken:

"For³²⁷ you the woman NN burns
 Some hostile incense, goddess;
 The fat of dappled goat, and blood, /
 Defilement, embryo of 2645
 A dog, the bloody discharge of
 A virgin dead untimely,
 A young boy's heart,³²⁸ with barley mixed
 In vinegar, both salt and
 A deer's horn, mastic, myrtle and
 Dark bay, and mix at random,
 And crab claws, / sage, rose, pits for you 2650
 And single onion, garlic,
 Mouse pellets, dog-faced baboon's blood,
 And egg of a young ibis—
 And what is sacrilege, she placed
 These on your wooden altar
 Of juniper. She, NN, / said 2655
 That you had done this matter;
 For she said that you slew a man
 And drank the blood of this man
 And ate his flesh, and she says that
 Your headband is his entrails,
 That you took all his skin and put
 It into your vagina, /
 [That you drank] blood of a sea falcon 2660
 And your food was dung beetle.
 And Pan before your very eyes
 Shot forth his seed unlawful:
 A dog-faced baboon now is born
 From all the menstrual cleansing,
 But you, AKTIŌPHIS, Mistress,
 Selene, / Only Ruler, 2665
 The Fortune of daimons and gods,

NEBOUTOSOUALĒTH IŌ IMI BOULLON ENOURTILAIĒ (otherwise: NOUMILLON

327. The meter of these lines is iambic tetrameter acatelectic. The passage is one version of the reconstructed Hymn 19; see Preisendanz, vol. II, pp. 255–57. The second version, which differs in a number of places, appears above in PGM IV. 2574–2610. [E.N.O.]

328. On rituals involving a boy's heart, see A. Henrichs, *Die Phoinikika des Lollianos. Fragmente eines neuen griechischen Romans, Papyrologische Texte und Abhandlungen* 14 (Bonn: Habelt, 1972): 32–37, 69–72.

ESORTILĒS BATHYPNOU SANKANTHARA MIBERATH ENTOCHE THŌ RENTHA IM-
OUĒ SORENTHA).

2670 Mark her, NN, the lawless one,
With bitter / retributions,
Whom I again will duly charge
To you in hostile manner
(Of all unlawful things that she
Has said against the goddess
Detail as many as you want),
For by the spell she forces
Even the rocks to burst asunder.”

2675 *This, then, is the beneficent offering* / which you sacrifice on the first and second
day (but on the third day, with the coercive spell also sacrifice the offering that is
coercive). *The beneficent offering, then, is:* Uncut frankincense, bay, myrtle, fruit
2680 pit, stavesacre, / cinnamon leaf, kostos. Pound all these together and blend with
Mendesian³²⁹ wine and honey, and make pills the size of beans.

2685 *The coercive offering:* When you say the foregoing coercive spell / on the third
day, also make an offering: it is a field mouse, fat of a virgin dappled goat, magic
material of a dog-faced baboon, egg of an ibis, river crab, a perfect moon beetle,
2690 single-stemmed wormwood picked at sunrise,³³⁰ magic material of a dog, / a single
clove of garlic. Blend with vinegar. Make pills and stamp with a completely iron
ring, completely tempered, with a Hekate³³¹ and the name BARZOU PHERBA.

2695 *The protective charm which you must wear:* / Onto lime wood write with ver-
milion this name: “ΕΠΟΚΟΠΤ ΚΟΠΤΟ ΒΑΙ ΒΑΙΤΟΚΑΡΑΚΟΠΤΟ ΚΑΡΑΚΟΠΤΟ ΧΙΛΟ-
2700 ΚΟΠΤΟ ΒΑΙ (50 letters). Guard me from every daimon of the air / on the earth and
under the earth, and from every angel and phantom and ghostly visitation and
enchantment, me NN.” Enclose it in a purple skin, hang it around your neck and
wear it. /

2705 *A protective charm on a silver leaf:*³³²

Ω Γ Ε Υ Γ Γ Θ Γ Υ Ζ
Σ Ε Χ Π Π . Π ' ⊥

*Tr.: E. N. O'Neil.

PGM IV. 2708–84

*Another love spell of attraction: Take some Ethiopian cumin and fat of a dap-
2710 pled virgin goat / and after putting the offering together, offer it to Selene on the
13th, 14th, on an earthen censer, on a lofty housetop, on coals. *Spell:*

329. See on this term PGM I. 85 and n.

330. Cf. on this point PGM IV. 286–87. It is likely that the magician recognizes that he is to per-
form a “ritual for picking a plant” (*Βοτανήσπισ*).

331. The ring is supposed to have an image of Hekate.

332. For an example of a phylactery consisting of magical characters, see D. Jordan, “A Silver Phylac-
tery at Istanbul,” *ZPE* 28 (1978): 84–86.

- “Come,³³³ giant Hekate, Dione’s³³⁴ guard, /
 O Persia, Baubo Phroune,³³⁵ dart-shooter, 2715
 Unconquered, Lydian,³³⁶ the one untamed,
 Sired nobly, torch-bearing, guide, who bends down
 Proud necks, Kore, hear, you who’ve parted / gates 2720
 Of steel unbreakable. O Artemis,
 Who, too, were once protectress, mighty one,
 Mistress, who burst forth from the earth, dog-leader,
 All-tamer, crossroad goddess, triple-headed,
 Bringer of light, august / virgin, I call you 2725
 Fawn-slayer, crafty, O infernal one,³³⁷
 And many-formed. Come, Hekate, goddess
 Of three ways, who with your fire-breathing phantoms
 Have been allotted dreaded roads and harsh /
 Enchantments. Hekate I call you with 2730
 Those who untimely passed away and with
 Those heroes who have died without a wife
 And children, hissing wildly, yearning in
 Their hearts.”³³⁸ (*But others* say, “with form of winds”). /
 “Go stand above her (NN) head and take 2735
 Away from her sweet sleep. And never let
 Eyelid come glued to eyelid, but let her
 Be sore distressed with wakeful cares for me. /
 And if she lies with someone else in her 2740
 Embrace, let her thrust him away and take
 Me in her heart. Let her abandon him
 At once and stand before my door subdued
 In soul at longing for my bed of love.³³⁹ /
 But you, O Hekate, of many names, 2745
 O Virgin, Kore, Goddess, come, I ask,
 O guard and shelter of the threshing floor,
 Persephone, O triple-headed goddess,
 Who walk on fire, cow-eyed BOUORPHORBĒ³⁴⁰
 PANPHORBA PHORBARA AKTIŌPHI
 ERESCHIGAL / NEBOUTOSOUALĒTH 2750

333. The dactylic hexameters, which are frequently interrupted by *voces magicæ* and other formulas, also form the reconstructed Hymn 21. See Preisendanz, vol. II, pp. 259–60, where the hymn concludes with IV. 2764 but adds 2784 as a kind of postscript. [E.N.O.]

334. Dione is a name of Aphrodite; see LSJ, s.v. Here in this syncretistic hymn the name belongs to Hekate, as on the magical tools from Pergamon; see Wünsch, *Antikes Zaubergerät* 23–24.

335. The epithet of Hekate may be related to the frog (cf. PGM XXXVI. 235). The animal played an important role in magic as a representative of the gods of the underworld. See M. Weber, “Frosch,” *RAC* 8 (1970): 524–38.

336. The use of the name “Lydian” with Hekate-Artemis should be noted in connection with the possible Lydian origin of Artemis. See on this point Chantraine, *Dictionnaire* I, 116–17.

337. The translation follows Reitzenstein’s emendation (see Preisendanz, apparatus ad loc.) of ἀδ-
 ναια as Ἀἰδωναία. This epithet of the goddess of Hades also occurs in PGM IV. 2855. Cf. LSJ, s.v. Ἀἰδωναῖος; Suppl. s.v.

338. Cf. Homer, *Od.* 9. 75. As the apparatus points out, the verse may be corrupt.

339. φιλότῃ καὶ εὐνή is a Homeric *bendiadys*. Cf. *Il.* 3. 445; 6. 25. See PGM IV. 2910.

340. The *voces magicæ* here seem intended as a part of the verse pattern and they have, however awkwardly, been treated as such. [E.N.O.]

Beside the doors, PYPYLĒDEDEZŌ
 And gate-breaker; Come Hekate, of fiery
 Counsel, I call you to my sacred chants.

- 2755 MASKELLI MASKELLŌ PHNOUKENTABAŌTH OREOBAGRA who burst forth from
 the earth, / earth mare, OREOPĒGANIX MORMORON TOKOUMBAI” (add the usual),
 “In frenzy³⁴¹ may she (NN) come fast to my doors,
 Forgetting children and her life with parents,
 2760 And loathing all the race of men / and women
 Except me (NN), but may she hold me alone
 And come subdued in heart by love’s great force.
 2765 THENŌB³⁴² TITHELĒB ĒNŌR TENTHĒNŌR. / Many-named One, KYZALEOUSA
 PAZAOUS; wherefore, KOLLIDĒCHMA and SAB set her (NN) soul ablaze with un-
 resting fire. Both ŌRIŌN and MICHAĒL who sits on high: you hold the seven wa-
 2770 ters / and the earth, keeping in check the one they call the great serpent, AKRO-
 KODĒRE³⁴³ MOUISRŌ CHARCHAR ADŌNAI ZEUS DĒ DAMNAMENEUS KYNIOU
 2775 EZAGRA” (add the usual). “IŌ, all-powerful goddess / and IŌ all-guarding one; IŌ,
 all-sustaining One, ZĒLACHNA: and SAAD SABIŌTHE NOUMILLON NATHOMEINA,
 2780 always KEINĒTH, stalwart THĒSEUS ONYX,³⁴⁴ prudent DAMNAMENEUS, / avenging
 goddess, strong goddess, rite of ghosts, Persia SEBARA AKRA.

Haste quickly. Let her now stand at my doors” (add the usual).

*Tr.: E. N. O’Neil.

PGM IV. 2785–2890

- 2785 *Prayer to Selene for any spell:³⁴⁵
 “Come³⁴⁶ to me, O beloved mistress, Three-faced
 Selene; kindly hear my sacred chants;
 Night’s ornament, young, bringing light to mortals, /
 2790 O child of morn who ride upon fierce bulls,
 O queen who drive your car on equal course
 With Helios, who with the triple forms
 Of triple Graces dance in revel with /
 2795 The stars. You’re Justice³⁴⁷ and the Moira’s threads:
 Klotho and Lachesis and Atropos³⁴⁸

341. See on this point the discussion by Wortmann, “Neue magische Texte,” 101–2. On the subject of madness caused by magic, see J. Mattes, *Der Wahnsinn im griechischen Mythos und in der Dichtung bis zum Drama des 5. Jahrhunderts*, *Bibliothek der Altertumswissenschaften*, N. F. 2. Reihe, Band 36 (Heidelberg: Winter, 1970) 44–49.

342. These lines (2764–84) retain some traces of hexameters, but only the last line comes close to being a complete line. [E.N.O.]

343. The formula seems to be textually mutilated. Cf. for similar passages PGM II. 23–24; V. 424–27; VII. 680–83. See Preisendanz, apparatus ad loc.

344. ONYX may refer to the stone onyx which was used in magic. Cf. Hopfner, *OZ* I, section 582.

345. For a discussion of this hymn, see K. Kerényi, “Die Göttin Natur,” *Eranos-Jahrbuch* 14 (1947): 39–86, esp. 68–79.

346. These dactylic hexameters, some of which show the usual irregularities, also form the reconstructed Hymn 18. See Preisendanz, vol. II, pp. 253–55. [E.N.O.]

347. Dike (Justice), the daughter of Zeus, has here and in l. 2860 become an epithet of the underworld goddess. For the association of Dike with underworld deities, see A. Dihle, “Gerechtigkeit,” *RAC* 10 (1976): 243–45.

348. The reading of the papyrus is uncertain at this point. Traditionally, the names of the Furies were Alecto, Tisiphone, and Megaira (Apollodorus, *Bib.* I. 1. 4; *Orph. Hymn.* 69. 2). If the three Furies are intended here, the reading of Persephone will have to be changed to Tisiphone, as suggested by Preisendanz, apparatus ad loc. See also H. Funke, “Furien,” *RAC* 8 (1971): 699–722, esp. 704–5.

Three-headed, you're Persephone, Megaira,
 Allekto, many-formed, who arm your hands /
 With dreaded, murky lamps, who shake your locks 2800
 Of fearful serpents on your brow, who sound
 The roar of bulls out from your mouths, whose womb
 Is decked out with the scales of creeping things, /
 With pois'nous rows of serpents down the back, 2805
 Bound down your backs with horrifying chains
 Night-Crier, bull-faced, loving solitude,
 Bull-headed, you have eyes of bulls, / the voice 2810
 Of dogs; you hide your forms in shanks of lions,³⁴⁹
 Your ankle is wolf-shaped, fierce dogs are dear
 To you, wherefore they call you / Hekate, 2815
 Many-named, Mene, cleaving air just like
 Dart-shooter³⁵⁰ Artemis, Persephone,
 Shooter of deer, night / shining, triple-sounding, 2820
 Triple-headed, triple-voiced Selene
 Triple-pointed, triple-faced, triple-necked,
 And goddess of the triple ways, who hold
 Untiring flaming fire in triple baskets, /
 And you who oft frequent the triple way 2825
 And rule the triple decades,³⁵¹ unto me
 Who'm calling you be gracious and with kindness
 Give heed, you who protect the spacious world
 At night, before whom daimons quake in fear /
 And gods immortal tremble, goddess who 2830
 Exalt men, you of many names, who bear
 Fair offspring, bull-eyed, horned, mother of gods
 And men, and Nature,³⁵² Mother of all things,
 For you frequent Olympos, / and the broad 2835
 And boundless chasm you traverse. Beginning
 And end are you, and you alone rule all.
 For all things are from you, and in you do
 All things, Eternal one, come to their end.
 As everlasting / band around your temples 2840
 You wear great Kronos' chains,³⁵³ unbreakable
 And unremovable, and you hold in
 Your hands a golden scepter. Letters 'round
 Your scepter / Kronos wrote himself and gave 2845
 To you to wear that all things stay steadfast:
 Subduer and subdued, mankind's subduer,
 And force-subduer; Chaos, too, you rule.

349. The phrase describing Hekate/Artemis as standing between two lions points to the older concept of the "queen of the animals." See W. Helck, *Betrachtungen zur Grossen Göttin und den ihr verbundenen Gottheiten* (München und Wien: Oldenbourg, 1971) esp. 223–25.

350. Ll. 2819–26 are parallel to IV. 2523–28.

351. For the term "triple decades," see PGM IV. 2527.

352. For the concept of Nature, see Glossary, s.v.; for the epithet "mother of all things" see *Orph. Hymn.* 10. 1: *παμμήγετρα*. See also PGM IV. 2917.

353. See also PGM IV. 3084–3124 and S. Eitrem, "Kronos in der Magie," *Université libre de Bruxelles, Annuaire de l'institut de philologie et d'histoire orientales*, II: *Mélanges J. Bidez*, vol. I (Bruxelles: Secrétariat de l'institut, 1934) 351–60.

2850 ARARACHARA/RA ĒPHTHISIKĒRE.

Hail, goddess, and attend your epithets,
 I burn³⁵⁴ for you this spice, O child of Zeus,
 Dart-shooter, heav'nly one, goddess of harbors,
 Who roam the mountains, goddess of crossroads, /
 2855 O nether and nocturnal, and infernal,
 Goddess of dark, quiet and frightful³⁵⁵ one,
 O you who have your meal amid the graves,³⁵⁶
 Night, Darkness, broad Chaos: Necessity
 Hard to escape are you; you're Moira and /
 2860 Erinys,³⁵⁷ torment, Justice and Destroyer,
 And you keep Kerberos in chains, with scales
 Of serpents are you dark, O you with hair
 Of serpents, serpent-girded, who drink blood, /
 2865 Who bring death and destruction, and who feast
 On hearts, flesh eater, who devour those dead
 Untimely, and you who make grief resound
 And spread madness, come to my sacrifices,
 2870 And now for me do you fulfill / this matter."

Offering for the rite: For doing good, offer storax, myrrh, sage, frankincense, a fruit pit. But for doing harm, offer magical / material of a dog and a dappled goat (or in a similar way, of a virgin untimely dead).

2880 *Protective charm for the rite:* Take a lodestone and on it have carved / a three-faced Hekate. And let the middle face be that of a maiden wearing horns, and the left face that of a dog, and the one on the right that of a goat. After the carving is
 2885 done, / clean with natron and water, and dip in the blood of one who has died a violent death. Then make a food offering to it³⁵⁸ and say the same spell at the time
 2890 of the / ritual.³⁵⁹

*Tr.: E. N. O'Neil.

PGM IV. 2891–2942

*Love spell of attraction:

*Offering to the star of Aphrodite:*³⁶⁰ A white dove's blood and fat, untreated myrrh and parched wormwood. Make this up together as pills and offer them to the star
 2895 on pieces of vine / wood or on coals. And also have the brains of a vulture for the compulsion, so that you may make the offering. And also have as a protective charm a tooth from the upper right jawbone of a female ass or of a tawny sacrificial heifer,
 2900 tied to your left arm with / Anubian thread.³⁶¹

354. The following lines are similar to those at PGM IV. 2522–29, but their order occasionally differs.

355. On δασπλήτη, "frightful," cf. Theocritus, *Idyll* 2. 14 (said of Hekate). [E.N.O.]

356. On eating amid graves, cf., e.g., Tibullus l. 5. 49–56, esp. 53–54.

357. The goddess is here identified with Erinys, the avenging deity. This identification is somewhat inconsistent with l. 2798, where the three Furies are named; the same is true of Moira (l. 2859) as compared with the three Moirai (ll. 2795–96). See PGM IV. 1418, 2339; V. 191; and IV. 2798 with n.

358. The term *παράθεις* refers to an offering of food. See PGM I. 23, 39; XIII. 1012. Cf. Eitrem's and Preisendanz's translation: "leg ihn (eine Weile) beiseite." Wunsch thinks of the term as a cover ("Hülle").

359. For the meaning of the phrase, see PGM V. 230.

360. The star of Aphrodite is the planet Venus.

361. On the Anubian thread see PGM I. 147 and n.

Compulsion element of the rite:

“But,³⁶² if as goddess you in slowness act,
 You will not see Adonis rise from Hades,³⁶³
 Straightway I’ll run and bind him with steel chains; /
 As guard, I’ll bind on him another wheel 2905
 Of Ixion;³⁶⁴ no longer will he come
 To fight, and he’ll be chastized and subdued.
 Wherefore, O Lady, act, I beg: Attract
 NN, whom NN bore, to come with rapid step
 To my door,³⁶⁵ me, NN, whom NN bore, /
 And to the bed of love, driven by frenzy, 2910
 In anguish from the forceful goads—today,
 At once, quickly. For I adjure you, Kythere,³⁶⁶

NOUMILLON BIOMBILLON AKTIŌPHI ERESCHIGAL NEBOUTOSOUALĒTH PHROU-
 RĒXIA THERMIDOCHĒ BAREŌ / NĒ.” 2915

Hymn of Compulsion:

“O foam-born Kythereia, mother of
 Both gods and men, etherial and chthonic,
 All-Mother Nature, goddess unsubdued,
 Who hold together things,³⁶⁷ who cause the great
 Fire to revolve, who keep the ever-moving
 BARZA³⁶⁸ / in her unbroken course; and you 2920
 Accomplish everything, from head to toes,
 And by your will is holy water mixed,
 When by your hands you’ll move RHOUZŌ³⁶⁹ amid
 The stars, the world’s midpoint which you control.
 You move holy desire into the souls
 Of men / and move women to man, and you 2925
 Render³⁷⁰ woman desirable to man

362. This is a curious and confused passage. Ll. 2902–15 contain scattered snatches of verses which are obviously parts of dactylic hexameters. Ll. 2916–28 contain lines which are relatively accurate hexameters, but 2929–39 are a mixture of metrical and nonmetrical lines. Nevertheless, the whole passage has been arranged and reconstructed as Hymn 22; see Preisendanz, vol. II, pp. 260–61. Since the tone and purpose of the whole passage seems hymnic, the translation has been made in verse but with an occasional faulty line. [E.N.O.]

363. On the cult of Adonis in Egypt and the problem concerning his “resurrection,” cf. Theocritus, *Idyll* 15 and, with further literature, Nilsson, *GGR* II, 35 n. 2; 650, n. 4; Griffiths, *Plutarch’s De Iside et Osiride* 320–22.

364. Because he attempted to make love to Hera, wife of Zeus, the mythical king Ixion was condemned by being fastened to an ever-turning wheel. The myth of Ixion was very popular in antiquity. See Cook, *Zeus* III, 2, pp. 200–205 (with plates); P. Weizsäcker, in Roscher 2, 766–72, s.v. “Ixion”; H. von Geisau, “Ixion,” *KP* 3 (1979): 31–32.

365. Preisendanz states that *ἐν προθύροις* is a tag from Homer, *Od.* 10. 220.

366. Two traditional epithets of Aphrodite occur here closely together: *Kythēre* in l. 2912 and *Kythereia* in l. 2915. The name may refer to the island of Kythera which was believed to be Aphrodite’s birthplace and which had a temple of Aphrodite Urania. See LSJ, s.v.; E. Meyer, “Kythera,” *KP* 3 (1979): 423.

367. The reading of this epithet is uncertain. See the apparatus.

368. The word BARZA is Persian and means “shining light.” See Hopfner, *OZ* II, p. 100.

369. Hopfner, *OZ* II, p. 100, assumes that RHOUZŌ is confused with the Persian magical word ZOURŌ. See also K. Preisendanz, “Zuro,” in Roscher 6, pp. 763–64.

370. Preisendanz prints *τιθησι*, the reading of the papyrus, but the third person is certainly wrong here. The simplest correction is that of Wessely: *τιθησὶ σὺ*, and that is what is translated here.

Through all the days to come, our Goddess Queen,
Come to these chants, Mistress

ARRŌRIPHRAΣI GŌTHĒTINI, Cyprus-born, SOUI ĒS THNOBOCHOU THORITHE
2930 STHENEPIŌ, Lady / SERTHENEΒĒĒI, and inflict fiery love on her, NN, whom NN
bore,

So³⁷¹ that for me, NN, whom NN bore,
She melt with love through all the days to come
But, blessed RHOUZŌ, grant this to me, NN:
Just as into your chorus 'mid the stars

A man unwilling you attracted to
2935 Your bed for intercourse, / and once he was
Attracted, he at once began to turn
Great BARZA, nor did he cease turning, and
While moving in his circuits, he's aroused:
wherefore attract to me, her, NN, whom NN bore,
To bed of love. But goddess Cyprus-born
Do you now to the full fulfill this chant." /

2940 If you see the star shining steadily, it is a sign that she has been smitten, and if it is
lengthened like the flame of a lamp, she has already come.³⁷²

*Tr.: E. N. O'Neil.

PGM IV. 2943–66

***Love-spell of attraction through wakefulness:** Take the eyes of a bat and release
2945 it alive, and take / a piece of unbaked dough or unmelted wax and mold a little
dog; and put the right eye of the bat into the right eye of the little dog, implanting
also in the same way the left one in the left. And take a needle, thread it with the
2950 magical material and / stick it through the eyes of the little dog, so that the magical
material is visible. And put the dog into a new drinking vessel, attach a papyrus
strip³⁷³ to it and seal it with your own ring which has crocodiles with the backs of
2955 their heads attached,³⁷⁴ and / deposit it at a crossroad after you have marked the
spot so that, should you wish to recover it, you can find it.

Spell written on the papyrus strip: "I adjure you three times by Hekate PHOR-
2960 PHORBA BAIBŌ PHŌRBŌRBA, that she, NN, lose the fire in her eye or even / lie
awake with nothing on her mind except me, NN, alone. I adjure by Kore, who has
become the Goddess of Three roads, and who is the true mother of . . . (whom you
2965 wish), PHORBEA BRIMŌ NĒRĒATO DAMŌN BRIMŌN SEDNA / DARDAR, All-seeing
one, IŌPĒ, make her, NN, lie awake for me through all [eternity]."

*Tr.: E. N. O'Neil.

371. The verse resumes here after a few lines of prose; however, the NN-formula does not scan.

372. The last word of this section is either ἤξεν ("she has come") or ἤξεν ("it has attracted"). The magical sense—or the result—is the same in either case. For the rare aorist of ἄγω cf. PGM IV. 2934: ἤξας. Preisendanz prints ἤξεν in the first, ἤξεν in the second edition, but in the index lists the word under ἤκω. [E.N.O.]

373. πῦττακίζω means "attach a label" (LSJ, s.v.) in the sense of attaching a papyrus strip on which writing is placed; cf. below, ll. 2956–66. [E.N.O.]

374. Whether this means "head to head" (thus Preisendanz) or "tail to tail" (thus LSJ) or "head to tail" is uncertain. Paired crocodiles appear on seals in all these positions, but head to tail is far more frequent. [M.S.] The crocodile was sacred to Sobek, with whose cult sacred prostitution seems to have been associated. Thus there may be a link with the erotic theme of this spell. See H. Thompson, "Two Demotic Self-Dedications," *JEA* 26 (1940): 68–78. [R.K.R.]

PGM IV. 2967–3006

* Among the Egyptians herbs are always obtained like this: ³⁷⁵ the herbalist first purifies his own body, then sprinkles with natron ³⁷⁶ and / fumigates the herb with resin from a pine tree after carrying it around the place 3 times. ³⁷⁷ Then, after burning *kyphi* and pouring the libation of milk as he prays, he pulls up the plant while invoking by name the daimon to whom the herb / is being dedicated and calling upon him to be more effective for the use for which it is being acquired. 2970 2975

The invocation for him, which he speaks over any herb, generally at the moment of picking, is as follows: ³⁷⁸

“You were sown by Kronos, you were conceived by Hera, / you were maintained by Ammon, you were given birth by Isis, you were nourished by Zeus the god of rain, you were given growth by Helios and dew. ³⁷⁹ You [are] the dew of all the gods, you [are] the heart of Hermes, you are the seed of the primordial gods, you are the eye / of Helios, ³⁸⁰ you are the light of Selene, ³⁸¹ you are the zeal of Osiris, ³⁸² you are the beauty and the glory of Ouranos, you are the soul of Osiris’ daimon which revels in every place, you are the spirit of Ammon. As you have exalted Osiris, so / exalt yourself and rise just as Helios rises each day. Your size is equal to the zenith of Helios, your roots come from the depths, but your powers are in the heart of Hermes, your fibers are the bones of Mnevis, ³⁸³ and your / flowers are the eye of Horus, ³⁸⁴ your seed is Pan’s seed. I am washing you in resin as I also wash the gods ³⁸⁵ even [as I do this] for my own health. You also be cleaned by prayer and give us power as Ares and Athena do. I am Hermes. I am acquiring you with Good / Fortune and Good Daimon both at a propitious hour and on a propitious day that is effective for all things.” 2980 2985 2990 2995 3000

After saying this, he rolls the harvested stalk in a pure linen cloth (but into the place of its roots they threw seven seeds of wheat and an equal number of barley, after mixing them with honey), / and after pouring in the ground which has been dug up, he departs. 3005

*Tr.: E. N. O’Neil.

375. On plant picking, see PGM IV. 286 and n.

376. Natron, a natural compound of sodium carbonate and sodium bicarbonate, was the primary mineral used for purification in Egypt. See J. R. Harris, *Lexicographical Studies in Ancient Egyptian Minerals* (Berlin: Akademie-Verlag, 1961), 193–94. [R.K.R.]

377. On the ritual of walking in a circle, see W. Pax, “Circumambulatio,” *RAC* 3 (1957): 143–52. For a humorous example, see Propertius, *Eleg.* 4. 8. 81–86. [E.N.O.]

378. Cf. the divinization of persons in Egyptian religion, documentation of which lists the individuals alongside various gods so as to identify them. See A. Masset, “A propos des ‘listes’ dans les textes funéraires et magiques,” *Analecta Biblica* 12 (1959): 227–46. [R.K.R.]

379. On the significance of dew (*δρόσος*), see Plutarch, *De Is. et Os.* 33, 364A, and Griffiths, *Plutarch’s De Iside et Osiride* 424, where he refers to PGM XII. 234. [E.N.O.]

380. The association of the eye and the sun (Helios) was widely known in antiquity. See P. Wilpert (S. Zenker), “Auge,” *RAC* 1 (1950) esp. 961–63.

381. That is, the light of the moon.

382. The term *σπουδή* (“zeal”) is troublesome. Preisendanz translates “Würde” (majesty). Cf. the apparatus ad loc. [E.N.O.]

383. The epithet Mnevis, which occurs in PGM VII. 445; XIXa. 6, is the hellenized form of the Egyptian *Mr-wr*, the name of the holy bull of Heliopolis, the incarnation of the sun god Prê. See Diiodorus Sic. 1. 84. 4; Plutarch, *De Is. et Os.* 33, 364C, with Griffiths commentary, 425. On the matter, see W. Helck, “Mnevis,” *KP* 3 (1975): 1374–75; L. Kákossy, “Mnevis,” *LdÄ* 4 (1980): 165–67.

384. For the eye of Horus, see PGM III. 421–26.

385. The reference is to the daily temple cult and care for the divine statues, including their washing, dressing, and feeding. See Morenz, *Egyptian Religion* 87–88. [R.K.R.]

PGM IV. 3007–86

* A tested charm of Pibechis³⁸⁶ for those possessed by daimons:³⁸⁷ Take oil of unripe olives with the herb mastigia and the fruit pulp of the lotus, and boil them with colorless marjoram / while saying, “IŌĒL ŌS SARTHIOŌMI EMŌRI THEŌCHIP-SOITH SITHEMEŌCH SŌTHĒ IŌĒ MIMIPSŌTHIOŌPH PHERSŌTHI AEĒIOYŌ IŌĒ EŌ CHARI PHTHA, come out from NN” (add the usual). *The phylactery*: On a tin lamella write / “IAĒO ABRAŌTH IŌCH PHTHA MESENPSIN IAŌ PHEŌCH IAĒO CHAROK,” and hang it on the patient. It is terrifying to every daimon, a thing he fears. After placing [the patient] opposite [to you], conjure. *This is the conjuration*: “I conjure you by the god of the Hebrews, / Jesus,³⁸⁸ IABA IAĒ ABRAŌTH AIA THŌTH ELE ELŌ AEŌ EOY IIBAECH ABARMAS IABARAOU ABELBEL LŌNA ABRA MAROIA BRAKION, who appears in fire, who is in the midst of land,³⁸⁹ snow, and fog, TANNĒTIS,³⁹⁰ let your / angel, the implacable, descend and let him assign the daimon flying around this form, which god formed in his holy paradise, because I pray to the holy god, [calling] upon AMMŌN IPSENTANCHŌ (formula). I conjure you, LABRIA IAKOUTH / ABLANATHANALBA AKRAMM (formula) AŌTH IATHA-BATHRA CHACHTHABRATHA CHAMYN CHEL ABRŌŌTH OUABRASILŌTH HALLĒLOU IELŌSAI IAĒL. I conjure you by the one who appeared to Osrael³⁹¹ in a shining pillar and a cloud by day,³⁹²/who saved his people from the Pharaoh and brought upon Pharaoh the ten plagues because of his disobedience.³⁹³ I conjure you, every daimonic spirit, to tell whatever sort you may be, because I conjure you by the seal / which Solomon³⁹⁴ placed on the tongue of Jeremiah, and he told. You also tell whatever sort you may be, heavenly or aerial, whether terrestrial or subterranean, or netherworldly or Ebousacus or Cherseus or Pharisacus,³⁹⁵ tell / whatever sort you may be, because I conjure you by god, light-bearing,³⁹⁶ unconquerable, who knows what is in the heart of every living being, the one who formed of dust the race of humans,³⁹⁷ the one who, after bringing them out from obscurity, packs together

386. Pibechis was a legendary magician from Egypt. See K. Preisendanz, “Pibechis,” *PRE* 20 (1941): 1310–12. Pibechis is Egyptian *P3-bk*, “the falcon.” [E.N.O.]

387. The following section contains numerous references to Jewish traditions. For a discussion and collections of parallel passages, see W. L. Knox, “Jewish Liturgical Exorcism,” *HTR* 31 (1938): 191–203; Deissmann, *Light from the Ancient East* 256–64.

388. On the peculiar epithet “Jesus the god of the Hebrews,” see Reitzenstein, *Poimandres* 14, nn. 1–2; Deissmann, *Light from the Ancient East* 260, n. 4; Knox, “Jewish Liturgical Exorcism,” 193–94; H. Chadwick, *Origen, Contra Celsum* (Cambridge: Cambridge University Press, 21965) 210 (on c. Cels. 4. 34); Smith, *Jesus the Magician* 113; A. A. Barb, “Three Elusive Amulets,” *JWCI* 27 (1964): 7–9. Cf. *PGM* XXIIb. 18.

389. See on this “field” *PGM* XIV. 8; LXXVII. 5.

390. TANNĒTIS may be equivalent to the Egyptian *Ta-nt-N.t*, “She of Neith.” Cf. the apparatus ad loc. [R.K.R.]

391. Osrael is a variant form of Israel. See *PGM* IV. 1816 with n.

392. Cf. on this legendary tradition *LXX* Ex 13: 21–22 and parallels. See J. Daniélou, “Feuersäule (Lichtsäule, Wolkensäule),” *RAC* 7 (1969): 786–90.

393. On the plagues of Pharaoh, see *LXX* Ex 7: 8–11: 10 and parallels.

394. The “seal of Solomon” is the name of a famous amulet in antiquity. For bibliography, see G. Fitzer, *TDNT* 7 (1971): 947, n. 72. Placing the amulet on the tongue of Jeremiah appears to come from haggadic tradition unknown to us. See K. Preisendanz, “Salomo,” *PRE* 58 (1965): 660–704.

395. Deissmann, *Light from the Ancient East* 261, n. 11, derives these names of demons from *LXX* Gn 15: 20–21; Ex 3: 8, 17, etc.: The *Xerraiot* have become *Xeporaios* (“land daimon”), the *Φερεζαιοι* have become *Φαρισaios* (which therefore has been confused with Pharisee), and the *Ἰεβουσαιοι* have become *Ἐβουσαιος*. Cf. Dietrich, *Abraxas* 139; Preisendanz, apparatus ad loc.

396. Ll. 3045–52 contain prayer language apparently of Jewish origin. See the biblical parallels in Deissmann, *Light from the Ancient East* 261–62.

397. Cf. *LXX* Gn 2: 7.

the clouds, waters the earth with rain / and blesses its fruit, [the one] whom every 3050
 heavenly power of angels and of archangels praises. I conjure you by the great god
 SABAÖTH, through whom the Jordan River drew back³⁹⁸ and the Red Sea, / which 3055
 Israel crossed, became impassable,³⁹⁹ because I conjure you by the one who intro-
 duced the one hundred forty languages⁴⁰⁰ and distributed them by his own
 command. I conjure you by the one who burned up the stubborn giants with
 lightning,⁴⁰¹ / whom the heaven of heavens praises, whom the wings of the cheru- 3060
 bim⁴⁰² praise. I conjure you by the one who put the mountains around the sea [or]
 a wall of sand and commanded the sea not to overflow.⁴⁰³ The abyss obeyed;⁴⁰⁴ and
 you obey, / every daimonic spirit, because I conjure you by the one who causes the 3065
 four winds to move⁴⁰⁵ together from the holy aions, [the] skylike, sealike, cloud-
 like, light-bringing, unconquerable [one]. I conjure [you] by the one in holy Jerusa-
 lem,⁴⁰⁶ before whom the / unquenchable fire burns for all time,⁴⁰⁷ with his holy 3070
 name, IAEÖBAPHRENEMOUN (formula), the one before whom the fiery Gehenna
 trembles, flames surround, iron bursts asunder and every mountain is afraid from
 its foundation. / I conjure you, every daimonic spirit, by the one who oversees the 3075
 earth and makes its foundations tremble,⁴⁰⁸ [the one] who made all things which
 are not into that which is.”⁴⁰⁹

And I adjure you, the one who receives this conjuration, / not to eat pork,⁴¹⁰ and 3080
 every spirit and daimon, whatever sort it may be, will be subject to you. And while
 conjuring, blow once, blowing air from the tips of the feet up to the face,⁴¹¹ and it
 will be assigned. Keep yourself pure, for this charm / is Hebraic and is preserved 3085
 among pure men.

*Tr.: W. C. Grese.

398. Cf. LXX Jos 3:13–14; Ps 113:3.

399. Cf. LXX Ex 14:27. See J. Daniélou, “Exodus,” *RAC* 7 (1969):22–44.

400. Most Jewish sources speak of seventy nations and seventy languages in the world. But there are authorities who name 140 languages. For discussion and references, see Ginzberg, *The Legends of the Jews* I, 173; II, 214; V, 194–95.

401. Cf. LXX Gn 6:4; 19:24–29. See W. Speyer, “Gigant,” *RAC* 10 (1978):1247–75.

402. The text has *Cherubin*. See Deissmann, *Light from the Ancient East* 262, n. 8.

403. Cf. LXX Jb 38:10–11; Jer 5:22.

404. Cf. LXX Prv 8:26–29; Jb 38:30, 34.

405. Cf. LXX Ps 134:7; also Gn 8:1; Nm 11:31; Jb 28:25, etc.

406. The name is given as Hierosolymon. For the various forms of the city’s name, see G. Fohrer and E. Lohse, *TDNT* 7 (1971), s.v. *Σιών κτλ.*, sections A. I. 2; B. I (esp. nn. 133, 134); C. I. 2.

407. This refers to the seven-branched candelabrum (menorah) of the Jerusalem Temple. Its undying light was legendary in antiquity. See PGM IV. 1219 and n.; Ps.-Hecataeus, in Iosephus, *c. Ap.* 1. 199; LXX Ex 27:20; Lv 6:12–13; Diodorus Sic. 34. 1. 4 (also in M. Stern, *Greek and Latin Authors on Jews and Judaism* I [Jerusalem: The Israel Academy of Sciences and Humanities, 1976], p. 180 (# 63). For additional references, see Schürer, *The History of the Jewish People* II (1979) 297 and n. 18.

408. Cf. LXX Ps 103:32.

409. This is a reference to the doctrine of the *creatio ex nihilo*. Cf. 2 Mc 7:28; Philo, *De spec. leg.* 4.187; etc. Cf. D. Winston, *The Wisdom of Solomon, The Anchor Bible* 43 (New York: Doubleday, 1979) 38–40; G. May, *Schöpfung aus dem Nichts*, *AKG* 48 (Berlin: De Gruyter, 1978).

410. The prohibition to eat pork is the Jewish one in this case, and not the Egyptian. Cf. LXX Lv 11:7; Dt 14:8; Is 65:4; etc. Cf. also PGM I. 105; Plutarch, *De Is. et Os.* 5, 352F and Griffiths, *Plutarch’s De Iside et Osiride* 272.

411. On this “inspiration,” see S. Eitrem, *Some Notes on the Demonology of the New Testament* (Oslo: Universitetsforlaget, 1966) 47–49.

PGM IV. 3086–3124

*Oracle of Kronos⁴¹² in great demand, called “little mill”: Take two measures of salt and grind with a handmill while saying the formula many times until / the god appears to you. Do it at night in a place where grass grows. If while you are speaking you hear the heavy step of [someone] and a clatter of iron, the god is coming bound with chains, holding a sickle.⁴¹³ But do not be frightened since you are protected by the phylactery that / will be revealed to you. Be clothed with clean linen in the garb of a priest of Isis.⁴¹⁴ Offer to the god sage together with a heart of a cat and horse manure.

The formula to be spoken while you are mixing is this: Formula: “I call you, the great, holy, the one who created the whole inhabited world, against whom the transgression was committed / by your own son,⁴¹⁵ you whom Helios bound with adamantine fetters lest the universe be mixed together, you hermaphrodite, father of the thunderbolt, you who hold down those under the earth, AIE OI PAIDALIS PHRENOTEICHEIDŌ STYGARDĒS SANKLEON / GENECHRONA KOIRAPSAI KĒRIDEU THALAMNIA OCHOTA ANEDEI; come, master, god, and tell me by necessity concerning the NN matter, for I am the one who revolted against you, PAIDOLIS MAINOLIS MAINOLIEUS.” These are to be said while the salt / is being ground.

And the formula which compels him is: “KYDOBRIS KODĒRIEUS ANKYRIEUS XANTOMOULIS.” You say these things when he appears threateningly, in order that he might be subdued and speak about the things you ask.

The phylactery / in great demand for him [is]: On the rib⁴¹⁶ of a young pig carve Zeus holding fast a sickle and this name: “CHTHOUMILON.” Or let it be the rib of a black, scaly, castrated boar.

Dismissal: “ANAEA OCHETA THALAMNIA KĒRIDEU / KOIRAPSIA GENECHRONA SANĒLON STYGARDĒS CHLEIDŌ PHRAINOLE PAIDOLIS IAEI, go away, master of the world, forefather; go to your own places in order that the universe be maintained. Be gracious to us, lord.”

*Tr.: W. C. Grese.

PGM IV. 3125–71

*Whenever you want a place to prosper greatly, so that those in the place or the temple where the phylactery is hidden will marvel, [use this rite]. For wherever this [phylactery] be placed, if in a temple, the temple will be talked about throughout the whole world; / if in some other place, [the place] will prosper greatly.

This is how to make [the phylactery]: Taking Etruscan wax, mold a statue three handbreadths high.⁴¹⁷ Let it be three-headed. Let the middle head be that of a sea falcon; the right, of a baboon; / the left, of an ibis. Let it have four extended wings and its two arms stretched on its breast;⁴¹⁸ in them it should hold a scepter. And let

412. For an analysis of the agrarian features of Kronos in this spell, see Eitrem, “Kronos in der Magic,” 351–60.

413. On the sickle as a weapon (also l. 3116), see A. A. Barb, “Cain’s Murder-weapon and Samson’s Jawbone of an Ass,” *JWCI* 35 (1972): 386–89.

414. For the Egyptian priestly costume, see S. Sauneron, *The Priests of Ancient Egypt* (New York: Grove Press, 1960) 40. See also Plutarch, *De Is. et Os.* 4, 352C, and Griffiths, *Plutarch’s De Iside et Osiride* 270. [R.K.R.]

415. That is, Zeus who castrated his father Kronos.

416. The text is uncertain at this point. See the apparatus ad loc.

417. For a wax statue of this so-called pantheistic god, see S. Sauneron, “Le Nouveau sphinx composite du Brooklyn Museum et le rôle du dieu Toutou-Tithoès,” *JNES* 19 (1960): 269–87; esp. 284–85. Cf. *PGM* XII. 121–43; XIII. 50 for this figure. [R.K.R.]

418. Probably crossed. [M.S.]

it be wrapped [as a mummy] like Osiris. Let the falcon wear the crown of Horus; the baboon, / the crown of Hermanubis;⁴¹⁹ and let the ibis wear the crown of Isis. Put into the hollow inside it a heart [made] of magnetite, and write the following names on a piece of hieratic papyrus and put them into the hollow. Next, when you have made it an iron base, stand it / on the base and put it into a little juniper wood temple at moonrise on the third day of the goddess.⁴²⁰ Then, having fixed it [firmly] in whatever place you choose, sacrifice to it a wild white-faced [falcon?],⁴²¹ and burn [this offering] entire; also pour to it, as a libation, the milk of a black cow, / the firstborn [of its mother] and the first she suckled. [By these sacrifices you will have completed the deification of the statue.] And [now] feast with [the god], singing to him all night long the names written on the strip [of papyrus] put in the hollow. Wreath the little temple with olive and thus [you will prosper] throughout life. / And sing the same spell when you get up in the morning, before you open [your shop or temple]. *The names to be written and recited are these:*

| | | | |
|---------------|----------|----------------|------|
| "BICHŌ | MOUR | SOUMARTA | |
| BICHŌBI | SOURPHEŌ | AKERMORTHŌOUTH | |
| CHŌBIBEU | MOURĒTH | ANIMI | 3160 |
| NASSOUNAINTHI | ANIMOKEŌ | MIMNOUĒR | |
| NOUNAITH | ARPAĒR | IĒRI | |
| | SANI | ANIMI | |
| | | MIMNIMEU." | |

"Give me all favor, all success, for the angel bringing good, who stands beside [the goddess] Tyche, is with you. Accordingly, give profit [and] success to this house. Please, Aion, ruler of hope, giver of wealth, O holy Agathos Daimon, bring to fulfillment all favors and / your divine oracles." Then open [your establishment] and you will marvel at the unsurpassed holy power.

*Tr.: Morton Smith.

PGM IV. 3172–3208

***Dream-producing**⁴²² **charm using three reeds:** The picking of the three reeds is to be before sunrise.⁴²³ After sunset raise the first, look / to the east and say three times: "MASKELLI MASKELLŌ PHNOUKENTABAŌ OREOBAGRA RĒXICHTHŌN HIPPOCHTHŌN PYRIPĒGANIX AEĒIOYŌ LEPETAN AZARACHTHARŌ, I am picking you up in order that you might give me a dream." / Raise the second to the south and say again the "MASKELLI" formula, the vowels and "THRŌBEIA"; hold the reed and spin around; look toward the north and the west and say three times the same names, / those of the second reed. Raise the third and say the same names and these things: "IĒ IĒ, I am picking you for such-and-such a rite."

These things are to be written on the reeds: On the first: "AZARACHTHARŌ"; on the second: "THRŌBEIA"; / on the third: "IĒ IĒ."

Then take a lamp that is not painted red and fill it with pure olive oil. Take a clean strip of cloth and write down all the names. Say the same things to the lamp seven times. Let the lamp be facing east / and let it be next to a censer on which you will make an offering of lumps of frankincense. After preparing the reeds and binding them together with fibers of a date palm, make them into a kind of tripod, and

419. The name is a combination of Hermes and Anubis.

420. Third day of the goddess Selene. Cf. *PGM* III. 702; IV. 170; XII. 379.

421. For the emendation (ὄν)ἄγριον, see *PGM* IV. 2396 and n.

422. The word translated is ὀνειροδανπτάνη. Cf. the apparatus ad loc. and *PGM* IV. 2624–25.

423. For picking a plant, see *PGM* IV. 286 and n.

place the lamp on it. Let the head of the practitioner be crowned with olive branches.

3200 *Composition of the ink* with which it is necessary to write / on the reeds and the wick: single-stemmed wormwood, vetch, 3 pits of Nicolaus date palms, 3 Karian dried figs, soot from a goldsmith, 3 branches of a male date palm, sea foam.

3205 *The things to be written / and recited are these:* “I conjure you by the sleep releaser because I want you to enter into me and to show me concerning the NN matter, IERÖRIETHEDIEN THROU CHAÖRA ARPEBÖ ENDALĒLA.”

*Tr.: W. C. Grese.

PGM IV. 3209–54

3210 **Saucer divination of Aphrodite:* Having kept oneself pure for 7 / days, take a white saucer, fill it with water and olive oil, having previously written on its base with myrrh ink: “ĒIOCH CHIPHA ELAMPSĒR ZĒL A E Ē I O Y Ō” (25 letters); and beneath the base, on the outside: “TACHIĒL CHTHONIĒ DRAXŌ” (18 letters). Wax over / with white wax. On the outside of the rim at the top: “TERMI PHILO 6 ERIKŌMA DERKŌ MALŌK GAULĒ APHRIĒL I ask” (say it 3 times). Let it rest on the floor and looking intently at it, say “I call upon you, the mother and mistress / of nymphs,⁴²⁴ ILAOUCH OBRIĒ LOUCH TLOR; [come] in, holy light, and give answer, showing your lovely shape.”

3225 Then look intently at the bowl. When you see her, welcome her and say, “Hail, very glorious goddess, ILARA / OUCH. And if you give me a response, extend your hand.” And when she extends it, expect answers to your inquiry.

3230 But if she does not listen say, “I call upon the ILAOUCH who has begotten Himeros,⁴²⁵ the lovely Horai and / you Graces; I also call upon the Zeus-sprung Physis of all things, two-formed, indivisible, straight, foam-beautiful Aphrodite. 3235 Reveal to me your lovely light and your lovely face, O mistress ILAOUCH. / I conjure you, giver of fire, [by] ELGINAL, and [by the] great names OBRIĒTYCH KERDY-NOUCHILĒPSIN NIOU NAUNIN IOUTHOU THRIGX TATIOUTH GERTIATH GERGERIS 3240 GERGERIĒ THEITHI. I also ask you⁴²⁶ [by] the all wonderful / names, OISIA EI EI AŌ ĒY AAŌ IŌIAIAIŌ SŌTHOU BERBROI AKTEROBORE⁴²⁷ GERIĒ IĒOYA; bring me light and your lovely face and the true saucer divination, you shining with fire, bearing fire all around, stirring the land from afar, / IŌ IŌ PHTHAĒ THOOUTHOI PHA-EPHI. Do it.”

3250 *Preparation:* having kept yourself pure, as you learned, take a bronze drinking cup, and write with myrrh ink the previously inscribed stele which calls upon Aphrodite, / and use the untouched olive oil and clean river water. Put the drinking cup on your knees and speak over it the stele mentioned above, and the goddess will appear to you and will reveal concerning what things you wish.

*Tr.: J. P. Hershbelt.

PGM IV. 3255–74

3255 *Take an unbaked [brick] and with a bronze stylus draw an [ass] running, and on its face “IAŌ IŌ,” and on its neck in the shape of a little bell “ĒOĒOĒ,” and on its

424. For the epithet “Mistress of the Nymphs,” see *Orph. Hymn.* 52. 22–25. Aphrodite Nymphaia is discussed in Pausanias 2. 32. 7.

425. Himeros may be a personification of “the yearning of love.” See LSJ, s.v. “ἔμερος,” I. 3.

426. ἀξιῶσης, “you might ask,” could be emended to ἀξιῶ σέ, “I ask you,” and perhaps read with the following imperative as a part of the conjuration set in quotation marks. [R.D.K.]

427. The papyrus has ἀκτεβορε, which Preisendanz reads as an unattested epithet ἀκτε(ρο)βόρε, “eater of the unburied.”

back “LERTHEMINŌ,” and on its breast “[s]ABAŌTH,” and under its hooves “ABRASAX.” / Smear it with the blood of Typhon and a pig and with juice of an onion. 3260

The spell of the brick to be written down is this:

“IŌ ERBĒTH IŌ PAKERBĒTH IŌ BOLCHOSĒTH IŌ BOLCHOSĒTH SABAOUM KOK-
LOTOM PATATHNAX, the shaker, IŌ ERBĒTH APOMPS IAŌTH IABAŌTH SEISAŌ
PEUKRĒ, you fortunate one, TESCHŌ PATONAK PHENDE / MIEPHEOR ABIRBOLON- 3265
CHITHI RŌPHTHĒ APERMA PALELŌPS, the shaker of the world, I call upon you,
great Typhon, IŌ ERBĒTH IŌ PAKERBĒTH IŌ BOLCHOSĒTH, because I am he, NN.
Hear me, in this business which I am performing LERTHEMINŌ AROUZORON
BATHOU / CHĒASMĒPHIS, O great, great⁴²⁸ Typhon LERTHEMINO; attend this 3270
magical operation which I am performing, because it is your great and honored
name that I am saying and writing, ABERAMENTHŌOU” (formula).

Underneath the ass: “Give her the heaving of the sea, total wakefulness⁴²⁹ of
Mendes,⁴³⁰ and give her⁴³¹ the punishments.”

*Tr.: E. N. O’Neil.

PGM V. 1–53¹

*Oracle of Sarapis, [by means of] a boy, by means of a lamp, saucer and bench: “I
call upon you, Zeus, Helios, Mithra, Sarapis, / unconquered one, Meliouchos, 5
Melikertes, Meligenetor, ABRAAL BACHAMBĒCHI BAIBEIZŌTH (ĒBAI BEBOTH)
SERIABEBŌTH AMELCHIPSITHIOUTHIPOTHIO PNOUTE NINTHĒRTĒROU² IY EY
ĒOŌ AIĒIA EĒOIA / ĒEAI EYĒIE ŌŌŌŌ EYĒŌ IAŌAI BAKAXICHYCH BOSIPSETĒTH 10
PHOBĒBIBŌTH, the great, great³ Sarapis SAMASPHRĒTH” (otherwise above) “O
DARGAZAS O DARMAGAS O DAPHAR YAKIABŌTH EPHIA ZELEARHTAR (AKRABAEŌE-
PHIAZALE ARBAMENOTHĪĒŌ SAMAS PHRĒTI)⁴ / METHOMĒŌS LAMARMERA OPTĒBI 15
PTĒBI MARIANOU (AKRABAEŌ EPHIAZĒLE ARBAMENOTHI ĒŌ NAMISPHRĒTI), ap-
pear and give respect to him who appeared before fire and snow, BAINCHŌŌŌCH,
for you are the one who introduced light and snow, hurler of shudderful / thunder 20
and lightning, KYPODŌKTE PINTOUCHE ETŌM THOOUT THASINAEAK AROURON-
GOA PAPHTHA⁵ ENŌSADE IAĒ IAŌ AI AŌIAŌ EOĒY” (nine lettres): [Pronounce]:

the “A” with an open mouth, undulating like a wave;

the “O” succinctly, as a breathed threat, 25

the “IAŌ” to earth, to air, and to heaven;

the “E” like a baboon;

the “O” in the same way as above;⁶

the “E” with enjoyment, aspirating it, /

428. The repeated “great, great” is Egyptian *geminatio*. See also PGM I. 41 and n.

429. E. Hohl, *RhM* 68 (1913): 313, n. 4, restores [π]αναγρυσπνιαν in accordance with *Anth. Pal.* 7. 195. 5, where Melaeager has used παναγρυσπνοιο μερίμνης. Both the noun and the verb are *hapax legomena*. [E.N.O.]

430. Mendes corresponds to Egyptian *B3-nb-Dd.t*, the ram incarnation of Prē identified with Pan and Priapus. See Bonnet, *RÄRG* 451, s.v. “Mendes”; 868–71, s.v. “Widdier”; Herodotus 2. 46; Diodorus Sic. 1. 88; Strabo 16. 1. 19. [R.K.R.]

431. The translation follows Preisendanz in assuming that ἀντῇ in ll. 3273–74 is τῇ δεινα. But the fact remains that, while ὁ δεινα occurs in l. 3248, nowhere in the spell is a woman mentioned. There is really no indication that this spell is designed to affect a woman, until this last sentence. [E.N.O.]

1. Parentheses in this spell contain words that are written between the lines. For further discussion see Preisendanz, ad loc.

2. The phrase means “O god (of) all the gods.” Cf. PGM III. 144–45 and n.

3. For the meaning of “twice great,” see PGM IV. 3270 and n.

4. See l. 46 below.

5. This is equivalent to “Thoth . . . He of Ptah.” [R.K.R.]

6. According to Hopfner, *OZ* I, section 778, this means either as the “E” in l. 27 or the “O” in l. 25.

- 30 the “Y” like a shepherd, drawing out the pronunciation.⁷
 If he says, “I prophesy,” say: “Let the throne of god enter, THRONOUZATERA KYMA
 35 KYMA LYAGEU APSITADRYΣ GĒ MOLIANDRON BONBLILON PEUCHRĒ, / let the
 throne be brought in.” If it then is carried by 4 men, as, “With what are they
 crowned, and what goes before the throne?” If he says, “They are crowned with
 40 olive branches, and / a censer precedes,” [the] boy speaks the truth.

- Dismissal*: “Go, lord, to your own world and to your own thrones, to your own
 45 vaults, and keep me and / this boy from harm, in the name of the highest god,
 SAMAS PHRĒTH.”⁸ Do this when the moon is in a settled sign, in conjunction with
 50 beneficial planets or is in good houses, not when it is full; for it is / better, and in
 this way the well-ordered oracle is completed. (But in other copies “when it is full”
 has been written.)

*Tr.: W. C. Grese.

PGM V. 54–69

- 55 ***Direct vision spell**: “EIM TO EIM ALALĒP BARBARIATH / MENE BREIO ARBA-
 THIAŌTH IOUĒL IAĒL OUĒNĒIIE MESOMMIAS, let the god who prophesies to me
 come and let him not go away until I dismiss him, OURNAOUR SOUL ZASOUL /
 60 OUGOT NOOUMBIAOU THABRAT BERIAOU ACHTHIRI MARAI ELPHEŌN TABAŌTH
 KIRASINA LAMPSOURĒ IABOE ABLAMATHANALBA AKRAMMACHAMAREI.”

- 65 In a bronze cup over oil. Anoint / your right eye with water from a shipwreck
 and the left with Coptic eyepaint, with the same water. If you cannot find water
 from a shipwreck, then from a sunken skiff.

*Tr.: W. C. Grese.

PGM V. 70–95

- 70 *Take a plant *chelkbei* (?) and bugloss, strain them, burn what you strain out, mix
 [them] well with juice, and write “CHOŌ” with it on a wall. Take gallows wood
 75 and carve a hammer. With / the hammer strike the [eye]¹⁰ while saying the for-
 mula: “I conjure you by the holy names; hand over the thief who made off with it,
 80 CHALCHAK CHALKOUM CHIAM CHARCHROUM ZBAR BĒRI ZBARKOM CHRĒ / KA-
 RIŌB PHARIBOU, and by the shudderful names: A EE ĒĒ III OOOO YYYYY
 OOOOŌŌŌ.”

| | | | | |
|----|---------------|-----|-----|---------------|
| | “Ō | | | “A |
| | / Y Y | | | E E |
| 85 | I I I I | | | Ē Ē Ē |
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| | E E E E E | | | Ē Ē Ē Ē Ē |
| | A A A A A A A | | | E E E E E E |
| 90 | / IAŌ ŌIA | IŌA | AEŌ | A A A A A A A |
| | | | | ĒŌA ŌAE.” |



- “Hand over the thief who stole it. As long as I strike the eye with this hammer, let
 95 the eye of the thief be struck, and let it swell up until it / betrays him.” While saying
 these things, strike with the hammer.

*Tr.: W. C. Grese.

7. Presumably, the way the formula is to be spoken; see Preisendanz’s interpretation ad loc.

8. Samas is the Canaanite solar deity Shamash, combined here with the Egyptian counterpart Prē. Cf. ll. 12–14 above.

9. CHOŌ could be Coptic KŌ which can mean “hand over,” or “put”; it would fit the sense of the spell. [R.K.R.]

10. Thus the emendation οὐ(τάριον) in Preisendanz, based on l. 91. Cf. the apparatus ad loc.

PGM V. 96–172

*Stele of Jeu the hieroglyphist¹¹ in his letter:

“I summon you, Headless One, who created earth and heaven, who created night and day, / you who created light and darkness; you are Osoronnophris whom none has ever seen; you are Iabas; you are Iapos; you have distinguished the just and the unjust; you have made female and male; / you have revealed seed and fruits; you have made men love each other and hate each other.

“I am Moses your prophet to whom you have transmitted your mysteries / celebrated by Israel; you have revealed the moist and the dry and all nourishment; hear me.

“I am the messenger of Pharaoh Osoronnophris; / this is your true name which has been transmitted to the prophets of Israel. Hear me, ARBATHIAO REIBET ATHELEBERSETH [ARA] BLATHA ALBEU EBENPHCHI CHITASGOE IBAOTH IAÖ; / listen to me and turn away this daimon.”

“I call upon you, awesome and invisible god with an empty spirit,¹² AROGOGOROBRAO SOCHOU MODORIO PHALARCHAO OOO. Holy Headless One, deliver him, NN, from the daimon which restrains him, / ROUBRIAÖ MARI ÖDAM BAABNA-BAÖTH ASS ADÖNAI APHNIAÖ ITHÖLETH ABRASAX AEÖÖY; mighty Headless One, deliver him, NN, from the daimon which restrains him. / MABARRAIÖ IOEL KOTHA ATHOREBALÖ ABRAÖTH, deliver him, NN AÖTH ABRAÖTH BASYM ISAK SABAÖTH IAÖ. /

“He is the lord of the gods; he is the lord of the inhabited world; he is the one whom the winds fear; he is the one who made all things by the command of his voice.”

“Lord, King, Master, Helper, / save the soul, IEOU PYR IOU PYR IAÖT IAEO IOOU ABRASAX SABRIAM OO YY EY OO YY ADÖNAIE, immediately, immediately,¹³ good messenger of God ANLALA LAI GALA APA DIACHANNA CHORYN.” /

“I am the headless daimon with my sight in my feet; [I am] the mighty one [who possesses] the immortal fire; I am the truth who hates the fact that unjust deeds are done in the world; I am the one who makes the lightning flash and the thunder roll; / I am the one whose sweat is the heavy rain¹⁴ which falls upon the earth that it might be inseminated; I am the one whose mouth burns completely; I am the one who begets and destroys; / I am the Favor of the Aion; my name is a heart encircled by a serpent; come forth and follow.”

Preparation for the foregoing ritual: Write the formula¹⁵ on a new sheet of papyrus, and after extending it from one / of your temples to the other, read the 6 names, while you face north saying,

“Subject to me all daimons, / so that every daimon, whether heavenly or aerial or earthly or subterranean or terrestrial or aquatic, might be obedient to me and every enchantment and scourge which is from God.” / And all daimons will be obedient to you.

The beneficial sign is: >

*Tr.: D. E. Aune.

11. The term ζωγράφος, usually translated “painter,” is here rendered “hieroglyphist,” after the suggestion of Wünsch (see Preisendanz, apparatus ad loc.).

12. On the notion of “empty spirit,” see J. Reiling, *Hermas and Christian Prophecy*, N.T.S. 37 (Leiden: Brill, 1973) 41–48.

13. The letters ηδε εδε are indicated in Preisendanz as magical words, but they may be Greek misspelled for ηδη ηδη, “immediately, immediately.”

14. Cf. the expression ὕδωρ ὀχεντικόν in *C.H.* I. 17. See also Dieterich, *Abraxas* 25.

15. The term ὄνομα apparently refers to a formula containing a number of magical words. See also the apparatus ad loc.

PGM V. 172–212

**Another way*:¹⁶ “In order to catch a thief I summon you, Hermes,¹⁷ immortal god, who cut a furrow down Olympos / and a holy barge, light-bearer Iao, the great immortal, shuddersome indeed to behold and shuddersome to hear. Hand over the thief whom I seek ABERAMENTHŌOULERTHEXENAXSONELYSŌTHNEMAREBA.” / *This formula* is to be said 2 times during the purificatory sacrifice.

Formula of bread and cheese:¹⁸ “Come to me, LISSOIN MATERNA MAUERTĒ PREPTEKTIOUN INTIKIOUS OLOKOTOUS PERIKLYSAI; / may you bring back to me what is lost and point out the thief today. I call upon Hermes, finder of thieves, Helios and the pupils¹⁹ of Helios, / two who bring to light lawless deeds, and Themis,²⁰ Erinys,²¹ Ammon, and Parammon, to take control of the thief’s throat and to single him out / today, in this hour.”

Preparation: The same formula during the purificatory sacrifice: Take a faïence vessel, add water, myrrh, and calf’s-snout plant. Wet a branch of laurel [and sprinkle], / cleansing each one. Take a tripod and place it on an earthen altar, offer myrrh, frankincense, and a frog’s tongue. Take unsalted winter wheat and goat-cheese, and give to each 8 drams of winter wheat and 8 drams of cheese while saying the following formula (inscribe this name and glue it underneath the tripod): “Master IAO, light-bearer, / hand over the thief whom I see.” If one of them does not swallow what was given to him, he is the thief.

*Tr.: W. C. Grese.

PGM V. 213–303

**Hermes’ ring*.²² *Preparation of a scarab*: Taking a scarab / engraved as described below, put it on a papyrus table and put under the table a clean sheet and olive twigs, scattering them about, and in the middle of the table / a small censer, burning myrrh and *kyphi*. Have ready a little faïence vessel in which there should be salve of lilies or myrrh or cinnamon. / And taking the ring put it into the salve, having in advance purified [it?] ²³ from everything, and burning on the censer the *kyphi* and myrrh. Leave [the ring] 3 days and, taking it ²⁴ [from the table], put it in a pure place. Have at hand / for the consecration pure bread and whatever fruits are in season. When you have made another [incense] offering on [a fire of] grapevine twigs, during the offering take the ring from the / salve and put it on. Anoint yourself at dawn with the ointment from it and stand facing the sunrise [and] say the spell given below.

Carving of a scarab: Carve a scarab in costly green stone / and, having pierced [the stone], thread it with gold [wire?]. On the underside of the scarab engrave holy

16. That is, another spell to catch a thief. Originally this spell may have followed immediately after PGM V. 70–95 (a spell to catch a thief), but the *Stele of Jeu* (V. 96–172) was inserted between the two.

17. On Hermes, the god of thieves, see Dieterich, *Abraxas* 63; W. Fauth, “Hermes,” *KP* 2 (1975): 1074–75. On the identification with IAO (ll. 176–77), see A. A. Barb, “Three Elusive Amulets,” *JWCI* 27 (1964): 1–6.

18. See on this peculiar form of magic P. de Labriolle, “Artyrotyritac,” *RAC* 1 (1950): 718–20.

19. For the “eye of Helios,” see PGM IV. 2985 and n.

20. Themis is the personified Greek concept of justice, custom, and social law. See K. Latte, “Themis,” *PRE*, 2nd series 5 (1934): 1626–30.

21. On the Erinys, see PGM IV. 2860 and n.

22. On Hermes’ ring, see Hopfner, *OZ* II, secs. 294–95.

23. Presumably the ring, but the reference could be to the practitioner himself, or even to the salve. The Greek gives no indication of the object.

24. I.e., that in which it was laid.

Isis. And when you have consecrated it as written above, use it. The days in which it is proper to perform [the rite] are, [counting] from the rise / [of the new moon] 245
the 7th, 9th, 10th, 12th, 14th, 16th, 21st, 24th, 25th. On the others, restrain yourself.

The spell to be said to Helios: “I am Thouth, discoverer and founder of drugs and letters. Come to me, you under the earth; arouse [yourself] for me, / great daimon, 250
he of Noun,²⁵ the subterranean” (or [in other texts]: ‘the [plural] Noun the subterranean’). I am the famous Heron,²⁶ egg of the ibis,²⁷ egg of the falcon, egg of the air-ranging Phoenix, having under my tongue the mud of Em;²⁸ / I wear the hide of 255
Keph.²⁹ Unless I know what is in the minds of everyone, Egyptians, Greeks, Syrians, Ethiopians, of every race and people, unless I know³⁰ what / has been and what shall be, unless I know their skills and their practices and their works and their lives, and the names of them and of their fathers and / mothers and brothers and 265
friends, even of those now dead, I will pour the blood of the black dog-face³¹ as a drink offering in a new, faultless jar and put it on a new base and burn under it the bones of Hesies,³² and I will shout³³ / in the port of Busiris that he remained in the 270
river 3 days and 3 nights, Hesies, that he was carried by the current of the river / into the sea, that he was surrounded by the waves of the sea and by the mist of the 275
air. Your belly is eaten by fish, and I will not / stop the fish chewing your body with 280
their mouths, nor will the fish shut their mouths. I will take the fatherless boy away from his mother.³⁴ The pole [of the sky] will be brought down,³⁵ and the two mountains will be one. / I will let *anoixis*³⁶ loose against you and she will do what 285

25. PHNOYN refers to the primordial abyss; cf. PGM III. 554 and IV. 139. PHNOYN is the Bohairic spelling of the definite article before NOYN used as a vocative. [R.K.R.] See also Bonnet, *RÄRG* 535–36, s.v. “Nun.”

26. Heron was a god of Greco-Roman Egypt, apparently a fusion of the “Thracian rider god” and the Egyptian god Atum; the name has no connection with the English bird name or the bird so called. [M.S.] See Bonnet, *RÄRG* 295–96, s.v. “Heron.”

27. For the egg of the ibis, see Bonnet, *RÄRG* 321, s.v. “Ibis”; 162–64, s.v. “Ei”; Bergman, *Isis-Seele und Osiris-Ei* 76–87.

28. For this name, see PGM III. 636; V. 353. For possible explanations, see Preisendanz, vol. III, index, p. 219, s.v. “Eu.”

29. This name is unexplained; for suggestions, see Preisendanz, vol. III, index, p. 259 s.v. “κεφ.” Em may be an abbreviation of Ammon, and Keph of Kynokephalos, i.e., baboon, symbol of Thoth, with whom the magician identified himself at the beginning of the spell. [M.S.]

30. For this threat against the deity see J. Bergman, “Mystische Anklänge in den altägyptischen Vorstellungen von Gott und Welt,” in *Mysticism, Scripta Instituti Donneriani Aboensis* 5 (1970): 70–72.

31. The translation of the term follows the emendation in Preisendanz; see the apparatus ad loc. Clearly Anubis is meant. See also Griffiths, *Plutarch's De Iside et Osiride* 317–19; idem, *The Isis-Book* 215–18. The reference is to the dog-headed god Anubis, assistant of Osiris, Isis, and Horus. It is not Thoth because (1) the magician has identified himself with Thoth; (2) this god face is “black,” as Anubis commonly is in Egyptian paintings, whereas the *Kynokephalos* (“dog-headed,” s.c. baboon) of Thoth is commonly tan. [M.S.]

32. For the name Hesies, see Glossary, s.v. “Esies.”

33. For the myth recounted here, cf. Plutarch, *De Is. et Os.* 13, 356C–D, and the commentary by Griffiths, *Plutarch's De Iside et Osiride* 312. For the threat to Busiris, cf. P. Smither, “A Ramesside Love-Charm,” *JEA* 27 (1941): 131–32.

34. The fatherless boy is Horus; the mother, Isis. Cf. PGM III. 543.

35. For toppling the supports in heaven, cf. PGM III. 537–38; IV. 669. The two mountains of east and west (Bakhu and Manu) form the horizons of Egyptian cosmography; they derive from the mountains framing the Nile valley. See Bonnet, *RÄRG* 78, s.v. “Bachu”; 440, s.v. “Manu.” [R.K.R.]

36. The papyrus has *ävouξis* from *ävouξis*, “opening.” The reference is obscure; it may refer to an unknown mythical or ritual item or it may be a corruption of the text. See the apparatus ad loc.; LSJ, s.v.

she wants. I will not let god or goddess give oracles until I, NN, know through and
 290 through what is in the minds of all men, Egyptians, / Syrians, Greeks, Ethiopians,
 295 of every race and people, those who question me and come into my sight, whether
 they speak or are silent, so that I can tell them / whatever has happened and is hap-
 300 pening and is going to happen to them, and I know their skills and their lives and
 their practices and their works and their names / and those of their dead, and of
 everybody, and I can read a sealed letter³⁷ and tell them everything [in it] truly.”

*Tr.: Morton Smith. How to carve, consecrate, and use a scarab; with the spell to be said when using it. Though the scarab is engraved with Isis and the spell is addressed to Helios, the ring is said to be “of Hermes” because the spell first identifies the magician with Hermes-Thoth. As Thoth he invokes Osiris (the Nile) from the underworld waters, to reveal to him all facts relevant to all men, and he threatens that, unless he receives this knowledge, he will destroy the remains of Osiris’ body, reveal his mysteries, and generally upset the divine order.

PGM V. 304–69

305 *Taking hieratic papyrus or a / lead lamella and iron ring, put the ring on the pa-
 pyrus and with a pen draw the outlines of the ring, inside and outside, then tint the
 310 outlined area with myrrhed ink, then write on this outlined area / of the ring—
 writing on the papyrus—the name,³⁸ and write the characters outside [the area],
 then, [in the circle] inside it, what you want not to happen, and “Let so-and-so’s
 315 thoughts be bound so that he may not do NN thing.” Then / putting the ring on
 its outline, which you made, and turning up the [areas of the papyrus] outside the
 outline, wrap up the ring until it is completely covered. Piercing [the package]
 320 through the characters / with the pen and tying it, say, “I bind NN with regard to
 NN [thing]. Let him not speak, not be contrary, not oppose; let him not be able to
 325 look me in the face nor speak against me; let him be subjected / to me, so long as
 this ring is buried. I bind his mind and his brains,³⁹ his desire, his actions, so that he
 330 may be slow [in his dealings] with all men.” / And if it be a woman: “In order that
 she, NN, may not marry him, NN” (add the usual). Then, taking it [the package]
 away to the grave of someone untimely dead, dig [a hole] four fingers deep and put
 335 it in and say, “Spirit of the dead, who[ever] / you are, I give over NN to you, so that
 he may not do NN thing.” Then, when you have filled up the hole, go away. Better
 do it when the moon is waning.

The things to be written inside the circle [bounded by the inner side of the ring’s
 340 outline] *are these*: “AROA / MATHRA ERESCHIGALCH EDANTA LABOU NĒ AKĒ IAŌ
 DARYKNŌ MANIĒL, let NN thing not be done so long as this ring is buried.” Bind
 345 [the package] with ties, [using] cords you have made, / and thus deposit it. The
 [wrapped] ring may also be thrown into an unused well, or [into the grave] of
 [anyone dead] untimely. After the characters, write also the following, under the
 350 [outline of the] ring, as a rectangle: “ARCHOOL LAILAM / SEMESILAMPH AMMO-
 PHORIŌN IŌAĒ PHTHOUTH EŌ PHRĒ, the greatest daimon, IAŌ SABAŌTH AR-
 BATHIAŌ LAILAM OSORNŌPHRI EM PHRĒ PHRĒ PHTHA CHRŌIŌ IAŌ BABOURĒ
 355 THIMAM EN PHRĒ RE/NOUSI SABAŌTH BARBARTHIAŌ THACHRA OUCHEETH

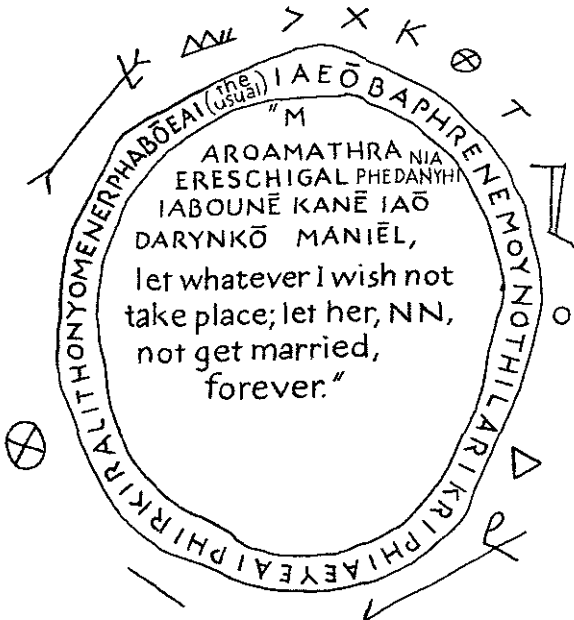
“ἀνοῦξίς”; Griffiths, *Plutarch’s De Iside et Osiride* 522, 523, 536 for the ritual of the “Opening of the mouth.”

37. For the magical ability to read sealed letters, see the tale of Khamwas in Lichtheim, *Ancient Egyptian Literature* III, 142–51. [R.K.R.]

38. Given below, ll. 339–41.

39. In Greek, “the midriff,” representing the classical term for the supposed location of the thinking element of the body. [M.S.]

ESORNŌPHRI” and the entire 59 [letter formula] above,⁴⁰ which you also put inside [the circle bounded by the ring’s outline].⁴¹



[The same schedule can be written on a lead lamella; then, putting the / ring in [the middle] and folding up [the lead] around it, cover [it] with plaster. After the rectangle underneath [write] also the IAEŌ formula⁴² and the following: “BAKAXICHYCH MENEBAICHYCH AERASAX AŌ, prevent NN thing,” [or], as the names are found in the authentic [text]: / “ARPHOOL LAILAM SEMESILAM IAEŌ (formula) BAKAXICHYCH ABRASAX AŌ ARCHŌMILAK MENESILAM IAEŌ OYŌ BAKAXICHYCH ABRASAX ŌII, prevent the NN thing.”

360
365

*Tr.: Morton Smith. This untitled text gives directions for a familiar type of magical rite called *defixio*—essentially sending a letter to underworld powers to ask or compel them to do something to a specified victim. Many *defixiones* are, like this one, intended to prevent things from happening. The gods invoked here are a curious lot—solar and subterranean, Hebrew, Egyptian, and Mesopotamian, suggesting that the text has grown, like many, by ignorant additions.

PGM V. 370–446

*Take 28 leaves from a pithy laurel tree⁴³ and some virgin earth and seed of worm-wood, wheat meal and the herb calf’s-snout⁴⁴ (but I have heard⁴⁵ from a certain

370

40. This refers to the top of the papyrus page, where the scribe has written on the margin, with a few errors, the formula IAEŌBAPHRENEMOYNOTHILARIKRIPIHIAEU and the same letters (without the final U) in reverse order. Together they form a fifty-nine-letter palindrome which often occurs in magical texts, mainly in spells to the solar deities. [M.S.]

41. (On the drawing): the reading of the third line in the circle from TH on, including the letters NIN (?) written above, is uncertain. If PHTHANNI is read, Phtha contains the name of the Egyptian god revered as creator. [M.S.]

42. See ll. 366–69 and the picture, l. 357. The palindrome is also printed in Preisendanz, apparatus to l. 357.

43. Cf. on this point PGM I. 264.

44. On this plant see PGM V. 198 and III. 468.

45. Undoubtedly, these are the words of a redactor, but expressions in the first person (here and l. 383) are rare. More often such variants are introduced by *oī dē* . . . (cf. l. 390). [E.N.O.]

375 man of Herakleopolis that he takes 28 new sprouts from an olive tree, / which is
cultivated, the famous one). Those are carried⁴⁶ by an uncorrupted boy.⁴⁷ Also
pounded together with the foregoing ingredients is the liquid of an ibis egg⁴⁸ and
380 made into a uniform dough and into a figure of Hermes wearing a mantle, while
the moon is ascending in Aries or Leo or / Virgo or Sagittarius. Let Hermes be
holding a herald's staff. And write the spell on hieratic papyrus or on a goose's
windpipe (again, just as I heard from the man of Herakleopolis), and insert it into
385 the figure for the purpose of / inspiration; and when you want to use it, take some
papyrus and write the spell and the matter; and shave your head⁴⁹ and roll a hair
into the papyrus, binding it with a piece from a purple cord, and put on the outside
390 of it an olive branch, and / place it⁵⁰ at the feet of the Hermes (but others say: place
it upon him). And let the figure lie in a shrine of lime wood. But when you want to
395 use it, place the shrine beside your head / along with the god and recite as on the
altar you burn incense, earth from a grain-bearing field and one lump of rock salt.
Let it rest beside your head, and go to sleep after saying the spell without giving an
answer to anyone. /

400 "Hermes,⁵¹ lord of the world, who're in the heart,
O circle of Selene, spherical
And square, the founder of the words of speech,
Pleader of justice's cause, garbed in a mantle,⁵²
With winged sandals, turning airy course /
405 Beneath earth's depths, who hold the spirit's reins,
O eye of Helios, O mighty one,
Founder of full-voiced speech,⁵³ who with your lamps
Give joy to those beneath earth's depths, to mortals
Who've finished life.⁵⁴ / The prophet of events
410 And Dream divine you're said to be, who send
Forth oracles by day and night; you cure
All pains of mortals with your healing cares.
Hither, O blessed one, O mighty son
415 Of Memory, / who brings full mental powers,
In your own form both graciously appear
And graciously render the task for me,
A pious man, and render your form gracious

46. Apparently the subject of βασιλάεσται is all the ingredients named above. [E.N.O.]

47. See on this medium of the "uncorrupted boy" PGM II. 56; V. 87; VII. 544, and T. Hopfner, "Die Kindermedien in den griechisch-ägyptischen Zauberpapyri," in *Recueil d'études dédiées à la mémoire de N. P. Kondakov* (Prague: Seminarium Kondakovianum, 1926) 65–74; R. Ganschinietz, *Hippolytos' Capitel gegen die Magier, Refut. haer. IV. 28–42, TU 39/3* (Leipzig: Hinrichs, 1913) 30, 32–33.

48. See on this point PGM V. 252 and n.

49. This is done in imitation of Egyptian priests. See S. Saucron, *The Priests of Ancient Egypt* (New York: Grove Press, 1960) 37. On the shaving of the head by the initiates of Isis, see Apuleius, *Met.* 11. 28; Plutarch, *De Is. et Os.* 3–4, 352C; and Griffiths, *Plutarch's De Iside et Osiride* 268–69.

50. For hair sacrifices in Egyptian religion, see Bonnet, *RÄRG* 267–68, s.v. "Haaropfer"; Betz, *Lukian* 131, n. 3.

51. Although the text of the following lines is quite fragmentary, enough remains to show that they are dactylic hexameters. Consequently they have been accepted as one version of the reconstructed Hymns 15–16, ll. 1–15; see Preisendanz, vol. II, p. 429. This version is, however, very different from that in PGM VII. 668–80 and XVIIb. 1–23. [E.N.O.]

52. Cf. l. 378 above.

53. A repetition of the idea expressed in l. 402.

54. A reference to the role of Hermes as the guide of the dead to the underworld.

To me, NN,
That I may comprehend you by your skills
Of prophecy, by your own wondrous deeds. /
I ask you, lord, be gracious to me and
Without deceit appear and prophesy to me.”

420

Recite this both at sunrise and moonrise.

The stele written on the papyri belonging to the figure: “YESENNIGADŌN ORTHŌ
BAUBŌ / NOËRE KODĒRE SOIRE SOIRE SANKANTHARA ERESCHIGAL ANKISTĒ 425
DŌDEKAKISTĒ AKROUROBORE⁵⁵ KODĒRE SĒMEA KENTEU KONTEU KENTEU KĒRI-
DEU DARYGKŌ LYKYNXYNTA KAMPYCHRĒ IRINŌTON LOUMANATA . / . . ION KO- 430
MANDRON CHREIBACHA NOUBACHA NOUMILLON EROUPHI TETROUPHI LIBINO
NOUMILLON CHANDARA TON PHERPHEREU DROUËR MAROUËR” (say it 3 times,
then / the usual formula). 435

Spell of compulsion: “OUKRA NOUKRA PETIRINODE TMAISIA, terrible-eyed, DRY-
SALPIPS BLEMENNITHEN BANDYODMA TRIPSADA Ariba . . . TA KRATARNA” (then
the hundred-lettered name of Hermes). . . .⁵⁶

/ Another: “IOUKRAIŌNIOU (spoken to the lamp) ŌCHMARMACHŌ TONNOURAI 440
CHRĒMILLON DERKYŌN NIA IAŌ SOUMPSĒPHISON SOUMPSĒNIS SIASIAS IAŌ, you
who shake the world, come in and prophesy / concerning the NN matter, THOIS 445
KOTOTH PHTHOUPHNOUN NOUEBOUË.”

*Tr.: E. N. O’Neil. For a discussion of ll. 370–439, see Hopfner, *OZ II*, section 174.

PGM V. 447–58

*On a jasperlike agate engrave Sarapis seated, facing forwards (?), holding an Egyptian royal scepter and on the scepter an ibis, and on the back of the stone / the 450
[magical] name [of Sarapis?], and keep it shut up. When need [arises] hold the ring
in your left hand, and in your right a spray of olive and laurel [twigs], waving them
toward the lamp while saying the spell 7 times. And when you have put / [the ring] 455
on the index finger of your left hand with the stone inside, [keep it] thus and, going
off⁵⁷ [to bed] without speaking to anybody, go to sleep holding the stone to your
left ear.

*Tr.: Morton Smith.

PGM V. 459–89

**Another way:* “I call upon you who created / earth and bones⁵⁸ and all flesh and 460
all spirit and who established the sea and suspended (?)⁵⁹ the heavens, who separated⁶⁰
the light from the darkness, the Supreme Intelligence⁶¹ / who lawfully ad- 465

55. Cf. on this formula the Glossary, s.v. “YESSIMMIGADON/AKROUROBORE formula.”

56. The name is missing here, but the papyrus left space for its inscription later. Cf. the apparatus ad loc. For one-hundred-letter names, see *PGM IV*. 242, 1209, 1380.

57. Reading the papyrus ἀπερ as an abbreviation of ἀπερχόμενος rather than Preisendanz’s ἀπερχόμενος, which would be awkward Greek. See the apparatus ad loc. [M.S.]

58. See on this point LXX Jb 10:9–11.

59. The text is corrupt at this point; for suggested emendations, see the apparatus ad loc. Cf. Preisendanz’s translation: “der . . . festgenagelt hat den Himmel”; Festugière, *La Révélation IV*, 90: “solidement cloué le ciel.”

60. Cf. Gn 1:4, 14, 18; Wisd Sol. 7:29–30. See Blau, *Das altjüdische Zauberverwesen* 107; Festugière, *La Révélation IV*. 190.

61. The concept of the divine Nus (Mind) is an influence from Greek philosophy. Cf. also *PGM XIII*. 173, 487. See Plutarch, *De Is. et Os.* 49, 371A; *C. H. I.* 2, 6, 9; *X.* 19–21; *XIII.* 21. See J. Dillon, *The Middle Platonists* (London: Duckworth, 1977) 283, 372, 382, 389, 391, 393; Reitzenstein, *Poimandres* 279, n. 2; Bousset, *Religionsgeschichtliche Studien* 199–200 and index, s.v. “Nus, Nous.”

ministrates⁶² all things. Eternal Eye, Daimon of daimons, god of gods, the lord of the spirits, the invariable AIŌN IAŌ OYĒI, hear my voice.

470 / “I call upon you, master of the gods, high-thundering Zeus, sovereign Zeus,
ADŌNAI, lord IAŌ OYĒE; I am he who calls upon you, great god, in Syrian: ‘ZAA-
475 LAĒRIPHPHOU,’ and you must not / ignore my voice (in Hebrew: ‘ABLANATHA-
NALBA ABRASILŌA’); for I am SILTHACHŌOUCH LAILAM BLASALŌTH IAŌ IEŌ
480 NEBOUTH SABIOTH ARBŌTH ARBATHIAŌ IAŌTH SABAŌTH PA/TOURĒ ZAGOURĒ
BAROUCH ADŌNAI ELŌAI ABRAAM⁶³ BARBARAUŌ NAUSIPH, high-minded one, im-
mortal, who possess the crown of the whole [world], SIEPĒ SAKTIETĒ BIOU BIOU
485 SPHĒ SPHĒ NOUSI NOUSI / SIETHO SIETHO CHTHETHŌNI RIGCH ŌĒA Ē ĒŌA AŌĒ
IAŌ ASIAL SARAPI OLSŌ ETHMOURĒSINI SEM LAU LOU LOURIGCH.”

It loosens shackles, makes invisible, sends dreams; [it is] a spell for gaining favor.
(Add the usual for what you want.)

*Tr.: D. E. Aune.

PGM Va. 1–3

*“O Helios BERBELŌCH CHTHŌTHŌMI ACH SANDOUM ECHNIN ZAGOUĒL, bring me into union with you” (add the usual). Then anoint yourself, and you will have a direct vision.

*Tr.: Hubert Martin, Jr.

PGM VI. 1–47

*. . . His encounter with Helios [takes place] on the 2nd, but the invocation itself is spoken when [the moon] is full. But you will accomplish a better encounter at [sun]rise on the 4th, when the god is on the [increase,¹ from the ground floor of a house]. Say, therefore, to the rising sun² / [the following] prayer:

5 “[Laurel,]³ Apollo’s holy plant [of presage,
Which] Phoebus [tasted once] and with [the fresh-
Cut] branches wreathed his [holy] head, adorned
With tresses long [and golden]. In his hands
10 He shook [a scepter] / on the [peaks of Mount
Parnassus], lofty and with many vales
[And gave to all] the gods⁴ [responses] and
To mortals prophesied. [For in the throes
Of grievous love], it was Apollo who
Himself [gave you, a nymph], dread virgin, power
[To utter presages. Come quickly hither

62. The doctrine of *διοικήσεις* points to philosophical influence. Cf. also LXX Wisd Sol. 8:1; Philo, *De opif. mundi* 3; *De spec. leg.* IV. 187; *C. H.* I. 9. See Festugière, *La Révélation* IV, 190, n. 3.

63. The Greek underlying these magical words corresponds in part to the Jewish blessing, “Blessed be Jahwe, . . . god of Abraham. . . .” It is not clear whether or not the magician understood these words. A similar formula written in Greek occurs on a gold lamella published by R. G. Collingwood and R. P. Wright, *The Roman Inscriptions of Britain I* (Oxford: Clarendon Press, 1965), n. 436. See also Blau, *Das altjüdische Zaubrerwesen* 106–7.

1. An apparent reference to the spring, when the days grow longer. Cf. *PGM* XIII. 388–91. [E.N.O.]

2. The sun is identical with the god Helios; see Glossary, s.v.

3. These dactylic hexameters (ll. 6–21) are also the reconstructed Hymn 13. See Preisendanz, vol. II, p. 248. *PGM* VI. 6–7 (Hymn 13. 1–2) also appear at *PGM* II. 81–82 (Hymn 11. 1–2), and l. 6 also appears at *PGM* VI. 40 (Hymn 14.1). [E.N.O.]

4. In Hymn 13. 6 Preisendanz has changed *εοῖς* to *θεοῖς*.

To me beseeching you] in holy measures⁵ /
 [And] in my hands holding [a laurel leaf].⁶ 15
 Send me [divine responses] and a holy
 Prophetic sign. In lucid [words], O priestess,
 [Reveal all things]: both [when this will occur]
 And how it will be done. [Give me a presage,]
 So that with it [I may perform a test]
 On [anything. / Subduer, hither come! 20
 Lo you,] mankind's Subduer, mankind's [force!
 Come, blessed Paian,]⁷ most supreme, [help] me;
 [Come hither to me, golden-tressed], IEŌ,
 E'en thou, Paian, [the very lord of song.
 Come thou to me,] O Phoibos, many-named.
 O Phoibos, / sing out clear with presages, 25
 Phoibos Apollo, Leto's son, far-worker,
 Hither, come hither, hither come; respond
 With prophecies, give presage in night's hour."
 Then speak, declaiming⁸ this: "ΕΕ ΙΕ ΙΕ ΕΙ ΙŌ . . . ΙΑŌΙΕ ΙΥΕ ΙΑ ΙΑŌ Ε . . . ΟΥŌ."
 Then at sunset make your request again: /
 "Hear me, god of the silver bow, who stand 30
 Protector of Chryse and holy Cilla⁹
 And are the mighty lord of Tenedos,
 Gold-shining, hurricane and dragon-slayer,
 MESEKRIPIH,¹⁰ Leto's son, SIAŌTH,
 SABAŌTH, MELIOUCHOS, ruler, PEUCHRĒ,
 Night-wanderer, SESEGGEN, BARPHARAGGĒS, /
 ARBĒTHŌ, god of many forms, O thou 35
 Who're fond of chariots,¹¹ ARBATHIAŌ
 Smintheus, if e'er I've roofed a pleasing shrine
 For you, or if I've ever burned for you
 Fat thighs of bulls or goats, grant this my prayer."¹²
 And in the same way in his encounter with Selene, as follows: /
 "Laurel,¹³ Apollo's holy plant of presage, 40

5. "In holy measures" translates *ἱεροῖσι πεδίλοις*. Although Preisendanz says "auf heiligen Sandalen," this sense has no place in the passage: first, the word order suggests that the phrase goes closely with *μοι λισσομένῃ* ("to me as I pray"); second, Daphne's mythology seems to have nothing to do with sandals (cf. L. von Sybel, in Roscher I [1884–86] 954–55, s.v. "Daphne," although the article omits this passage and *PGM* in general); and third, this passage is hymnic, and one meaning of *πέδιλον* (as the diminutive of *πούς*) is "meter," "measure," for which cf. Pindar, *O.* 3.5 and 6. 8. [E.N.O.]

6. The mixing of the plant and the goddess in this hymn is another good example of the thin line between inanimate objects and personified spirits of these objects. Cf. esp. ll. 40–41 below. [E.N.O.]

7. These dactylic hexameters (ll. 22–38), many of which are metrically faulty, are the reconstructed Hymn 10; see Preisendanz, vol. II, pp. 244–45. Ll. 24–27 (Hymn 10. 4–6) appear, in slightly altered form, at *PGM* II. 2–4 (Hymn 9. 1–3). [E.N.O.]

8. The translation is problematic, but cf. perhaps Plutarch, *Mor.* 131A; *Cic.* 4, 862F. [E.N.O.]

9. Cf. Homer, *Il.* 1. 37–38.

10. The *voces magicæ* in these verses are intended to be a part of the verses. The translation attempts to treat them in the same way, but some liberties must be taken. [E.N.O.]

11. *φιλάρματε*, "fond of chariots," is the reading in Hymn 10. 12; the papyrus has *φιλαίματε*, "fond of blood." [E.N.O.]

12. Cf. Homer, *Il.* 1. 39–41.

13. These dactylic hexameters are also the reconstructed Hymn 14; see Preisendanz, vol. II, p. 248. *PGM* VI. 40 (Hymn 14. 1) also appears at *PGM* II. 81 (Hymn 11. 1) and VI. 6 (Hymn 13. 1). [E.N.O.]

O virgin Laurel, Laurel, Phoibos' mistress,
 SABAÖTH¹⁴ IAÖAÖO IAGCHÖTHIPYLA MOYSIARCHA¹⁵ OTONYPON
 Hither to me come quickly; haste to sing
 Divine precepts to me [and to proclaim
 Pure words] and in dark night [bring me true sayings].¹⁶ /

45 RĒSABAAN AAN . . . ANA AANANAANANALAAA AAA AAA.¹⁷

It is for you, O Delios, O Nomios, O son of Leto and Zeus, to give persuasive oracles at night as you recount the truth through dream oracles."

*Tr.: E. N. O'Neil. This papyrus is badly mutilated, and little is gained by offering a translation of the scattered words and phrases that remain. Instead, for the three verse passages, the reconstructed texts of Hymns 10, 13, 14 have been used. Additional information appears at VI. 6, 22, and 40. [E.N.O.]

PGM VII. 1–148

*Homer oracle:

1. 1-1-1 But on account of their accursed bellies they have miserable woes, [Od. 15. 344]
2. 1-1-2 neither to cast anchor stones nor to attach stern cables, [Od. 9. 137]
3. 1-1-3 being struck by the sword, and the water was becoming red with blood. [Il. 21. 21]
4. 1-1-4
5. 1-1-5 stood holding a scepter, which Hephaistos produced by his labors. [Il. 2. 101]
6. 1-1-6
7. 1-2-1 amends I wish to make and to give a boundless ransom. [Il. 9. 120; 19. 138]
8. 1-2-2 surely then the gods themselves have ruined your mind. [Il. 7. 360; 12. 234]
9. 1-2-3
10. 1-2-4
11. 1-2-5 let it lie in the great hall. And I wish for your happy arrival [Od. 15. 128]
12. 1-2-6
13. 1-3-1
14. 1-3-2
15. 1-3-3 But Zeus does not accomplish for men all their purposes. [Il. 18. 328]
16. 1-3-4 I would even wish it, and it would be much better [Il. 3. 41; Od. 11. 358; 20. 316]
17. 1-3-5 Then indeed would he smash all your fine show, [Od. 17. 244]
18. 1-3-6 I also care about all these things, woman. But very terribly [Il. 6. 441]
19. 1-4-1
20. 1-4-2 speaking good things, but they were contriving evil things in their hearts. [Od. 17. 66]

14. The *voces magicae* in these lines make no pretense of being verse and for that reason are omitted from Hymn 14. [E.N.O.]

15. Cf. the epithet ὁ Μουσάρχης, "leader of the Muses," belonging to Apollo. See LSJ, s.v.

16. See Hymn 14. 4–5 in Preisendanz, vol. II, p. 248.

17. The *voces magicae* here appear immediately after "in dark night" in the papyrus, but because of the addition of two half-lines in Hymn 14, it is more convenient to complete the translation of the hymn before giving these *voces*. [E.N.O.]

21. 1-4-3 The glorious gifts of the gods are surely not to be cast aside, [*Il.* 3. 65]
22. 1-4-4
23. 1-4-5
24. 1-4-6 These things, Zeus-nurtured Skamander, will be as you order. [*Il.* 21. 223]
25. 1-5-1 a joy to your enemies, and a disgrace to yourself? [*Il.* 3. 51]
26. 1-5-2 Within this very year, Odysseus will arrive here, [*Od.* 14. 161; 19. 306]
27. 1-5-3 No use indeed to you, since you will not lie clad in them, [*Il.* 22. 513]
28. 1-5-4 And to the victor are to go the woman and the possessions. [*Il.* 3. 255]
29. 1-5-5 The rule of the many is no good. Let there be one ruler, [*Il.* 2. 204]
30. 1-5-6 And the gateway is full of ghosts, and full also is the courtyard, [*Od.* 20. 355]
31. 1-6-1 We have won great honor. We have killed glorious Hektor, [*Il.* 22. 393]
32. 1-6-2 Who would undertake and complete this task for ? [*Il.* 10. 303]
33. 1-6-3 Not even if his gifts to me should be as numerous as the grains of sand and particles of dust, [*Il.* 9. 385]
34. 1-6-4
35. 1-6-5
36. 1-6-6
37. 2-1-1 For no island is made for driving horses or has broad meadows, [*Od.* 4. 607]
38. 2-1-2 in the past, when you were boys, did you listen to your [*Od.* 4. 688]
39. 2-1-3
40. 2-1-4
41. 2-1-5
42. 2-1-6 His gifts are hateful to me, and I honor him not a whit. [*Il.* 9. 378]
43. 2-2-1 an only beloved heir to many possessions, [*Il.* 9. 482; *Od.* 16. 19 (?)]
44. 2-2-2
45. 2-2-3
46. 2-2-4
47. 2-2-5 So they thronged about him. And near [*Od.* 24. 19]
48. 2-2-6 and fashioning lies out of what nobody could see. [*Od.* 11. 366]
49. 2-3-1 be valiant, that later generations may also speak well of you. [*Od.* 1. 302]
50. 2-3-2 leaning on the grave marker over a barrow heaped up by men [*Il.* 11. 371]
51. 2-3-3 go. You have a way, and beside the sea your ships [*Il.* 9. 43]
52. 2-3-4 You will be proved a liar, and will not go on to fulfill your word. [*Il.* 19. 107]
53. 2-3-5 And his mother for her part continued the lament amid a flood of tears, [*Il.* 22. 79]
54. 2-3-6 Not even if remaining for five or six years [*Od.* 3. 115]
55. 2-4-1 So he spoke, and ordered Paion to administer a cure. [*Il.* 5. 899]
56. 2-4-2 These things, unhappy man, will I accomplish and do for you. [*Od.* 11. 80]

57. 2-4-3 How can you propose to render toil useless and ineffectual? [*Il.* 4. 26]
58. 2-4-4 a thing delayed, late of fulfillment, whose fame will never perish. [*Il.* 2. 325]
59. 2-4-5 Sooner would you grow weary and return to your native land. [*Od.* 3. 117]
60. 2-4-6 to go, that he may bring poisonous drugs from there, [*Od.* 2. 329]
61. 2-5-1 Husband, you departed from life young, and me behind as a widow [*Il.* 24. 725]
62. 2-5-2 in which way I will for sure accomplish everything and how it will be brought to pass, [*Il.* 9. 310 (?)]
63. 2-5-3 Offer me not honey-tempered wine, honored mother, [*Il.* 6. 264]
64. 2-5-4
65. 2-5-5
66. 2-5-6 Do not orphan your son and make your wife a widow. [*Il.* 6. 432]
67. 2-6-1 would that they might now eat their last and final meal here. [*Od.* 4. 685]
68. 2-6-2 It is not meet for a man who speaks in the Council to sleep all the night through, [*Il.* 2. 24]
69. 2-6-3 What's wrong with you, that you took this wrath into your heart? [*Il.* 6. 326]
70. 2-6-4 But who knows if he will one day return and punish them for their violent deeds? [*Od.* 3. 216]
71. 2-6-5 wives I will provide for both and furnish possessions [*Od.* 21. 214]
72. 2-6-6 we may try the bow and complete the contest. [*Od.* 21. 180]
73. 3-1-1 For it's no reproach to flee evil, nor by night. [*Il.* 14. 80]
74. 3-1-2 Be mindful of every form of valor. Now you needs must [*Il.* 22. 268]
75. 3-1-3 as a widow at home. And the boy is still just a baby, [*Il.* 22. 484; cf. 24. 726]
76. 3-1-4 But do you in no wise enter the moil of Ares, [*Il.* 18. 134]
77. 3-1-5 For amid misfortune mortals quickly grow old. [*Od.* 19. 360]
78. 3-1-6
79. 3-2-1
80. 3-2-2 Such a man is not alive nor will be born, [*Od.* 6. 201]
81. 3-2-3 Of a truth, child, there's nothing really wrong with this, [*Il.* 18. 128]
82. 3-2-4 Now is it no longer possible for him to find escape from us, [*Il.* 22. 219]
83. 3-2-5 we will ransom with bronze and gold, for it is within. [*Il.* 22. 50]
84. 3-2-6 drink, and do not vie with younger men. [*Od.* 21. 310]
85. 3-3-1 where are you fleeing, turning your back like a craven in the ranks? [*Il.* 8. 94]
86. 3-3-2 Would that such a man be called my husband [*Od.* 6. 244]
87. 3-3-3 plants her head in heaven and walks upon the earth. [*Il.* 4. 443]
88. 3-3-4 But Zeus does not accomplish for men all their purposes. [*Il.* 18. 328]
89. 3-3-5 and nodded for his army to survive and not to perish. [*Il.* 8. 246]
90. 3-3-6 Would that you had not pled with the noble son of Peleus, [*Il.* 9. 698]
91. 3-4-1 Honey-sweet wine has the best of you, which others also [*Od.* 21.

- 293]
92. 3-4-2 Act in whatever way your mind is moved, and no longer hold back. [*Il.* 22. 185]
93. 3-4-3 For it is fated for both to turn the same ground red [*Il.* 18. 329]
94. 3-4-4 keep on shooting like this, if haply you may become a light to the Danaans [*Il.* 8. 282]
95. 3-4-5 as there is no one who could keep the dogs off your head, [*Il.* 22. 348]
96. 3-4-6 You will not kill me, since I am for sure not subject to Fate. [*Il.* 22. 13]
97. 3-5-1 staying right here you would help me watch over this house [*Od.* 5. 208]
98. 3-5-2 Get out of the gateway, old man, or it won't be long before you're dragged out by the foot. [*Od.* 18. 10]
99. 3-5-3 Better for a man to escape evil by flight than to be caught. [*Il.* 14. 81]
100. 3-5-4 and declare to no one, neither man nor woman, [*Od.* 13. 308]
101. 3-5-5 of wheat or barley. And the heaps fall thick and fast. [*Il.* 11. 69]
102. 3-5-6 Whatever sort of word you speak, such would you hear. [*Il.* 20. 250]
103. 3-6-1 was opposed to giving Helen to tawny Menelaos, [*Il.* 11. 125]
104. 3-6-2 or will you alter your purpose? The hearts of the good are flexible. [*Il.* 15. 203]
105. 3-6-3 Yet I for one never doubted, but at heart [*Od.* 13. 339]
106. 3-6-4 Eurymachos, it will not be so. And even you know it. [*Od.* 21. 257]
107. 3-6-5 You miserable foreigner, you have no sense at all. [*Od.* 21. 288]
108. 3-6-6 And the father granted him one thing, but denied him the other. [*Il.* 16. 250]
109. 4-1-1 Nay, go to your chambers and tend to your own work, [*Od.* 1. 356]
110. 4-1-2 Now then, do not even tell this to your wife. [*Od.* 11. 224 (alternate version)]
111. 4-1-3 would you have been stoned to death for all the wrongs you've done. [*Il.* 3. 57]
112. 4-1-4 you prayed to the immortals to see with a beard grown. [*Od.* 18. 176]
113. 4-1-5 and vow to Lycian-born Apollo the famous archer [*Il.* 4. 101]
114. 4-1-6 and no spirit of harmony unites wolves and sheep, [*Il.* 22. 263]
115. 4-2-1 Come now, let us make these concessions to one another, [*Il.* 4. 62]
116. 4-2-2 And in the throng were Strife and Uproar, and Fate-of-Death, [*Il.* 18. 535]
117. 4-2-3 . . .
118. 4-2-4 Up, rush into battle, the man you have always claimed to be. [*Il.* 4. 264]
119. 4-2-5 . . .
120. 4-2-6 You baby, what use now to keep your bow idle? [*Il.* 21. 474]
121. 4-3-1 For even fair-tressed Niobe turned her mind to food, [*Il.* 24. 602]
122. 4-3-2 after giving a mass of bronze and gold and raiment [*Od.* 5. 38]
123. 4-3-3 Surely then the journey will not be useless or fail to occur. [*Od.* 2. 273]
124. 4-3-4 One omen is best, to defend your country. [*Il.* 12. 243]
125. 4-3-5 I will gild her horns all round and sacrifice her to you. [*Il.* 10. 294]

126. 4-3-6 and you would gain every Trojan's thanks and praise, [*Il.* 4. 95]
 127. 4-4-1 put in with your ship, since women are no longer trustworthy. [*Od.* 11. 456]
 128. 4-4-2 It is not possible or proper to deny your request. [*Il.* 14. 212]
 129. 4-4-3 would straightway fit his will to your desire and mine. [*Il.* 15. 52]
 130. 4-4-4 and give him instruction. And it will be beneficial for him to obey. [*Il.* 11. 789]
 131. 4-4-5 will give glory to me, and your soul to horse-famed Hades. [*Il.* 5. 654]
 132. 4-4-6 fill up his ship with gold and bronze aplenty, [*Il.* 9. 137]
 133. 4-5-1 but tell one part, and let the other be concealed. [*Od.* 11. 443]
 134. 4-5-2 and at birth Zeus sends a weight of misery. [*Il.* 10. 71]
 135. 4-5-3 alone to have intelligence, but they are flitting shades. [*Od.* 10. 495]
 136. 4-5-4 yielding to his indignation. But they now withheld from him the gifts [*Il.* 9. 598]
 137. 4-5-5 I rejoice at hearing what you say, son of Laërtes. [*Il.* 19. 185]
 138. 4-5-6 But Zeus causes men's prowess to wax or to wane, [*Il.* 20. 242]
 139. 4-6-1 a terrible man. He would be quick to blame even the blameless. [*Il.* 11. 654]
 140. 4-6-2 with all haste. For now would you capture the broad-wayed city [*Il.* 2. 66]
 141. 4-6-3 Endure now, my heart. An even greater outrage did you once endure, [*Od.* 20. 18]
 142. 4-6-4 You lunatic, sit still and listen to the word of others, [*Il.* 2. 200]
 143. 4-6-5 had cast aside wrath and chosen friendship. [*Il.* 16. 282]
 144. 4-6-6 so good it is for a son to be left by a dead [*Od.* 3. 196]
 145. 5-1-1 Here then, spread under your chest a veil, [*Od.* 5. 346]
 146. 5-1-2 'Tis impiety to exult over men slain. [*Od.* 22. 412]
 147. 5-1-3 through immortal night, when other mortals sleep? [*Il.* 24. 363]
 148. 5-1-4 How then could I forget divine Odysseus? [*Od.* 1. 65]
 149. 5-1-5 lurid death and o'erpowering doom laid hold of [*Il.* 5. 83]
 150. 5-1-6 So there's nothing else as horrible and vile as a woman [*Od.* 11. 427]
 151. 5-2-1 Let us not advance to fight the Danaans around the ships. [*Il.* 12. 216]
 152. 5-2-2 to put up a defense, when some fellow provokes a fight. [*Il.* 24. 369; *Od.* 16. 72; 21. 133]
 153. 5-2-3 nor do children at his knees call him "papa" [*Il.* 5. 408]
 154. 5-2-4 I am this very man, back home now. And after many toils [*Od.* 21. 207]
 155. 5-2-5 Talk not like this. There'll be no change before [*Il.* 5. 218]
 156. 5-2-6 let him stay here the while, even though he's eager for Ares. [*Il.* 19. 189]
 157. 5-3-1 And do not, exulting in war and battle, [*Il.* 16. 91]
 158. 5-3-2 never to have gone to bed with her and had intercourse, [*Il.* 9. 133; 19. 176]
 159. 5-3-3 and moistens the lips, but fails to moisten the palate. [*Il.* 22. 495]
 160. 5-3-4 Take heart! Let these matters not trouble your thoughts. [*Il.* 18. 463]
 161. 5-3-5 But this mad dog I'm unable to hit. [*Il.* 8. 299]
 162. 5-3-6 Keep quiet, friend, and do as I say. [*Il.* 4. 412]

163. 5-4-1 Bad deeds don't prosper. The slow man for sure overtakes the swift,
[*Od.* 8. 329]
164. 5-4-2 They shut fast and locked the doors of the hall. [*Od.* 21. 236]
165. 5-4-3 Ah, poor man! Death's not at all on your mind, [*Il.* 17. 201]
166. 5-4-4 Odysseus has come and reached home, though he was long in coming. [*Od.* 23. 7]
167. 5-4-5 in full he will accomplish it at last, and the penalty they pay is great,
[*Il.* 4. 161]
168. 5-4-6 and therein was Strife, and therein Valor, and therein chilling Attack,
[*Il.* 5. 740]
169. 5-5-1 but 'tis most wretched to die and meet one's doom by starvation.
[*Od.* 12. 342]
170. 5-5-2 shall I be laid low when I die. But good repute is now my goal, [*Il.*
18. 121]
171. 5-5-3 Up, rush into battle, the man you have always claimed to be. [*Il.* 4.
264]
172. 5-5-4 In no way do I mock you, dear child, nor am I playing tricks. [*Od.*
23. 26]
173. 5-5-5 but she stayed Alkmene's labor and stopped her from giving birth.
[*Il.* 19. 119]
174. 5-5-6 But come, and hereafter I shall make amends for this, if now anything wrong [*Il.* 4. 362]
175. 5-6-1 Where are you two rushing? What causes the heart within your breast to rage? [*Il.* 8. 413]
176. 5-6-2 Pray now, let him not be too much on your mind. [*Od.* 13. 421]
177. 5-6-3 But the gods do not, I ween, give men all things at the same time.
[*Il.* 4. 320]
178. 5-6-4 Talk not like this. There'll be no change before [*Il.* 5. 218]
179. 5-6-5 So he spake, but did not move the mind of Zeus by saying this. [*Il.*
12. 173]
180. 5-6-6 but Odysseus nodded no and checked him in his eagerness. [*Od.* 21.
129]
181. 6-1-1 How can you want to go alone to the ships of the Achaians? [*Il.* 24.
203]
182. 6-1-2 him a bridegroom in his house, who left as only child a daughter
[*Od.* 7. 65]
183. 6-1-3 And too, I've taken the mist from your eyes, which before was there,
[*Il.* 5. 127]
184. 6-1-4 we may try the bow and complete the contest. [*Od.* 21. 180]
185. 6-1-5 And I know that my arrival was longed for by you two [*Od.* 21.
209]
186. 6-1-6 I shall dress him in a mantle and a tunic, fine garments. [*Od.* 16. 79;
17. 550; 21. 339]
187. 6-2-1 by fastening a noose sheer from a high rafter, [*Od.* 11. 278]
188. 6-2-2 remembering our excellence, of the sort that even we [*Od.* 8. 244]
189. 6-2-3 the sea's great expanse they cross, since this is the Earthshaker's gift to them. [*Od.* 7. 35]
190. 6-2-4 Nay, come on with the bow. You'll soon be sorry for obeying everybody. [*Od.* 21. 369]
191. 6-2-5 But hurry into battle, and rouse the other soldiers. [*Il.* 19. 139]

192. 6-2-6 For mighty Herakles, not even he escaped his doom, [*Il.* 18. 117]
 193. 6-3-1 amends I wish to make and to give a boundless ransom. [*Il.* 9. 120;
 19. 138]
 194. 6-3-2 And let him stand up among the Argives and swear an oath to you
 [*Il.* 19. 175]
 195. 6-3-3 The man is nearby. Our search will not be long, if you are willing [*Il.*
 14. 110]
 196. 6-3-4 and not quite suddenly, and a very god should be the cause? [*Od.*
 21. 196]
 197. 6-3-5 Verily, these things have already happened, and not otherwise could
 [*Il.* 14. 53]
 198. 6-3-6 On now, follow close! In action numbers make a difference. [*Il.* 12.
 412]
 199. 6-4-1 surely then the gods themselves have ruined your mind. [*Il.* 7. 360;
 12. 234]
 200. 6-4-2 Take heart, and let your thoughts not be of death. [*Il.* 10. 383]
 201. 6-4-3 by her wailing she rouse from sleep her household servants, [*Il.* 5.
 413]
 202. 6-4-4 Come now in strict silence, and I shall lead the way, [*Od.* 7. 30]
 203. 6-4-5 are there ears for hearing, and sense and respect are dead. [*Il.* 15.
 129]
 204. 6-4-6 as he was growing old. But the son did not grow old in his father's
 armor. [*Il.* 17. 197]
 205. 6-5-1 to return home and behold the day of homecoming. [*Od.* 5. 220;
 8. 466]
 206. 6-5-2 Apollo of the silver bow did strike the one, still sonless, [*Od.* 7. 64]
 207. 6-5-3 then you may hope to see your loved ones and reach [*Od.* 7. 76]
 208. 6-5-4 As for you two, I will tell you exactly how it will be. [*Od.* 21. 212]
 209. 6-5-5 For so shall I proclaim, and it will be accomplished too. [*Il.* 1. 212]
 210. 6-5-6 and I shall send him wherever his heart and spirit urge him. [*Od.* 16.
 81; 21. 342]
 211. 6-6-1 idiot? You'll soon pay when the swift hounds devour you [*Od.* 21.
 363]
 212. 6-6-2 You would learn what mighty hands I have to back me up. [*Od.* 20.
 237; 21. 202]
 213. 6-6-3 In no wise do I think he will in that event take you for himself, nor is
 it proper. [*Od.* 21. 322]
 214. 6-6-4 here we gather, waiting day after day. [*Od.* 21. 156]
 215. 6-6-5 to reach decision making secret plans. Nor yet now to me [*Il.* 1.
 542]
 216. 6-6-6 Don't dare get it into your mind to escape from me, Dolon. [*Il.* 10.
 447]

Here end the verses of the Homer oracle. May it help you!

*Tr.: Hubert Martin, Jr. The so-called Homer oracle, a list of 216 isolated and disconnected Homeric verses, is in fact a manual designed to provide the reader with an oracular response to a personal inquiry. Concerned with matters of daily life such as we find in our newspaper horoscopes, the inquirer rolls three dice or knucklebones, each of which has its six surfaces numbered from one to six and is used to select a number from one of the three *vertical* number columns to the left of the Homeric verses (in each column, there are only six numbers to select from, though each occurs thirty-six times); one die thrown three times would achieve the same purpose. The three numbers selected by this process establish a *horizontal*

number column that indicates which verse is to be consulted; e.g., a roll of 1, 3, 6 on the dice would guide the inquirer to no. 18. As is true with oracles in general, most of the responses provide ambiguous answers which leave the exact interpretation up to the reader.

In this translation of Homer, which usually follows the Oxford Classical Text rather than that of Preisendanz, a lowercase letter at the beginning of a translated verse indicates that the first word of the verse does not begin a sentence. Such verses often constitute or involve incomplete syntactical units. In general, the punctuation at the end of a translated verse is that of the Oxford text, although in some instances this policy cannot be strictly observed. In a number of cases both the text and the Homeric reference given by Preisendanz have been emended. Furthermore, each of the verses has been numbered consecutively for ready reference. Since in all but a few instances the text of the Homeric verse is certain, we have omitted the usual brackets used to indicate lacunae in the papyrus. For additional discussion on this special type of divination, see T. Hopfner, "Astragalomanteia," *PRE.S* 4 (1924) 51–56, esp. 54–55; cf. Franz Heinvetter, *Würfel- und Buchstabenorakel in Griechenland und Kleinasien* (Breslau, 1912).

PGM VII. 149–54

***To keep bugs / out of the house:** Mix goat bile with water and sprinkle it. **To keep fleas out of the house:** Wet rosebay with salt water, grind it and spread it. 150

*Tr.: W. C. Grese.

PGM VII. 155–67

***Days and hours for divination:** 155

| | | |
|-------------------------------|---------------------------------|-----|
| 1 at dawn | 16 do not use | |
| 2 at noon | 17 do not use | |
| 3 do not use | 18 at dawn and in the afternoon | |
| 4 at dawn | 19 at dawn | |
| / 5 at dawn | 20 at dawn | 160 |
| 6 do not use | 21 in the afternoon | |
| 7 at noon | [22] in the afternoon | |
| 8 throughout the whole day | [23] at dawn | |
| 9 do not use | 24 at dawn | |
| / 10 throughout the whole day | 25 do not use | 165 |
| 11 in the afternoon | 26 in the afternoon | |
| 12 throughout the [whole] day | 27 throughout the whole day | |
| 13 throughout the whole day | 28 throughout the whole day | |
| 14 at dawn | 29 throughout the whole day | |
| 15 throughout the whole day | 30 in the afternoon | |

*Tr.: W. C. Grese.

PGM VII. 167–86

***Demokritos' "table gimmicks":**

*To make bronzeware look like it's made of gold:*¹ Mix native sulfur with chalky soil and wipe it off.²

/ To make an egg become like an apple: Boil the egg and smear it with a mixture of egg-yolk and [red] wine.³ 170

To make the chef unable to light the burner: Set a houseleek plant on his stove.

1. According to H. Diels and W. Kranz, *Die Fragmente der Vorsokratiker* (Berlin: Weidmann, ⁸1956), vol. II, p. 220, this recipe shows the beginnings of alchemy.

2. That is, one wipes off the mixture after it has been applied.

3. For coloring eggs, see the references in M. Wellmann, *Die ΦΥΣΙΚΑ des Bolos Demokritos und der Magier Anaxilaos aus Larissa*, part I, *APAW* 7 (1928): 57–58. Cf. also Athenaeus 13. 484e. Here, "egg yolk" can also mean "saffron."

*To be able to eat garlic and not stink:*⁴ Bake beetroots and eat them.

To keep an old woman from either chattering or drinking too much: Mince some pine⁵ / and put it in her mixed wine.

*To make the gladiators painted [on the cups] “fight”:*⁶ Smoke some “hare’s-head” underneath them.

To make cold food burn the banqueter: Soak a squill in hot water and give it to him to wash with. *To relieve him:* [Apply] oil.

To let those who have difficulty intermingling⁷ perform well: Give gum mixed with wine and honey / to be smeared on the face.

*To be able to drink a lot and not get drunk:*⁸ Eat a baked pig’s lung.

*To be able to travel [a long way] home and not get thirsty:*⁹ Gulp down an egg beaten in wine.

*To be able to copulate a lot:*¹⁰ Grind up fifty tiny pinecones with 2 ozs. of sweet wine and two pepper grains and drink it.

*To get an erection*¹¹ / *when you want:* Grind up a pepper with some honey and coat your “thing.”

*Tr.: Roy Kotansky. This curious collection of recipes contains humorous tricks as well as helpful remedies presumably designed to be performed or used at a symposiastic dinner. Similar tricks are found scattered throughout the pages of Athenaeus’ *Deipnosophistae*. See also PGM XIb; VII. 149–54; Delatte, *Anecdota Atheniensia* 449 (3–7); Wellmann, *APAW.PH* 7 (1928): 1–80. It has not been fully appreciated that this collection seems to refer to events that take place at a dinner table. This fact does not necessarily hold true for all the other examples of *paignia*.

PGM VII. 186–90

**Favor and victory charm:* Take a blood-eating gecko that has been found among the tombs and grasp its right front foot and cut it off with a reed, allowing the gecko to return to its own hole alive. Fasten the foot / of the creature to the fold of your garment and wear it.

*Tr.: R. F. Hock.

PGM VII. 191–92

**Eternal spell for binding a lover:* Rub together some gall of a wild boar, some rock salt, some Attic honey and smear the head of your penis.

*Tr.: E. N. O’Neil.

PGM VII. 193–96

**For scorpion sting:* On a clean piece of papyrus, write the characters and place it on the part which has the sting; wrap / the papyrus around it, and the sting will lose its pain immediately.

4. Cf. Athenaeus 3. 84c for a similar breath freshener.

5. Cf. Athenaeus 2. 57b–d for pine and pine kernels at a dinner.

6. It seems likely that the reference is to translucent, painted glass which, when lit, produces the effect.

7. The reference is presumably to those who are shy in a social setting: the concoction is to be applied to the face.

8. Cf. Athenaeus 2. 52d where eating almonds is said to prevent drunkenness.

9. In Athenaeus 2. 58f and 2.69f similar means for quenching thirst are found.

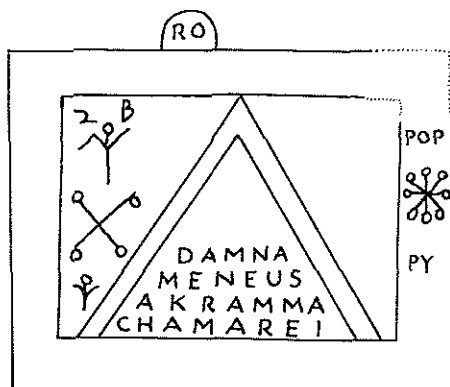
10. Cf. Athenaeus 1. 18d–e, where certain devices for having frequent sexual intercourse are mentioned.

11. See on this point PGM VII. 194–95; PDM lxi. 58–62.

PGM VII. 215–18

- 215 * **Stele**¹² of Aphrodite: To gain friendship, favor, success, and friends. Take a strip of tin and engrave on it with a bronze stylus. And be sure you are pure while carrying it.

*Tr.: Hubert Martin, Jr.

**PGM VII. 218–21**

* **Phylactery for daily fever with shivering fits**: Write on a clean piece of papyrus and wear as an amulet:

- 220 / "IAŌ SABAŌTH ADŌNAI AKRAMMACHAMMAREI (subtracting down)
 AŌ [SABAŌTH ADŌNAI AKRAMMACHAMMAREI]
 Ō [SABAŌTH ADŌNAI AKRAMMACHAMMAREI]

ABRASAX."

*Tr.: John Scarborough.

PGM VII. 222–49

- * **Request for a dream oracle from Besas**: Take red ocher [and blood]¹³ of a white dove, likewise of a crow, also sap of the mulberry, juice of single-stemmed worm-wood, cinnabar, and rainwater; / blend all together, put aside and write with it¹⁴ and with black writing ink, and recite the formula to the lamp¹⁵ at evening. Take a black¹⁶ of Isis and put it around your hand. When you are almost awake the god
 230 will come and speak to you, and he will not go away unless you wipe off / your hand with spikenard or something of roses and smear the picture with the black of

12. The use of "stele" may refer here to the triangular shape found on the drawing of the tin plate.

13. The translation follows the text of Preisendanz, *μίλτον (καὶ αἷμα) περιστερᾶς λευκῆς*. The conjectural *(καὶ αἷμα)* makes the text conform to the parallel passage in *PGM VIII. 69–70*, where blood of a white dove is mentioned. The addition here, however, is not needed, for *μίλτον* (which does not occur in the parallel passage) can also mean "blood." See *PGM XII. 98* and LSJ, s.v. "*μίλτον*," III.

14. The Greek seems defective here. The only possible antecedent for *αὐτός* is the preceding portion as a substance with which one is to write. The following reference to ink suggests that it would be better to take *αὐτός* as the substance on which one is to write, particularly since the practitioner has just been told to put the portion aside, and no substance to write on is mentioned. In the parallel charm, *PGM VIII. 64–110*, a similar potion is used to paint the left hand.

15. Cf. *PGM VIII. 84–111*, where the use of a lamp is more fully described; this description occurs immediately before the prayer to the headless god, which is here found in ll. 233–48.

16. This item, which is not explained here (cf. *PGM VII. 231*; *VIII. 67–68*), may be the black linen garment used in the Isis cult. It is mentioned in Plutarch, *De Is. et Os. 39, 366E*; *77, 382C*. See Griffiths, *Plutarch's De Iside et Osiride* 451, 562. Preisendanz interprets the reference by translating: "take a black piece from the garment. . . ."

Isis.¹⁷ But the strip of cloth put around your neck,¹⁸ so that he will not smite you.

Formula to be spoken to the lamp: “I call upon you, the headless god, the one who has his face upon his feet;¹⁹ you are the one who hurls lightning, / who thunders, you are [the one whose] mouth continually pours on himself. You are the one who is over Necessity ARBATHIAO; you are the one lying on a coffin and having at the side of the head an elbow cushion²⁰ of resin and asphalt, the one whom they call ANOUTH. Rise up, daimon. You are not a daimon, but the [blood] of the 2 falcons²¹ / who chatter and watch before the head of Heaven.²² Rouse your nighttime form, in which you proclaim all things publicly. I conjure you, daimon, by your two names ANOUTH ANOUTH. You are the headless god, the one who has a head and his face on his feet, / dim-sighted Besas. We are not ignorant. You are the one whose mouth [continually] burns. I conjure [you by] your two names ANOUTH ANOUTH M . . . ORA PHĒSARA Ê . . . Come, lord, reveal to me concerning the NN matter, without deceit, without treachery, immediately, immediately; quickly, quickly.” The small figure²³ is drawn in the beginning of the book.

*Tr.: W. C. Grese.

PGM VII. 250–54

***Request for a dream oracle**, a request which is always used. **Formula to be spoken to the day lamp:** “NAIENCHRĒ NAIENCHRĒ, mother of fire and water, you are the one who rises before, ARCHENTECHTHA; reveal to me concerning the NN matter. If yes, show me a plant and water, but if no, fire and iron; immediately, [immediately; quickly,] quickly.”

*Tr.: W. C. Grese.

PGM VII. 255–59

***Another to the same lamp:** “Hail, lord, lamp, you who shine beside Osiris and shine beside Osirchentechtha²⁴ and my lord, the archangel Michael. If it is advantageous for me to do this, show me a plant and water, but if not, fire and iron, immediately, immediately.”

*Tr.: W. C. Grese.

PGM VII. 260–71

***For ascent of the uterus:**²⁵ “I conjure you, O Womb, [by the] one established

17. See the note on l. 227 above. There is no previous reference in this charm to a picture (though “write” in l. 226 can also mean “draw”). Cf., however, PGM VIII. 64–65.

18. For this detail, see PGM VIII. 67.

19. K. Preisendanz, *Akephalos. Der kopflose Gott, Beihefte zum Alten Orient* 8 (Leipzig: Hinrichs, 1926) 48–50, sees this passage as a reference to the Egyptian practice of putting the heads of those who have been beheaded between their feet. A. Delatte, “Akephalos,” *BCH* 38 (1914): 221–32, prefers to see this passage as a reference to the god Besas, who has the heads of animals for feet. Cf. K. Abel, “Akephalos,” *PRE.S* 12 (1970): 13. See Glossary, s.v. “Headless.”

20. Cf. on this point PGM VIII. 97–98.

21. This refers to Isis and Nephthys, who in the form of falcons or kites watch over the body of Osiris. See Griffiths, *Plutarch's De Iside et Osiride* 35, 305, 328. [R.K.R.]

22. See on this concept the parallel passage PGM VIII. 100–101, which has Ὀσίρειος, “of Osiris,” instead of “of Heaven.” But “Heaven” should be kept (against the suggestion by F. Boll, in Preisendanz, apparatus ad loc.). Perhaps, Nut (Heaven) is really meant here: her image was placed in the coffin in such a way that her head and that of the dead were close to each other. [J.B.]

23. The picture is missing; it may have been in the portion of the papyrus which is now lost.

24. See PGM III. 171 and note; note also the apparatus at PGM VII. 252.

25. Cf. on this point Soranus, *Gynecology* III. 50 (ed. Ilberg, pp. 127–28): “On the Flexion, Bending, and Ascent of the Uterus,” esp. sec. 2 (p. 127): “[A] flexing to the anterior of the uterus causes

over the Abyss, before heaven, earth, sea, light, or darkness came to be; [you?] who created the angels, being foremost, AMICHAMCHOU and CHOUCHAŌ CHĒRŌEI
 265 OUEIACHŌ ODOU PROSEIOGGĒS, and who sit over the cherubim, who bear / your
 (?) own throne, that you return again to your seat, and that you do not turn [to one
 side] into the right part of the ribs,²⁶ or into the left part of the ribs, and that you
 do not gnaw into the heart like a dog, but remain indeed in your own intended and
 270 proper place, not chewing [as long as] I conjure by the one who, / in the begin-
 ning, made the heaven and earth and all that is therein. Hallelujah! Amen!”

Write this on a tin tablet and “clothe” it in 7 colors.²⁷

*Tr.: John Scarborough.

PGM VII. 272–83

*Thōth: 1, 4, 12, 13, 22. Phaōphi: 2, 4, 10, 19, 20. Athyr: 7, 8, 9, 17, 18, 23,
 275 27. / Choiak: 5, 6, 13, 15, 16, 24, 25. Tybi: 3, 4, 12, 24, 26. Mecheir: 1, 2, 10, 14,
 280 19. Phamenōth: 7, 8, 9. Pharmouthi: 5, 6, 14, 15, 20. / Pachōn: 3, 4, 12, 13, 21,
 26, 28. Pauni: 1, 2, 10, 11, 15, 20. Epeiph: 7, 8, 9, 14, 18, 19, 22. Mesore: [10, 14,]
 20, 23, 24, 25.

*Tr.: W. C. Grese. An Egyptian calendar of months and days unsuitable for magic opera-
 tions. See Hopfner, *OZ* I, secs. 829–30. Cf. also PGM VII. 153–67; Delatte, *Anecdota*
Atheniensia I. 631–32; I. Gruenwald, *Apocalyptic and Merkabah Mysticism, Arbeiten zur*
Geschichte des antiken Judentums 14 (Leiden: Brill, 1980) 102–3.

PGM VII. 284–99

285 *Orbit²⁸ of the moon: Moon / in Virgo: anything is rendered obtainable.²⁹ In Li-
 bra: necromancy.³⁰ In Scorpio: anything inflicting evil.³¹ In Sagittarius: an invoca-
 290 tion or incantations / to the sun and moon. In Capricorn: say whatever you wish
 295 for best results. In Aquarius: for a love charm. Pisces: for foreknowledge. / In
 Aries: fire divination or love charm. In Taurus: incantation to a lamp. Gemini: spell
 for winning favor. In Cancer: phylacteries. Leo: rings or binding spells.

*Tr.: E. N. O’Neil. Cf. PGM III. 275–81, which is very similar to this passage despite some
 significant differences in detail.

PGM VII. 300

*“SACHMOU OZOZO, you the one who thunders, the one who shakes the heaven
 and the earth, the one who has swallowed the serpent, hour by hour raising³² the

some problems [blockage?] in urination, and also causes a swelling of the pubic area; in some patients, it
 [will cause] an inability to stand upright.” [J.S.] For a more magical interpretation see A. A. Barb, “Diva
 Matrix,” *JWCI* 16 (1953): 193–238.

26. The context might suggest “hips,” but the Greek is specific; perhaps the author was quite vague
 in the knowledge of internal anatomy. [J.S.]

27. Presumably, this means that the cord around the neck is to be woven together from the threads of
 seven colors. The strip of tin would then be worn as an amulet.

28. Or “horoscope”; see, however, PGM III. 275, where κύκλος appears alone. On Selene and her
 astrological role in magic, see Hopfner, *OZ* I, secs. 826–28; Delatte, *Anecdota Atheniensia* I, 411. On
 κύκλος, see Gundel, *Astrologumena*, esp. pls. I, VII. [E.N.O.]

29. The Greek term is unclear; see Preisendanz, apparatus ad loc.; K. F. W. Schmidt, *GGA* 196
 (1934): 171.

30. Necromancy and Libra are also connected in PGM III. 278.

31. The reading πανκακώσιμον is uncertain and, at any rate, a *hapax legomenon*. Cf. PGM LXXI.
 6–7.

32. Reading ἐξαιρών, which Preisendanz has in the two parallels to this passage: PGM IV. 1326;
 VII. 367.

disk of the sun and surrounding the moon, CHŌNSOU³³ OCHCHA ENSOU O BIBEROËSOS.” Write on your left hand with myrrh ink these things surrounding the ibis.



*Tr.: W. C. Grese. The purpose of this spell is not given though it may form part of the whole given in PGM VII. 272–83, 284–99.

PGM VII. 300a–310

/ *Love charm which acts in the same hour: Take a seashell and write the holy names with the blood of a black ass.³⁴ 300a

Spell: “I adjure you, shell, by bitter Necessity³⁵ (MASKELLI formula)³⁶ and [by those] who have been placed [in charge of] the Punishments, LAKI LAKIŌ LAKIMOU MOUKILA KILAMOU IŌR MOUŌR MOUDRA MAXTHA / MOUSATHA: attract her, NN, 305 whom NN bore” (add the usual, whatever [you wish]). “Do not be stubborn, but attract her, OUCH OUCH CHAUNA MOUHLIMALCHA MANTŌR MOURKANA MOU-LITHA MALTHALI MOUI ËIËI YYY AË AË YOŌ AËI AËI AËI AŌA AŌA AŌA IAŌ ŌAI ŌAI AŌ ŌIA IŌA IAŌ ŌAI, attract her, NN” (add the usual). As the moon waxes / in 310 Aries or in Taurus [add the usual, whatever you wish].³⁷

*Tr.: E. N. O’Neil.

PGM VII. 311–16

*A phylactery: “IAŌ SABAŌTH ADŌNAI ABLANATHANALBA AKRAMMACHAMAREI SESENGENBAR[PHARANGES] PEPHRAZAŌTH ZŌTH [MENE] BAINCHŌŌCH, protect NN, whom NN [bore], from any violence both by a frightful dream and by all demons of the air. [I conjure you] by the great, famous name, Abraam EMEINA AEUBAŌTH BAITHŌ BES IA IABAŌTH AGRAMAKRAMARI PSINŌTH³⁸ BER ŌŌN

33. This refers to the Egyptian moon god Khonsu; the moon is mentioned in the context. See Bonnet, *RÄRG* 140–44, s.v. “Chons”; Hellmut Brunner, “Chons,” *LdÄ* I (1975): 960–63.

34. See on this point PGM IV. 3260 and n.

35. On “bitter Necessity,” see PGM IV. 526, 605, 1499–1500; XV. 13. See Dieterich, *Mithrasliturgie* 59–60; idem, *Nekyia* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1969) 124. Necessity (‘Ανάγκη) is a demonic being. See H. D. Betz, ed., *Plutarch’s Theological Writings and Early Christian Literature*, *SCHNT* 3 (Leiden: Brill, 1975) 224 (on *De sera num. vind.* 25, 564E).

36. See the Glossary, s.v. “MASKELLI logos.”

37. Preisendanz deletes these words, thinking they belong at l. 316.

38. This name is Egyptian, meaning “the son of the female falcon.” [R.K.R.]

- 315 IASÖP B . . . PNOUTE³⁹ / [and add the usual, whatever you wish].⁴⁰

*Tr.: Morton Smith.

PGM VII. 317–18

**Another phylactery*, [to be said] to the moon: “ACHTHIÖPHIPH ERESCHIGAL NEBOUGOSOUALĒTH⁴¹ SATHÖTH SABAÖTH SABRÖTH” (add the usual, whatever you wish).

*Tr.: Morton Smith.

PGM VII. 319–34

- 320 ***Charm for direct vision**: Take a copper vessel, / pour rainwater into it and make an offering of male frankincense.

Formula: “Let the earth be still, let the air be still, let the sea be still; let the winds also be still, and do not be a hindrance to this my divination—no sound, no loud cry, no hissing. For I am a prophet, and since I am about to call / a terrible, fearful name, ‘KOLLA OLPHIOGEMALA ACHERÖIO,’ open [the holy temple,] the world [built on the earth,] and welcome Osiris, because I am MANCHNÖBIS CHOL-
325 CHOBĒ MALASĒT IAT THANNOUTTA KERTÖMENOU PAKERBAÖ KRAMMASIRAT MOMOMO MELASOUT PEU PHRĒ. Open my ears so that you may reveal to me / concerning those things I ask you to answer me. Come on, come on; immediately, immediately; quickly, quickly; and speak concerning those things about which I questioned you. Appear to me, lord Anubis,⁴² I command you, for I am IEÖ BELPHENÖ, who considers [this] matter.”

Dismissal. Say: “Go away, Anubis, to your own thrones, for my health and well-being.”

Use after you have kept yourself pure for 3 days.

*Tr.: W. C. Grese.

PGM VII. 335–47

- 335 ***Charm for a direct vision**: If you want to see him yourself, take a fly and Coptic eyepaint, grind them, and smear them on your eyes. Take a feather of an ibis 14 fingers long, smear it with perfume of roses or lilies, wind around it a linen cloth, and hold it with your hands as a scroll. Then say thus, while looking to the side
340 with the left / eye:

Formula: “MOUN EIPOSIS ÊU PHTHA NOUTH⁴³ THIE SĒMI NOUEI NĒITH⁴⁴ CHRECHREÖ SININÖRPS MOUCH ORÖOU ENTHERINI⁴⁵ EÖĒ MOUNIACH NESÖI MOUNESÖCH MOUNĒI ENIME CHREMOU RENENE SON SNĒI ÖS MOUCHORÖOU
345 ENTHERINI / ANOK SÖS ERMAICHÖ ENTEUMOUTOICHNĒ CHREMOU TĒŠBAS PNĒTE⁴⁶ KYPHOCH EMM IEBOCHNĒS TCHĒNĒ PHIMOU CHNOU NYOICHÖÖIM SEOUNEUMOI INONRI.”

*Tr.: W. C. Grese.

39. The word is Egyptian and means “O/the god.” [R.K.R.]

40. Preisendanz adds this formula from I. 310.

41. Read νεβουτοσουαληθ (tau for gamma). See PGM IV. 2484–85, and Glossary, s.v. “Nebuto-soualeth.”

42. For Anubis as conducting the gods to the magician, cf. PDM xiv. 35–37. [R.K.R.]

43. These three words mean in Egyptian, “Come, Ptah, god.” [R.K.R.]

44. This name seems to refer to the Egyptian goddess Neith; see Bonnet *RÄRG* 512–17, s.v. “Neith.” [R.K.R.] Cf. Plutarch, *De Is. et Os.* 9, 354C, reporting about the statue of the Athena of Sais, as Neith is called by the Greeks. See Griffiths, *Plutarch’s De Iside et Osiride* 283–84.

45. This word corresponds to the Egyptian *ntr*, “god.” [R.K.R.]

46. Perhaps this corresponds to the Egyptian *p3 ntr*, “O/the god.” Cf. PGM VII. 316. [R.K.R.]

PGM VII. 348–58

***Divination by means of a boy:**⁴⁷ After you have laid [him] on the ground, speak, and a dark-colored boy will appear to him. /

Formula: “I call upon you, inhabitants of Chaos and Erebos, of the depth, of earth, watchers of heaven, of darkness, masters of things not to be seen, guardians of secrets, leaders of those beneath the earth, administrators of things which are infinite, those who wield power over earth, servants in the chasm, shudderful fighters, fearful ministers, inhabitants of dark Erebos, / coercive watchers, rulers of cliffs, grievors of the heart, adverse daimons, iron-hearted ones BITHOURARA ASOUËMARA . . . OTROUR MOURROUR APHLAU MANDRAROUROU SOU MARAROU, reveal concerning the matter which I am considering” (add the usual). 350 355

*Tr.: W. C. Grese.

PGM VII. 359–69

***Request for a dream oracle:** Take a strip of clean linen and write on it the following name. / Roll it up to make a wick, pour pure olive oil over it and light it. 360

The formula to be written is this: “HARMIOUTH LAILAM CHÔOUCH⁴⁸ ARSE-NOPHRÊ PHRÊU PHTHA HARCHENTECHTHA.”

In the evening then, when you are about to go to sleep, being pure in every respect, do this: Go to the lamp, say 7 times the following formula, extinguish the light / and go to sleep. 365

The formula to be spoken is as follows: “SACHMOUNË⁴⁹ PAËMALIGOTËRËËNCH, the one who shakes, who thunders, who has swallowed the serpent, surrounds the moon, and hour by hour raises the disk of the sun, ‘CHTHETHÏNÎ’ is your name. I ask you, lords of the gods, SËTH CHRËPS: reveal to me concerning the things I wish.”

*Tr.: W. C. Grese.

PGM VII. 370–73

***Against every wild animal, aquatic creature and robbers:** Attach a tassel⁵⁰ to your garment and say: “LÔMA ZATH AIÏN ACHTHASE MA . . . ZAL BALAMAÏN ËËOY, protect me, NN, in the present hour; immediately, immediately; quickly, quickly.” 370

*Tr.: W. C. Grese.

PGM VII. 374–76

***Charm to induce insomnia:** [Take] a seashell and write: / “IPSAË IAÏAI, let her, NN daughter of NN, lie awake because of me.” That night she will lie awake. 375

*Tr.: R. F. Hock.

PGM VII. 376–84

***Another:** Take a lamp and furnish it with a wick and say to it: “I conjure you, lamp, by your mother Hestia, MËRALLËL (say twice), and by your father Hephais-tos, MELIBOU MELIBAU / MELIBAUBAU. [Let] her lie awake” (and add the usual). 380

47. On this form of divination, see PGM V. 1 and n.

48. CHÔOUCH is Egyptian for “darkness.” [R.K.R.]

49. This name refers to the goddess Sakhmet; cf. PGM VII. 300. See Bonnet, *RÄRG* 643–46, s.v. “Sachmet” (esp. 645–46 on her role in magic).

50. For the tassel, cf. the *zizith* in Jewish religion. See Nm 15:38–39; Dt 22:12. See Schürer, *The History of the Jewish People II*, 479, with further references.

PGM VII. 411–16

***Spell for causing talk while asleep:** Take the heart of a hoopoe⁵⁵ and place it in myrrh. And write on a strip of hieratic papyrus the names and characters and roll up the heart in the strip of papyrus and place it upon her pudenda and ask your questions. And she will confess every/thing to you: “DARYGKO IAU IAU 415
⊗⊗⁴Xϕβ ΑΘΑΘΛΔΔΔΒΖΑΤΙΖ β” (add the usual, as much as you want).

*Tr.: E. N. O’Neil.

PGM VII. 417–22

***A restraining [spell]:** Write on a tin lamella with a bronze stylus before sunrise the names “CHRÉMILLON MOULOCHE KAMPY CHRĒ ŌPHTHŌ MASKELLI (formula) ERĒKISIPHTHĒ IABEZEBYTH.” / Then throw it into [the] river [or] into [the] sea 420
before sunrise. Also write on it, with [the others], these characters: “⊗ΞΖΓΑΧΕ. Mighty gods, restrain” (add the usual, whatever you wish).

*Tr.: Morton Smith.

PGM VII. 423–28

***To win at dice:** “THERTHENITHŌR DYAGŌTHERE THERTHENITHŌR SYAPOTHE-
REUO KŌDOCHŌR make me a winner at dice, / O prevailing Adriel.” Into your 425
hand say: “Let not even one person be equal to me, for I am THERTHENITHŌR ERŌTHORTHIN DOLOTHOR, and I am going to throw what I want.” And say this repeatedly, and then throw.

Another way you must say the formula is: “Let not even one of these playing with me be equal, and I am going to throw what I want.”

*Tr.: R. F. Hock.

PGM VII. 429–58

***A restraining [rite] for anything,** works even on chariots. It also causes en-
mity / and sickness, cuts down, destroys, and overturns, for [whatever] you wish. 430
The spell [in it], when said, conjures daimons [out] and makes them enter [objects or people]. Engrave in a plate [made] of lead from a cold-water channel what you want to happen, and when you have consecrated it with bitter aromatics such as myrrh, bdellium, styrax, and aloes and thyme, / with river mud, late in the evening 435
or in the middle of the night, where there is a stream or the drain of a bath, having tied a cord [to the plate] throw it into the stream—or into the sea—[and let it] be carried along. Use the cord so that, when you wish, you can undo [the spell]. Then should you wish to break [the spell], untie the plate. Say the formula 7 times and you will see something wonderful. Then go away without turning back / or giving 440
an answer to anyone, and when you have washed and immersed yourself, go up to your own [room] and rest, and use [only] vegetable food. Write [the spell] with a headless bronze needle.

The text to be written is: “I conjure you, lord Osiris, by your holy names
OUCHIŌCH OUSENARATH, Osiris, OUSERRANNOUPHTHI OSORNOUPHĒ⁵⁶ /
Osiris-Mnevis,⁵⁷ OUSERSETEMENTH⁵⁸ AMARA MACHI CHŌMASŌ EMMAI⁵⁹ SERBŌNI 445

55. *κοκκοράδιος* occurs only here, but cf. PGM II. 18 and III. 424–25. [E.N.O.]

56. OSORNOUPHE is Egyptian *wsir nfr*, “Osiris the good.” [R.K.R.]

57. On Osiris-Mnevis, see PGM IV. 140, 2994 and n.

58. OUSERSETEMENTH is Egyptian for “Osiris . . . the west (the underworld).” [R.K.R.]

59. EM MAI is Egyptian, “in truth.” [R.K.R.]

ÖKĒSĒ EĒRINIARE MIN / ENTĒTAIN PHOOU TÖNKŦÖ MNĒ SIETHÖN OSIRI ENA- 475
 BÖTH PSANOU LAMPSOUÖR IEOU IÖ IÖ AI ĒI EI AI EI AÖ, attract to me her, NN,
 whose mother is NN,” and the rest. *This is the figure*:
 *Tr.: E. N. O’Neil.

PGM VII. 478–90

*“Eros, darling PASSALEON ĒT,⁶⁹ send me my personal [angel] tonight to give me 480
 information about whatever the concern is. For I do this / on order from PAN-
 CHOUCI THASSOU at whose order you are to act, because I conjure you by the
 four regions of the universe, APSAGAĒL CHACHOU MERIOUT MERMERIOUT and by
 the one who is above the four regions of the universe, KICH MERMERIOUTH” (add
 the usual).

This is the offering: Take equal portions of dirt from your sandal, / of resin, and 485
 of the droppings from a white dove, and while speaking [the invocation], burn
 them as an offering to the Bear.

The phylactery for this: Write these names on a strip of tin: “ACHACHAĒL 490
 CHACHOU MARMARIOUTI.” Then wear it around your neck. After uttering the
 summons, go to your quarters, put out the lamp, and sleep / on a newly made bed
 of rushes.

*Tr.: Hubert Martin, Jr.

PGM VII. 490–504

*Taking sulfur and seed of Nile rushes, burn [them] as incense to the moon and say,
 “I call on you, Lady Isis, whom Agathos Daimon permitted to rule in the entire
 black [land].⁷⁰ Your name is LOU LOULOU BATHARTHAR THARĒSIBATH ATHER- 495
 NEKLĒSICH / ATHERNEBOUNI ĒICHOMÖ CHOMÖTHI Isis Sothis,⁷¹ SOUĒRI, Bou-
 bastis, EURELIBAT CHAMARI NEBOUTOS OUĒRI⁷² AIĒ ĒOA ŌAI. Protect me, great
 and marvelous names of the [god] (add the usual); for I am the one established in
 Pelusium,⁷³ SERPHOUTH MOUISRÖ⁷⁴ / STROMMÖ MOLÖTH MOLONTHĒR PHON 500
 Thoth. Protect me, great and marvelous names of the great god” (add the usual).

“ASAÖ EIÖ NISAÖTH. Lady Isis, Nemesis, Adrasteia,⁷⁵ many-named, many-
 formed, glorify me, as I have glorified the name of your son⁷⁶ Horus” (add the
 usual).

*Tr.: Morton Smith.

PGM VII. 505–28

**Meeting with your own daimon*:⁷⁷ “Hail, Tyche, and you, the daimon of this 505

69. The text here is doubtful. See the apparatus ad loc.

70. The name for Egypt in Egyptian is *Km.t*, meaning the “black” and referring to the alluvial soil in distinction from the “red” desert soil that borders it. [R.K.R.] See Plutarch, *De Is. et Os.* 33, 364C, and Griffiths, *Plutarch’s De Iside et Osiride* 425–26.

71. Isis Sothis is the identification of Isis with the dog star Sothis (Sirius). See J. Bergman, “I Overcome Fate, Fate Harkens to Me,” in *Fatalistic Beliefs in Religion, Folklore, and Literature*, *Scripta Instituti Donneriani Aboensis II* (1967) 38–40; idem, *Isis-Seele und Osiris-Ei* 22–34, 41–45, 52–58 (p. 55 refers to PGM VII. 490–504).

72. OUĒRI is Egyptian *wr*, “great one.” [R.K.R.]

73. The god of Pelusium (*Pr-ir-Imn*) is Amon. [R.K.R.] See Plutarch, *De Is. et Os.* 17, 357E, and Griffiths, *Plutarch’s De Iside et Osiride* 334–35.

74. SERPHOUTH MOUISRO is *Srp.t m3y sr*, “Lotus, Lion, Ram.” Cf. PGM III. 659 and n.

75. On the identification of Isis, Nemesis, and Adrasteia, see Griffiths, *The Isis-Book* 153–54.

76. Although this sentence seems parallel to Jn 17:4–5, there is no Christian influence here.

77. For this spell and its interpretation, see Betz, “The Delphic Maxim,” 160–62.

place, and you, the present hour, and you, the present day—and every day as well. Hail, Universe, that is, earth and heaven. Hail, Helios, for you are the one who has established yourself in invisible light over the holy firmament / ORKORĒTHARA.⁷⁸

510 “You are the father of the reborn Aion ZARACHTHŌ;⁷⁹ you are the father of awful Nature *Thortchophanō*;⁸⁰ you are the one who has in yourself the mixture⁸¹ of universal nature and who begot the five wandering stars,⁸² which are the entrails of heaven, the guts of earth, the fountainhead of the waters, and the violence / of fire
515 AZAMACHAR ANAPHANDAŌ EREYA ANEREYA PHENPHENSŌ IGRAA; you are the youthful one, highborn, scion of the holy temple, kinsman to the holy mere called Abyss which is located beside the two pedestals SKIATHI and MANTŌ.⁸³ And the
520 earth’s 4 basements were shaken, O master of all, / holy Scarab,⁸⁴ AŌ SATHREN ABRASAX IAŌAI AEŌ EŌA ŌAĒ IAO IĒO EY AĒ EY IE IAŌAI.”

Write the name in myrrh ink on two male eggs.⁸⁵ You are to cleanse yourself thoroughly with one; then lick off the name, break it, and throw it away. Hold the other
525 in your partially open right hand and show it to the sun at dawn and . . .⁸⁶ / olive branches; raise up your right hand, supporting the elbow with your left hand. Then speak the formula 7 times, crack the egg open, and swallow its contents.

Do this for 7 days, and recite the formula at sunset as well as sunrise.

*Tr.: Hubert Martin, Jr.

PGM VII. 528–39

530 *Victory charm: “Helios, Helios, hear me, NN, Helios, lord, Great God, you who maintain all things and who give life / and who rule the world, toward whom all things go, from whom they also came, untiring, ĒIE ELĒIE IEŌA ROUBA ANAMAŌ MERMAŌ CHADAMATHA ARDAMATHA PEPHRE ANAMALAZŌ PHĒCHEIDEU ENE-

78. For the magical name ORKORĒTHARA, see Bousset, *Religionsgeschichtliche Studien* 203.

79. Bousset, *Religionsgeschichtliche Studien* 203, n. 34, suggests that the name ZARACHTHŌ may be related to that of Zorochthora Melchisedek, which plays a role in gnosticism (*Pistis Sophia* IV. 136, 139, 140; *Book of Jeu* 108, 110, 111; Epiphanius, *Pan.* 55. 1; Hippolytus, *Ref.* 7. 36).

80. This name is written in Coptic.

81. The term “mixture” plays a great role in hellenistic philosophy and gnosticism. See *C.H.* XI. 7; *Pistis Sophia* III. 3 (and passim). For further references see *PGL*, s.v.

82. That is, the planets.

83. For the background of this passage in Egyptian religion and explanation of the names SKIATHI and MANTHŌ, see J. Bergman, “An Ancient Egyptian Theogony in a Greek Magical Papyrus (PGM VII, 11. 516–521),” in *Studies in Egyptian Religion Dedicated to Professor Jan Zandee, Numen Supplements* 43 (Leiden: Brill, 1982) 28–37.

84. This acclamation expresses Khepri theology, of which the cosmogony in *Papyrus Bremner-Rhind* 26, 21 (in Pritchard, *ANET*, p. 6) is the largest example. Khepri, the holy scarab, is mentioned at the end of the climax of names and epithets which often refer to his form of existence even by the Greek terms. The cultic context is also evident: the noble birth, representing creation, takes place in the temple at the time of the appearance of the Original Sea. This sea is identical with the sacred lake in the temple near the two pedestals of the evening bark (Sektat) and the morning bark (Manedjet). The temple represents the whole world, so that the four basements of the earth were shaken by the birth of Khepri, the master of all. [J.B.]

85. That is, eggs from which male chicks will be hatched. The ancients believed that one could predict the sex of the chick from the shape of the egg, though there appears to be some uncertainty as to which shape produced which sex. See Aristotle, *Historia Animalium* VI. 2 (559a); Pliny *NH* 10. 74; Columella, *De Re Rustica* VIII. 5. Cf. the comments by P. Louis in vol. 2 (Paris: Les belles lettres, 1968) of his Budé translation of Aristotle’s treatise, p. 64, n. 4, and by A. L. Peck in vol. 2 (Cambridge, Mass. and London: Harvard University Press, 1970) of his *LCL* translation of the same treatise, p. 225, n. a; also the reference at *PGM* XII. 100 to an egg that will produce a male chick. [H.M.]

86. There is a lacuna in the Greek text at this point.

DEREU SIMATOI MERMEREŌ AMALAXIPHIA MERSIPHIA EREME THASTEU PAPIE⁸⁷
 PHEREDŌNAX ANAIE / GELEŌ AMARA MATŌR MŌRMARĒSIO NEOUTHŌN ALAŌ 535
 AGELAŌ AMAR AMATŌR MŌRMASI SOUTHŌN ANAMAŌ GALAMARARMA. Hear me,
 lord Helios, and let the NN matter take place on time.” Say this while you make an
 offering over oak charcoal, sacred incense, with which has been mixed the brain of a
 wholly black ram and the wheat meal of a certain plant.⁸⁸

*Tr.: R. F. Hock.

PGM VII. 540–78

***Lamp divination:** Put an iron lampstand in a clean house⁸⁹ at the eastern part, 540
 and having placed on it a lamp not colored red, light it. Let the lampwick be of new
 linen, and light the censer. Then make a burnt offering of frankincense on grape-
 vine wood. The boy, then, should be uncorrupt, pure.⁹⁰

/ **Formula:** “PHISIO IAŌ AGEANOUMA SKABARŌ SKASABRŌSOU ASABRŌ, because 545
 I implore you this day today, this very time, to let the light and the sun appear to
 this boy, MANE OUSEIRI, MANE⁹¹ ISI,⁹² ANOUBIS the servant of all gods, and make
 this boy fall into a trance and see the gods, / all who are present at the divination. 550
 Appear to me in the divination, O high-minded god, Hermes thrice-great!⁹³ May
 he appear, the one who [made] the four parts of the heaven and the four founda-
 tions of the earth, RESENNĒETHŌ BASENERAIPAN THALTHACHTHACHŌTHCH CHI-
 NEBŌTH CHINEBŌTH MIMYLŌTH MASYNTORI / ASTOBI. Come to me, you who are 555
 in heaven; come to me, you who are from the egg.⁹⁴ I conjure you by the ENTŌ⁹⁵
 TAPSATI LEGĒNISTHŌ ĒLEGĒ SERPHOUTH MOUISRŌ⁹⁶ LEGE [having appeared
 and]⁹⁷ the two gods who are about you, THATH. The one god is called ‘So’⁹⁸ the
 other, ‘Aph,’⁹⁹ KALOU KAGŌĒI SESOPHĒI BAINCHŌŌŌCH.”

87. Perhaps PAPIE is related to PIPĪ, but cf. the apparatus ad loc. See for PIPĪ PGM IV. 595 and n.

88. For the plant called *κατανάγκης ἄλευρα*, see Diosc. 4.131; Pliny, *HN* 27.57.

89. The Greek is ambiguous, referring either to a house or a room in a house serving as a temple.

90. On the boy medium, see PGM V. 1 and n.

91. MANE is perhaps equivalent to Egyptian *mry.n*, “beloved one of,” hence: “beloved one of Osiris, beloved one of Isis.” [J.B.]

92. OUSERI . . . ISI, referring to Osiris and Isis, perhaps by the vocative. [R.K.R.]

93. The epithet “thrice great” results from the Egyptian superlative which repeats the positive three times. For the name Hermes Trismegistos and its derivation, see Festugière, *La révélation* I, 73–74; K. W. Tröger, “Die hermetische Gnosis,” in *Gnosis und Neues Testament. Studien aus Religionswissenschaft und Theologie* (Berlin: Evangelische Verlagsanstalt, 1973) 103–4; J. Parlebas, “L’Origine égyptienne de l’appellation ‘Hermès Trismegistos,’” *GM* 13 (1974): 25–28; M.-Th. and P. Derchain, “Noch einmal Hermes Trismegistos,” *GM* 15 (1975): 7–10; R. K. Ritner, “Hermes Pentamegistos,” *GM* 49 (1981): 73–75; idem, “Additional Notes to Hermes Pentamegistos,” *GM* 50 (1981): 67–68.

94. In Egyptian cosmogony the mythical primordial egg played a great role. Cf. PGM III. 145 and n. According to Orphic cosmogony, the one born from the egg is the god Phanes. See *Orph. Frag.* nos. 54, 55, and 56, and H. Leisegang, “The Mystery of the Serpent,” in J. Campbell, ed., *The Mysteries* (Princeton: Princeton University, 1978) 194–260.

95. Or, ἐν τῷ, “. . . by the one who is in TAPSATI . . .,” following Preisendanz. The latter probably belongs to the series of *voes magicæ* as indicated here. See also I. 576.

96. On SERPHOUTH MOUISRO, see PGM III. 659; and Preisendanz, vol. III, p. 230, s.v.

97. The text is mutilated here: “[and having appeared]” is Preisendanz’s conjecture. The plural participle may refer to the two preceding commands, if these commands refer to two separate gods. But the conjecture does not help much. The problem is also complicated by λέγε, “tell” or “speak” (?).

98. This name probably refers to the god Shu, Greek Sōsis. See Griffiths, *Plutarch’s De Iside et Osiride* 326–37; Bonnet, *RARG* 685–89, s.v. “Schu.” Cf. PGM VII. 345.

99. The name is unexplained; for possible explanations, see Preisendanz, apparatus ad loc., and vol. III, p. 217, index, s.v. “Aφ.” Perhaps the name refers to Apophis, the snake god and enemy of Re. This god is mentioned as Ἀφνφς in PGM XIII. 262; cf. Plutarch, *De Is. et Os.* 36, 365D. See Griffiths,

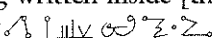
- 560 *The formula to be spoken*: “Come to me, spirit that flies in the air, / called with
secret codes and unutterable names, at this lamp divination which I perform, and
enter into the boy’s soul, that he may receive the immortal form in mighty and in-
corruptible light, because while chanting, I call, ‘IAO ELŌAI MARMACHADA MENE-
565 PHŌ¹⁰⁰ MERMAI / IĒŌR AIEŌ ĒREPHIE PHEREPHIŌ CHANDOUC AMŌN EREPNEU
ZŌNŌR AKLEUA MENĒTHŌNI KADALAPEU IŌ PLAITINE RE AŌTH IĒI ŌEI MEDCHĒ-
NŌR ALACHAL PERECHAĒL SERENŌPH DOUNAX ANAXIBOA EREBE BŌ BEBŌBIA
570 ANĒSIODEU IAŌA ENIŌEAL / EMERŌ MASAINDA.”

“Hither to me, O lord, riding upon immaculate light without deceit and without
anger; appear to me and to your medium, the boy, MARMARIAU ANAPSICHALAŌ
PEOE NIPSEOUA AIETY HARENNŌTHĒS¹⁰¹ ANERŌPHĒS ITHYAMAREM ŌSIĒR ANAP-
SICHYŌN PSYELĒMICHALĒS, appear” (say it 3 times).

- 575 / If he says, “I see your lord in the light,” say: “O holy YMERI EIGESOU ENTŌ
TĒRIOUA MENĒ SOMIŌŌ ALAMAŌR CHŌCHENEMĒTŌR,” and thus he will answer.
Ask: “ARSERETŌTHI OUĒMANTOUR.”

*Tr.: J. P. Hershbelle.

PGM VII. 579–90

- 580 *A **phylactery**, a bodyguard against daimons, against phantasms, / against every
sickness and suffering, to be written on a leaf of gold or silver or tin or on hieratic
papyrus. When worn it works mightily for it is the name of power of the great god
and [his] seal, and it is as follows: “KMĒPHIS CHPHYRIS¹⁰² IAEŌ IAŌ AEĒ IAŌ OŌ
585 AIŌN IAEŌBAPHRENE / MOUNOTHILARIKRIPIHIAE Y EAIPHIRKIRALITHANYOME-
NERPHABŌEAI.”¹⁰³ These [are] the names; the figure is like this: let the Snake be
biting its tail, the names being written inside [the circle made by] the snake, and
the characters thus, as follows: .

- 590 The whole figure¹⁰⁴ is [drawn] thus, as given below, with [the spell], “Protect
my body, [and] the / entire soul of me, NN.” And when you have consecrated [it],
wear [it].



*Tr.: Morton Smith.

Plutarch's De Iside et Osiride 440; Bonnet, *RÄRG* 51, s.v. “Apophis.” Cf. the strange ἀφφώ in *LXX* 2 Kgs 2:14; 10:10 and the explanations given by patristic commentators, for which see *PGL*, s.v. “ἀφφώ.”

100. Menepho is the name of the city of Memphis. Cf. *PGM* III. 104.

101. Harennōthes is Egyptian for *Hr-nḏ-it-f* (Harendotes), meaning “Horus the defender of his father.” See Bonnet, *RÄRG* 269, s.v. “Harendotes”; Griffiths, *Plutarch's De Iside et Osiride* 345; D. Meeks, “Harendotes,” *LdÄ* 2 (1977): 964–66. [R.K.R.]

102. Chphyris is the Egyptian scarab, Khepri.

103. IAEŌ begins an often-cited palindrome, but it is not set out as such in Preisendanz. The copyist got one letter wrong: ALITHA should be ALITHO.

104. Preisendanz gives the opening words surrounding the serpent as TARĒON EOY PHI, but the photograph (plate I, no. 4) shows clearly the reading given in the transcription here.

PGM VII. 591–92

*“Come to me, ear of heaven; come to me, ear [of the air;] come to me, ear of the earth,” and so forth, as indicated.

*Tr.: W. C. Grese. This portion of an invocation seems to be mislocated in the papyrus manuscript.

PGM VII. 593–619

***Fetchng charm for an unmanageable [woman]:**¹⁰⁵ Take a [lamp], not painted red, with seven wicks, and make a wick of [the hawser of] a wrecked / ship. On the [1st] wick write with myrrh, “IAŌ”; on the 2nd, “ADŌNAI”; on the 3rd, “SABAŌTH”; on the 4th, “PAGOURĒ”; on the 5th, “MARMOROUTH”; on the 6th, “IAEŌ”; on the 7th, “MICHAĒL.” 595

Put olive oil in the lamp and place it in a window / facing south. Also put worm-wood seeds on the lamp (around the edge of the lamp), and recite this *formula*: “I call upon you, the masters, great gods, who shine in the present hour, on this day, for the sake of her, the ungodly NN. For she has said: / 600

‘IAŌ does not have ribs.’ 605

[She, NN, has said,] ‘ADŌNAI was cast out because of his violent anger.’

[She, NN, has said,] ‘SABAŌTH emitted three cries.’¹⁰⁶

She, NN, has said, ‘PAGOURĒ is by nature a hermaphrodite.’

She, NN, has said, ‘MARMOROUTH was castrated.’

She, NN, has said, ‘IAEŌ was not entrusted with the ark.’

She, NN, has said, ‘MICHAĒL is by nature a hermaphrodite.’

/ “I am not the one who says such things, master, but she, the godless NN. Therefore fetch her for me, her inflamed with passion, submissive. Let her not find sleep until she comes to me” (repeat 7 times). 610

If the first lamp flickers, know that she has been seized by the daimon. And if the 2nd, she has left (the house); and if the 3rd, she is on the / way; and if the 4th, she has arrived; and if the 5th, she is at the door; the 6th, at the doorlatch; the 7th, she has come into the house. 615

It can fetch people even from across the sea. For that, place the lamp in some water in the open air. Place a papyrus boat under the lamp, and [recite the] formula 6 times.

*Tr.: D. E. Aune.

PGM VII. 619–27

***From the Diadem of Moses:**¹⁰⁷ / Take the plant snapdragon and hold it under your tongue while lying asleep. And rise early and before you speak to anyone recite the names, and you will be invisible to everyone. 620

But when you say them over drinking cups and give them to a woman, she will love you, since this spell has power over everything: “ARESKILLIOUS THOU DALESAI KRAMMASI CHAMMAR / MOULABŌTH LAUABAR CHOUPHAR PHOR PHŌRBAŌ SACHI HARBACH MACHIMASŌ IAŌ SABAŌTH ADŌNAI.” 625

For what you wish, say: “Get her, NN, for me, NN” (add the usual, whatever you wish).

*Tr.: E. N. O’Neil.

105. See for parallels to this spell PGM IV. 2475 and n.

106. For this cry, cf. the parallel in Ignatius, *Eph.* 19. 1.

107. This spell seems to be a selection from a larger collection entitled “The Diadem of Moses.” [E.N.O.]

PGM VII. 628–42

- *Taking a field lizard,¹⁰⁸ let it down into oil of lilies until it be deified. Then engrave / the [image of] the Asklepios [worshiped] in Memphis¹⁰⁹ on a ring of iron from a leg fetter and put [the ring] into [the] oil of lilies [in which the lizard was drowned]. And when you use [the ring] take [it and] show [it] to the pole star,¹¹⁰ saying this spell 7 times: “MENŌPHRI¹¹¹ who sit on the cherubim, send me / the true Asklepios, not some deceitful daimon instead of the god.” Then take the incense burner in where you are going to sleep and burn 3 grains of frankincense and wave the ring in the smoke of the incense, saying 7 times the [spell], “CHAU-APS / ŌAEIAPS ŌAIS LYSIPHTHA,¹¹² lord Asklepios, appear.” And wear the ring on the index finger of your right hand.

*Tr.: Morton Smith.

PGM VII. 643–51

- ***Cup spell**, quite remarkable: Say the spell that is spoken to the cup 7 times: “You are wine; you are not wine¹¹³ but the head of Athena. / You are wine; you are not wine, but the guts of Osiris, the guts of IAŌ PAKERBĒTH SEMESILAM ŌŌŌ Ē PATACHNA IAAA.” (For *the spell of compulsion*: “ABLANATHANALBA AKRAMMACHAMAREI EEE, who has been stationed over necessity, IAKOUB IA IAŌ SABAŌTH ADŌNAI ABRASAX”).

- 650 “At whatever hour / you descend into the guts of her, NN, let her love me, NN, [for] all the time of her life.”

*Tr.: E. N. O’Neil.

PGM VII. 652–60

- ***Spell to induce insomnia by means of a bat**: Take blood of a black ox or of a goat or of Typhon¹¹⁴—but preferably of a goat—and write on its right wing: 655 “BŌRPHŌR PHORBA PHORPHARBA / PHŌRBŌRPHORBA PHORBA PHORBA PHORBA BAPHAIĒ PHŌRBAPHŌR BARBA” (put one word under another one, like bricks,¹¹⁵ and [add the usual, whatever] you want). And on the left wing write this in the same pattern: “PHŌRPHŌR PHORBA BORPHOR PHORBA BORPHOR PHORBA PHORPHOR PHORBABŌR / BORBORBA PHŌRPHŌR PHORBA” (likewise, add the usual as you want).

*Tr.: R. F. Hock.

108. See A. D. Nock, “The Lizard in Magic and Religion,” in his *Essays* I, 271–76. On deification by drowning, see *PGM* I. 5; III. 1, with notes; LXI. 39–71.

109. Asklepios in Memphis is the Egyptian god Imhotep. See D. Wildung, *Imhotep und Amenhotep* (München: Deutscher Kunstverlag, 1977). [R.K.R.]

110. The constellation of the pole star (Bear) is connected here with the “true” Asklepios of Memphis, that is Asklepios/Imhotep in contrast to the Greek Asklepios. This expression is indeed non-Greek. See Hopfner, *OZ* II, secs. 14 and 181.

111. That is, Memphis, or perhaps Memphite. [R.K.R.]

112. -SI PHTHA is Egyptian and means “son of Ptah,” a standard epithet of Imhotep. [R.K.R.]

113. For the formula “you are x, you are not x, but . . .” cf., e.g., *PGM* LXI. 7–9. See also Smith, *Jesus the Magician* 111, 197 n.

114. The “blood of Typhon” is the blood of an ass. See *PGM* IV. 2100 and n.

115. For this magical formation of words, see *PGM* V. 349, 361 and Preisendanz, vol. I, plate III, no. 6.

PGM VII. 661–63

***Love spell:** In conversation ¹¹⁶ while kissing passionately, say: “ANOK THARENEPI-BATHA CHEOUCHCHA ANOA ANOK CHARIEMOCHTH LAILAM.”

*Tr.: E. N. O’Neil.

PGM VII. 664–85

***Spell for obtaining dream revelations:** Take a linen strip, and on it you write with myrrh ink the matter, / and wrap an olive branch and place it beside your head, beneath the left side of your head, and go to sleep, pure, on a rush mat on the ground, saying the spell 7 times to the lamp:

“Hermes,¹¹⁷ lord of the world, who’re in the heart,
 O circle of Selene, spherical
 And square, / the founder of the words of speech, 665
 Pleader of Justice’s cause, garbed in a mantle,
 With golden sandals, turning airy course 670
 Beneath earth’s depths, who hold the spirit’s reins,
 The sun’s and who with lamps of gods immortal
 Give joy to those beneath earth’s depths, to mortals
 Who’ve finished life. / The Moirai’s¹¹⁸ fatal thread 675
 And Dream divine you’re said to be, who send
 Forth oracles by day and night; you cure
 Pains of all mortals with your healing cares.
 Hither, O blessed one, O mighty son
 Of the goddess who brings full mental powers,
 By your own form and gracious mind. And to
 An uncorrupted youth / reveal a sign 680
 And send him your true skill of prophecy,

OIOSENMIGADŌN ORTHŌ BAUBŌ NIOËRE KODËRETH DOSËRE SYRE SUROE SAN-KISTË DŌDEKAKISTË AKROUROBORE¹¹⁹ KODËRE RINŌTON KOUMETANA ROUBITHA NOUMILA PERPHEROU AROUŌRËR / AROUËR¹²⁰ (say it seven times and add 685 the usual, whatever you wish).

*Tr.: E. N. O’Neil.

PGM VII. 686–702

***Bear charm:** “Bear, Bear, you who rule the heaven, the stars, and the whole world; you who make the axis turn and control the whole cosmic system by force and compulsion;¹²¹ / I appeal to you, imploring and supplicating that you may do the NN thing, because I call upon you with your holy names at which your deity rejoices, names which you are not able to ignore: BRIMŌ, earth-breaker, chief hunt-

116. Cf. on this title *PGM VII. 405* and n.

117. These dactylic hexameters are also one version of the reconstructed Hymns 15–16, ll. 1–12; see Preisendanz, vol. II, p. 249. This version is, however, quite different from that in *PGM V. 400–421* and *XVIIb. 1–23*. [E.N.O.]

118. At *PGM V. 410*, Preisendanz prints the word as a common noun, here as the proper noun. [E.N.O.]

119. On this *vax magica*, see the Glossary, s.v. “YESSIMMIGADO/AKROUROBORE formula.”

120. AROUËR is Egyptian for *Hr-wr*, “Horus the great.” [R.K.R.]

121. For this concept of the divine mover of the universe, see Bousset, *Religionsgeschichtliche Studien* 208–11.

ress,¹²² BAUBŌ L¹²³ . . . I AUMŌR AMŌR AMŌR . . . IĒA [shooter] of decr¹²⁴ AMAM[A-
 695 MAR] APHROU . . . MA, universal queen, queen of wishes, / AMAMA, well-bedded,¹²⁵
 Dardanian, all-seeing, night-running, man-attacker, man-subduer, man-summoner,
 man-conqueror, LICHRISSE PHAESSA, O aerial one, O strong one,¹²⁶ O song and
 700 dance, guard,¹²⁷ spy, delight, delicate, protector, adamant, adamantine, O / Dam-
 namencia, BREXERIKANDARA, most high, Taurian,¹²⁸ unutterable, fire-bodied,
 light-giving, sharply armed. Do such-and-such things" (add the usual).

*Tr.: H. D. Betz. The purpose of the spell is not given, although directions to insert requests come at the end. Cf. the Bear spells in *PGM* IV. 1275–1330, 1331–89; LXXII. 1–36.

PGM VII. 703–26

*Request for a dream oracle: Write [with myrrh] on clean papyrus:

705 "I call you, the one who shines on the whole inhabited / and uninhabited world,
 whose name is composed of 30 letters, in which are the seven vowels, through
 which you name [the] universe, gods, lords, RARAPAE ABRAIĒ IRARA PAUOYŌ
 710 ARAŌACH (30 letters)¹²⁹ IEŌYŌĒ AIĒ IAŌĒ YŌEI: Reveal [to me], / lords, concern-
 ing the NN matter, dependably and through memory, PSICHOM¹³⁰ MORAIOUCH
 PSICHOM ARASKELLITH ĒCHOMMORAKAUPS PSICHOMMO ARATOPOTH. Lords of
 glory, reveal to me concerning the NN matter tonight, THŌOUTH PHEUBĒ CHAR-
 715 PHRAUTHI / PHRĒ"¹³¹ (add the usual, as you wish). Also write the name composed
 of 30 letters in two wing formations,¹³² thus: RARAPAEABRAIĒIRARAPAOYŌA-
 BRAŌACHRARAPAEABRAIĒIRARAPAOYŌABRAŌACH: A

O
 CHAŌARBAŌYOAPARARIĒIARBAEAPARAR
 / RAR A A R
 O O
 IEŌYŌĒ[AIĒIAŌĒYŌEI]
 R E E R

725 Write also the ["heart"] as indicated [if] you want, and after placing the strip of
 papyrus / under the lamp, go to sleep in a pure condition. Give answer to no one,
 ENTYTHLCH.¹³³

*Tr.: W. C. Grese.

122. The rendering of *προκυνή* is uncertain. See also *PGM* VII. 885–86; P. Reinach II, 88 which has *προκυνήτε*. For similar epithets, see LSJ, s.v. "*κυναγέτης, προκυνάγος, προκυνήγης, προκύων*." The epithet "earthbreaker" has usually in *PGM* been transcribed *RĒXICHTHŌN*.

123. The following list of divine epithets comes from the cult of Artemis; it contains old material, but not all is explainable and some renderings are quite tentative. Cf. for parallels *PGM* IV. 1301–8, 1345–79; also P. Reinach II, 88 (ed. P. Collart, *Les Papyrus Théodore Reinach, BIFAO* 39 [1940]: 29–32).

124. For this epithet, see Homeric Hymn 27. 2 and K. Wernicke, "Artemis," *PRE* 2 (1895): 1384.

125. The rendering of *εὐναία* is uncertain. See Euripides, *Hippol.* 160, also Burkert, *Griechische Religion* 236.

126. Preisendanz translates, "O goddess of Erymna."

127. On this epithet of Artemis, see also *PGM* IV. 1298; *Orph. Frag.* 42.

128. The meaning of this epithet is uncertain; for similar expressions, see K. Wernicke, *PRE* 2 (1895): 1399–1400.

129. The name is given below, ll. 716–18; cf. 708–9.

130. PSICHOM is Egyptian *p3 shm*, "the image/power." [R.K.R.]

131. THŌOUTH PHEUBĒ . . . PHRE corresponds to Egyptian "Thoth the ibis . . . Prē." [R.K.R.]

132. For the wing formation of magical words, see *PGM* I. 11 and n.

133. This is Demotic *mtw.f.ti bl.k* (?), "and he makes you fly" (?). [R.K.R.]

PGM VII. 727–39

***Charm for a direct vision of Apollo:** In a ground-floor room without light, while you are crowned with a wreath of marjoram and while wearing wolf-skin sandals, recite this formula:

Formula: / “Helios, ruler of light, MER . . . EIPHIRA GARGERI PHTHA ER 730
 . . . OIE . . . GERLYCHA MER . . . [OPHO] R ITHARA PHERXEI AR . . . EID . . .
 PHÖRITHARZEI ERPHIBILCHIE ZEIRABELBÊ BICHA ARTHIA MÊLICHIA ERGA
 GERPHI IÔ CHERPHEI KARGÔOARA EARMILICHA ATHERTHAPHTHÔ ATHTHERTHA-
 PHI ARNACHERBBI.” /

After you have said these things, the god Apollo will come having a cup for a 735
 drink offering. Then you inquire concerning what you want. He gives from mem-
 ory if you want, and if you ask, he will let you drink from his cup.

Dismissal: “ERKIKCHI BELTĒAMILICHA ARCHARZEIR PHIZÖR GEIRPHEI.”

*Tr.: W. C. Grese.

PGM VII. 740–55

*[**Request for a dream oracle:** Write] on a strip of tinfoil, and after crowning the 740
 strip of foil with myrtle, set up the censer. Then make a burnt offering of frankin-
 cense and carry the leaf of metal around the vapor while saying: “Lords, gods, re-
 veal to me concerning the NN matter / tonight, in the coming hours. Emphatically 745
 I beg, I supplicate, I your servant and enthroned¹³⁴ by you.”

Then place the piece of foil under your pillow, and, without giving answer to
 anyone, go to sleep after having kept yourself pure for 3 days.

Formula to be written: / “MOU AMOU¹³⁵ AU IAÔ ABARBARASA AIÔ BAÔA CHPHĒ- 750
 NOURIS AÔB AMO ADÔNAÏ ÔIG IIII OTHTHOUÔ AORCHA ARORCHA CHAXYNNĒRE
 THIRARI OTHÔ CHOÔTH ERRE OCHÔ ANA ÊEPHRORE CHEIR ÊIN IÊIÔ ÔÔAA-
 MADAA / OOO ÔÔÔ ÔÔA.” Write [it] with a copper stylus. 755

*Tr.: W. C. Grese. This spell appears to be another version of a dream request; cf. PGM VII.
 703–76. In this one, however, the title has been added by Preisendanz.

PGM VII. 756–94

***Prayer:** “I call upon you who have all forms and many names, double-horned
 goddess, Mene, whose form no one knows except him who made the entire /
 world, IAÔ, the one who shaped [you] into the twenty-eight shapes of the world so 760
 that they might complete every figure and distribute breath to every animal and
 plant, that it might flourish, you who grow from obscurity into light and leave light
 for darkness” / (beginning to leave by waning). 765

“And the first companion of your name is silence, the second a popping sound,
 the third groaning, the fourth hissing, / the fifth a cry of joy, the sixth moaning, the 770
 seventh barking, the eighth bellowing, the ninth neighing, / the tenth a musical
 sound, the eleventh a sounding wind, the twelfth a wind-creating sound, the thir- 775
 teenth a coercive sound, the fourteenth a coercive emanation from perfection. /

“Ox, vulture, bull, beetle, falcon, crab, dog, wolf, serpent, horse, she-goat, asp, 780
 goat, he-goat, baboon, cat, lion, leopard, fieldmouse, deer, multiform, virgin,
 torch, / lightning, garland, a herald’s wand, child, key.¹³⁶ 785

“I have said your signs and symbols of your name so that you might hear me,
 because I pray to you, mistress of the whole world. Hear me, you, the stable one,

134. On the ritual of the enthronement of the initiate, see A. D. Nock, “Notes on Beliefs and Myths,” *JHS* 46 (1926): 47–48; Nilsson, *GGR* II, 642, 680.

135. AMOU is Coptic for “come!” [R.K.R.]

136. See for the meaning of these symbols PGM LXX. 9–11 and nn.

the mighty one, / APHEIBOËŌ MINTĒR OCHAŌ PIZEPHYDŌR CHANTHAR CHADĒ- 790
ROZO MOCHTHION EOTNEU PHĒRZON AINDĒS LACHABOŌ PITTŌ RIPHTHAMER
ZMOMOCHŌLEIE TIĒDRANTELA OISOZOCHABĒDŌPHRA” (add the usual).

*Tr.: W. C. Grese.

PGM VII. 795–845

*Pythagoras’ request for a dream oracle and Demokritos’ dream divination: 795

The entering angel is subordinate to the sun, and as subordinate to the sun he enters—so he enters in the form of your friend whom you recognize, with a shining star upon his head, and sometimes he enters / having a fiery star. Take, then, a 800
branch of laurel, and inscribe on each leaf a sign of the Zodiac with cinnabar, hav- 805
ing crowned yourself [with it]. (Also write its name in front of the sign of the Zodiac.) / This rite is divine. Hence, keep in your breast the things revealed to you by me even after the parting of my life, and if you perform them devoutly you will be successful.

*They are:*¹³⁷

| | | | |
|-----------------|--------------------------------------|---|-----|
| 1. Aries | HAR MONTH ¹³⁸ HAR THŌ CHE | | 810 |
| 2. Taurus | NEOPHOBŌTHA THOPS |  | |
| 3. Gemini | ARISTANABA ZAŌ |  | |
| [4]. Cancer | PCHORBAZANACHAU |  | |
| [5]. Leo | ZALAMOIRLALITH |  | |
| [6]. Virgo | EILESILARMOU PHAI |  | 815 |
| [7]. Libra | TANTINOURACHTH |  | |
| [8]. Scorpio | CHORCHORNATHI |  | |
| 9. Sagittarius | PHANTHENPHYPHLIA |  | |
| [10]. Capricorn | AZAZAEISTHAILICH |  | |
| [11]. Aquarius | MENNY THYTH IAŌ |  | 820 |
| [12]. Pisces | SERYCHARRALMIŌ |  | |

Take still another leaf of the royal laurel and write with cinnabar [ink] this name of [the] living god: “CHALCHANA PHOE KOSKIANŌ (19) / ALĒMONTALL . . . ASEICH.” 825
Having written it, do this for three days: wrap the leaves in a new handkerchief and lay it under your head. Having come when it is evening, while burning frankincense, speak this *formula*:

“I call upon you, holy angel ZIZAUBIŌ, from the company of the Pleiades to whom you are subordinate / and serve for all things, [for] whatever she might com- 830
mand you, you great, indestructible, fire-breathing one, who cast the rope of heaven, through which rope all things turn upon earth. Also, you [do I call upon], as many of you angels who are placed under his [ZIZAUBIŌ’s] power. Hence I call upon you all that you may come quickly / in this night, and reveal to me clearly and 835
firmly, concerning those matters I desire. I conjure you, O lord, who rise above the earth of the whole cosmic region, by the one ruling the whole inhabited world and the benefactor of all. Hence, I call upon you in this night, / and may you reveal all 840
things to me through dreams with accuracy, O angel ZIZAUBIŌ.”

Go to your house and having incensed the branch, put it on your head and sleep pure. You must have [the place] where you perform absolutely pure, and the phylac-

137. In this list most of the numerical designations 1–12 can be recognized in the far right column of the papyrus manuscript, numbering downward from Aries to Pisces. These numbers were erroneously included in the magical symbols by Preisendanz.

138. Har-Month is Horus-Montu. Montu is the Egyptian god of war and therefore the proper counterpart of Ares, the ruler of the zodiacal sign Aries. Horus is also associated with this sign, for “Horus the Red” was the name of Mars which governs Aries. [R.K.R.]

tery / where you have inscribed the name, put on your head and crown yourself 845
with the branch.

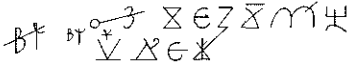
*Tr.: J. P. Hershbelle.

PGM VII. 846–61

*Shadow¹³⁹ on the sun: After you have purified yourself, walk towards the sun in the 5th hour, crowned with a tail of a cat, and say: “ERBETH BIO . . . PH . . . PH . . . LL . . . III ANACH ABAREIR LATÖRÖCH ERBEBRITHA AMBRITHĒRA ÖRYKISTAR / LAILAM AÖR XARXI THADARI ĒSYRPHA PHÖRPHI AGĒRÖCHĒ BEBATHA BARA 850
LIRYPÖ PHERCHĒ AMIARTH THERTHI GÖRĒ AMINACHARPHA IRGIRAMOU THARPHI THEIRIÖRYS PHERIA PHORPHOROPHI.”

When you have said these things, you will see a shadow in the sun. / Close your 855
eyes, look up, and you will see a shadow standing before you. Ask what you want, “ERBAIGÖRYTHARPHTHEIR.”

Phylactery: The tail and the characters with the circle [on which] you will stand after you have drawn it with chalk.

The characters are the following: /  860
*Tr.: W. C. Grese.

PGM VII. 862–918

*Lunar spell of Claudianus¹⁴⁰ and [ritual] of heaven and the north star¹⁴¹ over lunar offerings: This papyrus itself, the personal property of the Twelve Gods, was found¹⁴² in Aphroditopolis [beside] the greatest goddess, / Aphrodite Urania, who 865
embraces the universe.

The preparation for Mistress Selene is made like this: Take clay from a potter's wheel and mix a mixture¹⁴³ with sulfur, and add blood of a dappled goat and mold an image of Mistress Selene the Egyptian,¹⁴⁴ as shown below, making her in / the 870
form of the Universe. And make a shrine of olive wood and do not let it face the sun at all.¹⁴⁵ And after dedicating it with the ritual that works for everything, [put it away,] and thus it will be dedicated in advance. And anoint it also with lunar ointment and wreath it. And late / at night, at the 5th hour, put it away, facing Selene 875
in a [pure] room. And also offer the lunar offering and repeat the following in succession and you will send dreams, you will bind with spells. For the invocation to Selene is very effective. And after anointing yourself in advance [with] the ointment, appeal to her.

And this is the lunar spell: / “I call upon you, Mistress of the entire world, ruler 880
of the entire cosmic system, greatly powerful goddess, gracious [daimon], lady of night, who travel through the air, PHEROPHORĒ ANATHRA . . . OUTHRA. Heed

139. On the significance of the shadow, see Betz, “The Delphic Maxim,” 163–64.

140. Preisendanz indicates the name Klaudianos may refer to a certain philosopher and alchemist appearing in a list in Berthelot and Ruelle, *Collection des anciens alchimistes grecs* 26, I. 1.

141. The identity of the constellation of the Bear with Aphrodite-Selene is late. See Plutarch, *Amat.* 19, and F. Schwenn, “Selene,” *PRE*, 2nd ser. 2 (1921): 1142; W. Fauth, “Arktos in den griechischen Zauberpapyri,” *ZPE* 57(1984): 93–99. [R.K.R.]

142. On this literary claim of having found books, see W. Speyer, *Bücherfunde in der Glaubenswerbung der Antike*, *Hypomnemata* 24 (Göttingen: Vandenhoeck and Ruprecht, 1970).

143. The pleonasm (μῖξον μίγματος, “mix a mixture,”) is not uncommon in PGM; see PGM VII. 972. [E.N.O.]

144. The Egyptian Selene is the mistress of the night sky. See Bleeker, *Hathor and Thoth* 46. [R.K.R.]

145. Preisendanz has incorrectly translated τὸ σύνολον with “das Ganze.” Cf. I. 915 below, for the sense of the instruction. [E.N.O.]

and put it under the sole of your left foot, after you have fumigated it carefully with incense.

/ *The names and characters are:* 930

⚡ ⚡ ⚡

3 “NOLEANOUN
EBREBA
OLOTHIERON
DENDENXOUN
TOUBANTŌNI Restrain
the wrath of him, NN, and the anger and
tongues of everybody, in order that
they might not be able to speak to him, NN.”
N Π → λ ω

⚡ ⚡ ⚡

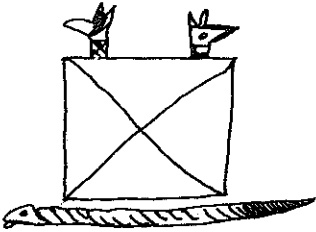
935

*Tr.: R. R. Hock. As shown here the papyrus illustrates how the lead tablet is to be drawn. The language of the curse suggests the spell was designed for use in a courtroom scene.

PGM VII. 940–68

*A charm to restrain anger and a charm to subject: On clean papyrus write with 940
pure myrrh ink these names together with the “stele:”

IÖERBĒTH
IÖERBĒ
IÖERB
IÖER
IÖE
IÖ
I



IÖPAKERBĒTH
ÖPAKERBĒTH
PAKERBĒTH
AKERBĒTH
KERBĒTH
ERBĒTH
RBĒTH
BĒTH
ĒTH
TH

945

950

IÖSESESRÖ
ÖSESESRÖ
SESESRÖ
ESESRÖ
SESRÖ
ESRÖ
SRÖ
RÖ
Ö

IÖPĒMPS
ÖPĒMPS
PĒMPS
ĒMPS
MPS
PS

955

960

“Come to me, you who are in the everlasting air,¹⁵⁰ you who are invisible, al-
mighty, creator of the gods. Come to me, you who are the unconquerable daimon.
Come to me, you who are never grieved for your own brother, Seth.¹⁵¹ Come to
me, / you fire-bright spirit. Come to me, you god who are not to be despised, you 965
daimon, and put to silence, subordinate, enslave him, NN, to him, NN, and cause
him to come under my feet.”

*Tr.: R. R. Hock.

150. For this expression see the parallel in PGM IV. 507–8.
151. This refers to Seth’s murder of his brother Osiris. See H. te Velde, *Seth, God of Confusion*
(Leiden: Brill, 1967) esp. 81–82. [R.K.R.]

PGM VII. 969–72

- 970 ***A good potion:** Take a piece of hieratic papyrus and / write on it: “ΙΑΘ ὁ ΕΣ-
ΤΑΒΙΣΑΣΕ ΤΟΥΡΕΟΣΑΝ ΑΘΙΑΧΙΘΟΥΕΝΟΥ ΑΧΗΜΑΧΟΥ. Let her, NN, whom
NN bore, love me, NN, when she has drunk the drink.”¹⁵²

*Tr.: E. N. O’Neil.

PGM VII. 973–80

- 975 ***A love spell of attraction through touch:** Take a scarab and boil it in a good
unguent,¹⁵³ / and take the beetle and grind it together with the plant vetch, and
place them in a glass cup and say the spell that follows twice: “ΘΗΒΑΡΑΒΑΥ ΜΙ-
980 ΣΑΒΑΘΗ ΑΔΩΝΑΙΕ ΛΑΙΛΑΜ, compel / her, NN, whom NN bore, to follow me
should I touch her.”

*Tr.: E. N. O’Neil.

PGM VII. 981–93

- ***[Love spell of attraction:** Purify yourself from everything for . . .] days and say
[this] spell at sunrise: “Helios . . . but come here to me, [Mistress ΑΚΤΙΟΦΙΣ
985 ΕΡΕΣΧΙΓΑΛ] ΠΕΡΣΕΦΟΝΕ; / attract [to me and bind her], NN, whom NN bore,
[to] the man who is [pining away] with [passion for her]; at this very moment,
inflame her that she fulfill the nightly desires of NN, whom NN bore. Aye, lord
990 ΝΕΘΜΟΜΑΘ [Helios, enter] into the [soul] of her, NN, whom NN bore, / and
[burn her heart], her guts, [her liver, her spirit, her bones. Perform] successfully for
me [this] charm,¹⁵⁴ immediately, immediately; [quickly, quickly].”

*Tr.: E. N. O’Neil.

PGM VII. 993–1009

- ***Look [to the] east [and say:** “You are the one who thunders,] the one who rains
995 and / hurls lightning [at the] right time and dries [in the same way]; come to me,
reveal” (add the usual or [write] whatever [you want], and anoint your hand).

- Preparation of the ink:** 3 dried figs, 3 stones of the Nicolaus date, 3 fragments of
1000 wormwood, and 3 lumps of myrrh; [mix together, / then] after pulverizing them,
[write] the following formula. Isis uttered [it and] wrote [it] when, after taking up
Osiris, she fit together his separated members. Asklepios¹⁵⁵ [saw] Osiris and admit-
ted that he [could] not [put together] someone who was dead [even] with the help
of Hebe¹⁵⁶ or of [anyone else].

- 1005 [This is / **the formula:** “Come to me, ΣΕΣΕΓΓΕΝΒΑΡΦΑΡΑΓΓΕΣ ΣΑΒΑΘΗ,] for
[I conjure] you, [daimon] of the dead, [by] bitter [Necessity]; open [your ears and]
hear [the] holy [words].” Also say [frequently] the [stele given] below.

*Tr.: W. C. Grese. This fragmentary spell has not preserved its title and so its exact purpose
cannot be known.

152. On the pleonasm *πιούσα τὸν πότον*, cf. PGM VII. 867. [E.N.O.]

153. *μύρον* is translated by Preisendanz as “Myrrhenöl.” Both translations, however, may be too specific for this unspecified aromatic concoction. [E.N.O.]

154. For this phrase, cf. PGM IV. 295, 2939; XX. 5.

155. Asklepios seems to have taken over the role of Anubis (thus Eitrem, in Preisendanz, apparatus ad loc.).

156. The appearance of Hebe, daughter of Hera and Zeus, is surprising in this context. According to Euripides, *Heraklid.* 847; Ovid, *Met.* 9. 400, she made Iolaos young again, a deed of proverbial fame.

PGM VII. 1009–16

***Divination by a dream:** Say / to the . . . double . . . and rub your [head]; and 1010
[after descending], go to sleep without answering anyone.

“I call upon [you], Sabaoth, Michael, Raphael and you, [powerful archangel] Gabriel, do not [simply] pass by me [as you bring visions], but let one of you enter / and reveal [to me] concerning the NN matter, AIAI ACHĒNĒ IAŌ.” Write these 1015
things [on leaves . . .] of laurel and place them by your head.

*Tr.: W. C. Grese.

PGM VII. 1017–26

*“[Hail, Helios!] Hail, Helios! Hail, [Gabriel! Hail, Raphael! Hail,] Michael! Hail, whole [universe! Give me] the [authority] and power of SABAŌTH, the / [strength of IAŌ], and the success of ABLANATHANALBA, and [the might of] AK- 1020
RAMMACHAMAREI. Grant that I [gain] the victory, as I have summoned you” (then write the 59-[letter] IAEŌ formula). “Grant [victory] because I know the names of the Good Daimon, HARPON [CHNOUPHI] BRITATĒNŌPHRI BRISAROUAZAR BASEN / KRIPHI NIPTOUMI CHMOUMAŌPHI (add the usual) and accomplish this 1025
for me.” Speak to [no one].

*Tr.: R. F. Hock. Although untitled, this spell is a “favor and victory” charm. Cf. PGM XCII for a similar request for the power and strength of various magical and mythological personalities.

PGM VIII. 1–63

***Binding love spell of Astrapsoukos:**¹

Spell: “Come to me, lord Hermes, as fetuses do to the wombs² of women. Come to me, lord Hermes, who collect the sustenance of gods and men; [come] to me, NN, lord Hermes, and give me favor,³ sustenance, / victory, prosperity, elegance, beauty 5
of face, strength of all men and women. Your names in heaven: LAMPHTHEN OUŌTHI OUASTHEN OUŌTHI OAMENŌTH ENTHOMOUCH. These are the [names] in the 4 quarters of heaven. I also know what your forms are: ⁴ in the east you have the form / of an ibis, in the west you have the form of a dog-faced baboon, in the north 10
you have the form of a serpent, and in the south you have the form of a wolf. Your plant is the grape which is the olive.⁵ I also know your wood: ebony. I know you, Hermes, who you are and where you come from and what your city is: Her-
mopolis. Come to me, lord Hermes, many-named one, who know / the things hid- 15
den beneath heaven and earth. Come [to me], NN, lord Hermes; serve well, benefactor of the world. Hear me and make me agreeable to all the forms throughout the inhabited world. Open up for me the hands of everyone who [dispenses gifts]⁶ and compel them to give me what they have in their / hands. I also know your fore- 20
ign names: ‘PHARNATHAR BARACHĒL CHTHA.’ These are your foreign names.

“Whereas Isis, the greatest of all the gods, invoked you in every crisis, in every

1. According to Diogenes Laertius, *Proem.* 2, Astrampsychos was the name of one or several Persian magicians. See E. Reiss, “Astrampsychos,” *PRE* 2 (1896): 1796–97.

2. For parallels to this concept, see PGM III. 603 and n.

3. Here and throughout this section, *χάρις* is translated “favor,” but the term comes close to meaning “grace.” [E.N.O.]

4. The four animals represent the following deities: the ibis is Thoth, the dog-faced baboon is Anubis, the serpent is Uto, the wolf is another form of Anubis. Their respective positions are partially clear as well: Uto is often the north, Anubis the west (or the south), but why Thoth stands in the east remains a puzzle. [J.B.]

5. The underscored words are Coptic written with Greek letters.

6. Accepting the emendation of Preisendanz.

district, against gods and men and daimons, creatures of water and earth and held
 25 your favor, / victory against gods and men and [among] all the creatures beneath
 the world, so also I, NN, invoke you.⁷ Wherefore, give me favor, form, beauty.
 Hear me, Hermes, benefactor, [inventor]⁸ of drugs; be easy to talk to and hear me,
 30 just as you have done everything in the form of your Ethiopian dog-faced ba-
 boon, / the lord of the chthonic daimons. Calm them all and give me strength,
 form (add the usual), and let them give me gold and silver and every sustenance
 which will never fail. Preserve me always, through all eternity, from drugs and de-
 35 ceits, every slander and evil tongues, from / every daimonic possession,⁹ from every
 hatred of both gods and men. Let them give me favor and victory and business and
 prosperity. For you are I, and I am you;¹⁰ your name is mine, and mine is yours. For
 I am your image.¹¹ If something should happen to me during this year or this
 40 month or this day or this hour, it will happen to the great / god ACHCHEMEN ES-
 TROPH, the one inscribed on the prow of the holy ship. Your true name has been
 inscribed on the sacred stele in the shrine at Hermopolis where your birth is. Your
 45 true name: OSERGARIACH NOMAPHI. This is your name with fifteen / letters,¹² a
 number corresponding to the days of the rising moon; and the second name with
 the number 7, corresponding to those who rule the world,¹³ with the exact number
 365,¹⁴ corresponding to the days of the year. Truly: ABRASAX. I know you, Hermes,
 50 and you know me. / I am you, and you are I. And so, do everything for me, and
 may you turn to me¹⁵ with Good Fortune and Good Daimon, immediately, imme-
 diately; quickly, quickly.”

Take a piece of olive wood and make a small dog-faced baboon sitting down,
 55 wearing the winged helmet of Hermes / and a box on its back, and inscribe the
 name of Hermes on the papyrus and put it in the box. Write in myrrh ink, praying
 for what you do or what you wish, and after putting a lid on, burn incense and
 place it where you wish in the middle of the workshop.

60 *And the name to be written is:* “PHTHORON PHTHIONĒ THŌYTH.” / In addi-
 tion, write also these great names: “IAŌ SABAŌTH ADŌNAIE ABLANATHANALBA
 AKRAMMACHAMAREI, 365, give to the workshop business, favor, prosperity, ele-
 gance, both to NN himself and to his workshop, immediately, immediately;
 quickly, quickly.”

*Tr.: É. N. O’Neil. The title of the spell is misleading, for the spell has nothing to do with
 love, sex, or attraction of a woman. This is a spell for some shopkeeper to ensure good busi-
 ness. There are traces of mysticism here. See Reitzenstein, *Poimandres* 19–20. [E.N.O.]

7. On Thoth as Isis’ chief helper, see Bleeker, *Hathor and Thoth* 132–36. [R.K.R.]

8. The translation follows Preisendanz’s emendation. Cf. below, l. 33 and PGM V. 247–48.

9. *συννοχή* occurs only here in PGM, and its meaning is uncertain. The verb *συνέχω*, however, oc-
 curs at PGM IV. 1408; V. 126, 131, where each time it seems to refer to daimonic possession. [E.N.O.]

10. For this formula of mutual identity, see PGM VIII. 49–50; XIII. 795. See Betz, “The Delphic
 Maxim,” 165–68.

11. The term *εἰδωλον* may show philosophical influence. See PGM XII. 235–36; LXI. 53–55. See
 Betz, “The Delphic Maxim,” 165–67; J. Bremmer, *The Early Greek Concept of the Soul* (Princeton:
 Princeton University Press, 1983) 78–80, 83.

12. As the Greek text stands, the name has sixteen letters. The name should be separated OSE-
 RGARIACH NOMAPHI. The discrepancy must be in the first word because the second is correctly said to
 have seven letters. The confusion may be due to underlying Egyptian words. [J.B.]

13. That is, the seven planets.

14. Cf. l. 61. The number has the numerical value of Abraxas. See Glossary, s.v. “Abraxas.”

15. The term *συντρέπω* is rare. See Betz, “The Delphic Maxim,” 164 n. 49.

PGM VIII. 64–110

***Request for a dream oracle of Besa:** / On your left hand draw Besa in the way shown to you below. Put around your hand a black cloth¹⁶ of Isis and go to sleep without giving answer to anyone. The remainder of the cloth wrap around your neck. 65

This is the ink with which you draw: Blood of a crow, blood / of a white dove, lumps of incense, myrrh, black writing ink, cinnabar, sap of mulberry tree, rain-water, juice of a single-stemmed wormwood and vetch. With this write. 70

Prayer to him,¹⁷ toward the setting sun:

“Borne¹⁸ on the breezes of the wand’ring winds, /
Golden-haired Helios who wield the flame’s 75
Untiring light, who drive in lofty turns
Around the great pole; who create all things
Yourself which you again reduce to nothing.
For from you come the elements arranged
By your own laws which cause the whole world to
Rotate through its four yearly turning points. /
If you go to the depths of earth and reach 80
The region of the dead, send up the truthful
Prophet out of that innermost abode.

I beg you LAMPSOÛER SOUMARTA BARIBAS DARDALAM PHORBĒX, lord, send forth your holy daimon ANOUTH ANOUTH SALBANACHAMBRE BREITH, immediately, immediately; quickly, quickly; in this night, come.” / If you wish to call him also for a direct vision, [take] a strip [of linen], soak it in sesame oil you have mixed [with] cinnabar, and place the linen as a wick in a lamp that is not colored red. The lamp should be lighted with sesame oil. Place it opposite you, say the formula, and he will come to you. Have near you / a small tablet so that you may write as much as he says,¹⁹ lest after going to sleep you forget. 85

“I call upon / you, the headless god, having your face beside your feet,²⁰ the one who hurls lightning and thunders; you are the one whose mouth is continually full of fire, the one placed over Necessity. I call upon you, the god placed over Necessity, IAEŌ SABAŌTH ADŌNAI ZABARBATHIAŌ; you are the one lying on a coffin of myrrh, having resin and asphalt as an elbow cushion,²¹ [the one] whom they call ANOUTH ANOUTH. Rise up, daimon. You are not a daimon, but the blood / of the two 100
falcons²² who chatter and watch before the head of Osiris. You are the oracle-giving god SALBANACHAMBRE ANOUTH ANOUTH SABAŌTH ADŌNAI IĒ IE IĒ IE” (add the usual). Go to sleep on a rush mat, having an unbaked brick beside your head.

What you draw is / of this sort: A naked man, standing, having a diadem on his head, and in his right hand a sword that by means of a bent [arm] rests on his neck, 105

16. See PGM VII. 227 and n.

17. The translation here is tentative because the reading of the papyrus is uncertain. See Preisendanz, apparatus ad loc.

18. These dactylic hexameters are part of the reconstructed Hymn 4: vv. 1–6, 11 (7–8 [the identification of lines in Preisendanz, vol. II, p. 239, is incorrect: v. 13 is not included here]). For other versions and sections of Hymn 4, see PGM I. 315–27; IV. 436–61; 1957–89. [E.N.O.]

19. Cf. the memory spells in PGM I. 233–47; II. 16–20, 40–42.

20. See on this point PGM VII. 234 and n.

21. See for a parallel PGM VII. 237.

22. See for the two falcons and their watch PGM VII. 239 and n.

and in the left hand a wand. If he reveals to you, wipe off your hand with rose perfume. This is the figure / of the rite:



*Tr.: W. C. Grese (ll. 64–74; 81–110) and E. N. O’Neil (ll. 74–81). This particular charm in its present form is actually two charms (a request for a dream oracle and a request for a direct vision) directed to Bes, an originally non-Egyptian god who came to Egypt early and was given many functions, one of which was to provide oracles. The request for a dream oracle contains preparatory instructions and a hymn to the sun that also appears in *PGM* IV. 436–46 and 1957–68. The request for a direct vision has instructions and a formula of invocation addressed to the “headless god.” This invocation also appears in *PGM* VII. 233–48 and makes use of language that can also be found in a boast of the “headless god” in *PGM* IV. 145–58.

PGM IX. 1–14

*“I’ll give you rest from wrath and soothe your raging.”¹ Come, lord BAINCHŌŌŌCH, with your father ANIBAINCHŌŌŌCH, with your mother CHECHPHIŌ, with your two bodyguards CHENGĒBIŌCHTHŌ MYSAGŌTH ECHE ŌŌ MYSAGŌTH ACHPHIPHIŌ IAIA ŌCH SEBAU PHRĒ IŌ RĒXICHTHŌN YŌĒŌ AEAEĒIOYŌ CHYCH-BACHYCH BAUACHYCH BAKAXICHYCH BAZABACHYCH MENEBACHYCH BADĒDO-PHŌ BAINCHŌŌŌCH. Bring into subjection, put to silence, and enslave / every race of people, both men and women, with their fits of wrath, and those who are under the earth beneath the feet of him, NN, especially so-and-so (add the usual, as you wish), for you have put beneath my feet, like my robe, the heart of SABAŌTH.”

On the back of the lamella: “EULAMŌ SISIRBBATĒRSESI PHERMOU CHNOUŌR ABRASAX. Bring into subjection, enslave, and put to silence the soul, the wrath [of him, NN], because I adjure you by the / awful Necessity MASKELLI MASKELLŌ PHMOUKENTABAŌTH OREOBAGRA RĒXICHTHŌN HIPPOCHTHŌN PYRIPĒGANYX LEPETAN LEPETAN PHNOUNOBOĒ.” On the front [write] the person’s name.

The introduction to the rite:

“I’ll² give you rest from wrath

And soothe your raging.

Come silently and bring

Silence and keep it.

Stop ev’ry wrath in souls

And melt all anger

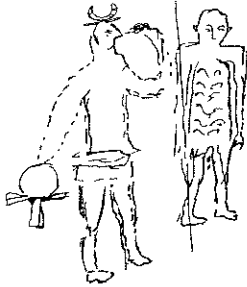
Of those with temper,

because I call upon your authentic name, BAINCHŌŌŌCH.” Say this name, [written] at the top of the metal leaf: “IAŌMORMOROTOKONBAI.”

1. The introduction to this spell cites only the first line of the “prologue” given in ll. 12–14.

2. These lines have been arranged in iambic trimeters and are the reconstructed Hymn 30. See Preisendanz, vol. II, p. 266. [E.N.O.]

[ON VERSO]:



*Tr.: R. F. Hock and E. N. O’Neil (verse sections, ll. 12–13). This spell to subject and silence gives instructions for engraving a so-called curse tablet, presumably made of lead.

PGM X. 1–23

*[While drinking] and eating take the first [morsels] and place them [into] a small dish¹ [of the temple while speaking] thus: “NN, may you have been sent [to me as a helper] to fulfill the commands / of the gods. My name is OI . . . IAÖ SABAÖTH 5 ZABARBATHIAÖ [ADÖNAI . . .]; let her, [NN,] love me, NN, with a divine [and] indelible [love].” >>>>>—

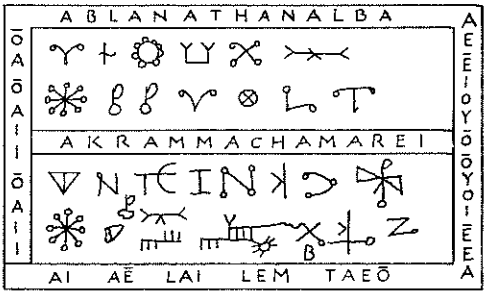
Spell that is spoken: / “I adjure you and the spirit which is with you. To you 10 speaks the great and powerful god, SATHIS [PEPHOOUTH MOU]RÖPH ANOUR² OUPH[IRIGCH]: let her, NN, be well [disposed toward me]; let her see me and, having seen me, let her fall in love with me, and no one [will be able] to speak in opposition, PHTHOROCHËB ATHA / . . . N THARAMËCHI EOPSËRIPSOU ACHOR- 15 SÖTHIA . . . THIE Ë NOUSOU PHTHAPA APOUOROTH . . . Ë CHOADOUSTRÖ PRÖTHIAPSIÖR . . . S CHOMARCHÖCH CHANACHOUÖRRËLOUKOUMPHA.”

[*The spell in another form:* “May she, NN,] fall in love when she sees³ [me, and] may she [never] resist [me], / O great and powerful god, because of modesty.” And 20 when you see her, NN, take a long, deep breath three times while staring at her, and then she smiles at you. For [this is] a sign of [her love]. >>>>>—

*Tr.: E. N. O’Neil. The text clearly preserves a love spell, but the beginning of the text is mutilated. The restoration by Preisendanz remains tentative, and so is the translation.

PGM X. 24–35

***Charm to restrain anger** which works in all cases, for it works against ene- 25 mies, / accusers, brigands, phobias, and nightmares: Take a gold or silver lamella and engrave on it the characters and names, and when you have consecrated it, wear it in purity. *Now here it is:* 30



*Tr.: R. F. Hock.

1. παραψίδιον is taken here to be a misspelling of παροψίδιον, referring to a small food dish. [E.N.O.]
2. ANOUR is Egyptian In-hr (Greek Onouris), whose major role in mythology was to bring back the angry goddess Tefnut. Cf. Bonnet, *RÄRG* 545–47, s.v. “Onuris.” [R.K.R.]
3. On the idea of love at first sight, a typically hellenistic idea, see, for example, Theocritus, *Idyll* 2.

PGM X. 36–50

**Another way*: Apollo's charm to subject: Take a lamella [or metal leaf]⁴ from a yoke for mules and engrave on it the following names and put a frog's tongue in it.

40 *Spell*, when the metal leaf with the frog's tongue is put / into your right sandal: "Just as these sacred names are being trampled, so also let him, NN (add the usual), the trouble-maker, be trampled."



| | | | | |
|----|----------|--------------|----------|---------|
| | AEËIOYŌ | CHYCH | MICHAËL | IŌCHCH |
| | EËIOYŌA | CHYBACHYCH | RAPHAËL | NYSEU |
| | ËIOYŌAE | BACHACHYCH | GABRIËL | NYCHIEU |
| 45 | IOYŌAEË | BAKAXICHYCH | SOURIËL | AŌCHË |
| | OYŌAEËI | BAZABACHYCH | ZAZIËL | MECHEU |
| | YŌAEËIO | BADËTOPHŌTH | BADAKIËL | IAŌ |
| | ŌAEËIOY. | BAINCHŌŌŌCH. | SYLIËL. | SABAŌTH |
| | | | | ADŌNAI. |

50 ✂ ABRASAX ✂ Subject him, NN, to me, / immediately; quickly, quickly."
✂ z ✂

*Tr.: R. F. Hock.

PGM XI.a 1–40

*Apollonius of Tyana's old serving woman: Take Typhon's skull¹ and write the following characters on it with the blood of a black dog: "☐ 2 ☐ ⊙ ↗ SABERRA."

5 Then, going to a suitable place, by a river, the sea, or at the fork of a road, in the middle of the night put the skull / on the ground, place it [under] your left foot, and speak as follows.

The formula: "ERITHYIA² MEROPĒ GERGIŌ CHĒTHIRA ANAPEROUCH . . . LYRŌPHIA GĒGETHIRA LOLYN GOUGŌGĒ AMBRACHA BI . . . AEBILĒ MARITHALA MPROUCHE ABĒL ETHIRAŌ AP . . . ŌCHORIĒLA MŌRĒTHIRA PHECHIRŌ ŌSRI
10 PHOIRA AMERI . . . PHĒ. OUTHĒRA / GARGERGIŌ TITHEMYMĒ MĒRAPSĒCHIR AŌRIL. Come, appear, O goddess called Mistress of the House."³

After you say this, you will behold sitting on an ass a woman of extraordinary loveliness, possessing a heavenly beauty, indescribably fair and youthful. As soon as you see her, make obeisance and say: "I thank [you], lady for appearing to me. /
15 Judge me worthy of you. May your Majesty be well disposed to me. And accomplish whatever task I impose on you."

82 (on a magical ritual), a line which Virgil, *Ecl.* 8. 41, and the author of the *Ciris* (l. 430) copied. See Gow's note to *Idyll* 2. 82, Theocritus, vol. II, 51–52. [E.N.O.]

4. The translation follows the text of Preisendanz, which has the editor's insertion (ἡ πέταλον) to conform with the occurrence of the noun in l. 39. The emendation, however, may not be necessary.

1. "Typhon's skull" is the semantic equivalent of the skull of an ass. See C. Colpe, "Geister (Dämonen)," *RAC* 9 (1978): 620–21; H. Kees, "Seth," *PRE*, 2nd ser. 4 (1923): 1896–1922; esp. 1899, 1920–21; W. Fauth, "Seth-Typhon, Onoel und der eselköpfige Sabaoth," *Oriens Christianus* 57 (1973): 79–120.

2. This seems to be the reading of the papyrus, but it is not certain. Preisendanz treats the word as a proper name. One may also read εἰλειθνία on the grounds that both it and μεροπε which follows immediately are names suitable for the goddess Nephthys. [J.B.]

3. "Mistress of the house" is a direct translation of the Egyptian name Nephthys, sister of Isis, and (as is stressed in this spell) wife of Seth. Thus she is fittingly associated with an ass. See Bonnet, *RÄRG* 519–21, s.v. "Nephthys"; Griffiths, *Plutarch's De Iside et Osiride* 305, 447. [J.B./R.K.R.]

The goddess will reply to you, “What do you have in mind?”

You say, “I have need [of you] for domestic service.”

At that, she will get off the ass, shed her beauty, and will be an old woman.⁴ And the old woman will say to you, “I will serve and attend you.”

After she tells you this, the goddess will again put on her own beauty, which she had just taken off, / and she will ask to be released.⁵ 20

But you say to the goddess, “No, lady! I will use you until I get her.”

As soon as the goddess hears this, she will go up to the old lady, and will take her molar tooth and a tooth from the ass and give both to you; and after that it will be impossible for the old woman to leave you, unless perhaps you want to release her. From that time forth, you will receive a bounty of great benefits, for everything that your soul desires will be accomplished by her. She will guard all your possessions⁶ / and in particular will find out for you whatever anyone is thinking about 25 you.⁷

Indeed she will tell you everything and will never desert you: such is her store of good will toward you. But if ever you wish, there is a way to release her (but never do this!). Take her tooth and the ass’s tooth, / make a bonfire, and throw them into 30 the fire, and with a shriek the old woman will flee without a trace. Do not be prone to release her, since it will be impossible for you to replace her.

But do release the goddess, when you are sure that the old woman will serve you, by speaking as follows: “MENERPHER PHIE PRACHĒRA LYLŌRI / MĒLICHARĒ 35 NECHIRA.” When the old woman hears this, the goddess will mount the ass and depart.

The phylactery to be used throughout the rite: The skull of the ass. Fasten the ass’s tooth with silver and the old lady’s tooth with gold, and wear them always; for if you do this, it will be impossible for / the old woman to leave you. The rite has 40 been tested.

*Tr.: Hubert Martin, Jr. See on this spell, for general background and additional literature, E. L. Bowie, “Apollonius of Tyana: Tradition and Reality,” *ANRW* II, 16, 2 (Berlin: De Gruyter, 1978) 1652–99, esp. 1686; J. Bergman, “Nephthys découverte dans un papyrus magique (PGM XIa.),” in *Mélanges Adolphe Gutbub* (Montpellier: Editions de l’université de Montpellier, 1984) 1–11.

PGM XIb. 1–5

*To make men who have drinking at a symposium appear to have donkey snouts⁸ to outsiders, from afar: In the dark [take] a wick from a lamp and dip it in donkey’s blood; make a new lamp / with the new wick and touch the drinkers. 5

*Tr.: Roy Kotansky. For similar “gimmicks,” see the translation and notes on PGM VII. 167–85. The translation adopts the restorations mentioned in the *apparatus criticus* of Preisendanz.

4. At this point, the old woman and the goddess assume separate identities. [H.M.]

5. On this point see PGM LXX. 11 and Betz, “Fragments,” 291.

6. Reading with Eitrem πάντα δέ σοι, instead of Preisendanz’s καὶ τὰδε σοι. [H.M.]

7. Or “whatever anyone is plotting against you.” [J.B.]

8. LSJ, s.v., cites this as a gloss (a plant name). But here and in Psellos, *Lect. Mirab.* (A. Westermann, *Paradoxographi Graeci* [Amsterdam: Hakkert, 1963; repr. of 1839 ed.] 147, 11; the *paignion* of Anaxilaos in Wellmann, *APAW.PH* 1928, p. 79, 7) the term can be rendered literally “donkey-faced” or “ass-snouted.” The *paignion* of Anaxilaos reads: “If you wish your wife to appear ‘ass-snouted’ when she looks in the mirror, rub her mirror with donkey’s tears.” [R.D.K.]

PGM XIc. 1–19

*You write this on hieratic papyrus and [place . . . :]

| | |
|--|--|
| <p>"I adjure you, by the god
IABŌ: turn the heart of her,
NN, whom NN bore, to NN,
5 whom / NN bore, at the
command of IABŌ, MASKELLEI
MASKELLŌ PHAINOUKENTABAŌ;
cause me, NN, to obtain
10 intercourse,</p> | <p>God the [BAR]BARAI
let her, NN, [whom
NN bore, come
beneath my] / roof,
and let her love
[me, NN, whom NN
bore], for [all] the
time / [of her] life,
lusting [for me] with
[eternal] love, immediately,
[immediately; quickly,
quickly]."</p> |
|--|--|

5
10 ABLANATHANALBA
BLATHANABA
NATHANDA
ANATHANA
NABANAEI
ABTHŌŌTH
15 BARBACHA
ABRASAX
AŌ[IAMARI]
SERPHOUTHEI
E EI EI Ê I Ê I AAAAAA IIIIII

*Tr.: E. N. O'Neil.

PDM xii. 1–5

5 *"... I am NA, come (?) . . . farmer (?), the millions of falcons, / this young man. . . ."

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 32–33, col. II*, ll. 1–5. The first line of this invocation of an uncertain purpose is missing. Section titles are indicated in the Demotic texts only when they appear in red letters (see the Introduction to the Demotic magical papyri).

PDM xii. 6–20

10 *A ring to cause praise: You bring a ring of iron and you bring a white stone which is in the shape of a grape [which] grows / as a fresh plant in the water, there being [a] daimon with the face [of] a falcon . . . together with his snake tail,¹ there being
15 a nemes headdress (?) in (?) the . . . eye whose face goes to the. . . . Write / this name on it . . . saying, "ABRAXAM PHILEN . . . CHNI . . .," put a limb of a lion
20 under it together with a piece of gold; put them under it; and / make . . . it.

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 32–33, col. II*, ll. 6–20.

PDM xii. 21–49

*"Open to me, O heaven! Open to me, O earth! Open to me, O underworld! Open to me! I am Horus. Open to me! I went forth from the necropolis of Wen-nefer.

1. For a composite deity, cf. *PGM* XII. 121ff.; XIII. 50 with n.

May Iymhotep² the Great, the son of Ptah, born of Kherti-ankh, come to me tonight! May he tell me a prescription which is fitting to the illness / which has happened to me, together with the method of [using] it, there being no falsehood therein! Bear witness! Bear witness! O Iymhotep the Great, the son of Ptah, born of Kherti-ankh, and put this . . . of reed (?) on yourself while the bark of *rw*-wood is under you, while the . . . of . . . of Ptah is on you. Is it what is fitting? May he, Iymhotep the Great, the son of Ptah, / born of Kherti-ankh bear witness (?) to the fury against you in the presence of Nephthys saying, 25 [5]

‘O Shu, live! O soul, live! Live, O Shu, live! Live, O Osiris! Live, O Ethiopian soul! Live, O Sokar who endures (?) who is [on] board . . . harbor . . . entire (?), he having ascended. Live O great (secret) image of Egypt who rests in the middle of Memphis, the place of Ptah’ (another [manuscript] says: ‘the House of the obelisk’) ‘without a prescription! If I am called / about it, . . . calls to me about a prescription, I shall tell him the prescription which is fitting to the illness in which he is.’ 30 [10]

Is it what is fitting? May Iymhotep the Great, the son of Ptah, born of Kherti-ankh bear witness (?). Come to me, O battler! Tell me the prescription which is fitting to the illness [which] has happened to me! Come to me, O great of face . . . O . . . the peak . . . soul! Come to me, O one whose face / is as the face of a falcon . . . hair of . . . ! O he who rests . . . necropolis of (?) Heliopolis (?). I (?) am the son . . . after swallowing. O son of the great Shu. Come to me . . . of man upon his egg (?) . . . of Thoth and his father! Come to me, O (?) . . . who is in the great ennead, not knowing his . . . , the . . . ! Are you steadfast against me, not to tell me the prescription which is fitting to the illness which has happened / in me? I will say much 35 [15]

(?) . . . which is in . . . , the mysterious one (?), who is in . . . the heart of the . . . the . . . of . . . of . . . of the . . . soul” (another [manuscript] says: “Ruler of the western half”). “You will not live in the . . . without having come to me tonight to tell me a prescription which is fitting to the illness which has happened to me, together with the method of using it, [there] being no falsehood therein.” 40 [20]

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 35–37, col. I*, ll. 1–29. The purpose of this prayer is to secure a remedy for an unstated disease. 45 [25]

PGM XII. 1–13

***Rite:** Unfold a funeral shroud at night and carry it;⁴ also take a sword.

Then say: “THERMOCH CHTHABOI ACHAPH MARMILYCHA BERTHIÖCH CHARÊL . . . BAIÖCH . . . THACH DÊRPHO PHIRBSAT (?) SÖTHÖRAI PHAUXAI IÖA MEILICH LABAI EIA KARSE REUTHRA ENROUCH ZERPHRÊCH / PSERPHERCHÖ THNERBÊCH 5

CHARCHERBER YEICH PHCHYAR PA . . . CHA MILCHITHER CHLÊLÖR PHACHILER MAZ MACHAIRIÖCH.”

After you say this, the Maiden will come carrying torches.⁵ Say: “PHERTHELI-
LÖCH PEIY . . . ,” and her firebrands will be extinguished, and she will stand there in distress and complain.

You say, “Do such-and-such and I will light your torches.” If she sends a dream, you are to light them and she will fly away. / If you send her to kill somebody, give 10

2. For Imhotep, the vizier and architect of the Step Pyramid of Djoser at Saqqara later divinized as the patron of scribes and physicians, see Dietrich Wildung, *Imhotep und Amenhotep* (München: Deutscher Kunst Verlag, 1977); idem, “Imhotep,” *LdÄ* 3, 145–48. [J.H.J.]

3. The words “Bear witness!” were crossed out by the original scribe.

4. It is not clear what the conjurer is to carry. Is it the funeral shroud? [H.M.]

5. The reference is to Kore (Persephone). See the picture on the Niinnion Tablet in G. E. Mylonas, *Eleusis and the Eleusinian Mysteries* (Princeton: Princeton University Press, 1961), fig. 88, and the discussion, pp. 213–21.

her the sword and she will give you the torches and return with the sword covered with blood. Tell her that the torches belong to her; they will catch fire, and she will take flight.

While doing this, say: “MÖZERPHER TACHCHAPS.” Attach a phylactery⁶ to your right and your left hand at night and wear it.

*Tr.: Hubert Martin, Jr.

PGM XII. 14–95

- 15 *Eros⁷ as assistant. / A ritual of Eros: *consecration and preparation* (among his operations, he sends dreams or causes sleeplessness; and he releases from an evil spirit, if you use him in a proper and holy manner, for he can perform every operation). Take [wax] of Etruria⁸ and mix with it [every] kind of aromatic plant. Then make a statue of a torch-bearing Eros that is eight dactyls⁹ high and has a large base to support it. Put a bow / and arrow in [his left] hand, and fashion a Psyche¹⁰ of
20 the same sort as Eros.

When you have completed all this, conduct a three-day consecration. You are to present to Eros fresh fruits of every kind and 7 cakes, 7 pinecones, every kind of sweetmeat, 7 lamps not colored red; also, [three] daggers, votive tablets, a bow and arrow, dates, a bowl mixed with honey wine.

- 25 After you make the statues and the presentation as indicated, next place your Eros on a table laden with the fruit / and holding both the 7 lamps, ablaze with clear olive oil, and all else listed so as to win the favor of wondrous Eros.

- On the first day, after you put him on the table and arrange things as prescribed—and I describe its form in full for you, that you may understand and lack no detail—build a pure altar; that is, take two unbaked bricks and form them into 4
30 horn-shaped objects, on which you lay fruit-bearing branches. / Take also on the first day 7 living creatures and strangle them: one cock, a partridge, a wren, a pigeon, a turtledove, and any two nestlings you can get hold of. Do not make a burnt offering¹¹ of any of these; instead, you are to take them in hand and choke them, all the while holding them up to your Eros, until each of the creatures is suffocated and their breath¹² enters him. After that, place the strangled creatures on
35 the altar together with aromatic plants / of every variety.

On the second day, strangle a male chick before your Eros and burn it as a whole offering.

On the 3rd day, place another chick on the altar; while conducting this portion of the ritual, consume the chick by yourself, allowing no one else to be present. I assure you, if you perform the above actions in a holy and pure manner, you will have complete success.

- 40 *First formula to be spoken* while making the burnt offering: / “I call upon you, who are on the couch of beauty, who are in the mansion of desire: serve me and, no matter where I send you, always bear the message I give you, likening yourself to some god (or goddess) such as men and women there worship, announcing all that is written out or imparted to you in speech, quickly!

6. It is not certain what the phylactery is, although it may be the shroud.

7. Cf. PGM VII. 479 for a parallel.

8. For this substance, see PGM IV. 3131.

9. That is, the measure of the finger's breadth, about 7/10 of an inch.

10. On Eros and Psyche, see PGM IV. 1741 and n.

11. This refers to the so-called holocaust, in which the sacrificial gifts are burnt completely (cf. PGM IV. 2396, 3148–49). See Nilsson, *GGR* I, 132; J. Milgrom, *IDB.S* (1976): 769–70 on *‘Olā*.

12. For this peculiar purpose of sacrifice, see PGM XIII. 377.

“Fire overtook the greatest phantoms, and heaven swallowed unawares the orb of the holy scarab / called ‘PHŌREI.’¹³ Scarab, the winged ruler in midheaven, was be-headed, dismembered, and wasted his greatness and glory; they confined him and took another as master of heaven.¹⁴ You take note, and serve as my minister to any-one I choose, man or woman.

“Come to me, O master of heaven, who shine upon the world of men; serve as my minister, whether to men or to women, whether to the small or to the great, and / compel them always to do everything written by me.

“Come to me, O master of forms, and arouse men and women for me; force them by your ever-strong and mighty authority to do everything written or spoken by me, EISAPHSANTA PHOUREI ARNAI SYSYN PHREŌ¹⁵ RIŌBAIOSOI, you are ATEPHTHO AŌREL ADŌNAI; afflict them with fear, trembling, terror; trouble their thoughts / with fear of you. And do everything prescribed for [me], NN. If you disobey me, the sun’s orb will burn out and darkness will cover the whole world. The Scarab will come down until you do for me everything I write or say—in strict obedience to me; immediately, immediately; quickly, quickly.”

Second [formula] to be spoken while making the burnt offering: “I conjure you by the one who controls the universe, laid the four foundations, and mixed the 4 / winds. You are the one who sends lightning, you are the one who thunders, you are the one who shakes, you are the one who overturned all things and set them up again. Cause all men and all women to turn to love me, the man NN (or the woman NN), from the very hour when I make my petition with this binding charm,¹⁶ on order from the most high god,¹⁷ IAŌ ADŌNEAI ABLANATHANALBA. You are the one who embraces the Graces on the mountain top, LAMPSRĒ; you are the one who holds Necessity in your right hand, BELTEPIACH; you are the / one who loosens and binds, SEMESIELAMP EKRIPIH. Obey me from this day forth even unto all time.”

Third formula for the same offering: “I call upon you, gods of heaven and gods of earth, gods aerial and gods terrestrial. And I conjure you by the one who controls the 4 foundations, to accomplish for me, the man NN (or the woman NN) such-and-such a matter and to give me favor, sweet speech, charm with all men / and all women under creation, that they may be submissive to my every wish, inasmuch as I am the slave of the most high god, the almighty who controls the universe, MARMARIŌTH LASIMŌLĒTH ARAAS . . . S SĒBARBAŌTH NOŌ AŌI ŌIĒR (add the spice)¹⁸ AAAAA ĒĒĒĒĒĒ ŌŌŌŌŌŌ. I give orders to Eros, who is charged with carrying out these my commandments, inasmuch as I am god of all gods, IAŌN SABAŌTH ADŌNAI [ABRASAX] IARABBAI / THŌURIŌ THANAKERMĒPH PANCHONAPS.”

The above formulas must be used and [spoken] during the 3 days if you are to endow the rite with full potency. But when you dispatch your Eros to accomplish

13. The relationship between the holy scarab and the name PHŌREI is not clear. Cf. the *voces magicae* below, I. 53 (PHOUREI) and the apparatus ad loc.

14. The reference to scarab mythology in ll. 45–47 is syncretistic and reminiscent of the dismemberment of Osiris. See S. Eitrem, “Sonnenkäfer und Falke in der synkretistischen Magie,” in *Pisciculi. Festschrift für F. Dölger* (Münster: Aschendorff, 1939) 94–101.

15. PHREŌ is “Prē the great.” It should be noted that the sun god is in conjunction with the scarab. [R.K.R.]

16. The papyrus reads *παράψιμω* (LSJ, s.v.: “charm acting by means of touch”); the translation follows Preisendanz’s reading *παράφριμω* (“Zauberzwang”). See the apparatus ad loc.

17. For this epithet of IAŌ ADŌNAI, cf. PGM IV. 1068; XVI. 9. See G. Bertram, *TDNT* 8 (1972): 618–19, s.v. “ὕψιστος.”

18. The papyrus reads *ἄρτημα*, “ornament”; Preisendanz takes it to be *ἄρτυμα*, “spice.”

your desires, utter only the formula below, removing him from the table together with the things presented to him; write instructions as to what you desire on a small piece of papyrus.

Formula to be written on the piece of papyrus: “You are the babe, the living god, the creature of beauty¹⁹ . . . SAMMŌTH / SABAŌTH TABAŌTH SORPHĒ SEOUR-PHOUTH MOUI SI SRŌ²⁰ SALAMA GŌUTH ETHEIMĒOUS OUSEIRI HESEIĒ E PHTHA NOUTH SATHAĒ ISIS²¹ ACHTHI EPHANOUN BIBIOU BIBIOU SPHĒ SPHĒ ASĒĒAĒI. Go [to] every place and every dwelling to which I send you, to him, NN, [born of] her, NN (or to her, NN, [born of] her, NN), likening yourself to a god (or goddess) he [or she] worships. Force him to do such-and-such a matter (write as much as you wish on the piece of papyrus along with the formula). Awake, terrify him! I conjure you / by the [holy] and precious name to which all creation is subject: PAS-ICHTHŌN IBARBOU THARAKTITHEANŌ BABOUTHA KŌCHED, Amen.²² Let such-and-such a matter come to pass immediately, immediately. . . .

“ . . . of the Red Sea, the one who drives the winds together from the 4 regions, the one who sits upon the lotus²³ and illumines the whole world; for you throne in the form of a crocodile, and in southerly regions you are a winged serpent. Such now in very / truth is your nature, IŌTŌ BARBAR ADŌNAI KOMBALIŌPS THŌB IAR-MIŌOUTH. Come to me; heed this my request for service, this my request for action, O most great one, HARSAMŌSI MOUCHA LINOUCHA robber ADŌNEAI. I am he whom you met at the foot of the holy mount and to whom you gave the knowledge of your most great [name], which knowledge will I even keep in sanctity, imparting it to no one save the very initiates into your own holy mysteries, IAR-BATHATRA MNĒPSIBAŌ / CHNĒMEŌPS. Come! Submit to this service and be my assistant.”

*Tr.: Hubert Martin, Jr.

PGM XII. 96–106

*Himerios²⁴ recipes:

Drawing made with Typhonian ink:²⁵ A fiery red poppy, juice from an artichoke, seed of the Egyptian acacia, red Typhon’s ocher, asbestos, quicklime, wormwood with a single stem, gum, rainwater.

To do well at the workshop: / On the egg of a male bird²⁶ write and then bury the egg near the threshold where you live. “CHPHYRIS,²⁷ egg, which is CHORBAI SANACHARSŌ AMOUN Ꝁ SPHĒ SPHĒ GAKNEPHĒ SIETHŌ Ꝁ NOUSI NOUSI, you are the sacred egg from birth, which is SELBIOUS BATHINI PHNIĒIAĒO AŌĒ AŌĒ AŌIAŌI A PHIAEA THŌUTH IAŌ SELETĒA THEŌĒPH OXYMBRĒ ĒĒĒ III.”

19. The words “babe, living god, creature of beauty” translate Egyptian epithets: *hwn*, “youth,” *ntr nh*, “living god,” and *Wn-nfr*, “Onnophris.” See PGM IV. 1078. [R.K.R.]

20. For SERPOUTH MOUI SI SRO, “Lotus, lion, son (?) of Ram,” cf. PGM III. 659 and n.

21. USIRI HESIE PHTHA NOUTH . . . ISI is Egyptian and means “Osiris, drowned one, Ptah, Nut . . . Isis.” On Hesies, see Glossary, s.v. “Esies”; for Nut, the sky god, see Bonnet, *RARG* 536–38, s.v. “Nut.” [R.K.R.]

22. The *amen* points to Jewish influence. Cf. PGM VII. 271; XXIIb. 21, 25.

23. For this epithet, see PGM II. 101 and n.; IV. 1684; LXI. 32.

24. The papyrus reads *ημεριος*, which Preisendanz assumes is a reference to the fourth-century physician Himerios. See H. Goossen, “Himerios, 2,” *PRE* 8 (1913): 1635.

25. Cf. for this ink PGM VII. 653; XIa. 2.

26. Preisendanz translates “on the male egg of a bird.” The idea is less of a problem when the egg is taken to be an image of the primordial egg, in which the first god comes to existence. See PGM III. 145 and n.

27. CHPHYRIS is the scarab. See PGM VII. 584 and n.

The prayer concerning the egg: “Great God, give favor, business to me and to this place where the egg lies, in the house I do my business, SELEPĒL THEŌĒPH and / Good Daimon, send to this place every business and good daily profit. You are my work. You are the great Ammon,²⁸ who dwells in heaven. Come, help me.” 105
*Tr.: R. F. Hock.

PGM XII. 107–21

***Charm of Agathokles**²⁹ for sending dreams: Take a completely black cat that died a violent death, make a strip of papyrus and write with myrrh the following, together with the [dream] you want sent,³⁰ and place it into the mouth of the cat. /

“I am lying,³¹ I am lying, I am the great one, the one lying in [the mouth], MOM- 110
MOU THŌTH NANOUMBRĒ CHARICHA KENYRŌ PAARMIATH, [to whom belongs] the holy name, IAOU IEĒ IEOU AĒŌI, the one above the heaven; arise, YMEU NEN-
NANA SENNANA ABLANATHANALBA AKRAMMACHAMARI ABRASILOUA LAMPSŌREI
EEI EIEI AŌĒĒŌ THĒOURIS³² ŌA EPEIDEU EPERGA BRIŌN AMĒN. Reveal to him,
NN, concerning this.”

Compelling charm: “Come to me, NN, [you who] established the . . . by your own power, / you who rule the whole world, the fiery god.³³ Reveal to him, 115
NN, THARTHAR THAMAR ATHATHA MOMMOM THANABŌTH APRANOU BAMBALĒA
CHRĒTH NABOUSOULĒTH ROMBROU THARAĒL ALBANA BRŌCHRĒX ABRANA ZOU-
CHĒL. Hear me, because I am going to say the great name, AŌTH, before whom every god prostrates himself and every daimon shudders, for whom every angel completes those things which are assigned. Your divine name according to the seven³⁴ is AEĒIOYŌ IAYŌĒ EAŌOYEĒŌIA. I have spoken the / glorious name, the 120
name for all needs. Reveal to NN, lord god.”

This is the name; this Apollobex³⁵ also used.

*Tr.: W. C. Grese.

PGM XII. 121–43

***Zminis**³⁶ of Tentyra’s spell for sending dreams:³⁷ Take a clean linen cloth, and (according to Ostanos) with myrrh ink draw a figure on it which is humanlike in

28. For the invocation of Amon and Thoth in conjunction with the cosmic egg, see Morenz, *Egyptian Religion* 178.

29. Nothing is known about this author.

30. Or “to whom you want to send this dream.” [J.B.]

31. The papyrus has *κεμι*. It could be a reference to the Egyptian *kemi*, *kmj*, “the black one,” an epithet of Osiris. See Schmidt, *Philologische Wochenschrift* 55 (1935): 1174, and the apparatus ad loc.

32. THĒOURIS is the Egyptian *T3-wr.t*, “Thoeris,” the hippopotamus goddess who protected the bedside. See Bonnet, *RÄRG* 530–35, s.v. “Nilpferd.” [R.K.R.] For the Greek name, see Plutarch, *De Is. et Os.* 19, 358C: Θούρις; and Griffiths, Plutarch’s *De Iside et Osiride* 347–48.

33. See on this epithet Bousset, *Religionsgeschichtliche Studien* 118–20, 164.

34. That is, the seven vowels.

35. Apuleius, *Apol.* 90 calls Apollobex a famous magician, and Pliny, *NH* 30. 9, makes him the forerunner of Demokritos, who copied his works from him. But the name is also an epithet of Horus. See E. Riess, “Apollobex,” *PRE* 1 (1894): 2847; Hopfner, *OZ* II, sec. 210; K. Preisendanz, “Apollobex,” *PRE* 20 (1941): 1311–12.

36. The magician Zminis of Tentyra (Dendera on the Nile) is not otherwise known. See K. Preisendanz, “Zminis,” *Roscher* 6 (1936): 762.

37. On dream sending, see I. E. S. Edwards, *Oracular Amuletic Decrees of the Late New Kingdom* (London: British Museum, 1960), vol. I, pp. xx, n. 11; 63. [R.K.R.]

appearance but has four wings,³⁸ having the left arm outstretched³⁹ along with the
 125 two left wings, and having the other arm bent with the fist clenched. / Then upon
 the head [draw] a royal headdress and a cloak over its arm, with two spirals on the
 cloak. Atop the head [draw] bull horns and to the buttocks a bird's tail. Have his
 right hand held near his stomach, and on either ankle have a sword extended.

Also write on the strip the following names of the god and whatever you want
 him, [NN], to see and how:⁴⁰ "CHALAMANDRIOPH IDEARZÖ THREDAPHNIÖ /
 130 ERTHIBELNIN RYTHADNIKÖ PSAMOMERICH,⁴¹ to all of you I speak, also to you, O
 very powerful daimon: go into the house of this person and tell him such-and-
 such."

Next take a lamp neither colored red nor inscribed, and after you put a wick in it,
 fill it with cedar oil, and light it. Invoke the following names of the god, three
 [times]:⁴² "CHALAMANDRIOPH IDEARYÖTH THREDAPHNIÖ ERTHABEANIG RYTHA-
 NIKÖ PSAMMORICH, O sacred names of the god, listen to me—you also, O Good
 135 Daimon, whose might is very great / among the gods, listen to me: go to him, NN,
 into his house, where he sleeps, into his bedroom, and stand beside him, causing
 fear, trembling, by using the great and mighty names of the god. And tell him such-
 and-such.

"I conjure you [by] your power, [by] the great god, SĒITH,⁴³ [by] the hour in
 which you were begotten a great god,⁴⁴ [by] the god revealing⁴⁵ it now (?), [by] the
 365 names of the great god, to go to him, NN, this very hour, this very night, and
 140 to tell / him in a dream such-and-such.

"If you disobey me and don't go to him, NN, I will tell the great god, and after
 he has speared you through, he will chop you up into pieces and feed your members
 to the mangy dog who lies among the dungheaps.⁴⁶ For this reason, listen to me
 immediately, immediately; quickly, quickly, so I won't have to tell you again."

*Tr.: Roy Kotansky.

PGM XII. 144–52

145 *Request for a dream; / an exact method for everything.⁴⁷ Using blood from a

38. The picture is of Bes-Pantheos known from Egyptian monuments and from gemstones. See Delatte and Derchain, *Les Intailles* 126–41; Bonner, *SMA* 25, also nos. 251–61, plates 24–25. On the identification with El-Kronos, see A. Barb, *Gnomon* 41 (1969): 304; P. Zazoff, ed., *Antike Gemmen in Deutschen Sammlungen*, vol. IV (Wiesbaden: Steiner, 1975) 387 (no. 77). For a detailed picture and description, see S. Sauneron, *Le Papyrus magique illustré de Brooklyn* (Brooklyn Museum 47.218.156) (Oxford: Oxford University Press, 1970) 11–16.

39. Reading ἐκτεταμένον; see *apparatus criticus* in Preisendanz ad loc.

40. ὥς must be read here as a relative particle, with the meaning that the magician is to insert a description of how the dream will appear to the sleeper. See LSJ, s.v. "ὥς," A.c.

41. The *voces magicae* here have been written to conform to the second occurrence of the list in ll. 133–34. The division of the words follows the edition of C. Leemans, *Papyri Graeci Musei Antiquarii publici Lugduni-Batavi*, vol. II (Leiden: Brill, 1885), plate V, col. 4a. Preisendanz divides the names differently in both series. [R.D.K.]

42. Or the "three names of the god."

43. That is, Seth.

44. Or "[by] the hour in which you were appointed a great god." This rendering follows Leemans's edition.

45. The interpretation of the symbol, read by Preisendanz as χ(ρηματίζοντ)α, is open to question. See the *apparatus* ad loc.

46. The god is threatened in the name of Seth with the same attack Seth committed against Osiris. Cf. *PGM* VII. 940–68. [R.K.R.]

47. The translation follows the suggestion by W. B. that ἀκριβῆς εἰς πάντα is probably part of the title.

quail, draw on a strip of linen the god Hermes, standing, ibis-faced.⁴⁸ Then with myrrh write also the name and say the *formula*:

“Come to me here quickly, you who have the power. I call upon you, the one appointed god of gods over the spirits, to show this⁴⁹ to me in dreams. I conjure [you] by your father, Osiris, and Isis,⁵⁰ your mother, to show me one of your forms, / and reveal concerning the things I want. Your name is ËIIOUATHI PSRĒP-NOUA NERTĒR DIOCHASBARA ZARACHŌ, whom they call BALCHAM. Reveal concerning this⁵¹ concerning all things [about which] I inquire.”

*Tr.: W. C. Grese.

PGM XII. 153–60

***Spell for a divine revelation:** Invoke the great name in a time of great stress, in major and pressing crises. If not, you will blame yourself.⁵² In addition say three times the “IAŌ,” then the great name of god. /

“I call upon you, PHTHA RA PHTHA IĒ PHTHA OUN EMĒCHA ERŌCHTH BARŌCH THO[RCH]THA THŌM CHAIEOUCH ARCHANDABAR ŌEAEŌ YNĒŌCH ĒRA ŌN ĒLŌPH BOM PHTHA ATHABRASIA ABRIASŌTH BARBARBELŌCHA BARBAIAŌCH; let there be depth, breadth, length, brightness, ABLANATHANALBA ABRASIAOUA AKRAMMA-CHAMAREI THŌTH HŌR ATHŌŌPŌ. Come in, lord, and reveal.”

The serpent-faced god⁵³ will come in and answer you. When you dismiss [him], make an offering of / the skin of a serpent.

*Tr.: W. C. Grese.

PGM XII. 160–78

*[**Charm to release from bonds:**]⁵⁴ If you want to do something spectacular and want to free yourself from danger, stand at the door and say the spell, and having said it, go out, adding: “Let the bonds of him, NN, be loosened, and let the doors be opened for him, and let no one see him.”

You may even prove that it happens. Bind someone securely and shut him in a house. Stand outside and say the spell six or seven times thus: “I call upon you great gods, with a loud voice, / AISAR AIŌTH OUAIGNŌR MARSABŌOUTŌRTHE LABATH ERMOU CHOŌRTHEN MANACHTHŌRPH PECHRĒPH TAŌPHPŌTHTHŌCHO THARŌCH BALETHAN CHEBRŌOUTHAST ADŌNAI HARMIŌTH.”

Whenever [you say] this spell, and he has been released, say this besides, in order that the doors might open: “OCHLOBARACHŌ LAILAM DARIDAM [DARDAM] DARDARAMPTOU IARTHA IERBA DIERBA BARŌTHA THIARBA ARBITHŌ . . . Ō MAAR SEMESILAM MARMARACHNEU MANE THŌTH; holy one, enter and release him, NN, and give him a way / of escape, SESENGENBARPHARAGGĒS, you who loosen all

48. For an ibis-faced Hermes, see PGM VIII. 10.

49. Or “such and such.” That is, the practitioner supplies here his request. See below, l. 151.

50. Osiris and Isis are the parents of Horus, not of Thoth/Hermes as one might infer from the preceding.

51. See n. 49 above.

52. Cf. the *lex sacra* from Halikarnassos, published by M. Çetin Şahin, “Five Inscriptions from Halicarnassus,” *ZPE* 20 (1976): 22–23. [W.B.]

53. When depth, breadth, length, and brightness are summoned, this may indicate the reenactment of creation. In such a context, a serpent-faced deity (l. 159) would be appropriate, because the serpent form is the primordial form of the gods. See K. Sethe, *Amun und die Acht Urgötter von Hermopolis* (Berlin: Akademie-Verlag, 1929) 26–27. [R.K.R.]

54. This title for the spell does not appear in the papyrus manuscript and has been supplied by Preisendanz. It is, however, typical of other spells to begin with the phrase, “If you wish to do (this and this). . . .” Cf. e.g., PGM XII. 179–81; XIII. 239–64, and often. [R.D.K.]

bonds and you who loosen the iron fetter that has been placed around him, NN, because the great, unutterable, holy, righteous, awful, powerful, unspeakable, fearful and not-to-be-despised daimon of the great god commands you, SOROERMER [PHERGAR] BAX MAMPHRI OURIXG.”

When the bonds break, say: “I thank you, lord, [because] the holy spirit, the unique one, the living one, has [released] me.”

175 And say this spell again: / “Star-grouping god, you thunderbolt-with-great-clap-Zeus-confining-world-flashing-abundant-bolt-bestowing daimon, cracking-through-the-air, ray-producing, mind-piercing, you who [produce] cunning.”

And use also the name of Helios for everything: “Fiery, ĒPHAIE, Hephaistos, who is shining with fire, brightly moving, ANANŌCHA AMARZA MARMARAMŌ.”

*Tr.: R. F. Hock.

PGM XII. 179–81

*If you want someone to cease being angry with you, write with myrrh [on linen]⁵⁵ this / name of anger: “CHNEŌM.”⁵⁶ Hold it in your left [hand and say]: “I am restraining the anger of all, especially of him, NN, which is CHNEŌM.”

*Tr.: R. F. Hock.

PGM XII. 182–89

*“Greetings, lord, you who are the means to obtain favor for the universe and for the inhabited [world]. Heaven has become a dancing place [for you], ARSENO-PHRĒ, O king of the heavenly [gods], ABLANATHANALBA, you who possess righteous-ness, AKRAMMACHAMAREI, gracious [god,] SANKANTHARA, ruler / of nature, SATRAPERKMĒPH, origin of the heavenly [world], ATHTHANNOU ATHTHANNOU ASTRAPHAI IASTRAPHAI PAKEPTŌTH PA . . . ĒRINTASKLIOUTH ĒPHIŌ MARMA-RAŌTH.

“[Let] my outspokenness not leave me. [But] let every tongue and language listen to me, because I am PERTAO [MĒCH CHACH] MNĒCH SAKMĒPH⁵⁷ IAŌOYĒĒ ŌĒŌ ŌĒŌ IEŌYŌĒIEIAĒA IEŌYOEI, Give [me graciously] whatever you want.”

*Tr.: R. F. Hock. Although untitled, the first line of this invocation shows it is a “favor charm.”

PGM XII. 190–92

190 *Request for a dream oracle spoken to the Bear: Take olive oil [from] a clean⁵⁸ . . . onto the left hand and say the [names. Then] smear yourself and go to sleep having your head towards the east. “IĒSOVS⁵⁹ ANOVI. . . .”

*Tr.: W. C. Grese.

PGM XII. 193–201

*[To make] a tincture [viz., “reduction”] of gold:⁶⁰ Take thickened pungent vinegar and also have ready 8 drachmas of ordinary salt, 2 drachmas of rock alum that has clear cleavage, 4 drachmas of massicot, and triturate them [together] with the

55. Or byssus.

56. CHNEŌM here and in l. 181 is probably Egyptian Khnum. Cf. PGM I. 29. [R.K.R.]

57. MNĒCH SAKMĒPH corresponds to Egyptian “beneficient, son of Agathodaimon.” For Kneph, Knephis, cf. PGM I. 27; *μνηχ* is Egyptian *mnḥ*, an adjective of the preceding noun. Cf. PGM II. 77. [R.K.R.]

58. A noun seems to be missing here.

59. The name of Jesus appears at the beginning of an invocation; the rest is lost.

60. The term *ῥωσις* or *ἐξῥωσις* (l. 198) probably refers to the process of reduction in alchemy. Since there is no gold included in the papyrus until l. 198, the process may actually be designed to produce

vinegar for 3 days, and strain off [and] / use. Then add one drachma blue vitriol [cupric sulfate] to the vinegar, 1/2 obol in weight of chalcopyrite, 8 obols of rock alum, 1/2 obol in weight of melanterite, a carat [viz., 1/1728 lb. = *siliqua*] of ordinary salt, 2 [carats] of Cappadocian [salt]. 195

Make a leaf [of metal] of 2 fourths by weight, dip [it] 3 times into fire until the leaf [breaks up] into fragments. Then take up the pieces [and] assume them as “reduced” to the metallic state of gold.

Treatment: Take [2] fourths by weight of gold, make a leaf and [purify it in] fire, dip it in blue vitriol / triturated with water. 200

And another [treatment]: Pound dry cupric sulfate and dip [it] in the vinegar.

(Yet another [treatment]: with the compound): Pour off the verdigris and throw it in.

*Tr.: John Scarborough.

PGM XII. 201–69

***Placing (a) ring.**⁶¹ A little ring [useful] for every [magical] operation and for success. Kings and governors [try to get it]. Very effective. Taking an air-colored⁶² jasper, engrave on it a snake in a circle with its tail in its mouth, and also in the middle of [the circle formed by] the snake [Selene]⁶³ having two stars / on the two 205 horns, and above these, Helios, beside whom ABRASAX should be inscribed; and on the opposite side of the stone from this inscription, the same name ABRASAX, and around the border you will write the great and holy and omniscient [spell], the name IAŌ SABAŌTH. And when you have consecrated the stone⁶⁴ wear it in a gold ring, when you need it, [provided] you are pure [at that time], and you will succeed in everything you may wish. You are to consecrate the ring together with the stone in the rite used for all [such] objects. A similar engraving in gold, / too, is equally 210 effective.

The consecration [requires] the following equipment: Making a pit in a holy place open to the sky, [or] if [you have none] in a clean, sanctified tomb looking toward the east, and making over the pit an altar of wood from fruit trees, sacrifice an all-white goose, with no flecks [of color], and 3 roosters and 3 pigeons. Make these whole burnt offerings and burn, with the birds, all sorts of incense. Then, standing by the pit, look / to the east and, pouring on a libation of wine, honey, 215 milk, [and] saffron, and holding over the smoke, while you pray, [the stone] in which are engraved the inscriptions, say:

“I invoke and beseech the consecration, O gods of the heavens, O gods under the earth, O gods circling in the middle region from one womb. O masters of all living and dead, [O] heedful in many necessities of gods and / men. O concealers 220 of things now seen, O directors of the Nemeseis⁶⁵ who spend every hour with you,”⁶⁶

pseudo gold. This is in keeping with the fact that the section 193–201 is full of technical terminology from alchemy. See M. P. Crosland, *Historical Studies in the Language of Chemistry* (London: Heinemann, 1962) 3–4, and esp. 54; A. J. Hopkins, “Transmutation by Colour: A Study of Earliest Alchemy,” in J. Ruska, ed., *Studien zur Geschichte der Chemie. Festschrift E. O. von Lippmann* (Berlin: Springer, 1927) 9–14. [J.S.]

61. The symbols printed in Preisendanz’s text as magical characters are Demotic *w’ gswr*, “a ring.” Cf. PGM XII. 270. [R.K.R.]

62. According to LSJ, s.v., a “light-blue” or perhaps “grey, cloudy” color.

63. That is, a crescent moon.

64. On the consecration of amulets, see PGM IV. 2179 and n.

65. For the Nemeseis, cf. PGM VII. 503 and n.; Griffiths, *The Isis-Book* 311–12.

66. The papyrus here accidentally repeats the preceding clause about the Nemeseis.

O senders of Fate who travels around the whole world, O commanders of the rulers, O exalters of the abased, O revealers of the hidden, O guides of the winds, 225 O arousers of the waves, O bringers of / fire (at a certain time), O creators and benefactors of every race, O nourishers of every race, O lords and controllers of kings, come, benevolent, for that [purpose] for which I call you, as benevolent assistants in this rite for my benefit. I am a plant named Baïs (palm leaf); I am an outflow of blood from the tomb of the great One [between] the palm trees;⁶⁷ I am the faith⁶⁸ found in men, and am he who declares the holy names, who [is] always alike, who 230 came forth from the abyss.⁶⁹ I am / CHRATES⁷⁰ who came forth from the eye [of the sun].⁷¹ I am the god whom no one sees or rashly names. I am the sacred bird, Phoinix.⁷² I am Krates the holy, called MARMARAUÖTH. I am Helios who showed forth light. I am Aphrodite called ΤΥΦΗ.⁷³ I am the holy sender of winds. I am Kronos who showed forth light. I am Mother of gods, called Heaven. I am Osiris, 235 called water. I am Isis, called dew.⁷⁴ / I am ĒSENEPHYS,⁷⁵ called spring. I am the image resembling the true images. I am SOUCHOS⁷⁶ [who appear as] a crocodile. Therefore, I beseech [you], come as my helpers, for I am about to call on the hidden and ineffable name, the forefather of gods, overseer and lord of all.”

240 “Come to me, you from the four winds, god, ruler of all, who have breathed spirits into men for life, master of the good things in the world. Hear me, lord, whose / hidden name is ineffable. The daimons, hearing it, are terrified—the name BARBAREICH ARSEMPHEMPHRÖTHOU—and of it the sun, of it the earth, hearing, rolls over; Hades, hearing, is shaken; rivers, sea, lakes, springs, hearing, are frozen; rocks, hearing it, are split. Heaven is your head; ether, body; earth, feet; and the water around you, ocean, [O] Agathos Daimon.⁷⁷ You are lord, the begetter and nourisher and increaser of all.”

67. For the efflux of Osiris, see *Book of the Dead*, spells 63b sec. S 1; 119 sec. S 1; 147a sec. S 1; 147g sec. S 1; 149n sec. S 1; 149o. [R.K.R.]

68. Preisendanz treats the term as a hypostatized name (Pistis, “Faith”). See Reitzenstein, *Die hellenistischen Mysterienreligionen* 234–35; D. Lührmann, “Glaube,” *RAC* 11 (1979): 84–86.

69. Preisendanz takes βύθος to be the name of a deity. Bythos is the name of the primordial deity in Valentinian gnosticism. For passages, see *PGL*, s.v. “Búthos”; *The Nag Hammadi Library in English*, index s.v. “Bythos.” See also Bousset, *Hauptprobleme*, passim; idem, *Religionsgeschichtliche Studien* 58.

70. Preisendanz, following Eitrem, takes this name to be Egyptian for *Chrut*, “child (Horus).” Actually, the papyrus reads σοκρατης; see C. Leemans, *Papyri Graeci Musei Antiquarii publici Lugduni-Batavi*, vol. 2 (Leiden: Brill, 1885) 26–27. Eitrem’s emendation was taken up by J. Kroll, “Chrates,” *PRE* 11 (1922): 1641–42; K. Preisendanz, “Pachrates,” *PRE* 18 (1942): 2071–74, esp. 2072. The fact, however, remains that the papyrus reads Socrates in l. 230 and Crates in l. 231.

71. The papyrus reads οὐραγιον; the translation follows Preisendanz’s emendation ἐκ τοῦ οὐραίου. Cf. *PGM* V. 75.

72. On the Phoenix, see Tardieu, *Trois mythes gnostiques* 231–62. Cf. *PGM* II. 104.

73. Typhi, the epithet of Aphrodite, may correspond to Egyptian Triphis (Τ3-τϣϣ.t), “the maiden.” See Bonnet, *RÄRG* 838–39, s.v. “Triphis.” [R.K.R.]

74. For Isis as dew, see Plutarch, *De Is. et Os.* 12, 355F–365A; 33, 364B, and Griffiths, *Plutarch’s De Iside et Osiride* 303, 420, 424. [R.K.R.]

75. ĒSENEPHYS may correspond to Egyptian “Isis the beautiful.” Preisendanz, however, understands it to refer to Isis-Neph[th]ys. [R.K.R.]

76. Souchos is Sobek, the Egyptian crocodile god. See Bonnet, *RÄRG* 755–59, s.v. “Suchos.” [R.K.R.]

77. On the cosmic body of the deity, see *PGM* XIII. 767–72; XXI. 3–7. See J. Assmann, “Primat und Transzendenz: Struktur und Genese der ägyptischen Vorstellung eines höchsten Wesens,” in *Aspekte der ägyptischen Religion*, ed. W. Westendorf, *Göttinger Orientforschungen*, 4th series 9 (Wiesbaden: Harrassowitz, 1979) 7–42.

“Who⁷⁸ molded the forms of the beasts [of the Zodiac]? Who / found [their] routes? Who was the begetter of fruits? Who raises up the mountains? Who commanded the winds to hold to their annual tasks? What Aion nourishing an Aion rules the Aions? One deathless god. You are the begetter of all and assign souls to all and control all, king of the Aions and lord, [before] whom mountains and plains together tremble, springs and streams of rivers, and valleys of earth, and spirits, and [all things] that are. High shining heaven trembles before you, and every sea, / lord, ruler of all, holy one, and master of all. By your power the elements exist and all things come into being, the route of sun and moon, of night and dawn—all things in air and earth and water and the breath of fire. Yours is the eternal processional way [of heaven], in which your seven-lettered name is established for the harmony of the seven sounds [of the planets] which utter [their] voices according to the 28 forms of the moon. Yours are the beneficent effluxes of the stars, daimons and fortunes / and fates. You give wealth, good old age, good children, strength, food. You, lord of life, ruling the upper and the lower realm, whose justice is not thwarted, whose glorious name the angels hymn, who have truth that never lies, hear me and complete for me this operation so that I may wear this power in every place, in every time, without being smitten or afflicted, / so as to be preserved intact from every danger while I wear this power. Yea, lord, for to you, the god in heaven, all things are subject, and none of the daimons or spirits will oppose me because I have called on your great name for the consecration. And again I call upon you, according to Egyptians, PHNŌ EAI IABŌK; according to Jews, ADŌNAIE SABAŌTH; according to Greeks, “the king of all, ruling alone”; / according to the high priests, “hidden, invisible, overseer of all”; according to Parthians, “OUERTŌ,⁷⁹ master of all.” Consecrate and empower this object for me, for the entire and glorious time of my life.”

The names inscribed on the back side of the stone are these: “IAŌ SABAŌTH ABRASAX.”

*Tr.: Morton Smith.

PGM XII. 270–350

*A Ring. A little ring for success and favor and victory. It makes men famous and great and admired and rich as can be, or it makes possible friendships with suchlike men. The circlet is always yours [to use] justly and successfully for all purposes. It contains a first-rate name.

Helios is to be engraved on a heliotrope stone⁸⁰ as follows: A thick-bodied snake⁸¹ in the shape of a wreath should be [shown] having its tail in its / mouth. Inside [the circle formed by] the snake let there be a sacred scarab⁸² [beetle surrounded by] rays. On the reverse side of the stone you are to inscribe the name in hieroglyphics, as the prophets pronounce [it]. Then, having consecrated [the ring], wear it when you are pure.

The world has had nothing greater than this. For when you have it with you you will always get whatever you ask from anybody. Besides, it calms the angers of masters and kings. Wearing it, whatever you may say to anyone, you will be believed,

78. The dactylic hexameters (ll. 244–52) are also the reconstructed Hymn 1. See Preisendanz, vol. II, p. 237. [E.N.O.]

79. OUERTŌ corresponds to the Egyptian epithet “the great one of earth.” [R.K.R.]

80. A green chalcedony with small spots of red jasper. Cf. Pliny, *NH* 37. 165. [J.S.]

81. That is, the Ouroboros serpent. See Glossary, s.v. “Ouroboros.”

82. On the scarab, see *PGM* IV. 943 and the Glossary, s.v. “Scarab.”

and you will be pleasing to everybody. Anyone can open doors and break chains
 280 and rocks if he / touches them with the stone, that is, the gem, and says the name
 written below. It also works for demoniacs. Just give it [to one] to wear, and the
 daimon will immediately flee. So at dawn stand facing the sun, holding the well-
 planned, beneficent, divine, holy, useful, economical, merciful stone which pro-
 vides your needs, the beautiful and becoming one, [say]:
 285 “Greatest god, who exceed / all power, I call on you, IAŌ SABAŌTH ADŌNAI
 EILŌEIN⁸³ SEBŌEIN TALLAM CHAUNAŌN SAGĒNAM ELEMEDŌR CHAPSOUTH
 SETTŌRA SAPHTHA NOUCHITHA, Abraham, Isaac, Jacob,⁸⁴ CHATHATHICH ZE-
 PEIN NĒPHYGOR ASTAPHAIOS KATAKERKNĒPH KONTEOS KATOUT KĒRIDEU MAR-
 290 MARIŌTH LIKYXANTA BESSOUM SYMEKONTEU, the opponent of Thoth, / MASKELLI
 MASKELLŌTH PHNOU KENTABAŌTH OREOBAGRA HIPPOCHTHŌN RĒSICHTHŌN
 PYRIPĒGANYX NYXIŌ ABRŌROKORE KODĒRE MOUISDRŌ, King, THATH PHATH
 CHATH XEUZĒN ZEUSĒN ELATHATH MELASIŌ KOUKŌR NEUSŌŌ PACHIŌ
 295 XIPHNŌ THEMEL NAUTH BIOKLĒTH SESSŌR CHAMEL CHASINEU XŌCHŌ IAL-
 LINŌI / SEISENGPHARANGĒS MASICHIŌR IŌTABAA S CHENOUCI CHAAM PHA-
 CHIARATH NEEGŌTHARA IAM ZEŌCH AKRAMMACHAMAREI Cheroubi(m) BAIN-
 CHŌŌCH EIOPHALEON ICHNAŌTH PŌE XEPHITHŌTH XOUTHOUTH THOŌTHIOU
 XERIPHŌNAR EPHINARASŌR CHANIZARA ANAMEGAR IŌO XTOURORIAM IŌK NIŌR
 300 CHETTAIOS ELOUMAIOS NŌIŌ DAMNAMENEU / AXIŌTHŌPH PSETHAIAKKLŌPS
 SISAGETA NEORIPHRŌR HIPPOKELEPHOKLŌPS ZEINACHA IAPHETHANA A E Ē I O
 Y Ō. I have called on you, greatest god, and through you on all things, that you may
 give divine and supreme strength to this image and may make it effective and
 powerful against all [opponents] and to be able to call back souls, move spirits,
 subject legal opponents, strengthen friendships, produce all [sorts of] profits,
 305 bring / dreams, give prophecies, cause psychological passions and bodily sufferings
 and incapacitating illness, and perfect all erotic philters. Please, lord, bring to fulfill-
 ment a complete consecration.”

When you perform this rite, say [the spell] three times each day, in the third,
 sixth, and ninth hour, and this for fourteen days, beginning when the moon begins
 its third quarter. And try to have the goddess [i.e., the moon] either [rising] in [the
 Zodiacal sign of] the Bull or the Virgin or Scorpion or the Water Carrier or the
 310 Fishes. Also when you are performing the consecration, each time / you recite
 [the spell] pour as libation the [fluids] specified above and all kinds of perfumes
 except frankincense. And when you have completed the consecration properly, have
 a live rooster with a double comb—either white or yellow; keep away from black—
 and after the consecration cut the rooster open and stick the [stone with its] image
 well into the guts of the rooster, taking care that the entrails of the animal be not
 315 broken. Leave [it there] for one day, / then in the ninth hour of the night take [it]
 out and put [it] away in a holy place, and use as [seems] best.

Whenever you wish to command the god, give [your] command, saying the
 greatest [name] OUPHŌR, and he will perform. You have [now] the consecration [to
 secure] the supreme and divine action. This OUPHŌR is the [god] whom Urbicus
 used, the holy, true OUPHŌR. Here is truly written out, with all brevity, [the rite]
 320 by which all modeled images and engravings / and carved stones are made alive.
 For this is the true [rite], and the others such as are widely circulated, are falsified
 and made up of vain verbosity. So keep this in a secret place as a great mystery. Hide
 it, hide it! It is—the beginning—

83. Almost certainly a misspelling of *elohim*, a Hebrew word meaning “god.”

84. The names are misspelled as Abraan, Isak, Iakkōbi.

“The gates of heaven were opened. The gates of earth were opened. / The route of the sea was opened. The route of the rivers was opened. My spirit was heard by all gods and daimons. My spirit was heard by the spirit of heaven. My spirit was heard by the terrestrial spirit. My spirit was heard by the marine spirit. / My spirit was heard by the riverine spirit. Therefore give spirit to the mystery⁸⁵ I have prepared, O gods whom I have named and have called on. Give breath to the mystery I have prepared.”

Hide, hide the true [spell to control?] OUPHŌR, / which contains the truth in summary. *The invocation to OUPHŌR*:⁸⁶

“ĒI IEOU MAREITH
 ĒI IEOU MONTHEATHI MONGITH
 ĒI IEOU CHAREŌTH MONKĒB
 ĒI IEOU SŌCHOU SŌRSŌĒ
 / ĒI IEOU TIŌTIŌ OUIĒR 340
 ĒI IEOU CHARŌCHSI CHARMIŌTH
 ĒI IEOU SATHIMŌOYEĒOY
 ĒI IEOU RAIRAI MOURIRAI
 ĒI IEOU Amoun ĒEI Osiris
 / ĒI IEOU PHIRIMNOUN⁸⁷ 345
 ĒI IEOU ANMORCHATHI OUĒR
 ĒI IEOU ANCHEREPHRENEPSOUPHIRINGCH
 ĒI IEOU ORCHIMORŌIPOUGH
 ĒI IEOU MACHPSACHATHANTH
 / ĒI IEOU MOROTH.” 350

*Tr.: Morton Smith. The Demotic title (line 270) is written between the sections.

PGM XII. 351–64

*Demokritos’ “sphere”: prognostic of life and death. Find out what day of the month⁸⁸ the sick one took to bed. Add his name from birth⁸⁹ to the day of the month and divide by thirty.⁹⁰ Look up on the “sphere” the quotient: if the number is on the upper register, the person will live, but if it is on the lower register, he will die.

85. That is, the magical ring.

86. These invocations begin with a formula corresponding to the Egyptian *i i3w*, “O, hail!” [R.K.R.]

87. PHIRIMNOUN corresponds to Egyptian “He who comes forth from Nun (the abyss).” Cf. PGM XII. 229. [R.K.R.]

88. Literally, “know in relation to the moon.” Beginning with the new moon, each day of the lunar month can be given a number from one to thirty.

89. The *praenomen*, or first name, among the Romans. Each letter of the Greek alphabet has a numerical value.

90. Literally, “see how many times thirty there are.” In other words, the sum of the numerical value of the name and the value of the day on which the person took ill, is divided by thirty.

355

360

| | | |
|----|----|----|
| 1 | 10 | 19 |
| 2 | 11 | 20 |
| 3 | 13 | 23 |
| 4 | 14 | 25 |
| 7 | 16 | 26 |
| 9 | 17 | 27 |
| 5 | 15 | 22 |
| 6 | 18 | 28 |
| 8 | 21 | 29 |
| 12 | 24 | 30 |

*Tr.: J. P. Hershbell. A similar “sphere” is attributed to Petosiris, the mythical Egyptian astrologer. The so-called sphere is only a circle or other plane figure, in this case a rectangle, but even when the circle is reduced to a rectangle, it is called a sphere. For full discussion of this kind of “astrological medicine,” see A. Bouché-Leclercq, *L’astrologie grecque* (Paris 1899, repr. 1963) 537–42, esp. 538, and Thorndike, *A History of Magic I*, 682ff.; see also V. Alfieri, *Gli atomisti, frammenti e testimonianze* (Bari 1936) 305–6, n. 801 and Budge, *Egyptian Magic* 228–30.

PGM XII. 365–75

365 ***Charm for causing separation:** On a pot for smoked fish inscribe a spell with a bronze stylus and recite it afterwards and put it where they [i.e., your victims] are, where they usually return, repeating at the same time this spell: “I call upon you, god, you who are in the empty air, you who are terrible, invisible, and great, you who afflict the earth and shake the universe, you who love disturbances and hate
370 stability and scatter the clouds / from one another, IAIA IAKOUBIAI IŌ ERBĒTH, IŌ PAKERBĒTH IŌ BOLCHOSĒTH BASDOUMA PATATHNAX APOSS OSESRŌ ATAPH THABRAOU ĒŌ THATHTHABRA BŌRARA AROBREITHA BOLCHOSĒTH KOKKOLOIPTOLĒ RAMBITHNIPS: give to him, NN, the son of her, NN, strife, war; and to him, NN, the son of her, NN, odiousness, enmity, just as Typhon and Osiris had”⁹¹ (but if it is a husband and wife, “just as Typhon and Isis had”). “Strong Typhon, very / powerful one, perform your mighty acts.”

*Tr.: R. F. Hock. This charm provides a means for effecting a breach between two men’s friendship or love for each other, with a variant formula inserted to make the spell work against a husband and wife.

PGM XII. 376–96

***Charm to induce insomnia:** Take a living bat and on the right wing paint with myrrh the following figure, and on the left write the 7 names of the god as well as: “Let her, NN whom NN bore, lie awake until she consents.” And so release the bat again.

380 Perform this spell at the waning of the moon⁹² when the goddess is in her third night, and the woman will die for lack of sleep, without lasting / 7 days.

This charm cannot at any time have an antidote. But if you at some time wish one, do not release the bat, but keep it in custody, and do this as well: when you want to release it, wash off with spring water [what] has been written on the wings and release the bird. But do not do this, save for a great intrigue.

91. On the enmity between Typhon/Seth and Osiris, see PGM VII. 964 and n.

92. That is, the moon goddess Selene.

This then is the figure:



/ The names to be written on the left wing are these: “I call upon you, great god, 385
 THATHABATHATH / PETENNABOUTHĪ PEPTOU BAST⁹³ EIĒSOUS OUAĪR AMOUN 390
 OUTHĪ ASCHELIDONĒTH / BATHARIBATH; let her, NN, lie awake through the whole 395
 night and day, until she dies, immediately, immediately; quickly, quickly.”
 *Tr.: R. F. Hock.

PGM XII. 397-400

***To gain favor and friendship forever:** Take a pasithea or wormwood root and write this name on it in a holy manner: † 7 8 - 3 7 7 L. Then carry it, and you will be an object of favor, friendship, and admiration to people who see you. /

The formula: 1 dram of myrrh, 4 drams of truffle, 2 drams of blue vitriol, 2 drams of oak gall, 3 drams of gum arabic.

*Tr.: Hubert Martin, Jr.

PGM XII. 401-44

* **Interpretations** which the temple scribes employed, from the holy writings, in translation. Because of the curiosity of the masses they [i.e., the scribes] inscribed the names of the herbs and other things which they employed on the statues of the gods, so that they [i.e., the masses], since they do not take precaution, / might not practice magic, [being prevented] by the consequence of their misunderstanding.⁹⁴ But we have collected the explanations [of these names] from many copies [of the sacred writings], all of them secret.

*Here they are:*⁹⁵

A snake's head: a leech.

93. On Bastet, the Egyptian cat goddess, see *PGM* III. I and n.

94. Cf. V. F. Vanderlip, *The Four Greek Hymns of Isidorus and the Cult of Isis* (Toronto: Hakkert, 1972), Hymn IV. 37–39: “Reliably learning these facts from men who study history, I myself have set them all up on inscribed pillars and translated (into Greek) for Greeks the power of a Prince who was a god” (pp. 64–65). Isidorus himself cannot read the hieroglyphs.

95. For similar lists of names, cf. *De succedaneis* transmitted among the works of Galen, *Claudii Galeni Opera Omnia*, ed. C. G. Kühn, vol. 19 (Lipsiae: Officina libraria Car. Knoblochii, 1830) 721–

- A snake's "ball of thread": this means soapstone. /
 410 Blood of a snake: hematite.
 A bone of an ibis: this is buckthorn.
 Blood of a hyrax: ⁹⁶ truly of a hyrax.
 "Tears" ⁹⁷ of a Hamadryas baboon: dill juice.
 Crocodile dung: Ethiopian soil. /
 415 Blood of a Hamadryas baboon: blood of a spotted gecko.
 Lion semen: Human semen.
 Blood of Hephaistos: wormwood.
 Hairs of a Hamadryas baboon: dill seed.
 Semen of Hermes: dill. /
 420 Blood of Ares: purslane.
 Blood of an eye: tamarisk gall. ⁹⁸
 Blood from a shoulder: bear's breach ⁹⁹
 From the loins: camomile.
 A man's bile: turnip sap. ¹⁰⁰ /
 425 A pig's tail: leopard's bane. ¹⁰¹
 A physician's bone: sandstone.
 Blood of Hestia: camomile.
 An eagle: wild garlic (?). ¹⁰²
 Blood of a goose: a mulberry tree's "milk." /
 430 Kronos' spice: piglet's milk.
 A lion's hairs: "tongue" of a turnip. ¹⁰³
 Kronos' blood: . . . of cedar.
 Semen of Helios: white hellebore.
 Semen of Herakles: this is mustard-rocket. ¹⁰⁴ /
 435 [A Titan's] blood: wild lettuce. ¹⁰⁵
 Blood from a head: lupine.
 A bull's semen: egg of a blister beetle. ¹⁰⁶

47, as well as the adapted version of Galen's tract in Paul of Aegina, *Paulus Aegineta, Corpus Medicorum Graecorum* IX/2, ed. I. L. Heiberg, vol. II (Lipsiae: Teubner, 1924) 401–8; and Dioscorides' *Materia medica*, ed. M. Wellmann, 3 vols. (Berlin: Weidmann, 1907–14). [J.S.]

96. Probably the rock hyrax (*Procavia capensis*), also mentioned in the LXX Lv 11:6; Dt 14:7; Ps 103 (104): 18; Prv 24:61 (30:26). [J.S.]

97. Perhaps the "sleep sand" from the eyes of baboons. [J.S.]

98. Cf. Dioscorides 1. 75; also 1. 89. [J.S.]

99. Probably to be emended to ἄκανθος (*Acanthus mollis* L. or *Helleborus foetidus* L.). [J.S.]

100. Probably to be emended to βουνίας as in Dioscorides 2. 111, a kind of turnip (probably *Brassica napus* L.). [J.S.]

101. Literally, "scorpion-tail," probably a variety of "leopard's bane" in the genus *Boronicum*, or one of the heliotropes. Cf. Theophrastus, *Hist. plant.* 9. 13. 6; Nicander, *Alexiph.* 145; Dioscorides 4. 190. 1. See J. Scarborough, "Theophrastus on Herbs and Herbal Remedies," *Journal of the History of Biology* 11 (1978): 373–74, with n. 120; idem, "Nicander's Toxicology II: Spiders, Scorpions, Insects, and Myriapods," *Pharmacy in History* 21 (1979): 3–34, 73–92. [J.S.]

102. The papyrus reads οσελγεβει, which the editors read either as χελκβει, "wild garlic" (*Trigonella foenum-graecum*), following Griffith, ad loc.; PGM V. 70, or as ἑλλέβορος, "hellebore." [J.S.]

103. As emended in l. 425 (see above, n. 100), referring to the leaves of the taproot. [J.S.]

104. Probably *Eruca sativa* Mill. [J.S.]

105. See on this Dioscorides 2. 136. [J.S.]

106. The blister beetle played a role in the manufacture of the aphrodisiac known as Spanish fly. See J. Scarborough, "Some Beetles in Pliny's Natural History," *Coleopterists Bulletin* 31 (1977): 293–96; idem, "Nicander's Toxicology" (see above, n. 101). [J.S.]

A hawk's heart: heart of wormwood.
 Semen of Hephaistos: this is fleabane. /
 Semen of Ammon: houseleek.
 Semen of Ares: clover.
 Fat from a head: spurge.
 From the belly: earth-apple.
 From the foot: houseleek.¹⁰⁷

440

*Tr.: H. D. Betz (ll. 401–7) and John Scarborough (ll. 408–45) who are also responsible for the respective notes. The “interpretations” refers to the secret list of plant names below; cf. the *Discourse on the Eighth and the Ninth* 61, 19ff., in *The Nag Hammadi Library in English*, 296–97; 2 *Jeu*, chaps. 45–48; *Test Sol* 13.6; see Gudeman, “Lyseis,” *PRE* 13 (1927): 2511–29.

PDM xii. 50–61 [PGM XII. 445–48]

*A spell for separating one person from another: Dung of . . . and you put it [in] a document, and you write on a document of papyrus these great names / together with the name of the man, and you bury it under the doorsill of the house. 50 [1] 55 [6]

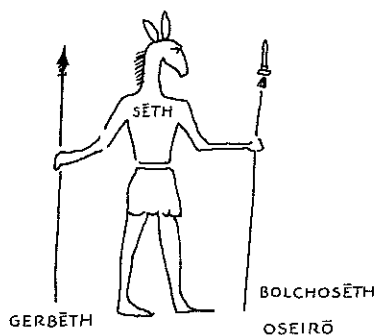
Here are the names for (?) it and you recite them over it also, 7 times: “†IO-ERBETH †IO-SETH¹⁰⁸ †IO-BOLGHÖSETH¹⁰⁹ †IO-PAGERBETH †IO-PATATHNAGS †LÉE-MENG.RĒ †IO-ÖSESRO¹¹⁰ / †IO-GHLŌNTOĒPS, separate NN, born of NN, from NN, born of NN!” It is . . . : “Separate Isis from . . .” (formula: 7 times). (445–48) 60 [11]

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 38–39, col. IV, ll. 1–12. The Old Coptic/Greek and Demotic *voces magicae* in ll. 57–60 [8–11] are transcribed as Greek in PGM XII. 445–48 (*Kol. XIV*) in Preisendanz. A variant of the same spell follows immediately in ll. 62–75, a spell in which a magical figure is supplied. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xii. 62–75 [PGM XII. 449–52]

*Another: You bring a . . . and you write the names on it, and you bury [it] in the road of. . . .

Formula: †BRAG †GRAB †BRAGH †HÖSPERTHNAKS¹¹¹ / †BHRIENTHE(?)GH †BAS-PHETHŌI †ATHRYPH †PATATHNAG †APŌPSI †IO-BĒTH †IO-BOLGHÖSETH †IO-PAGERBETH,¹¹² separate NN born of NN, from NN born of NN!” Two [times] . . . You bring a sherd . . . of beer of . . . which is burnt, and you write [on] it a donkey / in this manner: 65 [16] (449–52) 70 [21]



107. See on this plant Dioscorides 4. 88. [J.S.]

108. Ending includes Egyptian god Seth. [J.H.J.]

109. See n. 108 above.

110. Or, perhaps, IO ŌSEIRŌ, as in the label to the figure. [J.H.J.]

111. HÖSPER may be for ὁσπερ, “similarly.” [R.K.R.]

112. See figure.

75 [26] “Separate NN, born of NN, from NN, born of NN!” And you say this name to it again, 7 times, and you lift the sherd, and you . . . in the house in which they are. / You do it. . . .

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 38–39, col. IV, ll. 13–26. The Demotic *voces magicae* in ll. 15–18 are transcribed as Greek in *PGM* XII. 449–52 (*Kol.* XIV). Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xii. 76–107 [PGM XII. 453–65]

80 [5] * Another: . . . of a black donkey,¹¹³ and you put a . . . which is . . . , and you leave [it] in it for three days . . . it. You should cook it for one night . . . , and you should bring a / strip of . . . , and you should write . . . the names on it with donkey blood, and you should gather outside . . . saying, “Separate NN, born of NN, from NN, born of NN!” And you should . . . and you should . . . the urine. . . .

85 [10] Here is the *name* which you should write it: / . . . “THALAMAXI, separate NN, born of NN, from NN, born of NN!”

90 [15] . . . again on the day of separating (another [manuscript] says: “beating” [?]), . . . of a donkey and a . . . / urine (?), and you put them in a new ladle (?) and you . . . until they come . . . , and you put . . . and you . . . the sherd . . . and you [write] these names . . . and you . . . in the above-mentioned house.

95 [20] / Here are the names: “I call upon you, you who are in the [empty air], you who (453–65) are terrible, you who are an invisible god, you who cause destruction and desolation, you who hate a stable household and you who do mischief.¹¹⁴ I call upon your great name; cause him, NN, to be separated from him, NN, IŌ IŌ IŌBRACH KRA-BROUKRIOU BATRIOU APOMPS STROUTELIPS IAK[OUBIAI]¹¹⁵ IŌ PAKERBETH PAKERBETH, god of gods . . . at the gate of IAO. Separate him, NN, from him, NN, because I am the daimon XANTHIS¹¹⁶ OUBATH . . . E . . . TEBERETERRI . . . EI . . . , separate him, [NN], from him, NN.”

*Tr.: Janet H. Johnson (ll. 76–95), following the edition and translation in *OMRM* 56 (1975): 40–41, col. III, ll. 1–20; and R. F. Hock (ll. 96–107), following Preisendanz, *PGM* XII. 453–65.

PDM xii. 108–18 [PGM XII. 466–68]

110 [3] * A spell [to] cause a woman to hate a man . . . : You bring dung, hair and hair . . . which is dead, / and you mix them with fresh blooms, and you put it in a new papyrus after writing on the papyrus first with my ink, saying, “May NN, born of NN, hate NN, born of NN!” And you recite these true names over it 7 times, and you bind the papyrus, and you put it in the water of. . . .

115 [8] Here are / the true names: †IAKYMBLAI IAO †IŌERBETH †IŌBOLGHOSETH †BA- (466–68) SELE OM †GITATHNAGS †APSOPS †Ō.ELT, separate NN, born [of] NN, from NN, born of NN; hurry, hurry; be quick, be quick!”

*Tr.: Janet H. Johnson, following the edition and translation in *OMRM* 56 (1975): 42–43, col. II, ll. 1–18. The Demotic *voces magicae* in ll. 8–10 are transcribed by Preisendanz as Greek in *PGM* XII. 466–68. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

113. On the donkey as the image of Seth, see the Glossary, s.v. “Typhon-Seth.”

114. So following the emendation in Preisendanz; cf. the apparatus ad loc.

115. Supplying in the lacuna †Iako[υβιαι], a name attested elsewhere.

116. The reading of this name is, however, textually uncertain.

PDM xii. 119–34 [PGM XII. 469–70; 471–73]

*A spell for it: Surround (?) . . . of . . . another [manuscript] says . . . : / You (?) 120 [13]
 write [the] true names with ink . . . and you write at its bottom, . . . to me Anubis,
 saying, “Surround (?) NN, born of NN!” . . . you should write on its bottom . . .
 “vex NN, born of NN!” and you should . . . them to it again, and you should . . . 125 [18]
 fire, flame (?), and you should [bind] . . . of the hair of the woman with . . . , / and
 you should put a . . . a bitch which is dead.

Its formula: “Rouse yourself and depart, at the undertaking ward off responses of (469–70)
 each penalty . . . woman.” You write these words on a new papyrus with myrrh ink,
 and you put it in . . . of a . . . / built (?), and you put it in a chest (?), and you give it 130 [23]
 to an ibis.

Here are the names: “[†]ALBANAGHAMBRE [†]AMESÖTSIE(?)R [†]ATHRÖER [†]ATHROI (471–73)
[†]THYIN, surround NN, born of NN, . . . in her heart.”

*Tr.: Janet H. Johnson (ll. 119–125, 128–31), following the edition in *OMRM* 56 (1975):42–43, col. II, ll. 12–27; and E. N. O’Neil (ll. 126–27), following the edition in Preisendanz, *PGM* XII. 469–70. The Demotic *voces magicæ* in ll. 132–33 are transcribed by Preisendanz as Greek at *PGM* XII. 471–73. Words preceded by [†] are written in Demotic in the text with Old Coptic glosses inserted above.

PDM xii. 135–46 [PGM XII. 474–79]

*. . . you bring a sealed . . . of copper . . . this lion, this mummy (?), and this 135 [1]
 Anubis . . . while they seek . . . black scarab (?) . . . put . . . :

/ “[†]AIDIÖ ÖRICH THAMBITÖ, Abraham who at . . . PLANOIEGCHIBIÖTH 140 [6]
 MOU ROU and the whole soul for her, NN [whom NN bore] . . . the female body (474–79)
 of her, NN [whom NN bore], I conjure by the . . . [and] to inflame her, NN whom
 [NN bore].”

[Write these] words together with this picture on a new papyrus:



*Tr.: Janet H. Johnson (ll. 135–39; 146), following the edition and translation in *OMRM* 56 (1975):44–45, col. I, ll. 1–5, 12; and E. N. O’Neil (ll. 140–45) following Preisendanz, *PGM* XII. 474–79.

PDM xii. 147–64 [PGM XII. 480–95]

*Another: Cook it [in the (?)] bath: “ALLANTH BIREIBAMETIRA / EMETHIRE THA- 150 [16]
 RABLATH PNOUthe THOUCHARA ÖSOUCHARI SABACHAR . . . , / burn her, NN, 155 [21]
 until she [comes] to me, NN, immediately, immediately; quickly, quickly. I conjure (480–95)
 you, daimons of the dead, [by] the dead and by the daimon of [Balsames], and
 the / dog-faced god,¹¹⁷ and the gods with him.” 160 [26]

117. The dog-faced god is Anubis.

Write these things . . . with the salt first . . . which is on it.

*Tr.: Janet H. Johnson (ll. 147, 163–64), following the edition and translation in *OMRM* 56 (1975): 44–45, col. I, ll. 13–14, 29–30; and E. N. O’Neil (ll. 148–62), following Preisendanz, *PGM* XII. 480–95.

PGM XIII. 1–343

*GOD/GODS.¹ A sacred book called “Unique”² or “Eighth Book of Moses,”
 5 concerning the holy Name. Its content goes as follows: Remain / pure 41 days, hav-
 ing calculated in advance so that your completion of them will coincide with the
 dark of the moon which occurs in Aries.³ Have a house on ground level, in which
 no one has died during the past year. The door should face west. Now set up in the
 middle of the house an earthen altar and have ready cypress wood, ten pinecones
 10 full of seed,⁴ two white roosters / uninjured and without blemish, and two lamps
 each holding an eighth of a pint, filled with good oil. And don’t pour in any more,
 for when the god comes in they will burn more fiercely. Have the table prepared
 with these following kinds of incense, which are cognate to the god (from this /
 15 book Hermes plagiarized when he named the 7 kinds of incense⁵ [in] his sacred
 book called *Wing*).⁶

The proper incense of Kronos is styrax, for it is heavy and fragrant; of Zeus, mal-
 abathron;⁷ of Ares, kostos; of Helios, frankincense; of Aphrodite, Indian nard; of
 20 Hermes, cassia; / of Selene, myrrh. These are the secret incenses (the direction in
 the *Key of Moses*,⁸ “Prepare sun vetch on every occasion,” refers with these [words]

1. *ἰεοὶ* (“gods”) commonly stands at the beginning of sacral inscriptions from Athens and sites in the Athenian sphere of influence; elsewhere it is rare (see the uses in F. Sokolowski, *Lois sacrées des cités grecques*, Paris: E. de Boccard, 1969). The use here indicates literary and philosophical pretensions. “GOD” is put above “GODS” both to suggest that the magician has access to a higher power, and to conform to the fashion which, by the time this text was copied (under Constantine’s successors), favored monotheism.

2. “Unique” translates the Greek *μόνος*, “by oneself, solitary”; in philosophy, primarily Pythagorean, then Platonic, “monad.” Hence also in *C.H.* 4. 10, on which see Festugière’s n. 28. Philosophic use for the primal deity made the word vague and prestigious, which accounts for its appearance here. The attribution to Moses was due partly to the texts’ content (see below, n. 16), partly to Moses’ fame as a magician. Pliny, *NH* 30. 11, credited him with starting his own school of magic. Both Jews and gentiles helped the tradition grow by repeating stories about him and circulating magical texts under his name. See J. Gager, *Moses in Greco-Roman Paganism* (Nashville, Abingdon Press, 1972), chap. 4, pp. 134–61. The compiler of *PGM* XIII was both a composer and a collector of “Mosaic” texts. He had himself written one called “The Key of Moses” (l. 229), which he often recommends; he had a variorum edition of VIII Moses, giving three texts, and in his additions to it he cites “The Archangelic (Teaching?) of Moses,” Moses’ “secret moon prayer,” and “The Tenth Hidden (Book?) of Moses.” The choice of “eighth” as the number of the book is surprising, since we hear nothing of the sixth and seventh; it may be due to the increasing prestige of the ogdoad (see below, nn. 29 and 112). The choice of “Tenth” for the next numbered book (nothing is heard of a ninth) is also explicable from numerology, ten being the Pythagorean perfect number.

3. The Greek *συνόδος* here is ambiguous. It was also used loosely to refer to the new moon, and was so understood by Preisendanz, but see l. 349.

4. So Preisendanz, translating *δέξιος*; alternatively, “with spirals (formed by the edges of the scales) running to the right.”

5. The promised list of incenses “cognate to the (one) god” can hardly be the following list of incenses proper for seven different gods. The author probably inserted a standard list taken from the book of “Hermes” whom he therefore accused of plagiarism.

6. To this “Hermetic” book there is no other reference. Evidently it was the work of a rival author. This comment by the compiler clearly interrupts the earlier text. That “Hermes” is attacked makes the restoration of “Hermetic spell” (in l. 138) dubious.

7. Leaves of *Cinnamomum tamala* or *albiflorum*. “Kostos,” which follows, is *Sassurea lappa*.

8. The two following statements by the compiler again interrupt the text. The *Key of Moses* was his own book (l. 229), evidently a sort of magician’s handbook with astrological information, etc. There is

to the Egyptian bean). Moreover, Manetho gave these directions in his own book.

Then take the 7 flowers of the 7 stars (which are marjoram, white lily, lotus, erythyllinon,⁹ / narcissus, gillyflower, rose); take these flowers twenty-one days before the initiation, and grind them fine in a white mortar¹⁰ and dry them in the shade and have them ready for that day. 25

First, however, present yourself, on / whatever auspicious new moon occurs,¹¹ to the gods of the hours of the day, whose names you have in the *Key*. You will be made their initiate¹² as follows: Make 3 figures from fine flour, one bull-faced, one goat-faced, one ram-faced, each of them standing on the celestial pole and holding an Egyptian flail.¹³ And when you have / censured them, eat them, saying the spell for the gods of the hours (which is in the *Key*) and the compulsive formula for them and the names of the gods set over the weeks. Then you will have been made their initiate. 30 35

Next, for the all-important meeting, have a square of natron¹⁴ on which you will write the great name with the seven vowels. Instead / of the popping noise and the hissing [sound in the name] draw on the first part of the natron a falcon-faced crocodile¹⁵ and the nine-formed god standing on him, for this falcon-faced crocodile at the 4 turning points [of the year] greets the god with the popping noise. For, coming up to breathe from the deep, he goes “Pop, pop, pop,” / and he of the 9 forms replies to him antiphonally. Therefore, instead of the popping noise, draw the falcon-faced crocodile, for the popping noise is the first element of the name. The second is a hissing. Instead of the hissing [draw] a snake biting its / tail. So the two elements, popping and hissing, are represented by a falcon-faced crocodile and the nine-formed god standing on it, and around these a snake and the seven vowels. 40 45 50

Now [the great name] is [composed of] 9 names, before which you say [those of] the gods of the hours, with [the prayer on] the stele, and [those of] the gods of the days and of those / set over the weeks, and the compulsive formula for these; for without these the god will not listen but will refuse to receive you as uninitiated, unless you emphatically say in advance the [names of] the lord of the day and of the hour, which information you will find at the end [of this tractate]; for without these / you will not accomplish even one of the things you find in the *Key*: . . . 55 60

no good reason to think it had anything to do with *C.H.* 10, which was also called *Key* but dealt with totally different subjects. Manetho was an Egyptian priest who wrote a history of Egypt for Ptolemy II, ca. 275 B.C. The success of this work made him famous; hence many other texts, especially of astrology, but also of magic, were fathered onto him. Which this writer had in mind, is unknown. Cf. *PGM* III. 440 and n. The content of the *Key* is described in eight passages in *PGM* XIII, viz. ll. 21–22, 30–31, 35–36, 59–60, 228–29, 282–83, 431–32, and 735–43. From these it appears that the *Key* contained directions for performance of rites, names of the gods of the days, hours, etc., spells to control these, and the great name of 6 letters, Ogdoas. Some of the directions were allegorical or allegorized (see ll. 21–22 and 228–29).

9. Unknown.

10. Alternatively, “into white incense.”

11. Literally, “a new moon favored by a god,” meaning one which the god, by giving good auspices, declares favorable for your purposes.

12. Literally, “initiated.”

13. Alternatively, “Egyptian flails.”

14. Sodium carbonate, a soapy substance. This was not a gourmet rite.

15. The falcon-faced crocodile appears on many Egyptian inscriptions. He was a fusion of the crocodile god Sobek and the hawk god Horus. The “nine-formed” was the “Ennead,” an Egyptian complex of nine gods who in the late period were thought to be the members of the body of a single god. See H. Bonnet, *RAAG*, 521–25, s.v. “Neunheit.” The “four turning points of the year” are the equinoxes and solstices. That crocodiles pop off at these periods is an example of the unnatural history surprisingly common in ancient authors from Aristotle on.

Now the [text of the] sacred stele to be written in the natron is:

65 “I¹⁶ call on you, who are greater than all, the creator of all, you, the self-begotten,
 who see all and are not seen. For you gave Helios the glory and all the / power,
 Selene [the privilege] to wax and wane and have fixed courses, yet you took nothing
 from the earlier-born darkness, but apportioned things so that they should be
 70 equal. For when you appeared, both order¹⁷ arose and light appeared.¹⁸ All things
 are subject to you, whose true form none of the gods can / see; who change into all
 forms. You are invisible, Aion of Aion.

“I call on you, lord, to appear to me in a good form, for under your order I serve
 your angel, BIATHIARBAR BERBIR SCHILATOUR BOUPHROUMTRŌM, and your fear,
 75 DANOU PH CHRATOR BELBALI BALBITH IAŌ. / Through you arose the celestial pole
 and the earth.

“I call on you, lord, as do the gods who appeared under your [order?] that they
 may have power; ECHEBYKRŌM of Helios, whose is the glory,¹⁹ AAA ĒĒĒ ŌŌŌ III
 80 AAA ŌŌŌ SABAŌTH ARBATHIAŌ / ZAGOURĒ, the god ARATHY ADŌNAIE.

“I call on you, lord, in ‘birdglyphic’²⁰: ARAI; in hieroglyphic: LAILAM; in He-
 braic:²¹ ANOCH BIATHIARBATH BERBIR ECHILATOUR BOUPHROUMTROM; in
 85 Egyptian: ALDABAEIM; in ‘baboonic’: ABRASAX; / in ‘falconic’:²² CHI CHI CHI CHI
 CHI CHI CHI TIPH TIPH TIPH; in hieratic: MENEPHŌIPHŌTH CHA CHA CHA CHA
 CHA CHA CHA.” Then clap 3 times, go “pop, pop, pop” for a long time; hiss at
 some length.

90 “Come [to me], lord, faultless and unflawed, who pollute / no place, for I have
 been initiated into your name.”

Have a tablet in which you will write what he says to you and a two-edged knife,
 all of iron, so that, clean from all [impurities],²³ you may kill the sacrifices, and a
 95 libation (a jug of wine and a flask full of honey /) that you may pour. Have all these
 ready nearby you. And you be in clean linens, crowned with an olive wreath. Pre-
 pare the canopy²⁴ thus: Taking a clean sheet, write on the border [the names of] the

16. This invocation and that following (138–53) are essentially identical, both being variations of an old Egyptian hymn in which the rising sun is greeted by the sacred animals, each kind making its appropriate noises. In both invocations (and their close parallels in the B version—443–61, 570–99; in C only the first lines are cited) the sun god has been made the creator and sustainer of the world, and the songs of the animals are preceded by and partly fused with the songs of the angels, many of whom are Jewish. In both, the same angels and the same languages appear in the same orders. The roles given the god and the angels, and the personnel, help explain the attribution to Moses, the more so because these two invocations are the most important elements in the text—the active agents which make the deity appear (this is particularly clear in B, which, since it put the first invocation after the rite as an appendix, ll. 570–99, followed it by a second epiphany, 608–717).

17. Here “order” translates the Greek *κόσμος*, which means also “the cosmos.”

18. I.e., light and darkness?

19. Or “the doxology” without following comma, the doxology being the following formula. Here the choice is difficult because “glory” fits Helios, but “doxology” gives the magical words a function in the text, as those in the preceding paragraph functioned as names of the angel and the fear. *Δόξα* meaning “spoken/sung praise” is found already in LXX; see G. Kittel and G. von Rad, *TDNT* 2 (1964): 233–55.

20. Greek *ὀρνεογλυφιστί*, formed by analogy from *ιερογλυφιστί*, which follows.

21. In spite of the claim that this is Hebrew, the first word is a transliteration of the Egyptian word for “I (am),” *anoch*. A similar Hebrew word, *ʾanoki*, has the same meaning. The author seems to have known Hebrew and Egyptian badly enough to mix them up. See Glossary, s.v.

22. *Chi chi* is the cry appropriate for the morning sun; *tiph tiph*, for the evening sun. [J.B.]

23. This supposes a purity code in which iron neither received nor transmitted pollution.

24. That is, under which you will receive the god. Perhaps from some mystery rite. (Originally the bridal tent?) Here an unexplained residuum.

365 gods,²⁵ and make it a tent / under which you go to be initiated. Also have a 100
cinnamon at your neck, for the deity is pleased by it and gave it power. And have
also the Apollo who will help you, carved from a root of laurel, with tripod stand-
ing beside him and / Pythian serpent. Carve around the Apollo the great name, in 105
Egyptian form; on his chest: BAINCHÖÖCHÖÖCHNIAB, written [the same]
forwards and backwards; and on the back of the figure this name: ILILLOU IL-
ILLOU / ILILLOU; and around the Pythian serpent and the tripod; ITHOR MAR- 110
MARAUGĒ PHÖCHÖ PHÖBÖCH. Have this too around your neck when you perform
the initiation; it is helpful in everything, along with the cinnamon.

Accordingly, as I said before, when you have purified yourself in advance [through 115
the last] / seven days while the moon is waning, at the dark of the moon²⁶ begin
sleeping on the ground on a pallet of rushes. Rising at dawn, greet Helios through
seven days, each day saying first the [names of the] gods of the hours, then those set
over the weeks. Also [each day], / learning who is the ruler of that day, keep after 120
him, saying, “Lord, on such-and-such a day I am calling the god to the sacred sacri-
fices”—doing so until the eighth day.

Then, when you come to this day, in the middle of the night at about eleven 125
o’clock / when there is quiet, light the altar fire and have at hand the two roosters
and the two lamps, lighted (the lamps should hold an eighth of a pint each, and you
must not put more oil into them). Begin to recite the stele and the mystery of the
god, which is [called?] “Scarab.” Have standing by a mixing bowl containing milk
of a black cow / and wine not mixed with seawater, for this is beginning and end.²⁷ 130
Then, having written [the text of] the stele on the two faces of the natron plaque,
lick off the one side and, pouring [wine?] on the other, wash it off into the mixing
bowl. The natron should be written on [with ink made] both from the incense ma-
terials and from the flowers.

Then, before you drink off the milk and wine, say over it / this petition;²⁸ and 135
having said it, lie down on the mat, holding both the tablet and the stylus, and
say—*Hermetic* (?) [*spell*]:²⁹

“I call on you who surround all things, I call in every language and in every dia- 140
lect, as he first / hymned you who was by you appointed and entrusted with all
authorities, Helios ACHEBYKRÖM³⁰ (which signifies the flame and radiance of the
disk)³¹ whose is the glory, AAA ĒĒĒ ÖÖÖ, because he was glorified by you—[you]³²

25. The gods of the days of the year.

26. Greek *σύννοδον*, the twenty-four-hour day in which the moon will come into line with the earth and the sun.

27. I.e., essential, all important, cf. Rv 21 : 6; 22 : 13. [M.S.] Seawater was prohibited because the sea was a symbol of Seth, the enemy of Osiris and of fertility. [R.K.R.]

28. The identity of “this petition” is not clear. The prayer on the stele has already been recited (l. 127), the main invocation is to follow; perhaps something has fallen out. A similar problem is posed by C, 684–95. B prescribes a prayer to the gods of the hours.

29. The Greek here is corrupt and the restoration uncertain. See above, n. 6. In B 443ff. this spell has no such designation. The following “You who surround all things” found in all three versions refers to the outermost celestial sphere conceived as a god, i.e., the Ogdoad. See below, n. 112.

30. *Ache* in Egyptian means “brightness.” Cf. l. 34 above. [J.B.]

31. An obvious gloss. This hymn is full of such. They have been set off by parentheses and henceforth will not usually be pointed out. Many seem to be early, since they appear in both A and B.

32. As the text stands, Helios set the stars in their places and created the world in which, thereafter, “you”—the highest god—set all things in order. This is not totally impossible, but not at all likely. Most likely the writer attributed creation to the highest god (whom he was invoking) and did so either by anacoluthon or by a *σὺ* (“you,” reduced to *σ*) before *ἀέρας* (“winds”), which fell out with the word it preceded.

who set [in their places the winds]³³ and then, likewise, the stars of glittering forms, and who, in divine light / create the cosmos, III AAA ŌŌŌ, in which you have set in order all things. SABAŌTH ARBATHIAŌ ZAGOURĒ (these are the angels who first appeared)³⁴ ARATH ADŌNAIE BASĒMM IAŌ. The first angel cries in ‘bird-glyphic’ ARAI—which is [“Woe to my enemy”—and you have set him] in charge of the punishments. Helios hymns you in hieroglyphic, LAILAM, and in Hebrew by his own³⁵ name, ANOK³⁶ BIATHIARBAR BERBIR SCHILATOUR BOUPHROUMTRŌM / (36 letters);³⁷ he says, ‘I precede you, lord, I who rise on the boat of the sun, the disk (?)’,³⁸ thanks to you.’ Your magical³⁹ name in Egyptian is ALDABIAEIM” (9 letters, see below). Now he who appears on the boat rising together with you is a clever / baboon; he greets you in his own language, saying ‘You are the number of [the days of] the year, ABRASAX.’⁴⁰ The falcon on the other end [of the boat] greets you in his own language and cries out to receive food: CHI CHI CHI CHI CHI CHI CHI TIP TIP TIP TIP TIP TIP TIP. He of the nine forms greets you in / hieratic, saying: MENEPHŌIPHŌTH. (He means, ‘I go before you, lord’). . . .”⁴¹

So saying, he clapped 3 times, and the god⁴² laughed 7 times⁴³: “CHA CHA CHA CHA CHA CHA CHA.” When the god laughed, 7 gods were born⁴⁴ (who encompass the cosmos—see above—for these are those who appeared before [the world was formed])).

33. The text is corrupt; I follow Preisendanz’s conjecture, ad loc.

34. This gloss interrupts a list of the first seven angels, probably thought to be the first creatures within the cosmos, certainly the foremost subjects of the cosmocrator, Helios. We should next have a list of their utterances, but it is broken off after the first and replaced by those of the Egyptian gods who accompany the sun god’s boat at sunrise, and among whom Helios (here the sun disk) is a minor deity by relation to the god on the boat.

35. Reading *αὐτοῦ* for Preisendanz’s *αὐτοῦ*.

36. See above, n. 21.

37. Numerical glosses of this sort, of which there are many, reflect a special interest of the compiler; see ll. 737–57, his postscript after VIII Moses. Besides their convenience for numerological speculation, they helped copyists check their transcriptions of magical names. Not that copyists always took advantage of the convenience. Here Preisendanz proposes to get the number of letters down to thirty-six by omitting the final *r* of BERBIR. More interesting is the fact that the compiler evidently did not count ANOK as part of the name, but gave it its Egyptian meaning, “I (am).”

38. “The disk” is an uncertain expansion of an abbreviation otherwise unknown.

39. *φυσικόν*, meaning “with power to produce physical effects.”

40. The sum of the numerical values of the Greek letters *a b r a s a x* is 365. See Glossary, s.v. “Abraxas.”

41. Here the sudden change in content and style indicates that something has fallen out of the text. What follows is a fragment from some theogonic and cosmogonic myth, an insertion which runs to l. 206, where the invocation, here interrupted, is resumed. The insertion was found in all three versions (C refers to it as “the account of the making of the world,” but does not quote it, l. 697).

42. “The god” seems to be someone other than the preceding “he”—we have come into the middle of some mythological scene.

43. Seven is common in cosmological contexts. Besides, Gn 1, Prof. Bergman reports that it appears, for instance, in the temple of Esna, where, as here, seven utterances of one god become other gods. See S. Sauneron, *Les Fêtes religieuses d’Esna* (Cairo: Imprimerie de l’Institut français d’archéologie orientale, 1962) 268–69. 2 Enoch 25–30 combined an Egyptian sequence of seven utterances that produce gods, with the Hebrew sequence of seven commands that produce cosmic changes, and thus produced a muddle.

44. What were born, according to the following text, were not seven but eight *pairs* of gods, not angels, who do not encompass the cosmos but are involved in it as psychological and physical elements (see n. 45). Therefore the words here set in parentheses look like two glosses, especially because the wording of the second phrase echoes that of the clear gloss in l. 165 (see n. 45). However, the structure of seven laughs—seven emanations seem basic to this cosmology. That the last pair of gods does not come from a laugh but from a comment and an echo, makes it suspect; the list of eight looks like an

When he laughed first, / Phōs-Augē (Light-Radiance)⁴⁵ appeared and irradiated everything and became god over the cosmos and fire, BESSYN BERITHEN BERIO. 165

Then he laughed a second time. All was water. Earth, hearing the sound, cried out and heaved, and the water came to be divided into three parts. A god appeared; he was given charge of the abyss [of primal waters], for without / him moisture neither increases nor diminishes. And his name is ESCHAKLEŌ (for⁴⁶ you are ŌĒAI, you are ŌN BETHELLE). 170

When he wanted to laugh the third time, Nous or Phrenes⁴⁷ [Mind or Wits] appeared holding a heart,⁴⁸ because of the sharpness of the god. He was called Hermes; he was called SEMESILAM. /

The god laughed the fourth time, and Genna [Generative Power] appeared, controlling Spora [Procreation]. [This pair] was called BADĒTOPHŌTH ZŌTHAXATHŌZ. 175

He laughed the fifth time and was gloomy as he laughed, and Moira [Fate] appeared, holding scales indicating that justice was in her province. But Hermes⁴⁹ contested / with her saying, “Justice is my province” (see above). While they were fighting the god said, “What seems to be just will depend on both, but all things in the world will be subject to you, [Moira].” And she was the first to receive the scepter of the world—[Moira] of whom the name written first forward, then back-wards, is great and holy and glorious, and it is this: THORIOBRITTAMMAŌR-RANGADŌ Ī ŌDANGARRŌAMMATITIRBOIROTH⁵⁰ / (49 letters). 180 185

He laughed the sixth time and was much gladdened, and Kairos [Time] appeared holding a scepter, indicating kingship, and he gave over the scepter to the first-created god, [Phōs, who] receiving it, said, “You, wrapping yourself in the glory of

adaptation to the Ogdoad (see below, l. 743 and n. 112)—perhaps misunderstood as eight, rather than four, pairs. The fact that this text was augmented by an appendix glorifying the Ogdoad (ll. 743–61), to make up for its absence from the original form, increases our suspicion. Hence the statement that seven gods were born is probably original. The fundamental problem presented by the text cannot be further investigated within the limits of these notes.

45. Thus the papyrus in both passages—here (with *αὐτῇ* for *αὐγῇ*) and l. 476. This is generation in syzygies, as in many ancient Egyptian and gnostic systems (see below, n. 111). Here the original structure may have been Phōs-Augē, Earth-Water, Nous-Phrenes, Genna-Spora, Moira-Hermes, Kairos-Basilissa (i.e., Sun-Moon), Psyche-Serpent, Phobos-Iaō. In the document used by the sources of PGM XIII this structure had been forgotten. Phōs and Augē had been identified, so had Nous and Phrenes. Nous had also been identified with Hermes. Spora had been reduced to a process controlled by Genna. In at least one version. Basilissa had been omitted. However, the original form is indicated by the needless occurrence of a *pair* of names at each level, and the frequent pairing of magical names: BERITHEN-BERIO, ESCHAKLEŌ-BETHELLE, HERMES-SEMESILAM, BADĒTOPHŌTH-ZŌTHAXATHŌZ. Another piece of evidence is the recurrence, in the Moira-Hermes and Phobos-Iaō pairs, of the story of original hostility/rivalry followed by fusion of function and name. Another element true to form is that, in the Phōs-Augē syzygy, Augē, being feminine and derivative from Phōs, is that aspect of the pair which is involved in lower being. It is she who appears to the earth (480), and she is probably the δόξα (glory) of Phōs in which sun and moon are clothed (189, 514–20, read *αὐγῇ* for *αυραν*). So Christ is the ἀπαύγασμα (radiance) of the Father's glory (Heb 1:3).

46. “For you are” introduces another gloss.

47. “Or Phrenes” is taken as a gloss by Preisendanz but may have come from the phrase “and Phrenes” and from an original syzygy (see above, n. 45). In privately written texts *καί* (“and”) was often abbreviated to *K'*, easily confused with *H* (“or”).

48. From the Greek side, the heart was the seat of the intelligence in classical times; *φρένες*, “wits,” literally “midribs,” had earlier been thought the seat of the intelligence, and the word continued in literary use with that sense. For the Egyptian side, cf. Bonnet, *RÄRG* 296–97, s.v. “Herz.”

49. Among the things of which Hermes was patron was public speaking, especially argument in the law courts. (The text here is extremely corrupt. I follow Preisendanz's conjecture.)

50. Double *g* in Greek is pronounced *ng*, so in the English transliteration of this palindrome the letters *n* and *g* change places, but in Greek there is no change.

190 Phōs [Light] / will be with me. . . .⁵¹ ANOCH BIATHIARBAR BERBIR SILATOUR
BOUPHROUMTRŌM” (36 letters).

When the god laughed a seventh time Psyche [Soul] came into being, and he wept while laughing. On seeing Psyche, he hissed, and the earth heaved and gave birth to the Pythian serpent who foreknew all things, so the god called him IL-
195 ILLOU / ILILLOU ILILLOU ILILLOU ITHŌR MARMARAUGĒ PHŌCHŌ PHŌBŌCH.
Seeing the serpent, the god was frightened and said, “Pop, pop, pop.” When the god said, “Pop, pop, pop,” an armed man appeared who is called DANŌUP
CHRATOR BERBALI BARBITH. Seeing him the god was again terrified, as seeing
200 someone stronger [than himself, fearing] / lest the earth had thrown up a god.
Looking down at the earth he said, “IAŌ.” From the echo a god was born who is lord of all. The preceding man contended with him, saying, “I am stronger than this fellow.” The [first] god said to the strong man, “You come from the popping noise, and this [god] comes from an echo. Both of you will have charge of every need.”
205 [The pair] was then called DANŌUP / CHRATOR BERBALI BALBITH IAŌ.⁵²

“Lord, I imitate [you by saying] the 7 vowels;⁵³ enter and hear me, A EE ĒĒ IIII
OOOO YYYYYY ŌŌŌŌŌŌ ABRŌCH BRAŌCH CHRAMMAŌTH PROARBATHŌ IAŌ
OYAEĒIOYŌ.”

210 / When the god comes in, look down and write the things he says and the Name which he gives you for himself. And do not go out from under your canopy until he tells you accurately, too, the things that concern you.

The technique of determining which god is ruler of the celestial pole [at a given time] goes as follows: Find out, child, to which god the day is subject in the Greek reckoning [counting from the top down], and then coming to / *The Seven-Zoned*⁵⁴
215 count [the same number] from the bottom up, and you will find the answer. For if the day be subject to Helios in the Greek reckoning, Selene rules the pole, and thus the rest, as follows:

| | <u>The Greek</u> | <u>The Seven-Zoned</u> |
|-----|------------------|------------------------|
| | Helios | Kronos |
| | Selene | Zeus |
| 220 | Ares | Ares |
| | Hermes | Helios |
| | Zeus | Aphrodite |
| | Aphrodite | Hermes |
| | Kronos | Selene |

225 / Of these things, child, I have declared to you the easy and godly solution which not even kings were able to grasp.

You are to write on the natron with the ink from the flowers of the 7 [stars] and kinds of incense. Similarly, you are to make “the bean,”⁵⁵ which I described allegorically in my *Key*, from the flowers and the kinds of incense.

51. For the Kairos-Phōs relation, see ll. 509–19 and nn. Here the text has omitted “the Queen” (the moon) who is the consort of Kairos in this syzygy. The following *Anoch* is again “I (am)” in Coptic.

52. Here the cosmogonic insertion is broken off and the invocation it interrupted (above, l. 161) is resumed.

53. The supplement comes from the parallel, version C, l. 701. God’s creative power issues in perpetual harmony of which the seven vowels are the expression—“the music of the spheres.”

54. *The Seven-Zoned* was thought by Festugière, *La Révélation* I 343, n. 3, to be a planetary sphere, but Festugière’s opinion was based on other evidence; this author seems to have thought the thing a table or treatise; see below, ll. 722–30.

55. “The bean” was a bean-shaped ball of incense.

The initiation called *The Monad* has been fully declared to you, child. / Now I subjoin for you, child, also the practical uses of this sacred book, the things which all the experts accomplished with this sacred and blessed book. As I made you swear, child, in the temple of Jerusalem,⁵⁶ when you have been filled with the divine wisdom, dispose of the book so that it will not be found. 230

The first, then, [of these uses] is the marvelous / *[spell for] invisibility*: Taking the egg of a falcon, gild half of it and smear the other half with cinnabar. Wearing this you will be invisible when you say the Name.⁵⁷ 235

To fetch a lover: Say the Name 3 times to the sun. It fetches woman to man and man to woman in a way that will amaze you.

If you want someone to be unattractive / —either a woman to a man or a man to a woman: Take a dog's excrement and put it in the post-hole of their door, saying the Name 3 times and saying "I sever NN from NN." 240

If you say the Name to a demoniac while putting sulfur and asphalt to his nose, the daimon will speak at once and will go away.⁵⁸

If you say it over a man who has erysipelas,⁵⁹ / having rubbed him with crocodile dung, he will be rid [of it] at once. 245

If you say the Name over a sprain or fracture 3 times, having rubbed it down with earth and vinegar, you will make it go away.

If you say it over any bird, into its ear, it will die.

If you see an asp and want to fix it in its place, say / "Stay!" while turning yourself around. When the names⁶⁰ are said it will stay. 250

To restrain anger: Enter the presence of a king or magnate, and while you have your hands inside your garment say the name of the sun disk⁶¹ while tying a knot in your pallium or shawl.⁶² You will marvel at the results.

If [you want] to break spells:⁶³ Having written the Name on a page of hieratic papyrus, wear it.

To make Helios appear:⁶⁴ Say toward the east, "I am he / on the two cherubim, between the two natures, heaven and earth, sun and moon, light and darkness, night and day, rivers and sea. Appear to me, O archangel of those subject to the cosmos, ruler Helios, set in authority by the One and Only Himself. The Eternal and Only orders you." Say the Name. And if he appears glowering / say "Give⁶⁵ me 255 260

56. Pretentious hokum.

57. Presumably the Name revealed by the god in the climax of the ritual, I. 211.

58. Or, perhaps, "(the man) will speak and (the demon) will go away." For the technique, cf. Josephus, *Ant.* 8. 47.

59. Or, perhaps, "[the ἐρυσιπέλας] will go away." Cf. Mk 4:31; diseases were evil beings.

60. The plural here indicates that this list of applications drew on sources not originally connected with the preceding rite to learn the (one) Name. This probably explains the absence of the list from the other versions. "Say the Name" in many of these spells looks like an addition.

61. This, again, did not originally belong to the preceding rite. The god invoked there was not the sun god, but the creator and ruler of the sun; see 138–61. A number of similarly incompatible spells will be noticed in what follows.

62. The pallium was a cloak affected by persons claiming to be philosophers. The rare word translated "shawl" means "crosswise garment." If this magician were a Jew, it may have been the *talith*.

63. Or "as an antidote for poisons" or, most likely, both.

64. A spell of unmistakably Jewish background in which, however, the magician identifies himself with Yahweh ("he that sitteth upon the cherubim," 1 Sm 4:4; 2 Sm 6:2; etc.) and identifies Helios as an archangel. Compare the use of a Greek prayer, transliterated into Hebrew, for the same purpose, in *Sepher Ha-Razim*, ed. M. Margalioth (Jerusalem, 1966), pp. 12, 99. The prayer in our text is clearly an interpolation in the list of short (two- or three-line) prescriptions which it interrupts.

65. In these requests it is not clear whether "give" means "specify" (a time suitable for some magical operation) or "add" (to the time of my life).

a day; give an hour; give a month; give a year, lord of life.” Say the Name.

If you want to kill a snake: Say, “Stay, for you are Aphyphis.” And taking a green palm branch and holding its heart,⁶⁶ split it [longways] into two, saying the Name
265 over it 7 times. At once the snake will be split / or will break open.

Prescience: This comes in the rite described above, that with the natron. And [you know] that the god will talk with you as with a fellow god, for I have often performed the rite when you were present.

Invisibility: Also thus: “Come to me, Darkness which appeared in the beginning, and hide me, NN, by the order of him who is self-begotten in heaven.” Say the Name.

270 / *Another way:* “I call on you alone, the only one in the cosmos who gives orders to gods and men, who changes himself into holy forms and brings existence out of the nonexistent and nonexistence from existent things, holy Thayth,⁶⁷ the true sight of whose face none of the gods can endure to see; make me seem to be, to the eyes
275 of all creatures—a wolf, dog, lion, / fire, tree, vulture, wall, water, or whatever you want—for you are able.” Say the Name.

Resurrection of a dead body: “I conjure you, spirit coming in air, enter, inspire,
280 empower, resurrect by the power / of the eternal god, this body; and let it walk about in this place, for I am he who acts with the power of Thayth, the holy god.” Say the Name.

If you want to cross [the Nile] on a crocodile: Sit down and say, “Hear me, you who live your life in the water. I am one who is at leisure in heaven and goes about
285 in water and in fire and in air / and earth. Return the favor done you on the day when I created you and you made your request to me. You will take me [to] the other side, for I am so-and-so.” Say the Name.

For release from bonds: [[Say, “Hear me, O Christ, in torments; help, in necessities, / O merciful in violent hours, able to do much in the world, who created
290 compulsion and punishment and torture.” Say it 12 times by day,⁶⁸ hissing thrice eight times.]] Say the whole name of Helios beginning from ACHEBYKRÖM.⁶⁹

295 “Let every bond be loosed, every force fail, let all iron be broken, every rope or every strap, let every / knot, every chain be opened, and let no one compel me, for I am”—say the Name.

To quench fire: “Hear, fire, a work of the works of god’s invention, glory of the honored luminary, be quenched, become snow, for the speaker himself is Aion who
300 puts on fire as if it were / asbestos. Let every flame be scattered from me, every physical power, by command of Him who exists forever. You shall not touch me, fire; you shall not harm my flesh, for I am”—say the Name.

66. The center of the triangular end of the branch.

67. Thoth, here and below, l. 283.

68. Not “twelve days” (Preisendanz). All these charms are for quick results, and in this case they were particularly wanted. The words in double brackets are a Christian interpolation as can be seen by the fact that it creates a doublet—a double recipe for a single purpose—and also by comparing form and content of this spell with those of the others in this series, which consistently contain just the elements left in this when the bracketed words are deleted. The interpolation is interesting as evidence that these pagan magical texts continued to be used by the newly Christian criminal class. It also makes conspicuous the absence of Christian elements from the rest of the text. Since the text with the Christian interpolation dates from the first half of the fourth century A.D., the pagan text that was interpolated was probably third century at the latest.

69. This refers to the full name given in ll. 590–92, ACHEBYKRÖN . . . IAÖ. See also ll. 78–79, and cf. ll. 141–47 and 446–53, where the elements of the name are separated by exegetic comments. The magician was to know this name by heart.

For fire to continue: “I conjure you, fire, daimon of holy love, the invisible and manifold, / the one and everywhere, to remain in this lamp at this time, shining and not dying out, by the command of NN.” Say the Name. 305

To send dreams: Make a hippopotamus⁷⁰ of red wax, / hollow, and put into the belly of this hippopotamus both gold and silver and the so-called ballatha⁷¹ of the Jews and array him in white linen and put him in a pure window and, taking a sheet of hieratic papyrus write on it with myrrh ink and baboon’s blood / whatever you wish to send. Then, having rolled it into a wick and using it to light a new, pure lamp, put on the lamp the foot of the hippopotamus and say the Name, and he sends [the specified dream]. 310 315

A philter to be drunk: Take the lion-wasps (?) in a spider’s web / and, when you have ground them [to a powder, sprinkle the powder] on a drink and give it [to the appropriate person] to drink.⁷² 320

If you want your wife⁷³ not to be had by another man: Taking earth and mixing with it ink and myrrh, mold a crocodile, and put it into a lead coffin and write on this the great Name and that of your wife and, “Let NN not cohabit with any other man except me, NN.” The name / to be written on the feet of the image is: BIBIOU OUËR APSABARA KASONNAKA NESEBACH SPHĒ SPHĒ CHPHOURIS. 325

To open doors by use of the Name: “Open, open, 4 quarters of the cosmos, for the lord of the inhabited world comes forth. Archangels, decans, angels rejoice. For Aion of Aion himself, the only and / transcendant, invisible, goes through this place. Open, door! Hear, bar! Fall into two parts, lock! By the name AIA AINRY-CHATH, cast up, Earth, for the lord, all things you contain, for he is the storm-sender and controller of the abyss, master of fire. Open, for ACHEBYKRÔM commands you!” [Say ACHEBYKRÔM] 8 times; [it is] the name of Helios. 330

Another way. The spell for Helios: “I am he on the two cherubim, at the middle of the cosmos, between heaven and earth, light and darkness, night and day, rivers and sea. Appear to me, archangel of god, set in authority by the One and Only Himself.” With this spell perform the acts of thanksgiving to Helios, rites to fetch lovers, send dreams, / ask for dreams, make Helios appear, attain goals, win victories, and in short, everything. 335 340

You have now received, child, the sacred and blessed book, *Unique*, which no one [hitherto] was able to translate⁷⁴ or put into practice. Keep well, child.⁷⁵

*Tr.: Morton Smith. For a more extensive discussion of the composition, see Morton Smith, “The Eighth Book of Moses and How It Grew (PLcid. J 395),” in *Atti del XVII Congresso internazionale di papirologia* (Napoli: Centro Internazionale per lo studio di papiri ercolanesi, 1984) 683–93. PGM XIII (copied about A.D. 350) consists of two parts, first *The Eighth Book of Moses* (henceforth *VIII Moses*), ll. 1–733; second, a collection of miscellaneous spells, divine names, etc., ll. 734–1077.

VIII Moses consists of three parts—three different versions of a rite to get a visit from the supreme god; let us call them A (ll. 1–343), B (ll. 343–645) and C (ll. 646–734). These versions differ considerably by peripheral additions and omissions, but their essential parts are often closely parallel, though not always arranged in the same order. Because of the parallelism, questions raised by two or three have been dealt with only when they first appeared.

70. The word for “hippopotamus” here is uncertain, but written in Greek letters. See also M. J. Raven, “Wax in Egyptian Magic and Symbolism,” *OMRM* 64 (1983): 7–47, esp. 17–18.

71. Unknown.

72. The expected result is not indicated. Perhaps death, but perhaps love—the wasps had been ensnared and held fast.

73. Reading γυναικά σου instead of Preisendanz’s γυναικας οὐ.

74. More hokum.

75. A standard epistolary cliché. The use of epistolary beginnings and ending for treatises was a common ancient practice.

Hence readers of B and C who encounter difficulties should look for explanations in the notes on the parallel passages in A. Not all parallels are equally close, but those fairly clear are as follows:

Lines:

| | | |
|-----------------|-------------------|------------------|
| 343–50 = 3–6 | 410–32 = 42–61 | 567–608 = 61–90 |
| 352–56 = 17–27 | 432–34 = 227–28 | 580–81 = 273–74 |
| 358 = 100–102 | 435–40 = 130–35 | 646–66 = 91–110 |
| 361–63 = 128–31 | 443–550 = 138–209 | 666–99 = 110–39 |
| 378–82 = 54–59 | 451ff. = 78ff. | 692 = 227–28 |
| 384–88 = 35–43 | 562–70 = 138–209 | 700–701 = 206 |
| | | 704–13 = 210–13 |
| | | 718–30 = 213–24. |

PGM XIII. 343–646

- 345 *The sacred, hidden book of Moses called “eighth” or “holy.”⁷⁶ / This is the ritual using the name that encompasses all things. It also has directions for a meeting with the god in which you will succeed if you leave out nothing [of what is prescribed].

- Keep yourself pure 41 days, having calculated the day and the hour in which the last appearance of / the old moon will occur in Aries. And when the moon enters Aries sleep on the floor during the previous night, and when you have sacrificed burn also the seven approved kinds of incense⁷⁷ in which the god delights, for the seven censings of the seven stars. The incenses are these: malabathron, styrax, nard, kostos, cassia, frankincense, myrrh. [Take these] and the seven flowers of the seven / stars, which are rose, lotus, narcissus, white lily, erephyllinon, gillyflower, marjoram. Having ground them all to a powder, with wine not mixed with seawater, burn all as incense. And [also] wear cinnamon, for the god has given it magical power. Burn the incenses after the twenty-first day, so as to complete [the preparation?]. As / food take milk of a black cow and wine without seawater and Greek natron ([the author] indicates that is beginning and end).

- When the day is at hand, put aside for the sacrifice cypress wood or balsam wood—so that even / without the incenses the sacrifice may give a pleasant odor—and five pinecones full of seed. And light two lamps, each holding about half a pint of oil, on this and that side of the altar. The altar, moreover, is to be made of earth. When you have prepared and filled the lamps, do not later pour any more oil into them. Sacrifice an unblemished⁷⁸ white rooster, / and leave another alive, and similarly [sacrifice one] pigeon [and leave another] so that the god, when he comes in, may take the spirit from whichever he prefers. Also lay out a knife, and lay beside it the seven incenses and the seven flowers prepared [as] written [above] so that if, on coming in, the god should wish to sacrifice again / he may find all in readiness. And leave the sacrifice lying on the altar.

- The tasting of the victims is done [in] this way: When you are ready to taste them, sacrifice the rooster, so that [the god] may receive lots of spirit, and at the point of tasting, call on the god of the hour and him of the day, so that you may have sponsorship from them. For if you do not invoke them, / they will not hear you, as being uninitiated. Now you will find [the names of] the gods of the hours and those of the days, and the compulsive formula for each of them in the *Key of Moses*, for he set them out one by one.⁷⁹

76. The beginning of the second version; see the prefatory note above.

77. Translation dubious. Ἐπίθυμα, usually “incense,” might mean “censing,” which here seems required by the syntax.

78. Or one “without any fleck of color.”

79. Or “brought them out [of secrecy]”? The verb means “pulled away/apart”; this use is unparalleled.

As for the name [of the great god], write all of it on the Greek natron. Instead of / the “pop, pop, pop” sound [in the name] draw on the Greek natron a falcon-
 formed crocodile,⁸⁰ for he greets the god four times a year at the gods’ true entries
 of new periods⁸¹—at the cosmos’ first turning, called increase, then in his own ele-
 vation which they call “the birth / of Horus,” [[then at the rising of the Dog
 Star,]]⁸² then at the ascension of Sothis. At each increase of the sun and diminution
 he gives forth his popping noise. The nine-formed [the Ennead] gives him the
 power to make the noise at that time, so that the sun may ascend from the sound of
 water,⁸³ / for he himself appears together with him [the sun]. Therefore he [the
 falcon-faced crocodile] received the forms and the power of the nine gods that rise
 with the sun. For at the downward turning [the autumnal equinox] he sends out
 the sound weaker and less / powerful, [[for this is the birth of cosmos and sun]].⁸⁴
 Then at the “increase” when the lights [of the heavens] begin to rise, he too sends
 out the noise more powerfully. And at the rise of the Dog Star, turning to the west,
 he sends out the noise most powerfully,⁸⁵ inasmuch as he does not have the / related
 water near by, and because this solstice adds more [to his power], while the effects
 of the last equinox take away what he gained in the preceding solstice. For
 [the autumn equinox] is [the time of] the Nile flood’s⁸⁶ departure and the sun’s
 abasement.

Accordingly, draw the two, i.e., the falcon-faced crocodile / and the nine-formed
 god standing on him, both with myrrhed ink. For the falcon-faced crocodile at the
 four turnings [of the year] greets the god with his popping noise. For coming up to
 breathe from the deep he goes “pop, pop, pop,” / and he of the nine forms replies
 to him antiphonally. Therefore, instead of the “pop, pop, pop” [in the god’s name],
 draw the falcon-faced crocodile, for the “pop, pop, pop” is the first element of the
 name. The second is a hissing, and instead of the hissing [draw] a snake biting / its
 tail. Thus the two elements, popping and hissing, are⁸⁷ [represented by] a falcon-

80. I.e., falcon-faced/headed. See above, l. 4 and n. 15.

81. The reference is to the four solar seasons. The “gods” are the sun and the planets, thought to accompany him. That the beginnings of the seasons are called “new moons” shows how this latter term has been generalized. The “increase” is the sun’s return toward the north after the winter solstice. The falcon-faced crocodile was in part Horus (see above, n. 15); hence his elevation becomes “the birth of Horus,” probably the spring equinox. (Preisendanz’s reference to the winter solstice seems ruled out by the preceding “increase.”) “The birth of Horus” was also a festival celebrated on the twenty-eighth of Pharmuthi (Brugsch, *Thesaurus Inscr. Aegypt.* 609. 71–72; cf. 370. 14) and in the ideal year, which began with the rising of Sirius/Sothis in July, just after the summer solstice, the twenty-eighth of Pharmuthi would have fallen near March 21, the spring equinox. Such a year actually occurred in Egypt in A.D. 139. Does this date the spell?

82. Omitting, “then (at) the rising of the Dog Star,” a marginal gloss which Preisendanz put in his text. The fourth occasion of greeting, the autumn equinox, is not here specified.

83. The deity is here identified with water, and specifically with the Nile flood. Thus he sends out the popping noise (the sound of water, l. 394) most powerfully at the rise of Sirius/Sothis which begins the inundation in Egypt. At this time the god is said not to have “his kindred water” near him (ll. 404–5), because he has just begun to summon it with his popping. [R.K.R.]

84. This seems an explanatory gloss irreconcilable with the preceding location of “the birth of Horus” (the sun) at the spring equinox. The festival would not have coincided with the autumnal equinox until the end of the sixth century A.D., much too late for this fourth-century papyrus. (Its last previous coincidence was about the end of the eighth century B.C.) Plutarch, *De Is. et Os.* 52, 372B, reports a festival at “the birthday of the staff of the sun, after the fall equinox, indicating its need . . . of strengthening.” This festival may explain the gloss.

85. Taking *δυναμικώτερον* as *litotes* for a superlative (as comparatives, in Greek, often are).

86. The Nile’s flood, beginning after the summer solstice, declines before the autumn equinox.

87. Omitting *καί* (“and”).

faced crocodile and the nine-formed god standing on it, and around these a snake and the seven vowels.

Now [the god's name] is [composed of] nine names,⁸⁸ in advance of which you
 425 should say, with the [prayer on the] stele, [those of] the gods of the hours / and of
 the days [and] those set over the weeks, and the compulsive formula for these. For
 without these the god will not listen, but, thinking you uninitiated, will refuse to
 receive [you], unless you emphatically say to him the names of the lord of the
 430 day and of the hour, / which information you will find at the end [of this tractate].
 For without these you can accomplish nothing of the things you find written in
 the *Key*.

Then throw [the powder] of the seven flowers, which you have prepared, into the
 ink, and with this write on the natron. Write the same things on the two sides of the
 435 plaque and lick off / the one side and wash off the other into the wine and the milk,
 first—before you wash it off—having sacrificed the rooster and made everything
 440 read.⁸⁹ / Then call on the gods of the hours, as aforesaid, and then drink off [the
 wine and milk].⁹⁰

“I call on you, you who surround all things, in every language, and in every di-
 445 alect, I hymn you, / as he first hymned you who was by you appointed and en-
 trusted with all authorities, Helios ACHEBYKRŌM” (which signifies the flame and
 radiance of the disk) “whose is the glory AAA ĒĒĒ ŌŌŌ, because he was glorified by
 you” (or, as other [texts read], “was given a glorious form”)—“[you] who set [in
 450 their places] the stars / and who, in divine light, create the cosmos, in which you
 have set in order all things III AAA ŌŌŌ. SABAŌTH ARBATHIAŌ ZAGOURĒ.” (These
 are the angels who first appeared.) “ARAGA ARATH ADŌNAI BASĒMM IAŌ. The first
 455 angel cries to you in birdglyphic, / ‘ARAI’ (which is, ‘Woe to my enemy,’) and you
 have set him in charge of the punishments. Helios hymns you thus in hieroglyphic,
 LAILAM, and in Hebrew by his own name, ANAG⁹¹ BIATHIARBAR BERBI SCHI-
 460 LATOUR BOUPHROUMTRŌM, / saying, ‘I precede you, lord, I who rise on the boat
 of the sun, the disk (?), thanks to you. Your magical name in Egyptian is AL-
 DABAEIM.” (This means the boat, on which he comes up, rising on the world.) “He
 465 who appears on the boat rising together with you is a clever / baboon; he greets
 you in his own language, saying, ‘You are the number of [the days of] the year,
 ABRASAX.’ The falcon on the other end [of the boat] greets you in his own language
 and cries out, to receive food, CHI CHI CHI CHI CHI CHI TI TI TI TI TI TI TI.
 470 He of the nine forms greets / you in hieratic, ‘MENEPHŌIPHŌTH,’” (meaning that
 “I go before you, lord”). . . .⁹²

88. The translation is conjectural, but conjecture seems required by the fact that none of the groups of names specified adds up to nine.

89. This contradicts the directions given above, ll. 369–75, and also requires more roosters than provided. Such internal inconcinnities prove version B composite. Most conspicuous is the doubling of the epiphany at the end.

90. Contrast l. 134, where the following petition precedes the drinking. For other discrepancies of detail between B and the other versions, cf. ll. 136, 440–41 (no reference to reclining), 695, and 702–3; and see above, nn. 16 and 28.

91. See above, n. 21, on l. 82. Here we have ANAG, a variant spelling of ANOCH, but equally Egyptian, not Hebrew. Several other variant spellings will occur below and be transcribed without further comment.

92. See above, l. 161. The same hiatus occurs here as in version A. Therefore both B and A were copied from a single source; but they differ considerably, therefore at least one was not copied directly from the source in which the hiatus first occurred. That source must therefore have been at least three literary generations prior to our fourth-century manuscript, and prior to it (by how many generations?) will have been the first copy of the correct text from a descendant of which (presumably) it was taken.

So saying he clapped three times and the god laughed seven times, CHA CHA CHA CHA CHA CHA CHA. When he laughed seven gods were born, who encompass all things. (For these are / those who appeared before [the world was formed].) 475

When he laughed first Phōs-Auge [Light-Radiance] appeared and divided all things, and became god over the cosmos and fire, BESEN BEREITHEN BERIO.

Then he laughed a second time—all was water, and the earth, hearing the / sound and seeing Auge, was amazed and heaved, and the water came to be divided 480 into three parts. And a god appeared and was given charge of the abyss, and therefore without him moisture neither increases nor diminishes. And his name is PROMSACHA ALEEIŌ. (For you / are ŌEAI BETHE[LLE].) 485

When he wanted to laugh the third time Nous and Phrenes [Mind and Wits] appeared holding a heart, because of the sharpness of the god, and was called Hermes, [since it is he] by whom all things have been interpreted.⁹³ He is also in charge of the power of understanding by which everything is managed. / And he is 490 [called] SEMESILAMPS.

The god laughed the fourth time and Genna [Creative Force]⁹⁴ appeared, controlling Spora [Procreation] of all things, by whom all things were sown, and [this pair] was called BADĒTOPHŌTH ZŌTHAXATHŌZŌ.

He laughed the fifth time and was gloomy as he laughed, and Moira [Fate] / appeared, holding scales, indicating that justice was in her province. But Hermes 495 contested with her, saying, “Justice is in my province.” While they were fighting the god said to them, “What seems to be just / will depend on both, but all things in 500 the world will be subject to you [Moira].” And she was the first to receive the scepter of the world and was called by a holy name, fearsome and frightful, written first forwards, then backwards, and it is this: THORIOBRITI, etc. [[of whom the name written first forwards, then backwards is great / and holy and glorious, and 505 this is of great value, a powerful name: THORIOBRITITAMMAŌRRAGGADŌ I ŌDAG-GARRŌMMATITIRBOIROTH—49 letters]].

He laughed the sixth time⁹⁵ and was much gladdened, the Kairos⁹⁶ appeared, holding a scepter, indicating kingship, and he gave over the scepter to / the first- 510 created god, [Phōs, who] receiving it said, “You, wrapping yourself in the glory of Phos [Light] will be with me, because you first gave me a scepter. All things will be subject to you, those that were before and those yet to be. All power will be in you.” When he [Kairos] wrapped himself in the glory of Phos, / the character of the light 515 produced a certain effluence.⁹⁷ The god, [Phōs, then] said to the Queen,⁹⁸ “You, wrapping yourself in the effluence of Phōs, will be with him [Kairos—the sun] compassing all things. You will wax with the light you receive from him, and again you will wane because of him. With you all things will increase and / diminish.” So 520

93. “Interpreted” in Greek seems to come from the same root as “Hermes.”

94. The bracketed words seem a variant and expansion of the preceding text, probably with contamination from version A; cf. ll. 183–86.

95. *καιρός* (“time”) is here not only time, but the sun god qua measure of time.

96. Here the relation of Kairos as world ruler, to Phōs, the first created god, who subjects all things to him and clothes him with his own glory (cf. Phil 2:9–11), is remarkably like that of Jesus as Messiah (who is to reign until he puts all enemies under his feet, 1 Cor 15:23–28) to the first god, the Father. The Christians have transposed the relation a step higher. Jesus himself is Phōs (“Light,” Jn 1:7–9) and “first born of all creation” (Col 1:15), and the Father is the creator. However, it seems clear that the same sort of theogonic theorizing underlies both theological structures.

97. Reading *ὁ δὲ τρόπος τοῦ φωτός* with C. Leemans, *Papyri graeci Musei antiquarii publici Lugduni-Batavi*, vol. II (Leiden: Brill, 1885) ad loc.

98. The moon, probably Artemis-Selene-Isis.

the name is great and marvellous. ANAG BIATHIAR BARBERBI SCHILATOIR BOU-
PHROUNTÖRM (36 letters).

He laughed the seventh time, breathing hard, and Psyche [Soul] came into being
and all things were moved. So the god said, “You will move all things, and all shall
525 be made glad / so long as Hermes guides you.” When the god said this all things
were moved and filled with spirit unrestrainably. The god, seeing this, said, “Pop,
pop, pop,” and all things were terrified, and on account of the popping noise Pho-
530 bos [Fear] appeared, armed. So he is called DANOUF CHRATÖR / BERBALI BAL-
BITHI (26 letters).

Then, looking down at the earth, the god gave a long hiss and the earth was
opened, receiving the echo. It gave birth to a creature of its own, the Pythian ser-
pent, who foreknew all things through the utterance of the god. Its name is great
535 and / holy, ILILLOUI ILILLOUI ILILLOUI ITHÖR MARMARAUGË PHÖCHÖ PHÖ-
BÖCH. When he appeared the earth heaved and was raised much higher, but the
celestial pole stayed unmoved, so when they were about to collide the god said
540 “IAÖ,” and everything was fixed in place / and a great, supreme god appeared who
established the things that were before in the cosmos and the things yet to be, so
that none of the aerial bodies was thenceforth out of place.

Phobos, seeing someone stronger than himself, opposed him, saying, “I am prior
545 to you.” He, however, said, “But I fixed all things [in their places].” So the / [first]
god said [to the serpent], “You come from an echo, but this god from an utterance.
Now an utterance is better than an echo. However, [he said to Iao],”⁹⁹ “the power of
you, who appeared last, will derive from both, so that all things may be fixed in
their places.” And he was thenceforth called by the great and marvelous name
550 DANOUF CHRATÖR / BERBALI BALBITH IAÖ. And wishing to give honor also to the
one who had assisted him, as having appeared together with him, the first god gave
him precedence of the nine gods and possession of power and glory equal to theirs.
555 / And he was called [by a name derived] from the nine gods, as having taken away,
along with their power, also the initials of their names, BOSBEADII,¹⁰⁰ and from the
seven planets AEËIOYÖ EËIOYÖ EIOYÖ IOYÖ OYÖ YÖ Ö ÖYOIËËA YOIËËA OIËËA IËËA
560 ËËA EA A— / when written forwards and backwards this is great and marvelous.
But his greatest name, which is this following, is great and holy (of 27 letters)
ABRÖCH BRAÖCH CHRAMMAÖTH PRÖARBATHÖ IAÖ. Another version: ABRÖCH
BRAÖCH CHRAMMAÖTH PRÖARBATHÖ IAÖ OY AEËIOYÖ.

565 When, then, the god comes in, / look down and write the things said and what-
ever name he may give you for himself. And do not go out from under your canopy
until he also tells you the things that concern you.

Now the text of the sacred stele to be written in the natron is as follows—and the
invocation runs thus, as here given altogether accurately:

570 / “I call on you, the creator of all, who are greater than all, you, the self-begotten
god, who see all and hear all and are not seen. For you gave Helios all the glory and
575 the power, / Selene the privilege to wax and wane and have fixed courses, yet you
took nothing from the earlier-born darkness, but assigned them equality [with it?].
For when you appeared, both order arose and light appeared, and all things were

99. Since in this version only the serpent was born of an echo, and since the last half of the god's speech must be addressed to Iaö, the change of interlocutor, indicated by the translation, just be conjectured. Presumably the text is corrupt. Cf. the A version, ll. 191–206, which, however, may have been produced by excision of the difficulties. That the more difficult text is apt to be the original is a well-known rule.

100. In spite of this clue the names remain uncertain.

arranged by you. Therefore all things are also / subject to you, whose true form 580
none of the gods can see, who take different forms in [different] visions, Aion of
Aion.

“I call on you, lord, that you may show me your true form. For under your order
I serve / your angel, ANOG BIATHIABAR BERBI SCHILATOUR BOUPHROUNTÖRM, 585
and your fear DANOUF CHRANTÖR BELBALI BALBITH IAÖ. Through you arose the
[celestial] pole and the earth.

“I call on you, lord, as do those gods who appeared under [order?] that they /
may have power, ACHEBYKRÖM, whose is the glory, AAA ĒĒĒ ŌŌŌ III AAA ŌŌŌ 590
SABAOTH ARBATHIAÖ ZAGOURĒ, the god ARATH ADÖNAI BASYMM IAÖ.

“I call on you, lord, in birdglyphic, ARAI; hieroglyphic, LAILAM; Hebraic, ANAG,
/ BIATHIARBAR BERBI SCHILATOUR BOURPHOUNTÖRM; Egyptian, ALDABAEIM; 595
baboonic, ABRASAX; falconic, CHI CHI CHI CHI! CHI CHI [CHI] ti ti ti ti ti ti;
hieratic, MENEPHÖIPHÖTH / CHA CHA CHA CHA CHA CHA CHA.” 600

Then clap three times, TAK TAK TAK, go “pop, pop, pop” for a long time; hiss a
great hiss, that is, one of some length.

“Come to me, lord, faultless, who pollute no place, joyful, unflawed, for I call on
/ you, King of kings, Tyrant of tyrants, most glorious of the glorious, daimon of 605
daimons, most warlike of the warlike, most holy of the holy. Come to me, willing,
joyful, unflawed.”

An angel will come in, and you say to the angel, “Greetings, lord. Both initiate
me by these rites¹⁰¹ I am performing / and present me [to the god], and let the fate 610
determined by my birth be revealed to me.” And if he says anything bad, say, “Wash
off from me the evils of fate. Do not hold back, but reveal / to me everything, by 615
night and day and in every hour of the month, to me, NN, son of NN. Let your
auspicious form be revealed to me, for under your [order] I serve [your] angel,
ANAG BIATHI.” (Repeat the formula.)

“I call on you, lord, holy, much hymned, greatly honored, ruler of the cosmos, /
[[Sarapis]];¹⁰² consider my birth and turn me not away, me, NN whom NN [bore], 620
who know your true name and valid name, ŌAÖĒŌ ŌEOĒ IAÖ IIIAÖ THOUTHĒ
THĒ AATHÖ ATHĒROUÖR AMIATHAR MIGARNA CHPHOURI IYĒYĒŌAĒĒ A EE ĒĒĒ
/ IIII OOOOO YYYYYY ŌŌŌŌŌŌ SEMESILAMMPS AEĒIOYÖ. ĒŌOYE LINOUCHA 625
NOUCHA HARSAMOSI¹⁰³ ISNORSAM OTHAMARMIM ACHYCH CHAMMÖ. I call on
you, lord; I hymn your holy power in a musical hymn, AEĒIOYÖŌŌ.”¹⁰⁴ / Burn in- 630
cense, saying, “ĒIOYÖ IOYÖ OYÖ YÖ Ō A EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌ
ŌĒŌAÖAÖ OOOYO IIIIIAÖ IYYYOAEÄ YO. Protect me from all my own astrological
destiny; destroy my / foul fate; apportion good things for me in my horoscope; 635
increase my life; and [may I enjoy] many good things, for I am your slave and peti-
tioner and have hymned your valid and holy name, lord, glorious one, ruler of

101. Literally, “Initiate me in/by these my matters.”

102. Sarapis (like Christ above, in ll. 289–92) is elsewhere of no importance in this text. Therefore
his name here and in l. 640 below is probably interpolated. However, this does not prove that the whole
section in which the name occurs is an interpolation. The section has the ideas and vocabulary of the rest
of the text, and understandably follows the visit of the angel as a spell to introduce the magician to the
supreme god himself. That no epiphany follows may be due either to the loss of the end of the text that
the compiler was using or to his desire to subordinate this to the C version, which now begins imme-
diately, is much abbreviated, and so leads quickly to the final meeting with the god.

103. HARSAMOSI is “Horus the Elder.” [R.K.R.] Other divine names are also embedded in the spell:
IAÖ, THOUTHE (probably from Thoth), SEMESILAM.

104. The seven Greek vowels, represented by the first seven letters of this group, were equated with
the notes of the musical scale, and so represented the basic harmony.

the cosmos, of ten thousand names (?),¹⁰⁵ greatest, nourisher, apportioner, /
640 [[Sarapis]].”

Having drawn in spirit with all your senses, say the first¹⁰⁶ name in one breath to
the east, the second to the south, the third to the north, the fourth to the west, and
having knelt to the left [on] your right knee once, say to the earth once and to the
645 moon once, to water once and to sky once, “ΘΑΩĒ ŌŌ EOĒLAŌ / ΙΙΙ ΑΑŌ ΘĒ THOU
THĒ AATHŌ ATHĒROYŌ” (36 letters).

*Tr.: Morton Smith.

PGM XIII. 646–734

*Have¹⁰⁷ a tablet on which you will write what he says to you, and a knife so that,
clean from all [impurities], you may kill the sacrifices, and a libation, that you may
650 pour one. Have all these / ready nearby you. And you be in clean linens, crowned
with an olive wreath. Prepare the canopy thus: taking a clean sheet write on the
655 border [the names of] the 365 gods. Make it like a tent / under which you go to be
initiated. Also have cinnamon at your neck, for the deity is pleased by it and gave it
power. And have also the Apollo who will help you, carved from a root of laurel,
660 / with tripod standing beside him and Pythian serpent. Carve around the Apollo
the great name in Egyptian form: on his chest this,¹⁰⁸ BAINCHŌŌCHŌŌCHNIAB,
665 written [the same] forwards and backwards; / on the back of [the] figure this name:
ILILLOU ILILLOU ILILLOU; and around the Pythian serpent and the tripod: ITHŌR
MARMARAUGĒ PHŌCHŌ PHŌBŌCH. Have this, too, around your neck when you
670 perform the initiation; / it is helpful in everything, along with the cinnamon.

Accordingly, as I said before, when you have purified yourself in advance [through
the last] seven days while the moon is waning, at the dark of the moon begin sleep-
ing on the ground. Rising at dawn, greet the sun [Helios] through seven days, each
675 day saying first the [names of the] / gods of the hours, then those set over the
weeks. Also [each day], learning who is the ruler of that day, keep after him, saying,
“Lord, on such-and-such a day I am calling the god to the sacred sacrifices”—doing
so until the eighth day.

Then, / coming to this day, in the middle of the night, when there is quiet, light
the altar fire and have at hand the two roosters and the two lamps, lighted, into
685 which you must not put any more oil. Now begin to recite the stele and the / mys-
tery of the god. Have standing by a mixing bowl containing milk of a black cow and
wine not mixed with seawater, for this is beginning and end. Then having written
on one side of the natron [plaque, the text of] the stele which begins “I call on you,
690 who are greater than all,” / etc., as given above, lick it off, and pouring [wine?] on
the other side, on which is the figure drawing,¹⁰⁹ wash it off into the mixing bowl.
The natron should be written [with ink made] both from the incense materials and
695 from the flowers. Then, before you drink off the milk and the wine, / say over it this
petition and having said it lie down on the mat, holding the tablet and the stylus,
and recite the account of creation which begins, “I call on you who surround all

105. Reading *μυριώννυμε* for the papyrus’s *μυρικώτατες*, and Preisendanz’s *μυριώτατε* (otherwise unknown?).

106. “First” of those in this section; above, ll. 622–27.

107. Here version C of the main ritual begins, paralleling version A, ll. 91–110, where the notes on features common to both texts will be found.

108. Preisendanz’s supplement, *δνομα*, is needless.

109. Of the nine-formed god standing on a falcon-faced crocodile inside an ouroboros, above, ll. 39–45 and parallel. Contrast versions A and B in which the prayer is to be written on both sides of the tablet, ll. 131 and 434.

things, I call in every language and in every dialect,” etc. And when / you come to the vowels, say, “Lord, I imitate you by [saying] the seven vowels; enter and hear me.” Then repeat the name [composed] of the 27 letters. You should be lying on a rush mat spread under you on the ground.

Now when the god comes in do not stare / at his face, but look at his feet while beseeching him, as written above, and giving thanks that he did not treat you contemptuously, but you were thought worthy of the things about to be said to you for correction of your life. You, then, ask, “Master, what is fated for me?” And he will tell you even / about your star, and what kind of daimon you have, and your horoscope and where you may live and where you will die. And if you hear something bad, do not cry out or weep, but ask that he may wash it off or circumvent it, for this god can do everything. Therefore, when you begin questioning, / thank him for having heard you and not overlooked you. Always sacrifice to this [god] in this way and offer your pious devotions, for thus he will hear you.

The technique of determining which god is ruler of the celestial pole [at a given time,] goes as follows: Find out, child, to which god the day is subject in the Greek reckoning, / and then, coming to the “Seven-Zoned,” count from the bottom up, and you will find the answer. For if the day be subject to Helios in the Greek reckoning, Selene rules the pole, and thus the rest, as follows:

| Greek | | The Seven-Zoned |
|-----------|-----------------------|-----------------|
| Helios | The Monad of | Kronos |
| Selene | <u>Moses,</u> | Zeus |
| Ares | which is also a table | Ares |
| Hermes | called “The Seven- | Helios |
| Zeus | Zoned.” | Aphrodite |
| Aphrodite | | Hermes |
| Kronos | | Selene |

*The Eighth, Hidden Book of Moses.*¹¹⁰ In another [manuscript] I found was written, *The Hidden Book of Moses concerning the Gret Name, or,*¹¹¹ *For Everything, in which is the Name of Him Who Governs All.*

*Tr.: Morton Smith.

PGM XIII. 734–1077

*You should also take, child, for this personal / vision, [a list of] the gods of the days and the hours and the weeks, those given in the book, and the twelve rulers of the months, and the seven-letter name which is in the first book, and which you also have written in the *Key*, which [name] is great and marvelous, as it is what brings alive all your books. / I have also set out for you the oath that precedes each book, since, when you have learned the power of the book, you are to keep it secret, child, for in it there is the name of the lord, which is Ogdoads,¹¹² the god who com-

110. As often in ancient manuscripts, the title follows the text. Perhaps it did so in l. 344 and was there fused with the beginning title of version B.

111. Reading “or” for Preisendanz’s “which” (η for η). Evidently the copyist knew at least three manuscripts.

112. An “ogdoad” is something composed of eight members or elements. Capitalized, the term is used especially for a set of eight Egyptian gods, considered as a unit. They consisted of four pairs, representing the masculine and feminine aspects of the primeval world (Bonnet, *RARG* 5–6, s.v. “Achttheit”; cf. the similar “Ennead” discussed in n. 15 above). [R.K.R. adds that they were celebrated in the creation myth of Hermopolis—in Egyptian, “Eight-Town”—as those who brought forth the universe. He refers

745 mands and directs all things, since to him angels, archangels, he-daimons, / she-daimons, and all things under the creation have been subjected.

There are also prefaced four other names, that of nine letters and that of fourteen letters and that of twenty-six letters and that of Zeus. You may use these on boy-
 750 mediums who do not see the gods, so / that one will see unavoidably, and for all spells and needs: inquiries, prophecies by Helios, prophecies by visions in mirrors. And for the compulsive spell you should use the great name which is Ogdoas, the god who directs all things throughout the creation. [For] without him simply
 755 nothing / will be accomplished. Learn and conceal, child, the name [composed] of the nine letters, AEĒ EĒI OYŌ, and that of the fourteen letters, YSAU SIAUE IAŌUS, and that of the twenty-six letters, ARABBAOUARABA (to be written forwards and backwards),¹¹³ the name of Zeus, CHONAI IEMOI CHO ENI KA ABIA SKIBA PHOROUOM EPIERTHAT.

760 / *Here is the instruction [for recitation] of the heptagram,¹¹⁴ and the spell to which the god gives attention: (The spell):*

“Come to me, you from the four winds, ruler of all, who breathed spirit into men for life, whose is the hidden and unspeakable name—it cannot be uttered by human mouth / —at whose name even the daimons, when hearing, are terrified,
 765 whose is the sun, ARNEBOUAT BOLLOCH BARBARICH B BAALSAMĒN PTIDAIOY ARNEBOUAT, and [the] moon, ARSENPENPRŌOUTH BARBARATŌNE OSRAR MEMPSE-
 770 CHEI—they are unwearied eyes / shining in the pupils of men’s eyes—of whom heaven is head, ether body, earth feet, and the environment water, the Agathos Daimon. You are the ocean, begetter of good things and feeder of the civilized
 775 world. Yours is the eternal processional way¹¹⁵ / in which your seven-lettered name is established for the harmony of the seven sounds [of the planets which] utter their voices according to the twenty-eight forms of the moon, SAR APHARA APHARA I
 780 ABRAARM ARAPHA ABRAACH PERTAŌMĒCH / AKMĒCH IAŌ OYE Ē IAŌ OYE EIOY AEŌ EĒOY IAŌ. Yours are¹¹⁶ the beneficent effluxes of the stars, daimons and Fortunes and Fates, by whom is given wealth, good old age, good children, good luck,
 785 a good burial.¹¹⁷ And you, lord of life, King of the heavens and the / earth and all things living in them, you whose justice is not turned aside, you whose glorious name the Muses sing, you whom the eight guards attend, Ē Ō CHŌ CHOUGH NOUN
 790 NAUNI AMOUN AMAUNI,¹¹⁸ you who have / truth that never lies. Your name and

to Morenz, *Egyptian Religion* 175–77.] As gods who produced the cosmos, like those of Hesiod’s *Theogony*, they interested Greeks who speculated about cosmology. Since the precosmic world was that of divine perfection, they came to be thought both a heaven above the seven planetary heavens, and a deity above the cosmic gods. Greek speculation about a divine sphere beyond those of the planets was happy to find in them an ancient, arcane, and prestigious prototype. Hence their name became a popular term in second-century A.D. and later theosophy; it figures in Hermetic, Neoplatonic, and Christian writings, both “orthodox” and “gnostic,” and reflections are found even in rabbinic literature. Such popularity accounts for this postscript, adding the fashionable Egyptian name to the preceding collection, which had lacked it. Perhaps the collection was made before the name became truly popular.

113. In the Greek text this direction is abbreviated to α’ (for ἀναγραμματιζέ), of which Preisendanz did not see the meaning.

114. I.e., the seven vowels. More pretentious terminology.

115. Of the sky, in which the luminaries revolve.

116. Reading σροῦ for οῦ, in accordance with Preisendanz’s emendation in the parallel text, XII. 254.

117. This list of divine gifts (while admittedly at home in most cultures) is quite Egyptian in its emphasis on “good old age” and “good burial.” Cf. the standard prayer, “that he be buried in the necropolis of the desert in good old age,” K. Sethe, *Urkunden des alten Reiches* (Leipzig: Hinrichs, 1933), vol. I, p. 120, and many parallels. [R.K.R.]

118. These are the names of the members of the Hermopolitan Ogdoad (see above, n. 112, and

your spirit rest upon the good. Come into my mind and my understanding for all the time of my life and accomplish for me all the desires of my soul. /

For you are I, and I, you. Whatever I say must happen, for I have your name as a
unique phylactery in my heart, and no flesh, although moved, will overpower me;
no spirit will stand against me—neither daimon nor visitation nor any other of the
evil beings of Hades, / because of your name, which I have in my soul and invoke.
Also [be] with me always for good, a good [god dwelling] on a good [man], your-
self immune to magic, giving me health no magic can harm, well-being, prosperity,
glory, victory, power, sex appeal. Restrain the evil eyes / of each and all of my legal
opponents, whether men or women, but give me charm in everything I do. ANOCH
AIEPHE SAKTIETĒ BIBIOU BIBIOU SPHĒ SPHĒ NOUSI NOUSI SEĒE SEĒE SIETHŌ SI-
ETHŌ OUN CHOUNTIAI SEMBI IMENOUAI BAINPHNOUN PHNOUTH TOUCHAR
SOUCHAR SABACHAR ANA¹¹⁹ of [the] god IEOU ION EON THŌTHŌ / OUTHRO
THRŌRESE ERIŌPŌ IYĒ AĒ IAŌAI AEĒIOYŌ AEĒIOYŌ ĒOCH MANEBI CHYCHIŌ AL-
ARAŌ KOL KOL KAATŌN KOLKANTHŌ BALALACH ABLALACH OTHERCHENTHE
BOULŌCH / BOULŌCH OSERCHNTHE MENTHEI,¹²⁰ for I have received the power of
Abraham, Isaac, and Jacob, and of the great god, daimon IAŌ ABLANATHANALBA
SIABRATHILAŌ LAMPSTĒR IĒI ŌŌ, god. Do [it], lord PERTAŌMECH / CHACHMĒCH
IAŌ OYĒE IAŌ OYĒE IEOU AĒŌ EĒOY IAŌ.”

The instruction: Speaking to the rising sun, stretching out your right hand to
the left and your left hand / likewise to the left, say “A.” To the north, putting
forward only your right fist, say “E.” Then to the west, extending both hands in front
[of you], say “Ē.” To the south, / [holding] both on your stomach, say, “I.” To the
earth, bending over, touching the ends of your toes, say “O.” Looking into the air,
having your hand on your heart, say “Y.” Looking into the sky, having both hands
on your head, say “Ō.”

| | | |
|-------|-----------------------|-------|
| | sky | |
| A | Ō Ō Ō Ō Ō Ō Ō | III |
| east | Ō Ō Ō Ō Ō Ō Ō | south |
| air | Y Y Y Y Y Y Y | |
| north | E E O O O O O E Ē Ē Ē | wcst |
| | earth | |

“I call on you, eternal and unbegotten, who are one, who alone hold together
the whole creation of all things, whom none understands, whom the gods worship,
/ whose name not even the gods can utter. Inspire from your exhalation (?),¹²¹ ruler

K. Sethe, *Amun und die Acht Urgötter von Hermopolis* [Berlin: de Gruyter, 1929], p. 65 and pl. I). The pairs are *Hh* and *Hh.t* (“Expansiveness” and “Female Expansiveness”), *Kk* and *Kk.t* (“Darkness” and “Female Darkness,” cf. CHŌŌŌCH, “darkness,” in BAINCHŌŌŌCH with the CHOUCH here), *Nwn* and *Nwn.t* (“Abyss” and “Female Abyss” sc. of water), and *Imm* and *Imm.t* (“the Hidden” and “the Female Hidden”). Cf. PGM XIII. 743 and XXI. 20. [R.K.R.] It should be noticed, too, that here the Ogdoad are merely assistants—the “eight guards” who “attend” the highest god—whereas in the preceding two paragraphs, which we saw reason to think interpolated (above, n. 112), the Ogdoad was itself and as a unit the supreme god. Detailed textual analysis is impossible here, but it seems clear that different sources have been used, and likely, that different writers used them.

119. Possibly “I [am]” in Aramaic, transliterated into Greek.
120. Besides the initial ANOCH “I am,” this list has many Egyptian words: BAINPHOUN, “spirit of Nun” (the abyss); PHNOUTH, “the god”; THŌTHŌ, “Thoth the great”; OSERCHENTHE MENTHEI, “Osiris the foremost of the westerners,” the standard epithet of Osiris. [R.K.R.]

121. Dubious restoration, in Preisendanz’s text, of a word here plausible, but otherwise unknown.

of the pole, him who is under you; accomplish for me the NN thing.

“I call on you as by the voice of the male gods, IĒŌ OYE ŌĒI YE AŌ EI ŌY AOĒ OYĒ
 850 / EŌA YĒI ŌEA OĒŌ IEŌU AŌ. I call on you, as by the voice of the female gods, IAE
 EŌO IOY EĒI ŌA EĒ IĒ AI YO ĒLAY EŌO OYĒE IAO ŌAI EOYĒ YŌĒI IŌA. I call on you,
 855 as the winds / call you. I call on you, as the dawn.” (Looking toward dawn [say], “A
 EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ.”) “I call on you as the south.” (Looking
 860 to the south say, “I OO YYY ŌŌŌŌ AAAAA EEEEEĒ ĒĒĒĒĒĒĒ.”) / “I call on you as the
 west.” (Standing [facing] the west, say, “E II OOO YYYY ŌŌŌŌŌ AAAAAA EEEEEĒ.”)
 “I call on you as the north.” (Standing looking toward the north say, “Ō AA EEE
 865 ĒĒĒĒ IIII OOOOOO YYYYYY.”) “I call on you / as the earth.” (Looking toward the
 earth say, “E ĒĒ III OOOO YYYYY ŌŌŌŌŌŌ AAAAAA.”) “I call on you as the sky.”
 (Looking into the sky say, “Y ŌŌ AAA EEEE ĒĒĒĒ IIIIII OOOOOOO.”) “I call on you
 870 as the cosmos, “O YY ŌŌŌ AAAAA / EEEEE ĒĒĒĒĒ IIIIII. Accomplish for me NN
 thing, quickly. I call on your name, the greatest among gods. If I say it complete,
 875 there will be an earthquake, the sun will stop and the moon will be afraid and the
 rocks and the mountains and the sea and the rivers / and every liquid will be petri-
 fied; the whole cosmos will be thrown into confusion. I call on you, IYEO ŌAEĒ
 IAO AEĒ AI EĒ AE IOYŌ EYĒ IEŌU AĒŌ ĒI ŌĒI IAE IOYĒ AYĒ YĒA IŌ IŌAI IŌAI ŌĒ
 880 / EE OY IŌ IAO, the great name. Become for me lynx, eagle, snake, phoenix, life,
 power, necessity, images of god, AIŌ IŌY IAO ĒIŌ AA OYI AAAA E IY IŌ ŌĒ IAO AI
 885 AOĒ OYEŌ AIEĒ IOYE YEIA EIŌ ĒII YY EE ĒĒ ŌAOĒ / CHECHAMPSIMM CHANGALAS
 EĒIOY IĒEA ŌŌŌŌE (seven of the auspicious [names?]) ZŌIŌIĒR ŌMYRYROMRO-
 MOS.” [Say it?] thus, extending the second AIŌ: “Ē II YY ĒĒ OAOĒ.”

This initiation is performed to the suns¹²² of the thirteenth day of the month,
 890 when the gold lamella is licked / off and one says over it: “IAIA IY OĒ IEYOŌ ĒŌI EO
 Ē ŌY EĒ YŌĒ ŌŌŌ ŌŌI ŌAO EŌ OĒ YŌ.” Then more completely, “AOĒYĒ OAI IO
 895 ĒYEŌA OYŌ ŌO EI OY EŌ OIYY ŌYY ŌI A / EE ĒĒĒ IIII OOOOO YYYYYY ŌŌŌŌŌŌŌ
 AŌ EOĒ EŌĒ IAA EŌI ĒIŌ. In [the] initiation these things are said six times with all
 [the rest?], and the seven vowels are written on the gold lamella to be licked off, and
 900 on the silver lamella the seven vowels for the phylactery / OĒŌ AŌ OOO YOĒĒ OY YĒI
 SORRA THŌŌM CHRALAMPĒAPS ATOYĒGI. The following series of vowels [are writ-
 ten as] “wings”,¹²³ and on the gold lamella write this: AOĒYĒOI; on the silver:
 IOĒYEŌA, . . .¹²⁴

| | | | |
|-----|---------|----------|------------|
| 905 | AEĒIOYŌ | AEĒIOYŌŌ | AEĒIOYŌOYŌ |
| | EĒIOYŌA | EĒIOYŌŌA | EĒIOYŌOYŌA |
| | ĒIOYŌAE | ĒIOYŌŌAE | ĒIOYŌOYŌAE |
| | IOYŌAEĒ | IOYŌŌAEĒ | IOYŌOYŌAEĒ |
| | OYŌAEĒI | OYŌŌAEĒI | OYŌOYŌAEĒI |
| 910 | YŌAEĒIO | YŌŌAEĒIO | YŌOYŌAEĒIO |
| | ŌAEĒIOY | ŌŌAEĒIOY | ŌOYŌAEĒIOY |

and¹²⁵ the great heaven, eternal, incorruptible, OĒŌ AŌ THOOU OĒĒ OY YĒI OR-
 915 CHRA THŌŌMCHRA SEMESILAMPS / ATOYĒTI DROUSOUAR DROUĒSRŌ GNIDA

122. Of dawn, midday, and sunset (Preisendanz).

123. I.e., in triangles, produced by writing the words in successive lines, but in each line dropping one letter from the same end (usually the front) until only one is left. A “wing” is the technical term in magical jargon for the resultant form.

124. Something, probably directions from another rite, seems to have fallen out of the text. It resumes near the end of another spell.

125. This has no clear connection to the preceding vowels, so Preisendanz conjectures a lacuna. However, this may be the continuation of the lost spell in which the vowels stood.

BATAIANA ANGASTA AMASOUROUR OUANA APAISTOU OUANDA ÒTI SATRAPERK-
MĒPH ALA Dionysus, blessed EYIE YOY YYY THENŌR conducting YYY EYIEY EY
OYŌ XERTHENATHIA THAPHTHŌ / OIKROU ŌR ARAX GŌ Ō AAA ERARĒRAYIĒR 920
THOUTH ASĒSENACHTHŌ LARNIBAI AIOŌ KOUPIHŌ ISŌTHŌNI PATHENI IEEEN-
THĒR PANCHOCHITAS OYE TIASOUTH PACHTHEESTH HYSEMMIGADŌN / ORTHŌ 925
BAUBŌ NOĒRADĒR SOIRE SOIRE SANKANTHARA ERESCHIGAL APARA KEŌPH IAŌ
SABAŌTH ABRATIAŌTH ADŌNAI ZAGOURĒ HARSAMOSI RANAKERNŌTH LAMP-
SOUŌR.¹²⁶ Therefore, I am brought together with you by the great commander-
in-chief Michael, lord, the great archangel of IEYOY AĒ AIŌ EYAI / I Ē IĒ IŌA IĒIĒ AIŌ 930
EĒ AIŌ. Therefore, I am conjoined¹²⁷ [with you], O great one, and I have you in my
heart AŌ EĒ EOĒI AIAĒ ŌĒ IŌAŌ EOĒE ŌĒI AĒ ŌĒIŌ.

*As the revelator Orpheus*¹²⁸ *handed down in his private note*: “OISPAĒ IAŌ /
OYEA SEMESILAM AĒOI, son, CHOLOUE ARAARACHARARA ĒPHTHISIKĒRE ŌĒEYAIĒ 935
OIAI EAĒ EAĒ ŌEA BORKA BORKA PHRIX RIX ŌRZA ZICH MARTHAI OYTHIN LI-
LILILAM LILILILŌOU AAAAAA ŌŌŌŌŌŌ / MOUAMECH, fluid boundary, AĒŌ ŌĒA 940
ĒŌA.” (Breathe out, in. Fill up); “EI AI OAI” (pushing more, bellow-howling.)
“Come to me, god of gods, AĒŌĒI ĒI IAŌ AE OIŌTK” (Pull in, fill up, / shutting your 945
eyes. Bellow as much as you can, then, sighing, give out [what air remains] in a hiss.)

Erotylos, in his “Orphica”:¹²⁹ “YOĒĒŌAI ŌAI YOĒĒAI YOĒĒŌ EREPE EYA / NAR- 950
BARNE ZAGEGŌĒ ĒCHRAĒM KAPHNAMIAS PSIIPHRI PSAIARORKIPHKA BRAKIŌ
BOLBALOCH SIAILASI MAROMALA MARMISAI BIRAITHATHI ŌO.”

*And Hieros*¹³⁰ *writes thus*: “MARCHŌTH SAERMACHŌTH ZALTHAGAZATHA /
BABATHBATHAATHAB A III AAA ŌŌŌ¹³¹ ŌŌŌ ĒĒĒ ŌNTHĒR.” Then, “Depth 955
AUMŌLACH.”

And as it stands in the “Holy Name” pronounced by Thphes, the sacred scribe to
King Ochos:¹³² “NETHMOMAŌ / MARCHACHTHA CHTHAMAR ZAXTHTHARN MA- 960
CHACH ZAROKOTHARA ŌSS IAŌ OUĒ SIALŌR TITĒ EAĒ IAŌ ĒS ZEATHE AAA ĒĒEOY
THŌBARRABAU.”

*And in the Memoranda / of Euenos*¹³³ he says the name is pronounced by the 965
Egyptians [and] the Syrians “CHTHETHŌNI.”

*As Zoroaster*¹³⁴ *the Persian in . . .* “RNISSAR PSYCHISSAR.”

And as is said in the works of / Pyrrhus:¹³⁵ “ZZA AAA EEE BBMŌEA ANBIOŌŌ.” 970

And as Moses says in the Archangelic [Teaching?]:¹³⁶ “ALDAZAŌ BATHAM MA-

126. Besides the Hebrew, Aramaic, and Egyptian divine names now familiar, this list has Baubo, a comic figure from Eleusinian legend, and Ereschigal, the ancient Mesopotamian queen of the underworld.

127. The verb is *συνίστημι*, usually “introduce, present,” but the context here seems to require some closer connection. Cf. above, ll. 795–804.

128. Orpheus, the legendary Thracian singer, had by this time become famous as a revelator. Many bogus works were attributed to him; nothing is known of this one.

129. Or “as quoted in the *Orphica*.” The translation given in the text follows Berthelot and Ruelle, *Collection des anciens alchimistes grecs* I, 17. An Erotylus was once cited by the alchemist Zosimus as an authority on “the All” (*ibidem*, III, 144). He is otherwise unknown.

130. Unknown?

131. Reading ŌŌŌ for ŌŌŌ, since the adjacent groups are all triplets of a single letter.

132. Ochos was Artaxerxes III, 358–338 B.C. Thphēs is unknown, and the conversation was probably fictitious.

133. Several authors named Euenos are known, but nothing connects any of them with this statement.

134. Zoroaster, like Orpheus, was a favorite victim of forgers, one of whom produced this.

135. We know of many men named Pyrrhus, but of none likely to have written this.

136. *The Archangelic Teaching* (?) of “Moses” is again cited in the Nag Hammadi documents (II. 5. 102) and may be reflected by a medieval manuscript which quotes an “archangelic hymn” given to

CHŌR,” or “BA ADAM MACHŌR RIZXAĒ ŌKEŌN PNED MEŌYPS PSYCH PHRŌCH
PHER PHRŌ LAOTHCHŌ.”

975 / *And as it is explained in Hebrew in “The Law”*:¹³⁷ “Abraham, Isaac, Jacob,
AEŌ ĒŌA ŌAĒ IEŌY IEĒ IEŌ IAŌ IA ĒI AO EĒ OE EŌ.”

980 *And as in the fifth book of the Ptolemaica*,¹³⁸ the most excellent book entitled
/ *One and the Whole*. (It contains [an account of] the birth of the spirit of fire and
of darkness:) “Lord of [the] Aion, who created all things, only god, unutterable,
985 THOROKOMPHOUTH PSONNAN / NEBOUĒTI TATTAKINTHAKOL SOONSOLOUKE
SOLBOSEPHĒTH BORKA BORKA PHRINX RIXŌ ZADICH AMARCHTHA IOU CHORIN
LI LI LAM LAM AAAAAA IIIIII ŌŌŌŌŌŌ EMACH ĒĒĒ NACH LILILI LAM CHENĒ
990 / LILILI ŌŌYA AEŌ ŌAĒ IŌA ŌŌŌ ĒĒĒ, fluid boundary, MOTHRAĒ EIA OYŌ AOYE THOP-
TOCH A ŌŌ YYY ŌŌŌŌ IIII ĒĒĒĒĒĒĒ EEEEE AMOUN IAAAA ŌI ĒI ANOCH AI IŌ ŌI
995 ĒI ORTONGOUR ŌĒAI EIAI / ŌĒAI ŌĒOI AA ĒI OYŌ ĒI IOY ĒŌ ĒEAE THATH IER
THAINONABOU, the great, great¹³⁹ Aion, god, lord (?), Aion.”

1000 *And the great name, that in Jerusalem*, by which they bring out water when
there is none in a cistern (?): “ACHMĒ IEŌĒ IEĒŌ IARABBAO / YCHRABAŌA, do the
NN thing, unutterable name of great god.”

Taking a golden or silver lamella, engrave with an adamant¹⁴⁰ stone the unutter-
able characters given below. He who engraves them should be pure from all /
1005 impurity, his wrists wreathed with wreaths of flowers in season, and should also of-
fer frankincense. The spell to annul this spell should be written on the reverse of the
lamella. Then, taking it, inscribed, put it into a clean box / and put this on a clean
1010 tripod covered with a linen cloth, and prepare an accompanying offering of pure
pinecones, a small basket¹⁴¹ of bread, sweetmeats, flowers in season, Egyptian wine
not mixed with seawater. Then / putting milk, wine, water in a new vessel, pour a
libation while burning frankincense. Also let a clean lamp be at hand, full of rose oil.
1015 And say, “I call on you the greatest god in the heaven, / strong lord, mighty IAŌ OYŌ
1020 IŌ AIŌ OYŌ, who exist.¹⁴² Perfect for me, lord, the great, lord, unutterable magical
1025 sign, so that I may have it and remain free of danger and unconquered and / unde-
feated, I, NN.”

Moses for use as a phylactery. Unfortunately, neither “hymn” nor “phylactery” matches the gender of “archangelic” as given in our text, and the quotations differ widely. See Reitzenstein, *Poimandres* 292–93 and Gager, *Moses in Greco-Roman Paganism* 150. One of the works used by the author of PGM XIII may have had a Hebrew source. The beginning of the second quotation is readable as Hebrew: “In Adam was the source of secrets” (taking *puḡḡan* as a corruption of *vazzaya*—Greek has no *y*).

137. The source of this may have been a targum in which the phrase, “the God of Abraham, the God of Isaac, and the God of Jacob” (Ex 3:6, 15; 4:5, etc.) was followed by a magical gloss, like those sometimes inserted in manuscripts of Homer; cf. *P. Oxy.* 412.

138. Claudius Ptolemaeus, ca. A.D. 100–178, the famous astronomer and astrologer, was another favorite victim of false attributions; see Gundel, *Astrologoumena* 211. This adds one more.

139. Doubling is a common form of superlative, especially in Hebrew and Egyptian, but also in Greek. See F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (Chicago: University of Chicago Press, 1961), sec. 493.1.

140. Probably the legendary adamant, which nothing could break. The observable stone most often called *adamas* was hematite, a relatively soft iron oxide not suitable for engraving. See A. A. Barb, “Lapis Adamas,” in *Hommages à Marcel Rénard*, vol. I, *Latomus* 101 (1969): 67–86; R. K. Ritner, “A Uterine Amulet in the Oriental Institute Collection,” *JNES* 43 (1984): 209–21.

141. Literally, one containing about a *kab*—roughly one-sixth of a bushel. However, the word thus literally translated appears in Greek only in Preisendanz’s text, where it is a conjectural correction of a corruption.

142. Literally, “the being” (person or thing, masc.)—the famous Greek hypostatized principle which LXX used in translating the obscure Hebrew gloss in Ex 3:14.

Try to prepare this when [the moon] is in the east and in conjunction with a beneficent planet, either Zeus or Aphrodite, and when / no maleficent one, Kronos or Ares, is in aspect. You may do it best when one of the three beneficent planets is in its own house, while the moon is taking / the position of conjunction or aspect or diametrical opposition and when the planet, too, is in the east, for then the rite will be effectual for you. Accordingly, do not / idly talk about the way to annul it, if you don't want to help damage yourself; but keep it to yourself.

Its uses are the following:

When you want to put down fear or anger: Taking a leaf of laurel, write on it the / sign, as it is, and having shown it to the sun, say, "I call on you, the great god in heaven, [strong] lord, mighty IAO OYÖ IÖ AIÖ OYÖ, who exist; protect me from all fear, from all danger that threatens / me in the present day, in the present hour." Having said these words thrice, lick off the leaf, and have the lamella with you. And if [things come to] hand-to-hand [fighting, wear it] on your hand.

✂  The spell to annul, which
✂  is written on the reverse:
✂  "PAITH PHTHA PHOÖZA." ¹⁴³

A secret prayer of Moses to Selene: "OINEL of life, CHNOUB OUËR AKROMBOUS / OURAOI OYËR AI HAPH HÖR OKI. ANOCH BÖRINTH MAMIKOURPH AEI AEI Ë AEI EIE EIË TETH OUR OUR OUËR ME CHROUR CHOU TAIS ECHRËZË ECHRINX MAMIA OURPH, goddess in woman's form, mistress Selene, do the NN thing."

For opening [doors]: Taking / the navel of a male crocodile (he means pondweed) ¹⁴⁴ and the egg of a scarab and a heart of a baboon (he means perfume of lilies), ¹⁴⁵ put these into a blue-green faience vessel. And when you wish to open a door, bring the navel to the door, saying, "By / THAIM THOLACH THECHEMBAOR THEAGON PENTATHESCHI BÖTI, [I call on you] who have power in the deep, for myself, that there may now be a way open for me, for I say to you, SAUAMBOCH / MERA CHEOZAPH ÖSSALA BYMBËL POUO TOUTHÖ OIRËREI ARNOCH."

If [you wish] to call phantoms: . . .

The tenth (?) Hidden [Book of] Moses. ¹⁴⁶

*Tr.: Morton Smith.

PDM xiv. 1–92

*[A vessel divination which a physician ?] in the nome of Oxyrhynchus [gave to me]: *Formula:* "[O god, NN,] . . . the edge of whose strap rests in Pelusium while his face is like a spark . . . of an obscene cat whose testicles² are like a rearing uraeus . . . quickly. Put the light and breadth in my vessel. . . / Open to me, O earth! Open to me, O underworld! Open to me, O primeval waters! . . . large . . . of cop-

5
[col. I, 5]

143. PHTHA PHOÖZA is "Ptah, health." In the following prayer, CHNOUB OUËR is "Khnum the great," OURAOI OUËR is "great uraei," HAPH HOR is "Apis, Horus." [R.K.R.]

144. This is an example of the secret magical vocabulary by which everyday things were given pretentious names, partly to make magical rituals impracticable for chance readers, partly to impress the ignorant.

145. Or possibly, "myrrh mixed with (oil of white) lilies."

146. In the manuscript "book" is lacking and "tenth" uncertain. Against Gager's argument for a repetition of "eighth" (*Moses*, p. 148, [above, n. 136]) stand the conspicuous differences of the material preceding this title from that of the better attested "eighth" books in ll. 1–730.

1. Restored by comparison with PDM xiv. 528.

2. Read, perhaps, *sn.ty*; see A. H. Gardiner, *Hieratic Papyri in the British Museum*, 3d ser., vol. 1 (London: British Museum, 1935), 115, n. 2; and cf. Griffith and Thompson, glossary #133 and 20, n. to l. I. 3.

- per of Alkhah.³ O gods who are in heaven, who are exalted, come! . . . [Put (the)] light and breadth in my vessel and my . . . [the] boy whose face is bent over this vessel.⁴ May . . . prosper, for this vessel divination is the vessel divination of Isis when she was searching / . . . Come in to me, O my compeller, for everything
- 10 . . . , and make this youth⁵ open his eyes to them all . . . , for I am the Pharaoh Lion-Ram. Ram-Lion-Lotus⁶ is my name; . . . to you here today, for I am SIT-TAKO.⁷ 'Hearing' is my name; 'hearing' [is my true name. I am GANTHA, GINTEY,
- 15 GIRITEY]⁸ HRENYTE (also called ARENOYTE)⁹ LAPPTOTHA LAKSANTHA SA/[RISA [I, 15] . . . BOLBYE]L¹⁰ BYEL BYEL LYTERI KLOGASANTRA LAHO [is my name, LAHO is my true name. BALKHAM the]¹¹ powerful one of heaven, ABLANATHANALBA, the griffin¹² [of the shrine of the god who stands today].¹³
- [You should] say, whispering, "O good oxherd,¹⁴ my compeller, . . . in order to ask you about it here today, and you should make this [youth] open¹⁵ his eyes . . . every . . . and you should protect this youth whose face is bent [down over this / vessel]¹⁶ . . . of god, lord of earth, the survivor of the earth, lord of
- 20 earth . . . I am Hor-Amoun¹⁷ who sits at this vessel divination here today . . . [at]¹⁸ this vessel divination here today. MARIGHARI, you should . . . so that they say my inquiry for me."
- Say to them twice, "O pure gods of the primeval waters, [I am] . . . of earth by
- 25 name, under the soles [of whose feet] the gods of Egypt are placed / . . . THAR, for [I, 25]

3. For Alkhah (Eg., *ʿrq-hh*), see PGM IV. 124 and n. One should, probably, use a standard transliteration of the name throughout; see Griffith and Thompson, *The Leyden Papyrus* 21, n. to l. I. 6.

4. Or oil; parallels allow either; see Griffith and Thompson, *The Leyden Papyrus* 21, n. to l. I. 8.

5. Restored by comparison with PDM xiv. 43, 72, etc.; see discussion in Johnson, *Verbal System* 274–75.

6. For this combination, see Griffith and Thompson, *The Leyden Papyrus* 22, n. to l. I. 12; also PGM III. 659 and n.

7. For a discussion of the possible meaning of this name, see Griffith and Thompson, *The Leyden Papyrus* 23, n. to l. I. 13.

8. Restored by comparison with PDM xiv. 1171–72. The spelling of magical names given here is based on the Demotic spelling supplemented by the Old Coptic spelling. If there is a disagreement between the two, the Demotic is accepted. See Johnson, "Dialect," 110–25 for a discussion of the correlations among Greek, Old Coptic, and Demotic found in this text. Transcriptions try to maintain a one-to-one correspondence between ancient script and modern.

9. "Also called" is inserted above the line, in front of the Old Coptic gloss ARENOYTE. Note that PDM xiv. 1174 writes this name *hry ntr* "lord god."

10. The missing magical names could be restored by comparison with PDM xiv. 1175–76.

11. Restored by comparison with PDM xiv. 1178.

12. The griffin is described by the author of the Demotic tale called "The Myth of the Sun's Eye" in the following terms (15. 1–4): His beak is (that of) an eagle; his eyes are (those of) a man; his limbs are (those of) a lion; his scaly ears are (those of) an *3b3h* fish of the sea; his tail is (that of) a snake—the five [creatures] which breathe which are upon (the earth). The griffin is described as the "avenger upon whom no avenger can wreak vengeance" and the "herdsman of everything which is upon earth." The most recent discussion of this passage, and its translation into Greek, is by J. W. Tait, "A Duplicate Version of the Demotic *Kufi* Text," *Acta Orientalia* 36 (1974): 23–27, and "The Fable of Sight and Hearing in the Demotic *Kufi* Text," *Acta Orientalia* 37 (1976): 27–44.

13. Restored by comparison with PDM xiv. 1179.

14. Epithet of Anubis; cf. PDM xiv. 35, 400, and 422; see PGM I. 26 and n.

15. See n. 5 above.

16. See n. 4 above.

17. The formation of compound dieties occurs very early in Egyptian religion and remains a common feature.

18. Restoration based on Old Coptic gloss "a" = preposition *r*.

I am [†]TA [†]PISH[†]TEHEI¹⁹ of earth by name. . . . preserve you, O Pharaoh, PASHA-MEI²⁰ who rests opposite . . . these forearms of real gold. Truth is in my mouth, honey [is on my lips]²¹ . . . MA . . . THA, for I am [†]STEL [†]LAHO, [†]he [†]who [†]opens the [†]land.”

You should say to the boy, “Open your eyes!” If he opens his eyes and sees the light, you should make him cry out, / saying “Be great, be great, O light! Come forth, come forth, O light! Rise up, rise up, O light! Be high, be high, O light! He who is outside, come in!”

30
[II, 2]

If he opens his eyes and does not see the light, you should make him close his eyes while you recite to him again.

Formula: “O darkness, remove yourself [†]from [†]before him! O light, bring the light in to me! Pshai²² who is in the primeval waters, bring the light in to me! O Osiris who is in the divine bark, bring the light in to me! O these four winds which are outside, bring the light in to me! O he in whose hand is the [†]moment, the one who belongs to these hours,²³ / bring the light in to me! O Anubis, the good ox-herd, bring the light in to me in order that you give me [†]protection here today, for I am Horus, the son of Isis, the good son of Osiris! You should bring the gods of the place of judgment, and you should cause them to take care of my affair so that they make [†]my business proceed. [†]O [†]those [†]belonging [†]to [†]the [†]avengers,²⁴ you should cause them to do it, for [I am] . . . [†]TYRAMNEI²⁵ [†]AMNEI²⁶ [†]A [†]A [†]MES MES [†]ORNYORF ORNYORF [†]ORNYORF ORNYORF [†]PAHOROF²⁷ . . . [†]PAHROF²⁸ [†]IO little king, [†]mountain [†]of [†]Horus. May this youth whose face is bent down to this / oil be saved [and may you] send Sobek to me until he comes forth. ‘Hearing’ is my name; ‘Hearing’ is my correct name, for I am L[OT [†]MYLO]T²⁹ TYLOT. [†]TAT [†]PINTAT is my correct name. O great god whose name is great, appear to this youth [†]without [†]alarming or [†]deceiving, [†]truthfully.”³⁰ You should recite these *writings* *seven times*.

35
[II, 7]

40
[II, 12]

If you make him open his eyes and the light is good and he says “Anubis is coming in,” you should recite before him,³¹

Formula: “O RIDJ MYRIDJ, O earth, great one of the earth, O this beautiful male whom [†]HERIEY, the daughter of the [†]Neme³² bore, / come to me, for you are this

45

19. The final group is the Demotic word [†]ny, “house”; the first element of the first word may be a phonetic rendering of [†]ta, “she of.”

20. See n. 19 above.

21. Or “the truth of my mouth is the honey of my lips.” Restored by comparison with PDM xiv. 252.

22. On š(ʿ)y “Fate” and p3 šʿy ʿ3 as the ἀγαθοδαίμων, see J. Quaegebeur, *Le dieu égyptien Shai dans la religion et Ponomastique* (Louvain: Leuven University Press, 1975). See also PGM III. 144–45.

23. I.e., the god who is “on duty” at this moment; see below, PDM xiv. 58–60.

24. On avengers, see *Mythus* 4/20. “The Avenger” is identified by the Coptic monk Shenute as Chronos. See also PDM xiv. 242.

25. The ending is written with Demotic n3y, “there” or “to me.”

26. See n. 25 above.

27. The ending is written rʿf, “his mouth.”

28. See n. 27 above.

29. Restored by comparison with PDM xiv. 534.

30. “Without alarming or deceiving, truthfully” are Greek words written phonetically in Demotic, as Griffith and Thompson, 28, n. to l. II. 14. The spelling of Greek επαληθια as epʿletsyʿ reflects the standard transcription of Greek τ/θ + ι as tsy; see Johnson, “Dialect,” 123–25. Greek π/φ + ι are written psʿsy; Greek κ/χ + ι as ksy.

31. I.e., Anubis.

32. A goddess of destruction, as suggested by Griffith and Thompson, *The Leyden Papyrus* 28–29, n. to l. II. 16.

[II, 17] lotus flower which came forth from †the †lotus bud †of †PNYSTOR which makes light for the entire land! Hail, Anubis! Come to me! †O †high †one, O mighty one, O master of secrets for those in the Underworld, O Pharaoh of those in Amenti,³³ O Chief Physician, O good [son] of Osiris, he whose face is strong among the gods, you should appear in the Underworld before the hand of Osiris. You should serve the souls of Abydos in order that they all live through you, these souls, the ones of the sacred Underworld. Come to the earth! Reveal yourself to me here to-day! You are Thoth. You are the one who went forth from the heart of the great
 50 Agathodaimon,³⁴ the father of the fathers of all the gods. Come to the mouths / of my vessel today and tell me an answer in truth concerning everything about which I
 [II, 22] am inquiring, without falsehood therein, for I am Isis the Wise, the sayings of whose mouth come to pass” (*formula: seven times*).

You should say to the youth, “Speak to Anubis, saying, ‘Go forth; bring the gods in!’”

When he goes after them and brings them in, you should question the youth, saying, “Have the gods already come in?” If he says, “They have already come,” and if you [*sic*] see them, you should recite before them.

Formula: “Awaken to me, awaken to me! PSHAI!³⁵ Awaken, †MERA, †the †Great †One †of †Five,³⁶ †TSITSY †TENNDJIY! Do justice to me! Thoth, may creation fill
 55 the earth with light; O ibis³⁷ in / his noble countenance, noble one who entered
 [II, 27] the heart,³⁸ create truth, O great god whose name is great!” (*Say seven times*).

You should say to the youth,³⁹ “Speak to Anubis, saying, ‘Bring in a table for the gods! Let them sit.’”

When they are seated, you⁴⁰ should say, “Bring in a wine jar; open it for the gods! Bring in some bread! Let them eat, let them drink, (let them eat, let them drink),⁴¹ let them make merry.”

When they have finished, you⁴² should say to Anubis, “Will you make inquiry for me?”

If he says, “Immediately,” you⁴³ should say to him,⁴⁴ “The god who will make my inquiry today, let him stand up.” When he⁴⁵ says, “He has stood up,” you⁴⁶ should say to him, “Say to Anubis, ‘Carry off the things from the midst!’”⁴⁷

60 You⁴⁸ should recite / before him instantly, saying, “Agathodaimon of today, lord
 [III, 3] of today, the one to whom these moments belong.”⁴⁹

33. Literally, the west; i.e., the necropolis and, by extension, the realm of the dead.

34. See n. 22 above.

35. See n. 22 above.

36. Probably an epithet of Thoth; originally the title of the high priest of Thoth in Hermopolis, as Griffith and Thompson, *The Leyden Papyrus* 30, n. to l. II. 26.

37. I.e., Thoth.

38. I.e., who pleases.

39. A similar passage, but without the youth, is found in PDM xiv. 550–54.

40. I.e., the youth.

41. Dittography in going from column II to column III.

42. I.e., the youth.

43. See n. 42 above.

44. I.e., Anubis.

45. I.e., the god who will make the inquiry.

46. I.e., the youth.

47. I.e., of the gods seated at the table, as noted by Griffith and Thompson, *The Leyden Papyrus* 32, n. to l. III. 2.

48. I.e., the youth.

49. I.e., Anubis.

You should cause him to say to Anubis, “The god who will inquire for me today, let him tell me his name.” When he stands up and tells his name, you should ask him concerning everything which you wish.

*Its preparation:*⁵⁰ You bring seven new bricks which have not yet been moved in order to turn them (over) to the other face. You should lift them, you being pure, without touching them against anything on earth, and you should set them back in the[ir] manner in which they were set. You should set three bricks under the oil. The other four bricks; you should arrange them around the youth without / his body touching the ground. Or seven palm staffs—you should treat them in this fashion also. You should bring seven clean loaves [of bread] and arrange them around the oil, together with seven lumps of salt. You should bring a new bowl and fill it with clean oasis oil. You should put [it in] to the dish gradually without producing cloudiness so that it becomes exceedingly clear. You should bring a pure youth who has not yet gone with a woman; you should speak down into his head beforehand, he standing up, (to learn) whether he would be useful in going to the vessel. If he will be useful, you should make him lie down on his belly / and cover him with a clean linen cloth (you should recite down into his head),⁵¹ there being a strap on the upper part of the cloth. You should recite this invocation which is above down into his head, he gazing downwards looking into the oil, up to *seven times*, his eyes being closed. When you have finished, you should make him open his eyes, and you should ask him about what you desire. You do it until the time of the seventh hour of the day.

65

[III, 8]

70

[III, 13]

The invocation which you should recite (them [*sic*]) down into his head beforehand to test him in his ears to learn whether he would be useful in going to the vessel. *Formula:* “Noble ibis, falcon, / hawk, noble and very mighty, let me be purified in the manner of the noble ibis, falcon, hawk, noble and very mighty.” You should recite this down into his head up to *seven times*.

75

[III, 18]

When you announce this, his ears speak. If his two ears speak, he is very good; if it is his right ear, he is good; if it is the left (ear), he is bad.

Prescription for enchanting the vessel quickly so that the gods come in and tell you an answer truthfully:⁵² You should put the shell of a crocodile’s egg, or that which is inside it, on the flame. It enchants instantly.

Prescription to make them speak: You put a frog’s head on the brazier. They speak.

Prescription for bringing the gods in by force: You should put bile / of a crocodile and ground myrrh on the brazier.

80

[III, 23]

If you wish to make them come in quickly, again: You should put stalks of anise on the brazier together with the eggshell, above. It enchants at once.

If you wish to bring in a living man: You should put sulphate⁺ of copper on the brazier. He comes in.

If you wish to bring in a spirit: You should put s3-*nr* stone⁵³ and glass(?) stone⁵⁴ on the brazier. The spirit comes in. You should put the heart of a hyena or a hare; (it is) very good.

If you wish to bring in a drowned man: You should put sea-*garab* (stone?) on the brazier.

50. Literally, “gathering of things.” [R.K.R.]

51. Repeated, out of place, from PDM xiv. 68.

52. See n. 30 above.

53. Perhaps σάπυ; see Harris, *Minerals* 179–80.

54. Ibid., 99–100.

If you wish to bring in a dead man: You should put ass's dung⁵⁵ and an amulet of Nephthys on the brazier. He comes in.

85 *If you / wish* to send them all away: You should put ape's dung on the brazier.
[III, 28] They all go away to their place. And you should recite their spell for dismissing them also.⁵⁶

If you wish to bring in a thief: You should put crocus powder and alum on the brazier.

The spells which you should recite when you dismiss them to their place: "Go well, go in joy!"

If you wish to make the gods come in to you and (to make) the vessel enchant quickly: You should bring a scarab and drown it in the milk of a black cow and put it on the brazier. It enchants in the moment named and the light comes into being.

90 / An amulet to be bound to the body of the one who is carrying the vessel, to
[III, 34] cause it to enchant quickly: You should bring a band of linen of sixteen threads, four of white, four of [green], four of blue, four of red, and make them into one band and stain them with the blood of a hoopoe. You should bind it to a scarab in its attitude of the sun god,⁵⁷ drowned,⁵⁸ being wrapped in byssus. You should bind it to the body of the youth who is carrying the vessel. It enchants quickly, there [being nothing in the world better ?] than it (?).

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, cols. I/1–III/35. All words preceded by ' are written in the text in Demotic with Old Coptic glosses inserted above. Section titles are indicated in PDM xiv as they are marked in the papyrus (see the Introduction to the Demotic Magical Papyri).

PDM xiv. 93–114 [PGM XIVa. 1–11]

*A casting for inspection⁵⁹ which the great god Iymhotep makes: *Its preparation*.⁶⁰ You bring a 'stool of olive wood having four legs,⁶¹ upon which no man on earth has ever sat, and you put it near you, it being clean. When you wish / to make
95 a "god's arrival"⁶² with it truthfully without falsehood, *here is* its manner. You
[col. IV, 3] should put the stool in a clean niche in the midst of the place, it being near your head; you should cover it with a cloth from its top to its bottom;⁶³ you should put four bricks under the table before it, one above another, there being a censer of clay before it [sc. the table]; you should put charcoal of olive wood on it;⁶⁴ you should add 'wild' goose fat pounded with myrrh and *qs-nh*-stone;⁶⁵ you should make

55. The donkey was associated with the god Seth in the later periods. Seth, of course, had murdered his brother Osiris. For association of ass's dung with Seth, see PGM IV. 155–285 and n. The amulet is that of Nephthys, since she is the consort of Seth.

56. I.e., PDM xiv. 86–87.

57. The scarab beetle was identified with the sun god; cf. PGM I. 223; IV. 751 and 943; see R.K.R.'s notes there and Griffith and Thompson, *The Leyden Papyrus* 39, n. to l. III. 34.

58. See R.K.R.'s note to PGM I. 5 and Griffith and Thompson, *The Leyden Papyrus* 38–39, n. to l. III. 31.

59. Taking this noun as a compound from the two verbs *š* "to spread" and *mš* "to inspect," as Griffith and Thompson, *The Leyden Papyrus*, glossary #786. The translation "casting" was suggested by R.K.R. since what follows is a horoscope; see n. 66 below.

60. See PDM xiv. 1–92 with n. 50.

61. Literally, "feet."

62. For a discussion of the reading and meaning of this term, used to describe spells in which a god is seen in a vision, usually a dream, see J. H. Johnson, "Louvre E3229: A Demotic Magical Text," *Enchoria* 7 (1977): 90–91.

63. Literally, from its head to its feet.

64. I.e., the censer.

65. Probably hematite; see Harris, *Minerals* 233–34.

them into balls; you should put one on the brazier; you should leave the remainder near you; you should recite this spell in Greek⁶⁶ to it (*formula*);⁶⁷ you should lie down without speaking / to anyone on earth; and you should go to sleep. You see the god, he being in the likeness of a priest wearing clothes of byssus on his back and wearing sandals⁶⁸ on his feet.

“I call upon you [sing.] who are seated in impenetrable darkness and are in the midst of the great gods, you who set; take with you the solar rays, and send up the light-bringing goddess NEBOUTOSOUALĒTH; [you are the] great god, BARZAN BOUBARZAN NARZAZOUZAN BARZABOUZATH, / Sun. Send up to me this night your archangel, ZEBOURTHAUNĒN. Respond with truth, truly, not falsely, unambiguously concerning such-and-such a matter, because I conjure you by him who is seated in the fiery cloak on the serpentine head of the Agathos Daimon, the almighty, four-faced, highest daimon, dark / and conjuring, PHŌX. Do not ignore me, but send up quickly tonight [in accordance with the] command of the god.” Say this three times.

He speaks with you truthfully with his mouth opposite your mouth concerning anything which you wish. When he has finished, he will go away again. You place a tablet for reading the hours upon the bricks, and you place the stars upon it, and you write your business on a new roll of papyrus, and you place it on the tablet. It sends your stars to you whether they are favorable for your business.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto. col. IV/1–22, and W. C. Grese (Greek sections). All words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 115

*[A] tested [spell] for the security of shadows: Hawk’s egg and myrrh; rub, put [some] of it on your eye(s). You secure shadows.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto. col. IV/23. Or could this be a spell to protect against loss of vision? The following spell makes such an interpretation less likely. Griffith and Thompson, 43, n. to l. IV/23, suggest that the shadow is that of the god of the lamp. If so, this and the next should be considered part of the last spell; cf. *PGM* II. 612–13 and n.

PDM xiv. 116

*Another, again: Head and blood of a hoopoe; cook them and make them into a dry medicine. Paint your eye(s) with it. You see them again.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. IV/24. See note to the preceding spell.

PDM xiv. 117–49

*A tested “god’s arrival”.⁶⁹ You should set up your . . . ; you should stamp on the ground with your foot seven times. You should recite these spells to the Foreleg,⁷⁰ you having turned to the North, seven times; you should turn down;⁷¹ (you should

100
[IV, 8]

105
[IV, 13]
[PGM
XIVa. 5]
110
[IV, 18]
[PGM
XIVa. 10]

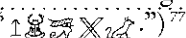
115
[col. IV,
23]

[col. IV,
24]

115
[col. V,
1f]

66. I.e., the procedure for reading a horoscope.
67. I.e., *PDM* xiv. 101–11.
68. The word written *šē*, “nose,” is a scribal error for *th.ty*, “sandals.” See R. K. Ritner, “Gleanings from Magical Texts,” *Enchoria* (forthcoming).
69. See n. 62 above.
70. I.e., Ursa Major.
71. I.e., away from the constellation.

go to a dark room).⁷² You should go to a dark, clean room whose face opens to the south; you should purify it with / natron water; you should bring a new white lamp to which no red lead⁷³ or gum water has been applied; you should put a clean wick in it; you should fill it with real oil after first writing this name and these figures⁷⁴ on the wick with ink of myrrh; you should put it on a new brick in front of yourself, its underside being spread with sand; and you should recite these spells⁷⁵ at the lamp again another seven times. If you put frankincense up in front of the lamp and you look at the lamp, you see the god near the lamp; you sleep on a reed mat without having spoken to anyone on earth, and he tells you the answer in a dream. *Here is its invocation.*

(124a–*Formula:* / (Here are the writings which you should write on the wick of the
126a) lamp: “BAXYXSIXYX”⁷⁶ ).⁷⁷
125 / “Hail, I⁷⁸ am MYRAI MYRIBI”⁷⁹ BABEL BAOTH BAMYI,⁸⁰ the great Agathodai-
[V, 9] mon,⁸¹ MYRATHO, the . . . form of soul which rests above in the heaven of heavens,
TATOT TATOT BYLAI BYLAI MYIHTAHI MYIHTAHI LAHI LAHI BOLBYEL⁸² II
AA TAT TAT⁸³ BYEL BYEL IOHEL IOHEL, the first servant of the great god, he who
gives light exceedingly, the companion of the flame, he is whose mouth is the flame
which is never extinguished, the great god who is seated in the flame, he who is in
the midst of the flame which is in the lake of heaven,⁸⁴ in whose hand is the great-
130 ness and the power of the god: reveal yourself to me / here today in the manner of
[V, 14] the form of revealing yourself to Moses which you made upon the mountain, be-
fore which you had already created darkness and light.”

(Insert above):⁸⁵ “I beseech you. You should reveal yourself to me here tonight and speak with me and tell me [an] answer, in truth, concerning the given matter about which I am asking you. (I beseech you. You should reveal yourself to me here tonight and speak with me and tell me [an] answer in truth)⁸⁶ without falsehood, for I shall glorify you in Abydos; I shall praise you in heaven before Phre;⁸⁷ I shall praise you before the Moon; I shall praise you before him who is upon the throne,

72. An overlap with what is in the next line, showing where to insert these two lines.

73. See R.K.R.’s note in Glossary, s.v. “Lamps, not painted red.”

74. Written in the left margin opposite PDM xiv. 124–26; here called PDM xiv. 124a–126a.

75. See PDM xiv. 124–249 below.

76. This is Egyptian and can be translated “Soul (*Ba*) of darkness, son of darkness.” [R.K.R.]

77. These figures all resemble Egyptian hieroglyphs but cannot be translated by me.

78. The independent pronoun, which gives the translation “I am . . .,” was a later addition, above the line. Thus all the following magical names and descriptions may originally have been vocatives addressed to the god who is asked to appear and give the answer. This analysis is reinforced by the parallel in PDM xiv. 194–204, which has all as vocatives.

79. Ending written as *by*, “Soul.”

80. Ending written as *m3y*, “lion.”

81. See n. 22 above.

82. An almost identical version of this section appears in PDM xiv. 194–204, 489–99, and 516–26.

83. Written with the hieroglyph of the *dd*-column.

84. Astrological term for noon, in contrast to the “lake of the underworld,” which is midnight.

85. Added at the bottom of the column when the scribe realized he had left out part of one of the clauses in PDM xiv. 131. He began making the addition above the line in 131, but there was not space for all of it. Thus, as with the addition to PDM xiv. 119, he repeated much of the line in order to show the exact spot where the correction and additions override the original.

86. The overlap with PDM xiv. 148–49; see n. 85 above.

87. The sun god.

who is never destroyed. O he of great praise, †PETERI PETERI †PATER⁸⁸ †ENPHE †ENPHE, the god who is in the upper part of heaven, in whose hand is the beautiful staff, who created deity, deity not having created him; come to me / down into the midst of this flame which is here before you, †O †he †of †BYEL †BYEL, and let me see the business about which I am praying tonight, truly, without falsehood! Let [me] see it, let [me] hear it. O great god †SISIHOT⁸⁹ †SISIHOUT (also called ARMIOOUTH),⁹⁰ come in before me and tell me [an] answer to that about which I am asking, truly, without falsehood. O great god who is on the mountain of ATYGI⁹¹ †CHABAHO,⁹² come in to me, let me learn⁹³ tonight about the given thing about which I am asking, truly, without falsehood . . . voice (?)⁹⁴ †of †the †LEASPHYT NEBLOT NEB LILAS⁹⁵ ([say it] seven times and go to sleep / without speaking).

135
[V, 19]

140
[V, 24]

The ointment which you should put on your eye(s) when you are going to question the lamp in any lamp divination: You bring some flowers of the Greek bean plant.⁹⁵ You find them in the place of the garland seller (also called the lupine seller). You should bring them while they are fresh; you should put them in a glass bowl; you should seal its mouth with clay very well for twenty days in a hidden, dark place. After twenty days, if you bring it up and open it, you find some testicles in it together with a phallus. If you leave it for forty days and bring it up and open it, you find that it has already become bloody. In a place which is hidden at all times, you put it in a glass object, and you put the glass object into a pottery object. / If you desire to make a “god’s arrival”⁹⁶ of the lamp with it at any time, you should fill your eye(s) with this aforementioned blood while you are going in to recite the spell to the lamp. You see a secret figure of a god standing outside the lamp, and he speaks with you concerning the question which you wish; or you should lie down and he comes to you. If he does not come to you, you should awaken and recite his summons. You lie down on [a mat of] green reeds only while you are pure from a woman, the back of your head being turned to the south, your face being turned to the north, and the face of the lamp being turned to the north likewise.

145
[V, 29]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. V/1–33. All words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

88. This magical name is determined with the “man”-determinative rather than the “divine”-determinative normally found with the magical names. It is probably Greek *πατήρ*, “father.” The preceding may consist of this Greek word plus the Egyptian first-person singular suffix pronoun *y*, “my.” The following word, written alphabetically, corresponds to the Coptic for “in/of heaven” (*n p.t*). Thus these glosses may well mean “my father, my father, father in (the) heaven of the heaven(s).” (For the analysis of the repeat of the last word, cf. *PDM* xiv. 126, as noted by R.K.R.)

89. The last word of this name is probably the Egyptian word “male.” The first word, which is repeated, might be the word “son” or the verb “to be satisfied.” In *PDM* xiv. 202 it is written as the verb “to be satisfied.”

90. “Also called” is inserted above the end of the line and the Old Coptic gloss *ARMIOOUTH* is added in the left margin.

91. The Old Coptic gloss gives “of *KABAON*”; in *PDM* xiv. 204 the scribe changed Demotic *3twgy* into *g3b3wn*.

92. The Old Coptic gloss adds *TAKRTAT* after *XABA[H]O*.

93. Literally, “let my eyes open out”; the idiom *ti-wn tr.t*, “to cause that (the) eye(s) open” means “to instruct.” See Ritner above, n. 68.

94. Or is this sign the determinative (used with foreign words) of the preceding word, which ends in *ʔ*?

95. Literally, “eye-of-raven” plant.

96. See n. 62 above.

PDM xiv. 150–231

150 ***An inquiry of the lamp:** You go to a clean, dark room without light; you dig a
 [col. VI, new niche in an eastern wall; you bring a white lamp on which no red lead⁹⁷ or
 1] gum water has been put and whose wick is clean; you fill it with clean, genuine
 oasis oil; you recite the spells of praising Ra at dawn when he rises; you bring the
 lamp, it being lit, opposite the sun; you recite the spells which are below⁹⁸ to it *four*
 times; you take it into the room, you being pure, together with the youth; you
 recite the spells to the youth⁹⁹ while he is not looking at the lamp, his eye(s) being
 closed, *seven* times. You should put pure frankincense on the brazier while you are
 155 putting your finger on the youth's head, his eye(s) being closed. / When you have
 [VI, 6] finished, you make him open his eye(s) toward the lamp: he sees the shadow of the
 god near the lamp, and he inquires for you concerning that which you desire. At
 midday in a place without light you do it.

If you are inquiring for a demonic spirit, a wick of sailcloth is what you should
 give to the lamp, and you should fill it with clean butter.

If it is another matter, a clean wick and pure genuine oil are what you should give
 to the lamp.

If you will do it to bring a woman to a man, oil of roses¹⁰⁰ is what you should put
 in the lamp.

It is on a new brick that you put the lamp, and it is upon another brick that the
 youth seats himself while his eye(s) are closed, while you recite¹⁰¹ down into his
 head four times.

160 / *The spells* which you should recite to the wick¹⁰² beforehand before you have
 [VI, 16] recited to the youth: *Formula:*

"Are you the unique, great wick of the linen of Thoth? Are you the byssus robe of
 Osiris, the divine Drowned,¹⁰³ woven by the hand of Isis, spun by the hand of
 Nephthys? Are you the original bandage which was made for Osiris Khenty-
 amenti?¹⁰⁴ Are you the great bandage with which Anubis lifted his hand to the
 body of Osiris the mighty god?¹⁰⁵ It is in order to cause the youth to look into you
 so that you may make reply concerning everything about which I am asking here
 today, that I am bringing you today, O wick. (If not doing it is what you will do, O
 wick, it is in the hand of the black cow that I am putting you, and it is in the hand
 165 / of the black cow that I am burning you. Blood of the Drowned One is what I am
 [VI, 16] giving to you for oil. The hand of Anubis is that which is laid against you. The
 spells of the great Sorcerer are those which I am reciting to you.) And so that¹⁰⁶ you
 bring me the god in whose hand the command¹⁰⁷ is today, so that he tell me [an]
 answer to everything about which I am inquiring here today, truly, without false-

97. See n. 73 above.

98. PDM xiv. 160–69.

99. PDM xiv. 194–231.

100. *Skn/sgn* is a cheaper oil than *nbbh*-oil (probably sesame oil); here it has been scented with rose
 scent. See J. J. Janssen, *Commodity Prices from the Ramessid Period* (Leiden: E. J. Brill, 1975) 336–37.

101. See n. 99 above.

102. Corrected above, n. 99.

103. See references collected by R.K.R., n. to PGM I. 5.

104. "Foremost of the west," i.e., ruler of the world.

105. Anubis mummifying Osiris, using the fine bandages described in PDM xiv. 160–62.

106. Continuing from PDM xiv. 163.

107. For the god of the hour, i.e., the god who is "on duty," see n. 23 above. See also, as Griffith and
 Thompson, *The Leyden Papyrus* 53, n. to l. VI. 17, the reference to 365 gods in PDM xiv. 1224.

hood. O Nut, mother of water, O Opet,¹⁰⁸ mother of fire, come to me, Nut, mother of water; come, Opet, mother of fire; come to me IAHO.” You should say it whispering exceedingly. You should also say: “ESEKS POE EF CHTN” (also called “CHTON”), seven times.

If it is a “god’s arrival”¹⁰⁹ these alone are what you should recite / to the lamp, and you should go to sleep without speaking. If obstinacy occurs, you should wake up and recite his summons, which is his compulsion: *Formula*: 170 [VI, 21]

“I am the Ram’s face; Youth is my name. Under the venerable persea¹¹⁰ tree in Abydos was I born. I am the soul of the great chief¹¹¹ who is in Abydos; I am the guardian of the great corpse¹¹² which is in Wu-poke.¹¹³ I am he whose eye(s) are the eye(s) of a falcon watching over Osiris by night; I am ‘He who is upon his mountain’¹¹⁴ upon the necropolis of Abydos; I am he that watches over the great corpse which is in Busiris;¹¹⁵ I am he who watches for R-Khepri-Atum¹¹⁶ / whose name is hidden in my heart. ‘Soul of souls’ is his name” (*formula*: seven times). 175 [VI, 26]

[In margin]: The writings which you should write on the lamp: “BAXYXSIXYX 174a–176a)

⋈ ⋈ ⋈.”¹¹⁷ If it is a “god’s arrival,”¹¹⁸ these things alone are what you should recite.

If an inquiry by the youth is what you will do, you should recite these aforesaid to the lamp before you have recited¹¹⁹ down into the head of the youth. You should turn around,¹²⁰ and you should recite this other invocation to the lamp also. *Formula*: “O Osiris, O lamp, it will cause [me] to see those above;¹²¹ it will cause [me] to see those below, and vice versa. O lamp, O lamp, Amoun is moored in you. O lamp, O lamp, I call to you while you are going up upon the great sea, the sea of Syria, the sea of Osiris.¹²² Am I speaking / to you? Are you coming that I may send you? O lamp, ‘bear witness! When you have found Osiris upon his boat of papyrus and faience, Isis being at his head, Nephthys at his feet, and the male and female divinities about him, ‘say [to] Isis, ‘Let them speak to Osiris concerning the things about which I am asking, to send the god in whose hand the command is,¹²³ so that he say to me an answer to everything about which I am inquiring here today.” 180 [VI, 31]

“When Isis said, ‘Let a god who is serious¹²⁴ concerning the business which he

108. On the identification of Opet with Nut, see Griffith and Thompson, *The Leyden Papyrus* 53–54, n. to l. VI. 18.

109. See n. 62 above.

110. For the persea tree, cf. Bonnet, *RÄRG* 82–87 and *LdÄ* III 182–83, and n. to *PGM* I. 34–36.

111. Osiris.

112. Osiris.

113. Precinct of Osiris at Abydos.

114. Anubis.

115. See n. 113 above.

116. The three forms of the sun god. For the reading of this trigram, see M-L. Ryhiner, “A Propos de Trigrammes Pantheistes,” *Revue d’Égyptologie* 29 (1977): 125–37, and R.K.R. notes to *PGM* II. 104ff, III. 659, and IV. 1649ff.

117. See nn. 74 and 76 above. These three lines are written in the left margin and should be set apart, as ll. 174a–176a, presumably at the break in the middle of l. 175.

118. See n. 62 above.

119. See n. 99 above.

120. Or “withdraw.”

121. Corrected by the scribe from “those of the day,” the words for “day” and “above” being pronounced almost identically.

122. Cf. the Osiris legend as preserved in Plutarch.

123. See n. 107 above.

124. For the meaning “sober, serious,” see the discussion by Johnson, *Verbal System* 127, n. 248.

will undertake be summoned for me so that I may send him and so that he may complete them, they went and brought [one] to her. You are the lamp, the [thing] which was brought to her. The fury of Sakhmet, your mother, and of Hike,¹²⁵ your father, is / cast at you. You shall not burn for Osiris and Isis; you shall not burn for Anubis until you have told me an answer to everything about which I am asking here today truly, without telling me falsehood. If not doing it is what you will do, I will not give you oil, (I will not give you oil),¹²⁶ I will not give you fat, O lamp. It is in the belly of the [female] cow that I shall put you,¹²⁷ and I shall put blood of the [male] bull after you,¹²⁸ and I shall put your hand to the testicles of the enemy of Horus.¹²⁹

185 [VI, 36] "Open to me, O you¹³⁰ of the underworld, O box of myrrh that is in my hand! Receive me before you, O souls, excellent ones¹³¹ belonging to Bi-wekem,¹³² O box of myrrh which has four corners. O dog who / is called Anubis by name, who rests on the box of myrrh, whose feet are set on the box of myrrh,¹³³ send to me the ointment for the youth of the lamp so that he may tell me [an] answer to everything about which I am asking here today, truly, there being no falsehood therein. IO TABAO SYGAMAMY AKHAKHA-NBY SANAYANI ETSIE¹³⁴ GOMTO¹³⁵ GETHOS BASA-ETHORI THMILA AKHKHY, make for me [an] answer to everything about which I am asking here today" (*seven times*).

190 [VII, 4] *The spells for the youth.*¹³⁶ BOEL BOEL BOEL I I I A A A TAT TAT
195 [VII, 9] TAT,¹³⁷ he that gives light very exceedingly, the companion of the flame, / he in whose mouth is the flame which is never extinguished, the great god who sits in the flame, he who is in the midst of the flame, he who is in the lake of heaven,¹³⁸ in whose hand are the greatness and strength of the god, reveal yourself to this youth who is carrying my vessel today so that he may tell me [an] answer truly, without falsehood. I shall glorify you in Abydos; I shall praise you in heaven before Pre; I shall praise you before the moon; I shall praise you on earth; I shall praise you before him who is upon the throne, who is never destroyed. O he of great praise, PETERI PETERI PATER ENPHE ENPHE,¹³⁹ the god who is in the upper part of
200 [VII, 14] heaven, in whose hand is the beautiful staff, / who created deity, deity not having created him, come into the midst of this flame which is here before you, O he of BYEL.¹⁴⁰

125. The god of magic. For the association of Hike with Sakhmet, see Griffith and Thompson, *The Leyden Papyrus* 56–57, n. to l. VI. 35.

126. Dittography going from column VI to column VII.

127. Or, perhaps better, "that I shall give to you," since *n.k* should be the dative, not the oblique object.

128. The term to be "after" someone is also used in legal texts with the meaning "to have a legal claim against" someone.

129. I.e., Seth, whose testicles were cut off by Horus.

130. Plural.

131. Or, possibly, "of Aker," the earth god.

132. The eastern desert.

133. Note common depiction of Anubis, as jackal, on top of a chest.

134. See n. 30 above.

135. Perhaps "earthquake," as Crum, *Coptic Dictionary* 396a; if *gm* is for *qm*, this could be "creator of the earth."

136. An almost identical version of this section appears in PDM xiv. 128–38, 489–99, and 516–26.

137. See n. 83 above.

138. See n. 84 above.

139. See n. 88 above.

140. Old Coptic gloss above end of line adds ANIEL.

cause me to see the business about which
I am inquiring here today! Let [me] see
it; let [me] hear it.¹⁴¹

give strength to the eyes of the youth
who is carrying my vessel, to cause him
to see it and [give strength] to his ears
to cause him to hear [it].¹⁴²

O great god [†]SISIHYT,¹⁴³ come in
before me today and instruct me ¹⁴⁴ con-
cerning everything concerning which I
am praying here today!

O great god who is upon the mountain of GABAYN,¹⁴⁵ [†]CHABAHO.¹⁴⁶

You should recite this / until the light appears. When the light appears, you
should turn around ¹⁴⁷ and recite this other document again also. *Here is the copy* 205
[VII, 19]

of the summons itself which you should recite: “O, speak to me,
[†]THES [†]TENOR, the father of eternity and everlastingness, the god who is over the
entire land, [†]SALGMO [†]BALKMO [†]BRK [†]NEPHRO-BANPRE ¹⁴⁸ [†]BRIAS [†]SARINTER ¹⁴⁹
[†]MELIKHRIPHS [†]LARNKNANES [†]HEREPHES [†]MEPHRO-BRIAS [†]PHRGA [†]PHEKSE
[†]NTSIYPISHIA ¹⁵⁰ [†]MARMAREKE [†]LAORE-GREPISHIE! Let me see the answer to the in-
quiry on account of which I am here. Let an answer be made to me / concerning
everything about which I am asking here today, truly, without falsehood. [†]O [†]ATAEL
[†]APTHE [†]GHO-GHO-MOLE [†]HESEN-MINGA-NTON-ROTHO-BAYBO ¹⁵¹ [†]NOERE [†]SERE-
SERE [†]SAN ¹⁵² [†]GATHARA [†]ERESGSHINGAL ¹⁵³ [†]SAKGISTE [†]NTOTE-GAGISTE ¹⁵⁴
[†]AKRYRO-BORE ¹⁵⁵ [†]GONTERE.¹⁵⁶

210
[VII, 24]

You should make him open his eye(s) so that he can look at the lamp, and you
should ask him about what you wish. If obstinacy occurs, he not having seen the god,
you should turn around ¹⁵⁷ and recite his compulsion.

Formula: [†]SEMEA-GANTEY ¹⁵⁸ [†]GENTY [†]GONTEY [†]GERINTEY ¹⁵⁹ [†]NTARENGO ¹⁶⁰
[†]LEKAYKS, / come to me! [†]GANAB [†]ARI [†]KATEI ¹⁶¹ [†]BARI KATEI, ¹⁶² sun disk, moon of 215
[VII, 29]
the gods, sun disk, hear my voice! Let me be told an answer to everything about
which I am asking here today. O perfume of [†]SALABAHO [†]NASIRA [†]HAKE, arise! O

141. PDM xiv. 202 and 204 are for use when a youth is consulting the lamp; xiv. 201 and 203 are to be used when the magician is not using a youth as intermediary.

142. See n. 141 above.

143. See n. 89 above. Here the scribe has added the Old Coptic gloss AXREMT0 above the beginning of the next line (i.e., over the Demotic “come!”).

144. Literally, “cause that my eyes open out”; see n. 93 above.

145. Modified by the Demotic scribe from ATYGI; see Griffith and Thompson, *The Leyden Papyrus*, to column VII of the autograph volume.

146. Old Coptic gloss adds TAKARTAT after CHBAHO; cf. PDM xiv. 138 and n. 92 there.

147. See n. 122 above.

148. The end is written in Demotic as “of Pre,” perhaps “soul of Pre.”

149. NTER is the Old Coptic gloss; the Demotic writes *ntr.w*, “gods.”

150. See n. 30 above (*nts* for *d* before *i*).

151. The last section shows a metathesis in the Demotic (apparently for graphic reasons) of the common ORTHO found in the gloss. See also n. 8 above (*nt*. for *d*.).

152. Written in Demotic as *sn*, “brother.”

153. See n. 8 above.

155. AKRYROBORE is Greek ἀκρορροβόρε (LSJ, s.v.: “swallowing the tip of her tail”). See also PGM I. 146 and the Glossary s.v. “YESSIMMIGADON formula.” [H.D.B.]

156. See n. 8 above.

157. See n. 120 above.

158. SEMEA is Greek for “image,” σῆμα/σημεῖα. [R.K.R.]

159. All four names end with Egyptian *t3w*, “breath, wind.”

160. See n. 8 above.

161. The ending is written ‘3 “linen.”

162. See n. 161 above.

Lion-ram,¹⁶³ let me see the light today, together with the gods, so that they may tell me an answer to everything about which I am asking here today, truly. NA NA NA NA is your name; NA NA is your true name.”

220 You should utter a loud whisper, calling out, saying, “Come to me” IAHO¹⁶⁴ IA EY
IAHO AYHO IAHO, husband,¹⁶⁵ bull,¹⁶⁶ high day,¹⁶⁶ NASHBOT ARPI-HPE ABLA-
[VIII, 1] ‘eye of raven.’ / ‘face of falcon,’ NI-ABIT THATLAT MIRIBAL.”

(If [the gods] delay so as not to come in, you should cry out: “MIRIBAL)¹⁶⁷ QMLA KIKH, the father of the fathers of the gods, enchant, ‘One eye weeps; the other laughs, Moon, moon, moon, moon, HA HA HE ST ST ST ST IHA IAHO, seek! Send to me the god in whose hand the command¹⁶⁸ is today so that he may tell me an answer to everything about which I am asking here today.”

225 You should speak [to] that god with your mouth each time, and you should cry
[VIII, 5] out, “I am throwing fury at you, [fury] of him who cuts you, of him who devours you. / Let the darkness separate from the light before me. O god, HYHOS¹⁶⁹ sealed portion (?), be sated, be sated, AHO¹⁷⁰ AH,¹⁷¹ I do not appear without portion, awe, soul of souls IAHO ARIAHA¹⁷² ARIAHA; act for her; they will turn the face of [the] rebel; GS GS GS GS IANIAN; ‘we do’ EIBS¹⁷³ KS KS KS KS, send to me the god in whose hand the command is¹⁷⁴ so that he may tell me an answer to everything about which I am asking here today. Come in, PIAToy CHITRE! O SHOP SHOPE SHOP¹⁷⁵ ABRAHME¹⁷⁶ the pupil of the sound eye,¹⁷⁷ QMR QMR QMR QMR KMRO,¹⁷⁸ who created creation, great flourishing creation. SH[]KNYSH is your real name. Let an answer be told to me / about everything concerning which I am asking here
230 today. Come to me BAKAKSIKHEKH!¹⁷⁹ Tell me an answer to everything about
[VIII, 10] which I am asking here today, truly, without telling me falsehood” (*formula*: seven times).

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. VI/1–VIII/11. All words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

163. See n. 6 above.

164. Written with the Egyptian verb *im*, “to come.”

165. Although with animal determinative rather than phallus.

166. Or, if we do not believe the determinative on q3, “day of (the) bull.”

167. Overlap with the end of the preceding column. Note that, as Griffith and Thompson remark, *The Leyden Papyrus* 62, n. to l. VIII. 1, this heading is simply a reminder of the subject matter and is not a new heading; it is put in the middle of the column, not flush with the right margin.

168. See n. 107 above.

169. Ending written as *bx*, “praise.”

170. The Demotic uses the verb *im*, “to come.”

171. See n. 170 above.

172. Perhaps “lifetime maker.” [R.K.R.]

173. R.K.R. suggests translating “I shall induct (?).”

174. See n. 107 above.

175. Written with the Egyptian verb *hpr* “to bc, become,” Coptic *šape*; the middle example has an added final *e*.

176. With seated man determinative; the Old Coptic gloss reads ABRAHAM.

177. The *mg3.t*-eye of Horus.

178. “Creator (or creation) of the mouth.”

179. “Soul of darkness, son of darkness.” See n. 76 above.

PDM xiv. 232–38

*A “god’s arrival”¹⁸⁰ at the request of Paysakh, the priest of Cusac,¹⁸¹ who says that it has been tested nine times: “I am RAMSHY¹⁸² SHY RAMSHY son of PSHY of his mother she of PSHY. If such-and-such a thing is going to happen, do not come to me in your face of Pekhe.¹⁸³ You should come to me in your form of a priest, / in your figure of a man of the temple. If it will not happen, you should come to me in your form of a soldier, for I am RAMSHY SHY RAMSHY, the son of PSHY, of his mother she of PSHY.”

235

[col. VIII,

15]

[Say it] opposite Ursa Major on the third day of the lunar month, there being a clove of three-lobed white garlic with three iron needles piercing it; recite this to it seven times, and put it before you. He sees you and speaks with you.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. VIII/12–18. Words preceded by ¹ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 239–95

*The vessel inquiry of Khonsu: “[Hail]¹⁸⁴ to you, Khonsu in Thebes Nefer-hotep, the noble child who came forth from the lotus,¹⁸⁵ Horus, lord of time,¹⁸⁶ he is one. . . . / O silver,¹⁸⁷ lord of silver, o circuit of the underworld, lord of the circuit of the underworld,¹⁸⁸ lord of the disk, the great god, the vigorous bull, the Son of the Ethiopian,¹⁸⁹ come to me. O noble child, the great god who is in the disk, who pleases¹⁹⁰ . . . , POMO¹⁹¹ who is called the bull, the great bull, the great god who is in the sound-eye,¹⁹² who came forth from the four . . .¹⁹³ of eternity, the avenger of flesh, whose name cannot be known, whose form cannot be known, whose manner cannot be known.

240

[col. IX,

2]

180. See n. 62 above.

181. A town in Middle Egypt; see Gardiner, *Onomastica* II, 77*, #374. As Griffith and Thompson, *The Leyden Papyrus* 64, n. to l. VIII. 12, there is no determinative to show that Paysakh is a personal name, but it is hard to suggest an alternative interpretation.

182. Although SHY is written phonetically in the Demotic, this may well be the Egyptian god Shu, the god of the air. The first element of the name is written with the Egyptian word *r*, “mouth,” and the whole name could possibly mean “mouth of Shu.” If this is the god Shu, the *p* of PSHOU is the definite article, which is also found with *r* “the sun (god)” in the late form Pre.

183. A lion-headed goddess worshiped especially in Middle Egypt; see Griffith and Thompson, *The Leyden Papyrus* 65, n. to l. VIII. 14.

184. Restoring *ind*.

185. *Nfr-htp* means “beautiful of setting” (of the sun and moon). Khonsu (son of Amoun and Mur and preeminently a Theban god) is a moon god, here identified with Horus (also a moon god) in the form of the “noble child who came forth from the lotus,” i.e., *Nrf-tm*; see R.K.R.’s note to PGM IV. 1110.

186. The moon regulating the days of the month, as Griffith and Thompson, *The Leyden Papyrus* 66, n. to l. IX. 2.

187. The color of the moon, as noted by Griffith and Thompson, *The Leyden Papyrus* 66, n. to l. IX. 2.

188. As suggested by Griffith and Thompson, *ibid*.

189. Amoun, who in the late period was considered the god of Meroc; cf. l. 1097 and see Griffith and Thompson, *ibid*.

190. Or does this involve the verb *hm* “to command,” “to entrust”? Then the rendering would be “to whom is commanded” (*hm.w n.f*). [R.K.R.]

191. Perhaps “the great one of/among the great one(s).” [R.K.R.]

192. The *wḏ3.t*-eye, the sound-eye of Horus. See Bonnet, *RARG* 854–56, s.v. “Uzatauge.”

193. The identical epithets occur below, PDM xiv. 250–51. The word *hm* which is to be restored here means literally “vessel.” The plural means “things” and the Coptic derivative means not only “vessel” or “pot” but any material “thing.” Griffith and Thompson translate “boundaries” in 241 and 250 and “cycle” in 246. R.K.R. suggests that the idea of “four eternal things” is an Egyptian rendering of the Greek concept of the four elements.

“I know your name, I know your form, I [know] your manner. ‘Great’ is your name; ‘Heir’ is your name; ‘Beneficial’ is your name; ‘Hidden’ is your name; ‘Great one of the gods’ is your name; ‘He whose name is hidden from all the gods’¹⁹⁴ is your name; ‘OM, Great One, Am’ is your name; ‘All the gods’ is your name; ‘Lorus Lion Ram’¹⁹⁵ is your name; ‘LOY is coming, Lord of the lands’ ‘Lord of the lands’ is your name; ‘AMAKHR of heaven’ is your name; ‘Lotus flower of stars (?) / is coming EI IO NE EI O’ is your name.

[IX, 7] Your [secret] form is [that of] a scarab with the face of a ram whose tail is a falcon and which is wearing two panther skins.¹⁹⁶ Your [serpent is a serpent] of eternity,¹⁹⁷ your . . .¹⁹⁸ is a lunar month; your wood is vine wood and persea; your herb is the herb of Amoun; your bird of heaven is a heron; your fish of [the sea] is a black *lebis*.¹⁹⁹ They are established on earth. ‘Sickness’ is your name in your body in the sea; your [secret] form of stone in which you came forth is a [. . .], Heaven is your shrine, the Earth is your forecourt. My desire was to seize you here today, for I am one who appears [shining] and who endures. My . . .²⁰⁰ grows old when I have not done it through delay, when I have not discovered your name, O great god whose name is great, the lord of the threshing-floor of heaven. Bearing [hunger] / for bread and thirst for water I did it. You should save me and make me well and
250 [IX, 12] give me praise, love, and respect before every man. For I am the [great] bull, the great god who is in the sound-eye, who came forth from the four . . .²⁰¹ of eternity.

“I am youth, the great name who is in heaven, who is called AMPHOY²⁰² AMPHOY truly, truly; ‘He who was praised at Abydos,’²⁰³ Ra. ‘Horus the youth’²⁰⁴ is my name; ‘Chief of the gods’ is my correct name. Save me! Let me be healthy. Let my vessel become [successful?].

“Open to me Alkhah²⁰⁵ before every god and all men who came forth from the stone of Prah,²⁰⁶ for I am the serpent who came forth from Nun,²⁰⁷ I am the youthful Ethiopian,²⁰⁸ the rearing uraeus of real gold! In my lips is honey. That
255 [IX, 17] which I shall say comes to pass at once. Hail . . . / mighty one! I am Anubis, the youthful creation. I am Isis, I shall bind²⁰⁹ him. I am Osiris, I shall bind him. I am Anubis, [I shall bind] him. You should save me from every [misery?] and all confusion. LASMATNYT LESMATOT, save me! Heal me! Give me praise, love and respect in²¹⁰ my vessel, and (?) my bandage here today! Come to me, Isis, mistress of

194. An epithet of Amoun-Ra, as Griffith and Thompson, *The Leyden Papyrus* 67, n. to l. XI. 5.

195. See n. 6 above.

196. A figure found on late period coffins, as noted by Griffith and Thompson, *The Leyden Papyrus* 68, n. to l. IX. 7.

197. For the various possible meanings of this image, see the discussion in F. Ll. Griffith, *Stories of the High Priests of Memphis* (Oxford: Clarendon Press, 1900) 22, n. to l. III/20.

198. See n. 192 above.

199. Probably Labeo Niloticus; see Griffith and Thompson, *The Leyden Papyrus* 68, n. to l. IX. 9.

200. With flesh determinative; it should be a part of the body.

201. See n. 192 above.

202. Could this be a phonetic rendering of the “great one in (the) heavens,” ³ *m p.w(t)*?

203. Osiris.

204. See n. 185 above.

205. See n. 2 above.

206. For Ptah as creator god, see H. Bonnet, *RÄRG* 614–19, s.v. “Ptah.”

207. The primeval waters.

208. See n. 189 above.

209. The binding of the body as part of mummification.

210. I.e., through.

magic, the great sorceress of all the gods. Horus is before me; Isis is behind me; Nephthys is as my diadem. A snake, being the son of Atoum,²¹¹ is that which lies²¹² in the uracus diadem at my head in order that he who will strike me will strike the king. Mont is here today . . . Mighty Mihos²¹³ will send out a lion of the sons of Mihos, he being forced to bring to me quickly²¹⁴ the divine souls, the human souls, / the souls of the Underworld, the souls of the horizon, the spirits, the dead,²¹⁵ so that they tell me the truth today concerning that about which I am inquiring, for I am Horus, son of Isis, who is going across to Alkhah²¹⁶ to cast embalming wrappings before the amulets and to put linen on the Drowned one, the good Drowned one of the drowned ones.²¹⁷ They should²¹⁸ awaken and flourish at the mouths of my vessel, my bandage, my word-gathering. Awaken for me the spirits, the dead; awaken their souls and their forms at the mouths of my vessel! Awaken them for me together with the dead! Awaken [them] for me! Awaken them for me! Awaken their souls and their forms. O fury of Pessiwont²¹⁹ the daughter of ARB . . . / awaken for me, awaken for me the Wontes from their misfortune! Let them speak with their mouths; let them talk with their lips; let them say that which I have said [concerning that which] I am asking here today. Let them speak before me; let truth happen to me. Do not substitute a face for a face, a name for a true name, truly [without] falsehood in it! [O] scarab of true lapis lazuli that sits at the pool of Pharaoh Osiris Unnefer,²²⁰ fill your mouth with the water of [the pool?]. Pour it out on my head together with that which is at my hand! Heal me; heal him, and vice versa until what I said [happens]! Let that which I said come to pass, for if that which I said does not come to pass, I will cause the flame to circulate around this bandage (?)²²¹ until that which I said does come to pass, for [they came] / to the earth, they listened to me . . . and they said to me, Who are you? Who are you? I am Atum in the sun boat of Pre; I am ARIATATY, the chest²²² of . . . I looked out before [me] to see Osiris the Ethiopian while he was coming in at me, there being two sons of Anubis in front of him, [two] sons of Wepwawet²²³ behind him, two sons of Rere²²⁴ mooring him. They said to me Who are you? Who are you? . . . I am one of those two falcons who watch over Isis and Osiris, the diadem, the . . . with its greatness. . . . Bring to me, bring to me the divine souls, the human souls, the souls of the Underworld, the souls of the horizon, the spirits, the dead!²²⁵ Let them tell me the truth today concerning that about which I am asking,

260

[IX, 22]

265

[IX, 27]

270

[IX, 32]

211. For the connection between Atoum and serpents, see Karol Myśliwiec, *Studien zum Gott Atum*, vol. 1 (Hildesheim: Gerstenberg Verlag, 1978) 95–124.

212. Reading by W. Spiegelberg, “Demotische Miscellen, 5. Eine unerklärte Glosse im magischen Papyrus,” *ZÄS* 53 (1917): 123.

213. A lion god.

214. Actually written *sp sm*, “twice.”

215. To the Egyptian, the range of forceful beings in the world.

216. See n. 3 above.

217. The drowned one is Osiris, who is here being cared for by his dutiful son Horus; see n. 58 above.

218. Corrected in Coptic from “you should” in Demotic.

219. To be translated “her son Wont”; Wont is a designation of Apophis, the enemy of Ra. See Erman and Grapow, *Wörterbuch* I. 325, #14. On Wont and Apophis, see also *PGM* IV. 993–95 and n.

220. Unnefer is Onnophris. See *PGM* IV. 1078.

221. See F. Ll. Griffith, “The Glosses in the Magical Papyrus of London and Leiden,” *ZÄS* 46 (1909–10): 128, and Crum, *Coptic Dictionary* 368b.

222. Perhaps “sarcophagus.”

223. Jackal-headed god.

224. Usually the “sow” but here determined with the snake and perhaps indicating a snake goddess.

225. See n. 214 above.

275 for I am [†]ARTEMI ²²⁶ . . . womb when he rises in the east. / Come in to me, Anubis,
 [X, 2] in your beautiful face! It is in order to worship you that I come. Woe (?), woe (?),
 fire, fire, [south, north,] west, east, every breeze of Amenti, ²²⁷ let them come into
 being in very good condition, established, correct, enchanted, like the fury [of the
 one great] of reverence, for I am [†]IAE [†]LAO [†]IAEA [†]LAO [†]SABAOTH [†]ATONE, ²²⁸ I am
 casting [fury] at you, [†]TSIE ²²⁹ [†]GLATE [†]ARKHE ²³⁰ [†]LAO [†]PHALEKMI [†]LAO [†]MAKHA-
 HAI [†]IEE KHO . . . N [†]KHOKHREKHI [†]E-EOTH [†]SARBIAQY [†]IGRA [†]PSHIBIEG ²³¹
 280 [†]MOMY [†]MYNEKH [†]STSITHO ²³² [†]SOTHON [†]NAON [†]KHARMAI. / O fury of all these
 [X, 7] gods, whose names I have uttered here today, awaken for me, awaken for me the
 drowned, the [dead]! Let your souls and your [secret] forms live for me at the
 mouths of my lamp, my bandage, my word-gathering. Let it answer me concerning
 every word [about] which I am asking here today in truth, truly, without falsehood
 therein. Hasten, hasten, quickly, quickly!”

Its preparation. ²³³ You go to a dark storeroom whose [face] opens to the south
 or east in a clean place. You should spread it with clean sand brought from the great
 river. ²³⁴ You should bring a clean copper beaker or a new vessel [made] of pottery;
 you should put a *lok*-measure of water that has settled or of pure water into the
 285 beaker together with a *lok*-measure of pure real oil, / or oil alone without putting
 [X, 12] water into it; you should put a *qs-nh* stone ²³⁵ in the vessel with the oil; you should
 put a “heart-of-the-good-house” plant ²³⁶ in the bottom of the vessel; you should
 put three new bricks around the vessel; you should place seven clean loaves [of
 bread] on the bricks which are around the vessel; and you should bring a pure
 youth who has been tested in his ears beforehand (that is, he will be profitable in
 going with the vessel). You should make him sit on a new [brick]; you yourself
 should sit on another brick, you being before him (another [manuscript] says, be-
 hind him); you should put your hand up to [his] eye(s), [his eye(s) being] closed
 290 while you recite down / into the middle of his head seven times. When you have
 [X, 17] finished, you should lift your hand from before his eye(s), you should [make him
 bend over] the vessel and you should put your hands to his ears. You should take
 hold of them with your own hands while you ask the child saying, “Did you [see the
 great god]?”

If he says, “I see a darkness,” you should say to him “Speak, saying, ‘I see your
 beautiful face, . . . you . . . O great god Anubis!’”

If you wish to do it by vessel [you being] alone, ²³⁷ you should fill your eye(s) with
 this ointment ²³⁸ and you should sit [near the vessel?] in accordance with what is
 above, your eyes being closed. You should recite the above invocation seven times,
 open your eye(s), and question him concerning everything [that you wish]. . . . You

226. Artemis?

227. The west and, therefore, the necropolis.

228. Adonai?

229. See n. 30 above.

230. Greek ἀρχή, “beginning, first cause.”

231. See n. 30 above.

232. See n. 30 above.

233. See n. 50 above.

234. The Nile.

235. See n. 65 above.

236. “The good house” is the place of embalming.

237. I.e., without using the youth.

238. Cf. PDM xiv. 140. [R.K.R.]

do it from the / fourth day of the lunar month until the fifteenth day, which is the half-month when the moon fills the sound-eye.²³⁹

295
[X, 22]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. IX/1–X/22. Words preceded by ‘ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 295–308

*[A] vessel [inquiry, the magician being] alone²⁴⁰ in order to see the bark of Pre.²⁴¹ *Formula*: “Open to me, O heaven, mother of the gods! Let [me see the bark] of Pre [descending and ascending] in it, for I am Geb, heir of the gods. Praying is what am doing before Pre, my father, [on account of] the things²⁴² which have gone forth from me. O great Heknet,²⁴³ mistress of the shrine, the Rishretet (?),²⁴⁴ open to me, mistress of spirits! [Open] to me, O primal heaven! Let me worship the messengers, [for] I am Geb, heir of the gods! O you seven Kings; O you [seven Montus],²⁴⁵ bull who engenders, lord of awe / who illuminates the earth, soul of the primeval waters. Hail, lion like a lion of the primeval waters, bull of darkness! Hail, foremost one of the people of the east, Nun,²⁴⁶ great one, lofty one! Hail, soul of the ram, soul of the people of the west! Hail, [soul of souls, bull] of darkness, bull (?) of bulls, son of Nut,²⁴⁷ open to me! I am the Opener of earth, who came forth from Geb. Hail! [I am ‘I I] ‘I E E E [HE HE HE] ‘HO HO ‘HO; I am ‘ANEPO²⁴⁸ ‘MIRI ‘PO ‘RE MAAT IB THIBIO ARYT²⁴⁹ ‘YAY [IAHO].”²⁵⁰

300
[col. X,
27]

Formula: blood of a Nile goose, blood of a hoopoe, blood of a [nightjar], “live-on-them” plant, [mustard], / “Great-of-Amoun” plant,²⁵⁰ *qs-nh* stone,²⁵¹ genuine lapis-lazuli, myrrh, “footprint-of-Isis” plant.²⁵² Pound [them]; make [them] into a ball [and paint] your [eye(s)] with it! Put a goat’s-[tear] in (?) a “pleasure-wood”²⁵³ of juniper or ebony wood [and bind it] around you [with a] strip of male palm fiber in [an] elevated place opposite the sun after putting [the ointment as above on] your eye(s) . . . according to what is written concerning it.

305
[X, 32]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. X/22–35. Words preceded by ‘ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 309–34

*A spell for causing favor: “Come to me O . . . your beautiful name [of] Thoth! Hurry, hurry! Come to me. / Let me see your beautiful face here today . . . I being

310

239. I.e., full moon; on the sound-eye, see above, n. 192.

240. I.e., without using a youth.

241. This spell is repeated in PDM xiv. 805–16.

242. Literally, “words.”

243. “Joyful” or “acclaimed one.”

244. An epithet of Heknet?

245. For discussion of seven as a magical number in ancient Egypt, see Griffith and Thompson, *The Leyden Papyrus* 78–79, n. to l. X. 26. Note that *hknw* is the name of one of the seven oils found in offering lists.

246. Primeval waters.

247. Goddess of the sky.

248. Great Anubis.

249. Perhaps, “May the greatness of Ra, just (?) of heart, and the great lamb act.” [R.K.R.]

250. Suggested by Griffith and Thompson, *The Leyden Papyrus*, glossary [3], to be flax.

251. See n. 65 above.

252. See Griffith and Thompson, *The Leyden Papyrus* 80, n. to l. X. 32, for the suggested identification of this plant as *πῖτταξίς*.

253. Suggested by Griffith and Thompson, *ibid.*, n. to l. X. 33, to be a kohl stick.

- [col. XI, 2] in the form of a baboon; may you rejoice over (?)²⁵⁴ [me (?)] in praise and honor with your tongue of. . . . May you hear my voice today and may you save me from all evil things and all evil spells. Hail, he whose form is of. . . his great and mysterious form, from whose begetting a god came forth, who rests in the midst of Thebes! I am. . . of the great Lady, under whom Hapy²⁵⁵ comes forth. I am the face of great awe. . . soul in his protection; I am the noble child / who is in the
- 315 [XI, 7] House of Re.²⁵⁶ I am the noble dwarf who is in the cavern. . . the ibis as a true protection, who rests in Heliopolis. I am the master of the great foe,²⁵⁷ the lord who obstructs semen, the very strong one. . . is my [name]. I am the ram, son of the ram; Lotus Lion Ram²⁵⁸ (and vice versa) is my name. Ra-Khepri-Atum²⁵⁹ is my true name, truly. Give me praise and love [before NN, son of] NN today, so that he give me all good things, so that he give me food and nourishment, and so that he do everything which I [shall desire. And do not let him] injure me so as to do me any harm, so that he say to me a thing which [I] hate, today, tonight, this month, this year, [this] hour. . . . [But as for my enemies (?)] the sun shall impede their
- 320 hearts and blind / their eyes, and create darkness in their faces, for I am BIRAI. . .
- [XI, 12] RAI; be far off from me!²⁶⁰ I am the son of Sakhmet; I am BIGT, the bull of LAT. I am GAT, son of GAT, whose. . . the underworld, who rests in the depths of the great temple²⁶¹ in Heliopolis. I am a greatly praised one, the mistress of protection, who binds with leather thongs. . . in whose protection are great and powerful divine powers, who rests in Bubastis. I am the divine shrew-mouse²⁶² who [rests in] Letopolis. Lord of Letopolis, unique lord. . . is my name; Ra-Khepri-Atum²⁶³ is my true name, truly. O all you gods [whose names I have spoken] here today, come
- 325 to me in order that you might hear what I said today / and in order that you might
- [XI, 17] rescue [me] from all weakness, every defect, everything, every evil today! Give me praise, love [and respect before] NN,²⁶⁴ the king and his people, the mountain and its animals so that he does everything which I shall say to him together with [every man who will see] me [or] to whom I shall speak [or] who will speak to me from among all men, all women, all youths, all old people, all people [or animals or things in the] whole land, [who] shall see me in these hours today so that they create my praise in their hearts in everything which I will [do] daily, together with those who will come to me in order to overthrow every enemy! Hurry, hurry! Quickly, quickly, before I have said them and repeated saying them!"
- 330 [XI, 22] [To be said] over an ape of wax and a fish; put it / in first-quality lotus oil (another [manuscript] says *tšps* oil)²⁶⁵ or moringa oil which is. . . ; add styrax to it together with first quality myrrh and seeds of "great-of-love" plant in a faience vessel; bring a wreath of. . . , anoint it with this oil as above, recite these [spells] to it seven times before the sun at dawn, before you have spoken to any man at all; pu-

254. Suggested by R.K.R.

255. The Nile, especially the inundation.

256. I.e., Heliopolis.

257. Perhaps *hr.wy* "foe" is a mistake for *hr.wy* "testicles," as suggested by Griffith and Thompson, *The Leyden Papyrus* 82, n. to l. XI. 8.

258. See n. 6 above.

259. See n. 116 above.

260. See Griffith and Thompson, *The Leyden Papyrus* 83, n. to l. XI. 12.

261. Of the sun god, (P)re.

262. See Griffith and Thompson, *The Leyden Papyrus* 84, n. to l. XI. 15.

263. See n. 116 above.

264. Feminine.

265. For a possible identification, see Griffith and Thompson, *The Leyden Papyrus* 85, n. to l. XI. 22.

rify it; anoint your face with it; place the wreath in your hand; go to any place; [and be] among any people. It creates for you very great praise among them indeed. This scribe's feat is that of King [Darius].²⁶⁶ There is none better than it.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XI/1–26. Words preceded by ' are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 335–55

*[A spell for making] a woman love a man: 'Juice 'of 'balsam 'tree, *one stater*; 335
'malabathrum, *one stater*. *qwt*, *one stater*; . . . scented . . . , *one stater*; *mrwe*, *one* [col. XII,
stater; genuine oil, two *lok*-measures.²⁶⁵ You should grind these [ingredients]. You 1]
should put them into a clean [vessel]; you should put the oil on top of them one
day before the beginning of the lunar month. When the lunar month occurs, you
should bring a black Nile fish²⁶⁸ measuring nine fingers (another [manuscript] says
seven), its eye(s) being variegated(?) in color . . . [which you] find in [a] water(?)
. . . ; you should put it into this above-mentioned oil for two days; you should re- 340
cite this formula to it at dawn . . . / before you have come [out of your] house and [XII, 6]
before you have spoken to any man on earth. When the two days have passed [you
should] arise at dawn. You should [go] to a garden. You should bring a vine shoot
which has not yet formed grapes. You should lift it in your left [hand]; you should
put it in your right hand. It should amount to seven fingers [in length]. You should
take it [to your] house; you should bring the [fish] up out of the oil; you should tie
it by its tail with a strip of flax; you should hang it up [by the head on] the vine; and
[you should place] the thing containing oil under it for another three days until it²⁶⁹
pours out by drops downwards that which is in it, while / the vessel which is under 345
[it] is on a new brick. When the three days have passed, you should [bring it] [XII, 11]
down. You should embalm [it] with myrrh, natron, and byssus. You should put it in
a hidden place or in [your house]. You should spend two more days, reciting to the
oil again, making seven days. You should keep it. When you [wish] to make it do its
work, you should anoint your phallus and your face and you should lie with the
woman to whom you will do it.

The spells which you should recite to the oil: "I am Shu²⁷⁰ GLABANO. I am Ra; I 350
am the 'creation'²⁷¹ of 'Ra; I am the son of Ra. I am / SISHT²⁷² the son of Shu, a [XII, 16]
water reed of Heliopolis, this griffin which is in Abydos. You²⁷³ are the first one, the
great one, great of magic, the living,²⁷⁴ uraeus. You²⁷⁵ are the sun boat, the lake of
Wu-poke.²⁷⁶ Give me praise, love, and respect before every womb, every woman.
Love is my true name."

[Another] spell pertaining to it,²⁷⁷ again: "I am Shu KLAKINOK; I am IARN, I am

266. For the restoration, see *ibid.*, 86, n. to l. XI. 26.

267. A *lok*-measure is about one pint.

268. For a discussion of the type of fish, see Griffith and Thompson, *The Leyden Papyrus* 87–88, n. to l. XII. 4.

269. The fish.

270. God of air.

271. Or the "reed" of Ra.

272. "The image of." [R.K.R.]

273. Feminine singular.

274. Or "rearing": cf. *PDM* xiv. 3.

275. Feminine singular.

276. See n. 113 above.

277. The fish.

GAMREN. I am SE . . . PAER(?) IPAF INPEN NTINHS GAMRY,²⁷⁸ water of Heliopolis. I am Shu SHABY SHA . . . , SHABAHO LAHEI²⁷⁹ LAHS LAHEI,²⁸⁰ the great god who is in the east, / LABRATHAA. I am the griffin which is in Abydos.²⁸¹

355

[XII, 21] *Tr.: Janet H. Johnson following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XII/1–21. Words preceded by ° are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 355–65

*[Another] manner of them²⁸¹ to give favor to a man before a woman and vice versa before . . . : “You²⁸² are the great one,²⁸³ the great of magic, the Ethiopian [cat], daughter of Ra,²⁸⁴ the mistress of the uraeus.²⁸⁵ You are Sakhmet²⁸⁶ the great, the mistress of Ast,²⁸⁷ who has destroyed every enemy . . . [eye (?)] of the sun in the sound-eye,²⁸⁸ born of the moon at midmonth at night.²⁸⁹ You are the great creation of the primeval waters. You²⁹⁰ are creation . . . the great one who is in the House of the obelisk²⁹¹ in Heliopolis. You²⁹² are the golden mirror: [you are] the morning bark [of the sun], the sun bark of Ra, . . . LANDJA, the youth, the son of the Greek woman, the Libyan woman of the . . . / of dom palm fruit, these secrets (?) . . . of Bi-weken.²⁹³ The favor and the love which Pre, your father, has given to you, send [them] down to me into this oil before every heart and eye of every woman before whom I am going in.”

360

[col. XII,

26]

365

[XII, 31]

[Invocation,] to a black Nile fish²⁹⁴ nine fingers [long]: [You should put it] in oil of roses,²⁹⁵ you should drown it in it; you should bring it [up]; you should hang [it] up by [the] head [for . . . days]. When you have finished you should put it in a glass vessel; you should [add] a little water of sisymbrium²⁹⁶ and a small “amulet plant(?)—of-Isis” which is . . . and pounded; and you should recite this to it seven times for seven days opposite the rising of the sun. You should anoint your face with it / at the time when you lie with the woman; [you should] embalm the fish in myrrh and natron. You should bury it in your house or in a hidden place.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XII/21–31.

278. The end is written *r.w.*, “mouths.”

279. The end is written *iy*, “to come.”

280. The end is written *e.t.*, “limb.”

281. Written “me” rather than “them.”

282. Feminine singular.

283. *t3.wr.t*, identified by Griffith and Thompson as Thoucris, a goddess usually presented in the form of a hippopotamus.

284. In the story of the Myth of the Sun’s Eye (see n. 19 to xiv. 1–92), Tefnut, the daughter of Ra, fled to Ethiopia.

285. For all these epithets, cf. *PDM* xiv. 350–51.

286. Cat goddess, goddess of war.

287. See Griffith and Thompson, *The Leyden Papyrus* 90, n. to l. XII. 22.

288. See n. 192 above and *PDM* xiv. 295.

289. The sun and moon were thought of as the eyes of heaven, as Griffith and Thompson, *The Leyden Papyrus* 90, n. to l. XII. 23.

290. Feminine singular.

291. Within the great temple of the sun god, Ra.

292. Feminine singular.

293. The eastern desert.

294. See n. 268 above.

295. See n. 100 above.

296. See Griffith and Thompson, *The Leyden Papyrus* 92, n. to l. XII. 29.

PDM xiv. 366–75

*The method of separating a man from a woman and a woman from her husband: “Woe; woe, flame; flame; Geb made his form into (that of) a bull, he had intercourse [with] ²⁹⁷ his mother, Tefnet, again . . . as the heart of his father cursed his face, the fury of him whose soul is as a flame, while his body is as a pillar, so that he . . . fill the earth with flame and so that the mountains shoot with tongues. The fury of every god and every goddess, the great living one, ²⁹⁸ LALAT / ²⁹⁹ BARESHAK eye of Ethiopia ²⁹⁹ be cast upon NN, the son of NN, [and] NN, the daughter of NN. Put the fire behind his heart and the flame in his place of sleeping, the . . . fire of hatred never [ceasing to enter] into his heart at any time, until he casts NN, the daughter of NN, out of his house(s), she carrying (?) hatred to his heart, she carrying quarrelling to his face. Give him nagging and squabbling, fighting and quarrelling between them at all times, until they are separated from each other, without having been at peace forever and ever.” Gum, . . . / myrrh. You should add wine to them; you should make them into a figure ³⁰⁰ of Geb, there being a *w3s*-scepter ³⁰¹ in his hand.

370
[col. XIII,
5]

375
[XIII, 10]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIII/1–10. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 376–94

*[The recipes] into which the shrew-mouse goes: If you bring a shrew-mouse, you drown it in some water, and you make the man drink it; [then] he is blinded in both eyes. If you grind its body(?) with any piece of food and you make the man eat it, [then] he makes a blistering death(?), ³⁰² he swells up, and he dies.

If you do it to fetch a woman, you should bring a shrew-mouse; you should place it on a Syrian potsherd; you should put it on the backbone of a donkey; you should put its tail on a Syrian potsherd or [piece of] a glass; also, you should let it loose alive in / the door of a bathroom of the woman; you should gild it. You should embalm its tail; you should add pounded myrrh to it; you should put it in a gold ³⁰³ ring(?); you should put it on your finger after reciting these ³⁰⁴ spells to it; and you should go with it to any place. Every woman whom you shall seize, she [wants?] you. You do it when the moon is full.

380
[col. XIII,
15]

If you do it to make a woman mad after a man, ³⁰⁵ you should take its body when it is dry; you should pound [it; you should] take a little of it together with a little blood from your second finger and the little finger ³⁰⁶ of your left hand; you should mix it with it; you should put it in a cup of wine; you should give it to the woman so that she drinks it. [Then] she rages after you.

If you put its gall into a [measure of] wine / and the man drinks it, he dies at

385

297. See J. G. Griffiths, “A Note on P. Demot. Mag. Lond. et Leid. XIII, 2,” *ZÄS* 84 (1959): 156–57.

298. Perhaps the uraeus serpent; cf. *PDM* xiv. 3 and 351.

299. Tefnut; see n. 284 above.

300. The star-determinative suggested to Griffith and Thompson, *The Leyden Papyrus* 94, n. to l. XIII. 10, that this is a reference to the planet *Króvos*/Geb, otherwise called Horus the Bull and depicted as a bull-headed man holding a *w3s* scepter.

301. Symbol of dominion.

302. See Griffith and Thompson, *The Leyden Papyrus* 95, n. to l. XIII. 13.

303. Cf. *PDM* xiv. 392, as suggested by Griffith and Thompson, *The Leyden Papyrus* 95, n. to l. XIII. 15.

304. *PDM* xiv. 392–94.

305. A similar spell occurs in *PDM* xiv. 1206–18.

306. Crum, *Coptic Dictionary* 331b.

[XIII, 20] once; or [if you] put it into any piece [of food]. If you put its heart into a [seal] ring of gold, you put it on your hand, and you go anywhere, [then] it creates for you [favor, love and] respect.

If you drown a hawk in a [measure of] wine, and you make the man drink it, [then] he dies. If you put the gall of an Alexandrian [weasel] into any piece of food, [then] he dies. If you put a two-tailed lizard into [the] oil, [cook] it, and anoint the man with it, [then he dies?].

If you wish to produce a skin disease on a man so that it does not heal: A *hantous* lizard [and?] a *haffela* lizard; you should cook them with [oil?], / and you should wash the man with them.

If you wish to make it . . . :³⁰⁷ you should put . . . ; [then] it. . . If you put beer . . . to the man's eye(s), he is blinded.

The spells which you recite to the ring³⁰⁸ at the time when you seize the woman: "[O] . . . I AHO ABRASAKS, may NN, whom NN bore, love me! May she burn for me in (?) the road!" . . . you . . .³⁰⁹ she follows after you. You write [it] also on the strip with which you embalm the [shrew-mouse?].

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIII/11–29.

PDM xiv. 395–427

[col. XIV, 1] ***[A vessel divination:]** "Open my eyes! Open your eyes!" and vice versa, up to three times. (That which another man said to me, "Open, O my eyes! Open, O my eyes!" up to *four* times.) "Open, Tat! Open Nap! Open Tat! Open, Nap! Open, Tat! Open, Nap! Open [to me]! Open [to me]! for I am ARTAMO, whom the great craftsman³¹⁰ bore, the great serpent of the east, who rises with your father at dawn! Hail, hail, Heh!³¹¹ Open to me, flame!"³¹² You say whispering, "ARTAMO, open to me, flame. If you do not open to me, flame, I will make you open to me, flame. O ibis, ibis, sprinkle, so that I may see the great god Anubis, the powerful one, / who is before me, the great strength of the sound-eye!³¹³ O powerful Anubis, the good oxherd, open every[thing] to me! Reveal yourself to me, for I am NESTHOM NESDJOT NESHOTB BORILAMMAI BORILAMMAI MASTSINKS³¹⁴ Anubis, great one, Arian³¹⁵ the one who is great, Arian, this bringer of safety, Arian, the one who is outside! Hail, PHRIKS IKS lord IBROKS AMBROKS EBORKS KSON³¹⁶ NBROKHRIA, the great child, Anubis, for I am this soldier.

405 "O those of the Atef crown,³¹⁷ those of PEPHNUN³¹⁸ MASPHONEGE; / hail! Let all that I have said come to pass here today, for hail! You are THAM THAMTHOM

307. Written in cipher; reading and meaning uncertain. Griffith and Thompson read TOYR and translated "to be troublesome." It might read DOYR, in which case could it mean "to be strong" (*dr*) or "to scatter, disperse" (*dr**)? Depending on the meaning of this verb, the preceding subject might be "he" (the man) rather than "it" (the animal).

308. See PDM xiv. 381.

309. The verb *drp*, which is what appears to have been written, means "to stumble" or, transitively, "to trip (someone), to hinder, to impede."

310. A reference to Prah, the craftsman god of Memphis.

311. Personification of high numbers and everlastingness.

312. Or a phonetic spelling of the name Heh, written in hieratic.

313. See n. 177 above.

314. With flesh determinative; cf., perhaps, μάστιξ, "whip."

315. Arianus, written with seated man determinative.

316. The Old Coptic gloss adds another KSON.

317. A crown worn by the king and Osiris.

318. Perhaps "he of the primeval waters (Nun)."

THAMATHOM THAMATHOMTHAM THAMATHYTSI³¹⁹ Amoun. Amoun is your correct name, who is called THOM ANKTHOM.³²⁰ You are ITTH; Thoth³²¹ is your name. Son of THOM ANITHOM OP³²² SAO SHATNSRO black,³²³ open to me the mouths of my vessel here today! Come to me at the mouths of my vessel, my bandage! Let my cup make the reflection (?) of heaven. May the hounds of the Phulot³²⁴ give me that which is just in the primeval waters. May they tell me / that about which I am asking here today, in truth, truly, there being no falsehood therein AEËIOYO³²⁵ spirit of strife!³²⁶

410
[XIV, 16]

Formula: You bring a copper cup; you engrave a figure of Anubis in it; you fill it with settled water guarded which the sun cannot find; you fill the top³²⁷ [of the water] with true oil; you place it on [three] new bricks, whose undersides are spread with sand; you put another four bricks under the youth; you make the youth lie down on his stomach; you make him put his chin on the bricks of the vessel; you make him look into the oil, while a cloth is stretched over him, / and while a lighted lamp is in his right hand and a burning censer in his left hand; you put a lobe of Anubis plant on the lamp; you put this incense up [on the censer]; and you recite these writings which are above³²⁸ to the vessel *seven* times.

415
[XIV, 21]

The incense which you should put up [on the censer]: frankincense (?), oil, ammoniac, incense,³²⁹ dates. Pound them with wine, make them into a ball and offer up this scent.

When you have finished, you should make the youth open his eyes and you should ask him, “Is the god coming in?” If he says, “The god has already come in,” you should recite before him. **Formula:** “Your bull(?), MAO, O Anubis, this [soldier?],³³⁰ this bull³³¹ / this blackness³³² . . . This . . . this ITSI³³³ this SRITSI³³⁴ SRITSI SRITSI ABRITSI³³⁵ is your name, being your correct name.”

420
[XIV, 26]

And you should ask him concerning that which you [desire]; when you have finished your inquiry about which you are asking, you should recite to him seven times and you should dismiss [the god] to his home.

His dismissal. Formula: “Farewell, farewell, [Anubis] the good oxherd, Anubis, Anubis, the son of a wolf and a dog, the . . .” (another papyrus says: “the child of

319. See n. 30 above.

320. I.e., I am THOM.

321. See n. 30 above.

322. Written as the verb *ip* “to count, reckon.”

323. Perhaps, as Griffith and Thompson, *The Leyden Papyrus* 100, n. to ll. XIV. 13–14, “[sacrifice (lit., cutting) of (a) black ram.”

324. A geographical name; see H. Gauthier, *Dictionnaire des noms géographiques* . . . , vol. 4 (Cairo: Institut Français d’Archéologie Orientale: 1925–31), 4, for a discussion of the suggested identifications.

325. The vowels of the Greek alphabet, in order.

326. Written in Demotic with a foreign word determinative; a compound from μάχομαι, “to fight” and πνεῦμα, “spirit.”

327. Literally, “its (the water’s) face.”

328. PDM xiv. 395–410.

329. See Griffith and Thompson, *The Leyden Papyrus* 102, n. to l. XIV. 23.

330. Assuming the partially preserved word is the *mty*, “soldier” (Coptic *matoi*), from “Mede.”

331. If this is identical with Coptic *gam* (Černý, *Coptic Etymological Dictionary* 330).

332. This, like the preceding, would have been pronounced КАМ, as that is glossed.

333. See n. 30 above.

334. See n. 30 above.

335. See n. 30 above.

her of [?] Isis and a dog, [†]NABRISHOTHT, the Cherub³³⁶ of Amenti,³³⁷ king of those of . . .³³⁸). Say *seven* times.

425 You should take the lamp from the child, you should take the vessel containing
[XIV, 31] water, you should take the cloth off him. You can also do it / alone³³⁸ by vessel in-
quiry. [It is] very good, tried, tested nine times.

*The Anubis plant:*³³⁹ It grows in millions of places. Its leaf is like the leaf of Syr-
ian [plant] which grows white; its flower is like the flower of conyza³⁴⁰ . . . you . . .
eye . . . before you have . . . the vessel.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
motiic Magical Papyrus*, recto, col. XIV/1–34. Words preceded by [†] are written in the text in
Demotic with Old Coptic glosses inserted above. Note the change in line arrangement.

PDM xiv. 428–50

*A potion: You should bring a small shaving from the head of a man who was
murdered together with seven grains of barley buried in a grave of a dead man; you
430 should grind them with ten *oipe* / (another [manuscript] says, nine) of apple seeds;
[col. XV, you should add blood of a tick³⁴¹ of a black dog to them together with a little blood
3] of your second finger and the little finger³⁴² of your left hand and your semen,³⁴³
you should press them together; you should put them in a cup of wine; you should
add three ladles to it of the first fruits of the wine, before you have tasted it and
before an offering has been poured out from it; you should recite this spell³⁴⁴ to it
435 *seven* times; you should make the woman drink it; you should tie the skin of the
tick aforesaid with a band of byssus; / and you should tie it to your left arm.

[XV, 8] *Its invocation. Formula:* “I am he of [†]Abydos, in truth, in the completion of
birth in her name of Isis, the bringer of flame, [†]she [†]of the seat of mercy of the
Agathodaimon.³⁴⁵ I am this figure of the sun, [†]the son [†]of [†]TAMESRO³⁴⁶ is my name.
I am this figure of the strong general, this sword, this great overthrower. The great
flame is my name. I am this figure of Horus, this fortress, this sword; this great
overthrower is my name. I am this figure of the Drowned one,³⁴⁷ who testifies in
440 writing, who rests on board here under / the great offering table of Abydos, to
[XV, 13] whose name of Isis the blood of Osiris bore witness when it was put in this cup.
This wine, give it, the blood of Osiris [which] he gave to Isis, to make her feel love
in her heart for him at night, at noon, at any time, there not being time of change.
[†]Give it, the blood of NN, whom NN bore, to give it to NN, whom NN bore, in

336. For this interpretation, see Griffith and Thompson, *The Leyden Papyrus* 102, n. to l. XIV. 29.

337. The west, the necropolis, and thus the realm of the dead, over which Anubis presided.

338. I.e., without a youth.

339. PDM xiv. 415–16.

340. Thus Griffith and Thompson, *The Leyden Papyrus*; see pp. 103–4, n. to XIV. 32. The identifica-
tion has been questioned by D. Devauchelle and M. Pezin, “Un papyrus médical démotique,” *CEg* 53
(1978): 59. H. von Deines and H. Grapow (*Wörterbuch der Ägyptischen Drogenamen, Grundriss der
Medizin der Alten Ägypter*, vol. 6 [Berlin: Akademie-Verlag, 1959], 39–41) identified this plant as “men-
tha aquatica.”

341. The identification of *hr-f-mst* of PDM xiv. 430 with *syb* of PDM xiv. 434 indicates the meaning
“tick,” as Crum, *Coptic Dictionary*, 318b–319a.

342. See n. 306 above.

343. Or “urine.”

344. PDM civ. 435–48.

345. See n. 22 above.

346. Or “the daughter of Ra.” [R.K.R.]

347. Osiris.

this cup, this bowl of wine today, to cause her to feel a love for him in her heart. The love which Isis felt for Osiris, when she was seeking after him everywhere, let NN, the daughter of NN, feel it, / while seeking after NN, the son of NN, everywhere. The love which Isis felt for Horus the Behedite,³⁴⁸ let NN feel it for NN, she loving him, she being mad after him, she being inflamed by him, she seeking him everywhere, there being a flame of fire in her heart in her moment of not seeing him.”

445
[XV, 18]

Another method [of doing it] again: The fragment³⁴⁹ of the tip of your fingernail and apple seed together with blood from your aforesaid finger also. You should pound the apple, you should add blood to it, you should put it in the cup of wine; / you should recite³⁵⁰ it *seven* times, and you should make the woman drink it at the above-mentioned time.

450
[XV, 23]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XV/1–23. Words preceded by ‘ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 451–58 [PGM XIVb. 12–15]

*[A spell] for going before a superior if he fights with you and he will not speak with you:

“Do not pursue me, you, so-and-so, I am PAPIPETOU METOUBANES. I am carrying the mummy of Osiris, and I go to take it to Abydos, to take it to Tastai, and to bury it at Alkhah.³⁵¹ If he, NN, causes me trouble, / I will throw the mummy at him.”

455
[col. XV,
28] (15)

Its invocation in Egyptian³⁵² again is this which is below:

“Do not run after me, NN.³⁵³ I am PAPIPTY METYBANES, carrying the mummy of Osiris, going to take it to Abydos to let it rest in Alkhah. If NN fights with me today, I shall cast it out.” (Say seven times!)

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XV/24–31, and R. F. Hock (Greek section).

PDM xiv. 459–75

*The words of the lamp: / “‘ BOTH ‘ THEY ‘ IE ‘ YE ‘ O ‘ OE ‘ IA ‘ YA (another manuscript [says], ‘ THEY ‘ IE ‘ OE ‘ ON ‘ IA ‘ YA) PTHAKH ELOE (another manuscript [says] ELON; very good) IATH ‘ EON ‘ PERIPHA ‘ IEY ‘ IA ‘ IO ‘ IA ‘ IYE, come down to the light of this lamp, appear to this youth, and ask for me about that which I am asking here today, ‘ IAO ‘ LAOLO ‘ THERENTHO ‘ PSIKSHIMEA KHE-LO³⁵⁴ ‘ BLAK-HANSPLA ‘ IAE ‘ YEBAI³⁵⁵ ‘ BARBARETHY ‘ IEY ‘ ARPON-GNYPH / ‘ BRINTATENOPHRI ‘ HEA ‘ GARHRE ‘ BALMENTHRE ‘ MENEBAKHEGH ‘ IA ‘ KHEKH³⁵⁶ ‘ BRIN-SKALMA ‘ ARYNSARBA³⁵⁷ ‘ MESEGHRIPH ‘ NIPTYMIKH ‘ MAORKHARAM. ‘ O, ‘ LAANKHEKH ‘ OMPH ‘ BRIMBAINYIOTH ‘ SENGENBAI ‘ GHOYGHE ‘ LAIKHAM ‘ ARMIOYTH.”

460
[col. XVI,
1, 2]

465
[XIV, 7]

348. I.e., of Edfu.

349. Literally, “measure.” See R. H. Pierce, “Dnf, A Problem in Demotic Lexicography,” *Journal of the American Research Center in Egypt* 4 (1965): 74.

350. PDM xiv. 435–48.

351. See n. 3 above.

352. Note the bilingual abilities of the scribe. The text is Egyptian in theme (the burial of Osiris) and the Greek text even includes one sentence in Egyptian. This indicates the Egyptian origin of the whole, despite the placement of the Greek version before the Egyptian one. [R.K.R.]

353. Feminine or, possibly, plural.

354. See n. 30 above.

355. Ending written by, “soul.”

356. Glossed *xyx*, Egyptian *kky* “darkness”: see n. 76 above.

357. See n. 8 above.

470 You should speak, you ³⁵⁸ being pure, in this manner: “O god who lives, O lamp
[XVI, 12] which is lit, TAGRTAT, he of eternity, bring in / BOEL! Bring BOEL in! Bring BOEL
in! ARBETH-BAI YTSIO, ³⁵⁹ O doubly great god, bring BOEL in! TAT TAT, bring
BOEL in! Bring BOEL in! Bring BOEL in! TAGRTAT, he of Eternity, bring BOEL in!
Bring BOEL in! Bring BOEL in! BEYTSI ³⁶⁰ O great god, bring BOEL in! Bring BOEL
in! Bring BOEL in!

The invocation which you should recite before Pre early in the morning before
you have recited to the youth, in order that that which you will do will come about:
“O great god, TABAO BASYKHAM AMO AKHA-GHAR-KHAN-GRABYNESA-NYNI
475 / TSIKOMETO ³⁶¹ GATHYBASATHYRITHMILAALO” ([say] *seven times*).
[XVI, 17] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
motic Magical Papyrus*, recto, col. XVI/1–17. Words preceded by † are written in the text in
Demotic with Old Coptic glosses inserted above.

PDM xiv. 475–88

* Another manner of [doing] it also: You should rise at dawn from your bed, early
in the day on which you will do it, or any day, in order that everything which you
will do will be exact through your agency, ³⁶² you being pure from all evil. You should
recite this spell before Pre three times or seven times: “† IO † TA-BAO † SOKHAM-MYA
480 † OKHOKH-KHAN-BYNSANAY ³⁶³ † AN-IESI † EGOMPTO ³⁶⁴ † GETHO † SETHYRI † THMILA
[col. XVI, 22] † ALYAPOKHRI, let everything / that I shall undertake here today, let it happen.”

Its manner: You bring a new lamp in which no red lead ³⁶⁵ has been put; you
[put] a clean wick in it; you fill it with pure genuine oil; you put it in a hidden place
cleansed with natron water; you lay it on a new brick; you bring a youth; you seat
him on another new brick, his face being turned to the lamp; you close his eyes;
and you recite these [words] above, ³⁶⁶ down into the youth's head, seven times. You
should make him open his eyes while you say to him, “Do you see the light?” If he
says to you, “I see the light in the flame of the lamp,” you should cry out at that
485 moment saying / † HEYE” nine times. You should ask him about everything you
[XVI, 27] wish after reciting the invocation which you did previously before Pre early in the
morning. ³⁶⁷ You do it in a place whose door opens to the east; you leave the face of
the lamp turned . . . ; and you leave the youth's faced turned . . . ³⁶⁸ facing the lamp,
you being on his left. You should recite down into his head, while you touch his
head with your second finger of the . . . of your right hand.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
motic Magical Papyrus*, recto, col. XVI/18–30. Words preceded by † are written in the text in
Demotic with Old Coptic glosses inserted above.

358. Actually written “it.”

359. See n. 30 above.

360. See n. 30 above.

361. Ending written *gme t3*, “creator of the earth”: for the correspondence of Egyptian and Greek letters, see n. 30 above.

362. Literally, “through your hand.”

363. Ending written *mw*, “time”; for correspondences between Greek and Egyptian letters, see n. 8 above.

364. Old Coptic gloss aspirated; Demotic writes *m p3 t3*, “in the earth.”

365. See R.K.R.'s note to PGM I. 277.

366. PDM xiv. 478–79.

367. xiv. 476.

368. Left blank in the manuscript.

PDM xiv. 489–515

**Another* manner of [doing] it also; [it is] very good for the lamp. You should [say]: ³⁶⁹ BOEL BOEL BOEL I I I A A A TAT TAT TAT, the first servant of the great god, he who gives light exceedingly / the companion of the flame, in whose mouth is the flame, he of the flame which is never extinguished, the god who lives, who never dies, the great god, he who sits in the flame, who is in the midst of the flame, who is in the lake of heaven, ³⁷⁰ in whose hand is the greatness and might of the god, come into the midst of this flame. Reveal yourself to this youth here today, have him inquire for me concerning everything about which I shall ask him here today, for I shall praise you in heaven before Pre; I shall praise you before the moon; I shall praise you on earth; I shall praise you before the one who is on the throne, who is never destroyed! O he of great praise, in whose hand is the greatness and might of the god, he of great praise, PETERI PETERI PATER EMPHE EMPHE, ³⁷¹ O doubly great god, who is in the upper part of heaven, in whose hand is the beautiful staff, who created deity, deity not having / created him, come in to me with BOEL ANIEL, give strength to the eyes of this youth who is carrying my vessel today, in order to let him see you, in order to let his ears hear you while you are speaking; and ask for him about everything and all things about which I shall ask him here today! O great god, SI-SAOTH AKHREMPTO, ³⁷² come into the midst of this flame! O he who sits on the mountain of Gabaon, TAGRTAT, he of eternity, he who does not die, who lives forever, bring ³⁷³ BOEL in BOEL BOEL, ARBETH-BAI-NOUSI ³⁷⁴ O great one, great god, great god, bring ³⁷⁵ BOEL in! TAT TAT bring ³⁷⁶ BOEL in!" You should / say these [things] *seven times* down into the youth's head. You should make him open his eyes; you should ask him, "Has the light already appeared?" If the light has not come forth, you should have the youth himself speak with his mouth to the lamp.

Formula: "Be great, O light! Come forth, O light! Rise up, O light! Be high, O light! Come forth, O light of the god! Reveal yourself to me, O servant of the god, in whose hand is command today, who will ask for me." ³⁷⁷

He reveals himself to the youth in the moment named. You recite these things down into the head of the boy, while he is looking / at the lamp. Do not let him look at another place except only the lamp. If he does not look at it, he is afraid. You should do all these [things]. When you finish your inquiry, you should turn around, you should have him close his eyes, and you should say down into his head this *other* invocation, below, that is, if the gods go away ³⁷⁸ and the youth ceases to see them: ³⁷⁹ Beginning KHEM-PHE, Zeus, Sun ³⁷⁹ SATRA-PERMET, watch over this youth! Do not let him be frightened, terrified, or afraid, and make him return to his original path! Open, O Underworld! Open, here. ³⁸⁰ I say [it] that this vessel inquiry of the lamp is better / than the first.

369. A very similar invocation appears in PDM xiv. 127–40, 194–204, and 516–26.

370. See n. 84 above.

371. On this group, see n. 88 above.

372. Ending written *m p3 t3*, "in the earth."

373. *R-iny* written above *r-wy*, both imperatives meaning "Bring!"

374. Could the end of this mean "Bas (souls) of the gods"? For the correspondence between Egyptian and Greek letters, see n. 30 above.

375. *R-iny* written above *r-wy*, both imperatives meaning "Bring!"

376. See n. 375 above.

377. See n. 23 above.

378. Or "in order that the gods go away."

379. The gloss consists of the Greek symbol for the sun.

380. A pun between "here" (*ty*) and "underworld" (*tei*).

490
[col.
XVII, 2]

495
[XVII, 7]

500
[XVII,
11]

505
[XVII,
16]

510

[XVII, 21] This is the form again. *Its manner*: you bring a new lamp in which no red lead³⁸¹ has been put; you put a clean cloth wick in it; you fill it with genuine clean oil; you place it on a new brick; you seat the boy on another brick opposite the lamp; you make him shut his eyes; and you recite down into his head according to the other form also.

515 *Another* invocation which you recite opposite Pre at dawn three times, or seven
[XVII, 26] times: *Formula*: IO-TABEO SOKHOMMYA OKHO-KH-KHAN BYNSANAY³⁸² AN-
IESI EGOM(PH)THO GETHO SETHORI / THMILA-ALYAPO-KHRI, may everything
which I shall do today come about.” And they succeed.³⁸³ If you do not purify it, it
does not come about. Purity is its chief factor.

*Tr.: Janet H. Johnson following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XVII/1–26. Words preceded by ° are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 516–27

**Another* invocation according to what is above, again;³⁸⁴ *Formula*: “° BOEL BOEL
BOEL ° I ° I ° I ° A ° I ° I ° I ° A ° TAT TAT TAT he who gives the light exceedingly, the
companion of the flame, he of the flame which is never extinguished, the god who
lives, who never dies, he who sits in the flame, who is in the midst of the flame, who
is in the lake of heaven,³⁸⁵ in whose hand is the greatness and might of the god,
reveal yourself to this youth, HEY HOY HOY ° HE-O so that he may inquire for me;
make him look so that he sees and hears³⁸⁶ everything about which I shall ask him,
for I shall praise you in heaven, I shall praise you on earth, I shall praise you be-
fore the one who is on the throne, who is never destroyed. / O he of greatness,
520 [col. XVII, 31] ° PETERI PETERI ° EMPHE EMPHE,³⁸⁷ O ° great god³⁸⁸ who is in the upper part of
heaven, in whose hand is the beautiful staff, who created deity, deity not having
created him, come into the midst of this flame with BOEL ° ANIEL. Give strength to
the eyes of ° HEY ° HEY, [° HEY ° HEY],³⁸⁹ the son of ° HEY ° HEY, in order that he see
you with his eyes; make his ears hear; speak with him of anything about which he
will ask you; tell me an answer truly! You are the great god ° SABAOTH. Come down
525 [XVIII, 4] with ° BOEL TAT TAT! Bring BOEL in! Come into the midst of this flame / and ques-
tion for me concerning that which is good! TAGRTAT, he of eternity, bring ° BOEL
in! Bring BOEL in! Bring BOEL in! ARBTH BAINYTSIO,³⁹⁰ O ° great god,³⁹¹ bring
BOEL in! Bring BOEL in! Bring BOEL in!” You should say these [things] down into
the youth’s head; you should have him open his eyes and you should ask him about
everything according to the manner which is outside,³⁹² also.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*

381. See n. 73 above.

382. Ending written *nw*, “time”; for the correspondences between Egyptian and Greek letters, see n. 8 above.

383. Continuing from the instructions in PDM xiv. 512–13.

384. A very similar invocation appears in PDM xiv. 127–40, 194–204, and 489–99.

385. See n. 84 above.

386. Or “obey.”

387. On this group, see n. 88 above.

388. Glossed “doubly great.”

389. Intentional dittography in going from column XVII to column XVIII. Note that HEY here and in the next line is written in Demotic with the silver determinative, as if it were the word “money, silver.”

390. See n. 374 above; here the adjective °3, “great,” has been added to the end of the invocation name. ARBETHBAINOYTHIO is “Horus-Falcon, spirit of the great god”; see PDM xiv. 500.

391. Glossed “doubly great.”

392. On the verso, but see Griffith and Thompson, *The Leyden Papyrus* 118, n. to l. XVIII. 6.

motif Magical Papyrus, recto, col. XVII/26–XVIII/6. Words preceded by † are written in the text in Demotic or in Greek letters with Old Coptic glosses inserted above.

PDM xiv. 528–53

* [Another?] vessel inquiry which a physician in the Oxyrhynchite nome gave me. You can also do it as a vessel inquiry by yourself: ³⁹³ “SABANEM ³⁹⁴ NN BIRIBAT Hail! Hail, O god, †SISIAHO who is on the mountain of Qabaho, / in whose hand is the begetting of Fate, ³⁹⁵ go ³⁹⁶ to this boy! Let him enchant the light, for I am ‘beautiful of face’ ³⁹⁷ (another manuscript says “I am the face of Nun”) at dawn, HALAHO ³⁹⁸ at midday; I am ‘joyful of face’ in the evening. I am Pre, the noble youth who is called GARTA by name. I am he who came forth on the arm of Triphis ³⁹⁹ in the east. I am †great; ‘Great’ is my name; ‘Great’ is my real name. I am †OY; †OY is my name; †AY is my real name. I am †LOT †MULOT, the one who prevailed, he whose / strength is in the flame, he of that golden wreath which is on his head, THEIT THEIT ⁴⁰⁰ TO TO ⁴⁰¹ HATRA HATRA, dog-face, dog-face. Hail, Anubis, Pharaoh of the underworld! Let the darkness depart. Bring the light to me in my vessel inquiry, for I am Horus, son of Osiris, whom Isis bore, the noble youth whom Isis loves, who seeks after his father Osiris Unnefer. Hail Anubis, Pharaoh of the underworld! Let the darkness depart. Bring the light to me in my vessel inquiry / my bandage here today! Let me flourish; let the one whose face is bent down to this vessel here today flourish until the gods come in and tell me [an] answer in truth concerning my question about which I am inquiring here today, truly, without falsehood, immediately. Hail, Anubis, creature and youth! ⁴⁰² Go forth at once! Bring to me the gods of this city and the god who gives answer today ⁴⁰³ so that he tell me my question about which I am asking today.” Nine times.

/ When you open your eyes, or the youth [opens his eyes] and you see the light, you should recite to the light, “Hail, O light! Come forth, come forth, O light! Rise up, rise up, O light! Be great, be great, O light! O that which is outside, come in!” You should say it nine times until the light is great and Anubis comes in.

When Anubis has come in and established himself, you should say to Anubis, “Arise! Go out and bring in to me the gods of this city or town.” He goes out at that moment and brings the gods in. When you know / that the gods have come in, you should say to Anubis, “Bring in a table for the gods so that they may sit down!” When they are seated, you say to Anubis, ⁴⁰⁴ “Bring in a wine jar and some bread! Let them eat; let them drink.” When he has had them eat and drink, you should say to Anubis, “Are they going to inquire for me today?” If he says they [are] again, you

393. I.e., without using a youth as intermediary.

394. Ending written *nm*, “dwarf.”

395. See n. 22 above.

396. This verb also appears in *P. BM 10507*, 6/9, where it is translated “to approach” by M. Smith (not yet published).

397. Or, perhaps, “baboon-face,” as Griffith and Thompson, *The Leyden Papyrus* 120, n. to l. XVIII. 10.

398. Ending written *hr*, “face.”

399. A goddess whose name meant “the noble lady”; Griffith and Thompson suggest, *The Leyden Papyrus*, 120, n. to l. XVIII. 12, that this might be a reference to the constellation Virgo.

400. The middle of this name is written with the word *ꜥꜣꜣ*, “house.”

401. Written *ꜥꜣ*, “land.”

402. Perhaps seen as half-canine, half-human. [R.K.R.]

403. See n. 23 above.

404. A very similar passage, but spoken by the youth, occurs in *PDM* xiv. 56–62.

should say to him, “The god who will question for me,⁴⁰⁵ let him raise his hand for me and let him tell me his name.” When he tells you his name, you should ask him concerning that which you desire. When you are finished asking about what you desire, you should send them away.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XVIII/7–33. Words preceded by ^ˁ are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 554–62

555 * [Spell] to be said to the bite of the dog: / “My mouth being full of blood of a
[col. XIX, 2] black dog, I spitting out the redness⁴⁰⁶ of a dog, I come forth from Alkhah.⁴⁰⁷ O
this dog who is among the ten dogs which belong to Anubis, the son of his body,
extract your venom, remove your saliva from me also! If you do not extract your
venom and remove your saliva, I shall take you up to the forecourt of [the temple
560 of] Osiris, my watchtower (?). I will do for ^ˁyou⁴⁰⁸ . . . / according to the voice of
[XIX, 7] Isis, the magician, the lady of magic, who bewitches everything, who is never be-
witched in her name of Isis, the magician.”

You [should] pound garlic with gum (?), put it on the wound of the dog bite,
and speak to it daily until it is well.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/1–9. The word preceded by ^ˁ is written in the text in Demotic with an Old Coptic gloss inserted above.

PDM xiv. 563–74

* [Spell] to be said in order to extract the venom from the heart of a man who has
565 already been made to drink a potion or poison⁴⁰⁹ (?): “Hail, hail, IABLY, O golden
[col. XIX, 12] cup of Osiris! / From you have drunk Isis, Osiris, and the great Agathodaimon.⁴¹⁰
The three gods drank and after them I myself drank in order that you will not let me
get drunk, you will not let me list, you will not make me fall, you will not make me
be thrown down, you will not make me be troubled of heart, you will not make my
mouth curse. May I be healed of all poison, pus, [and] venom. They shall be re-
moved (?) from my heart. When I drink you, may I vomit⁴¹¹ them up in her name
570 of ^ˁSARBITHA, the daughter / of the Agathodaimon,⁴¹² for I am SABRA BRIATHA
[XIX, 17] BRISARA. HER is my name. I am Horus SHARON⁴¹³ coming from receiving greet-
ings. IAHO, ^ˁthe ^ˁchild, is my name, being my real name” [to be said] to a cup of
wine. Add fresh rue; add it to it; speak to it seven times, and make the man drink it
at dawn before he has eaten.

*Tr.: Janet H. Johnson, following the editions and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/10–21. Words preceded by ^ˁ are written in the text in Demotic with Old Coptic glosses inserted above.

405. See n. 23 above.

406. I.e., blood.

407. See n. 3 above.

408. Or, “act for you as . . .”: see the discussion of his passage in Johnson, *Verbal System* 11, n. 1. Or, “I shall do to you that which this other bird (?) did,” seeing a reference to Isis as a kite. [R.K.R.]

409. Or “hang over” (?). [R.K.R.]

410. See n. 22 above.

411. Literally, “cause them to be thrown up.”

412. See n. 22 above.

413. Written ⲥ̅ r.n., “to our mouths.”

PDM xiv. 574–85

*[Spell] to be said to the man, when a bone is stuck / in his throat: “You are SHLATE LATE BALATE the white crocodile, which is under the foam of the sea of flame whose belly is full of bones of every drowned man. Hail, you should spit out this bone for me today, it acting as a harpoon head, it making a point, it acting as a sack piercer,⁴¹⁴ it doing⁴¹⁵ everything, without change, for I am⁴¹⁶ a lion’s forepart, I am⁴¹⁷ a ram’s horn,⁴¹⁸ I am⁴¹⁹ a panther’s tooth. / Griffin⁴²⁰ is my real name, for Osiris is he who is in my hand. The man named is the opener⁴²¹ of my neck³⁹⁴²² (seven times). 575 [col. XIX, 22] 580 [XIX, 27]

You should speak to a little oil, you should put the man’s face up; you should put it down in his mouth; you should move⁴²³ your finger and your thumb⁴²⁴ [to the] two sinews⁴²⁵ of his throat; you should make him swallow the oil; you should make him rise up suddenly; and you should eject the oil which is in his throat immediately. / The bone comes up with the oil. 585

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/21–32. [XIX, 32]

PDM xiv. 585–93

*Spell to be said to the bite of the dog: the fury of Amoun and Triphis:⁴²⁶ “I am this strong Arab SHLAMALA MALET secret one, mighty one SHETEI⁴²⁷ GRSHEI⁴²⁸ GRSHEI⁴²⁹ NEBRNT TAHNE BAHNE this dog, this black one,⁴³⁰ the dog which has bewitched this dog, he of these four bitch-pups, the wolf⁴³¹ son of Wepwawet.⁴³² O son of Anubis, seize by your teeth! Put down your secretion, your face being that / of Seth against Osiris, your face being that of Apophis against the sun! Horus, the son of Osiris, whom Isis bore [is the one] with whom you filled your mouth,⁴³³ NN whom NN bore [is the one] with whom you filled your mouth. Hear this speech of Horus, who stopped heat, who went to the primeval water, who established the earth; listen, O IAHO SABAHO ABIAHO by name!” You should cleanse the wound and grind salt with Nubian hematite.⁴³⁴ Apply [it] to it. 590 [col. XIX, 37]

414. Meaning suggested by George R. Hughes; for harpoon head and point, see Griffith and Thompson, *The Leyden Papyrus* 126, n. to l. XIX. 25.

415. Or “acting as.”

416. Or “to me belongs,” as suggested by Griffith and Thompson, *The Leyden Papyrus* 126, n. to l. XIX. 26.

417. See n. 416 above.

418. See n. 416 above.

419. See n. 416 above.

420. See n. 12 above.

421. Reading *nm*.

422. Reading *nhbe.t*.

423. Reading *hm*, “to approach,” “move toward.”

424. So William F. Edgerton, comparing it to Coptic *mout*, “thumb”: Crum, *Coptic Dictionary* 81a.

425. Coptic *cine* means “sinew, nerve” or “neck”; Crum, *Coptic Dictionary* 189a.

426. See n. 399 above.

427. Ending written ‘*e.t*’, “limb.”

428. See n. 427 above.

429. See n. 427 above.

430. Cf. *PDM* xiv. 555.

431. Or jackal, given the association with Wepwawet.

432. See n. 223 above.

433. I.e., whom you bit.

434. For this identification, see J. R. Harris, *Minerals* 156–57.

Another: You should grind rue with honey. Apply to it and say it also to a cup of water and make him drink it.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIX/32–40.

PDM xiv. 594–620

595 * [Spell] to be said to the sting⁴³⁵ / “I am the King’s son, greatest and first, Anubis.
[col. XX, My mother Sekhmet-Isis comes⁴³⁶ after me all the way to the land of Syria, to the
2] hill of the land of Heh,⁴³⁷ to the nome of these cannibals, saying, ‘Hurry, hurry! Quickly, quickly, my child, King’s son, greatest and first, Anubis,’ saying, ‘Arise and come to Egypt, for your father Osiris is King of Egypt; he is ruler over the whole land; all the gods of Egypt are assembled to receive the crown from his hand.’

600 / “At the moment of saying these [things] she jumped⁴³⁸ at me. My strength fell
[XX, 7] from me. She coiled⁴³⁹ and she came to me with a sting; I sat down and I wept. Isis, my mother, sat near me, saying to me, ‘Do not weep, do not weep, my child, King’s son, greatest and first, Anubis! Lick from your tongue to your heart, and vice versa, as far as the edges of the wound! Lick from the edges of the wound up to the limits of your / strength!’ What you will lick up, you should swallow it. Do not spit it out
605 on the ground, for your tongue is the tongue of the Agathodaimon,⁴⁴⁰ your tongue is that of Atum!”

You should lick it with your tongue while it is bleeding. Immediately afterwards, you should speak to a little oil and you should speak⁴⁴¹ to it seven times while putting it on the sting daily. You should dye a strip of linen and put it on it.

610 / [The spell] which you should say to the oil to put it on the sting daily: “Isis sat
[XX, 17] speaking to the oil, ABARTAT, and lamenting to the true oil, saying, ‘You are praised. I am going to praise you, O oil; I am going to praise you. By the Agathodaimon you are praised. By me myself you are honored. I am going to praise you forever, O oil, O vegetable oil’” (another [manuscript] says “true oil”), “O sweat of the
615 Agathodaimon, amulet of Geb. Isis is the one who / is speaking to the oil. O true
[XX, 22] oil, O drop of rain, O water-drawing of the planet Jupiter⁴⁴² which comes down from the sun bark at dawn, you should do the good [deeds] of the dew of dawn which heaven cast to the ground upon every tree. You should heal the limb which is paralyzed and you should act as remedy for him who lives, for I shall employ you for the sting of the King’s son, greatest and first, Anubis, my child, in order that you fill it and make it well. For I shall employ you for [the] sting of NN, whom NN bore, / in order that you fill it and make it well” (seven times).

620 [XX, 27]

*Tr.: Janet H. Johnson, following the editions and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XX/1–27.

435. Probably of a scorpion, as Griffith and Thompson, *The Leyden Papyrus* 128, n. to l. XX. 1. This interpretation is reinforced by the suggested new translation of PDM xiv. 601; see n. 439 below.

436. For this interpretation, see J. Johnson, *Verbal Systems* 102, n. 167.

437. Literally, “millions.”

438. See n. 456 below.

439. Literally, “gather”; this meaning was suggested by George R. Hughes.

440. See n. 22 above.

441. PDM xiv. 610–20.

442. Literally, “Horus the red” or “Horus the mysterious.”

PDM xiv. 620–26

*Spell to be said to bring a bone out of a throat: “I am he whose head reaches the sky while his feet reach the primeval waters,⁴⁴³ who awakened this crocodile . . . in Pidjeme⁴⁴⁴ in Thebes, for I am [†]SA [†]SIME. TAMAHO is my correct name, [†]ANYG ANYG, for a hawk’s egg is what is in my mouth, an ibis egg is what is in my belly, saying, ‘bone of god, bone of man, bone of bird, bone of fish, bone of animal, bone of everything, there being nothing besides, for let that which is in your belly come to your heart; let that which is in your heart / come to your mouth; let that which is in your mouth come to my hand here today, for I am he who is in the seven heavens, who is established in the seven shrines; for I am the son of the living god!’” [Say it] to a cup of water seven times and make the woman drink it.

625

[col. XX,

32]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XX/27–33. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 627–35

*The vessel inquiry of Osiris:⁴⁴⁵ “Hail, Osiris, King of the Underworld, lord of burial, whose head is in Thinis⁴⁴⁶ while his feet are in Thebes,⁴⁴⁷ the one who gives answer in Abydos, while his protection⁴⁴⁸ (?) is [in?] Pshilom,⁴⁴⁹ he who is under the *nubs* tree in Meroë, who is on the mountain of Poranous,⁴⁵⁰ who is on my house forever, / the house of the avengers⁴⁵¹ forever; he whose face⁴⁵² resembles the face of a hawk of byssus, mighty one whose tail is as the tail of a serpent while his back is as the back of a ‘dragon,’⁴⁵³ while his hand is [that of] a man, who is girded (?) with this girdle of bandage, [†]in [†]whose hand is this palm staff of command. Hail, IAHO SABAHO ATONAI⁴⁵⁴ MISTEMY IAYTY! Hail, MIKHAEL⁴⁵⁵ SABAEL! Hail, Anubis in the nome of the dog-faces, he to whom this earth belongs, who leaps⁴⁵⁶ on only one foot! [†]Hide the darkness in the deep! Bring in the light for me! Come in to me; tell me the answer to that about which I am inquiring here today!” [Say] nine times, / until the god comes and the light appears.

630

[col. XXI,

4]

You do it according to the forms of the remainder above, again while the youth’s face is to the east and your own face is to the west, you reciting down into his head.

635

[XXI, 9]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXI/1–9. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

443. Reaching from sky to abyss; see also *PGM* IV n. 160.

444. Western Thebes.

445. A partial parallel in Old Coptic is found in *PGM* IV. 10–25.

446. A town in the nome of Abydos; see A. H. Gardner, *Onomastica*, vol. II, p. 38*.

447. See Griffith and Thompson, *The Leyden Papyrus* 134, n. to l. XXI. 2.

448. The Old Coptic parallel (see n. 445 above) has “whose glory is in Paqalôm.”

449. For possible identifications, see Griffith and Thompson, *The Leyden Papyrus* 134, n. to l. XXI. 3.

450. Perhaps the Egyptian definite article *p* + *ou̯pavós*, “firmament” of heaven, and Griffith and Thompson, *ibid.*, 135, n. to l. XXI. 4.

451. On avengers, see also n. 24 above.

452. See the description of a griffin taken from the Myth of the Sun’s Eye quoted in n. 12 above.

453. Literally, perhaps, “crocodile” or “guardian (dragon)”; see Griffith and Thompson, *The Leyden Papyrus* 135, n. to l. XXI. 5.

454. Adonai? The Old Coptic parallel (see n. 445 above) has *alḥōnai*.

455. The Old Coptic text (see n. 445 above) also invokes Michael.

456. Coptic *fi fōqs*, “to leap, hop,” *Crum, Coptic Dictionary* 627b, as suggested by George R. Hughes.

PDM xiv. 636–69

*[The method] of the scarab in the cup of wine in order to make a woman love a man: You should bring a scarab of Mars⁴⁵⁷ (which is this small scarab which has no horn), it having three shields on the front of its head—you find its face shrunken—or also the one which has two horns.⁴⁵⁸ You should bring it at the rising of the sun; you should bind yourself with a cloth on the upper part of your back; you should bind yourself at your face with a strip of palm fiber while the scarab is on the palm⁴⁵⁹ of your hand; and you should speak⁴⁶⁰ to it before the sun when it is about to rise, seven times. When you have finished, you should drown it in milk of a black cow. You should put a [unit of ?] 10⁴⁶¹ (pieces) of olive wood to its head. You
 640 should leave it until evening in the milk. When evening comes, you should / bring
 [col. XXI, it up, you should spread under it with sand, and you should put a band of cloth
 14] under it upon the sand, for four days. You should put myrrh on a flame before it.

When the four days have passed, and it is dry, you should bring it before you, a cloth being spread under it. You should divide it in its middle with a copper knife. You should take its right half and nail parings of your right hand and foot, and you should cook them on a new potsherd with vine wood. You should pound them with nine apple seeds and your urine or your sweat free from bath oil; you should make it into a ball; you should put it in the wine; you should speak⁴⁶² over it seven times; you should make the woman drink it; you should take its other half, the left one, together with the nail parings of your left hand and foot also; you should bind them in a strip of byssus with myrrh and saffron; you should bind them to your left arm; and you should lie with the woman while they are bound to you.

645 / If you wish to do it also without drowning it, you do it also on the third of the
 [XXI, 19] lunar month, you doing this manner above for it also. You should recite its invocation to it before the sun at dawn; you should cook [it]; you should divide it; you should do it according to that which is above also in everything.

[The invocation] which you should recite to it before the sun at dawn: “You are the scarab of real lapis-lazuli. Bring yourself out of the door of my temple! You should lift (?) a copper vessel (?) to your nose, [O he] who knew how to eat the herbage, who tramples the field plants (?), who damages the great cult images of those of Egypt, I sending you against NN whom NN bore, to strike her from her heart to her belly, from her belly to her intestines, from her intestines to her womb, for she is the one who urinated before the sun at dawn, saying to the sun, ‘Do not come forth!’; to the moon, ‘Do not rise!’; to the water, ‘Do not come to those of Egypt!’; to the field, ‘Do not bloom!’; and to the great trees of those of Egypt, ‘Do
 650 not grow green!’ / I sending you to NN, whom NN bore, in order to beat her from
 [XXI, 24] her heart to her belly, from her belly to her intestines, from her intestines to her womb, so that she put herself on the road following after NN, whom NN bore, at all times.”

[The spell] which you should recite to it while it is in the milk: “Woe, doubly great one; woe, my doubly great one; woe, his (?) Nun,⁴⁶³ woe, his love, O scarab,

457. See Ritner, “Gleanings” (above, n. 68).

458. For the possible identification as the “stag beetle,” see *ibid.*, n. to l. XXI. 11.

459. Lit., “body”: translation suggested by George R. Hughes.

460. PDM xiv. 646–50.

461. For the use of ten as a “round number,” see K. Sethe, *Von Zahlen und Zahlworten bei den alten Ägyptern* (Strassburg: Trübner, 1916) 39.

462. PDM xiv. 658–69.

463. Primeval waters.

464. See n. 306 above.

O scarab; you are the eye of Pre, the little finger⁴⁶⁴ of Osiris, the fingers of Shu.⁴⁶⁵ You should go in this form⁴⁶⁶ in which Osiris your father went, on account of NN, whom NN bore, until fire is put after her heart, the flame after her flesh, until she goes to NN, whom NN bore, at every place in which he is.”

[The spell] which you should recite to it while you are cooking it: “Hail, my beautiful child, the youth of oil-eating (?), who cast semen and who casts semen among all the gods, this one whom the small one and the great one found among the two great enneads on the east of Egypt, / while he was coming forth as a black scarab on a stem of papyrus reed! I know your name; I know your craft⁴⁶⁷ (?). ‘The work of two stars’ is your name. I am casting fury against you today; NPHALAM BALLABALKHA IOPHPHE, in order that every burning, every heat, every fire in which you are today, you will make them in the heart, the lungs, the liver, the spleen, the womb, the large intestine, the small intestine, the ribs, the flesh, the bones, in every limb, in the skin of NN, whom NN bore, until she goes to NN, whom NN bore, at every place in which he is.”

655
[XXI, 29]

[The spell] which you should recite to it in the wine:

“O scarab, O scarab, you are the scarab of real lapis-lazuli; you are the eye of Pre; you are the eye of Atum, the finger of Shu, the little finger of Osiris. You are the black bull, the foremost one, who came forth from Nun, / the beauty of Isis being with you. You are RAKS RAPARAKS, the blood of this wild boar which they brought from the land of Syria to Egypt.”

660
[XXI, 34]

From outside to the wine: “I shall send you. Will you go on my business? Will you do it? May you say, ‘Send me to the thirsty so that his thirst may be quenched, to the canal that it may be dried up, to the sand of the . . . that it may be scattered without wind, to the papyrus of Buto that the copper [blade] may be applied to it, while Horus is saved for Isis from the great destructions for those of Egypt, so that not a man or woman is left in their midst,’ while I send you. Do the like of these while I am sending you down to the heart of NN, whom NN bore; make a flame in her body, flame in her intestines. Put madness after her heart, fever after her flesh. Let her make the travels of the Shoulder constellation⁴⁶⁸ after the ‘Hippopotamus’ constellation.⁴⁶⁹ Let her make / the movements of the sunshine after the shadow while she is searching after NN, whom NN bore, at every place in which he is, she loving him, she being mad about him, she not knowing a place of the earth in which she is. Take away her sleep by night! Give her grief and anxiety by day! Do not let her eat! Do not let her drink! Do not let her lie down! Do not let her sit in the shadow of her house until she goes to him at every place in which he is, her heart forgetting, her eye flying, her glances turned upside down, she not knowing a place of the earth in which she is, until she sees him, her eye after his eye, her heart after his heart, her hand after his hand, she giving to him every. . . . Let [her] put the tip of her feet after his heels in the street at all times, without a time changed. Quickly, quickly! Hurry, hurry!”

665
[XXI, 39]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXI/10–43.

465. The god of air, whose hands/fingers supported the sky.

466. I.e., drowned, as Osiris.

467. As suggested by Griffith and Thompson, *The Leyden Papyrus* 141, n. to l. XXI. 29.

468. I.e., the Big Dipper.

469. See the references in Griffith and Thompson, *The Leyden Papyrus* 142, n. to l. XXI. 38.

PDM xiv. 670–74

670 *Here is [the spell ?] of the name of the Great One of Five⁴⁷⁰ which should be
[col. recited to every spirit, there being nothing which is stronger than it in the books: if
XXII, 1] you recite these spells to any vessel, the gods never go away without your having
questioned them about everything so that they say to you the answer about heaven,
earth, the underworld, a distant inquiry, water, and fields. [It is] a writing which is
in the power⁴⁷¹ of a man to recite.⁴⁷²

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXII/1–5.

PDM xiv. 675–94 [PGM XIVc. 15–27]

675 *A spell to cause “evil sleep”⁴⁷³ to fall. *Formula*: You bring a donkey’s head; you
[col. place it between your feet opposite the sun at dawn when it is about to rise, op-
XXIII, 1] posite it again in the evening when it is going to set; you anoint your right foot
with yellow ocher⁴⁷⁴ of Syria, your left foot with clay, the soles of your feet also; you
place your right hand in front and your left hand behind, the head being between
680 them; you anoint one of your two hands with donkey’s blood, / and the two cor-
[XXIII, 6] ners (?) of your mouth; and you recite these writings before the sun at dawn and in
the evening for four days. He sleeps.

If you wish to make him die, you should do it for seven days. If you do its magic,
you should bind a thread of palm fiber to your hand, a piece of male palm fiber to
your phallus and your head. It is very good.

This spell which you should recite before the sun:

(15) / “I call upon you who are in the empty air, you who are terrible, invisible, al-
mighty, a god of gods, you who cause destruction and desolation, you who hate a
685 stable / household, you who were driven out of Egypt and have roamed foreign
[XXIII, lands, you who shatter everything and are not defeated. / I call upon you, Typhon
11] Seth; I command your prophetic powers because I call upon your authoritative
(PGM name to which you cannot refuse to listen, IÔ ERBÊTH IÔ PAKERBÊTH IÔ BOLCHÔ-
XIVc. 17) SÊTH IÔ PATATHNAX / IÔ SÔRÔ IÔ NEBOUTOSOUALÊTH AKTIÔPHI ERESCHI-
(20) GAL NEBOUTOSOUALÊTH ABERAMENTHÔOULERTHEXANAXETHRELUÔTHENEMA-
690 REBA AEMINA / (the whole formula). Come to me and go and strike down him, NN
[XXIII, (or her, NN) with chills and fever. That very person has wronged me and he (or she)
16] has spilled the blood of Typhon in his own (or her own) house. For this reason I am
(PGM doing this” (add the usual).

XIVc. 23) *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-
(25) motic Magical Papyrus*, recto, col. XXIII/1–20; and R. F. Hock, following the edition of
Preisendanz.

PDM xiv. 695–700

695 *To inquire opposite the moon: you should do it as a vessel inquiry alone or [with]
[col. a youth. If you are the one who is going to inquire, you should equip your eye with
XXIII, 21] green eyepaint and black eyepaint. You should stand on a high place on the top of

470. See n. 36 above.

471. Literally, “hand.”

472. As Griffith and Thompson note, *The Leyden Papyrus* 144, n. to l. XXII. 5, the remainder of the column, where the spell would have been written, was left blank.

473. Reading *nktk bin*. [R.K.R.] Griffith and Thompson, *ibid.*, n. to l. XXIII. 1, suggest “catalepsy.”

474. See Harris, *Minerals* 151.

your house. You should speak to the moon when it fills⁴⁷⁵ the sound-eye⁴⁷⁶ on the 15th day, you being pure for three days. You should recite this spell opposite the moon seven or nine times until he appears to you and speaks to you: “Hail, [†]SAKS [†]Amoun [†]SAKS [†]ABRASAKS, for you are the moon, the great one of the stars, he who formed them! Listen to these things which I said! Walk in accordance with the [words] of my mouth! Reveal yourself to me, [†]THAN / [†]THANA [†]THANATHA” (another [manuscript] says “THEI”); “this is my correct name.” Nine [times] of saying it until she⁴⁷⁷ reveals herself to you.

700
[XXIII,
26]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIII/21–26. Words preceded by [†] are written in Demotic in the text with Old Coptic glosses inserted above.

PDM xiv. 701–5

* Another form of it again, to be recited opposite the moon: You should paint your eye with this paint, you [going] up before the moon. When it fills the sound-eye⁴⁷⁸ you see the figure of the god in sound-eye speaking to you:

“I am flame, high, AMRO⁴⁷⁹ MAAMT, true is my name, for I am . . . soul so [†]AGANAGYP Mars⁴⁸⁰ spirit, spirit, joy-Mars⁴⁸¹ is my real, true name . . . eternity. I am KHELBAI⁴⁸² SETET, HEN EM-NEFER⁴⁸³ is my name; SRO OSHENBET⁴⁸⁴ is my correct name.” Say [it] nine times, while you are standing opposite the moon, your eye equipped with this ointment: green and black eyepaint. Grind with Syrian honey; put the gall of a / full-grown chick to it; put it on a glass object; and leave it for yourself in a hidden place until the time in which you will need it. You do it also according to what is above.

705
[col.
XXIII, 31]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XIII/27–31. The word preceded by [†] is written in the text in Demotic with an Old Coptic gloss inserted above.

PDM xiv. 706–10

* Against “evil sleep”⁴⁸⁵—another: flour of wild dates which has been beaten with milk⁴⁸⁶ . . . ; / you should make them together into a ball. Put in the wine!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/1a–5a.

710
[col.
XXIV, 5a]

PDM xiv. 711–15

* A tested **prescription** if you wish to “evil sleep”⁴⁸⁷ a man: scammony root, 1 dram; opium, 1 dram; pound with milk; make it into a ball, and put it in some food (?) / which is cooked so that he eats it. He is upset.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/1–5.

715
[col.
XXIV, 5]

475. See PDM xiv. 295 and n. 239 therewith.

476. See n. 192 above.

477. The moon, which is feminine in Greek although masculine in Egyptian.

478. See n. 192 above.

479. Written *m*, “to swallow” or “to know” plus *r*, “mouth.”

480. The planet; see W. Erichsen, *Demotisches Glossar* (Kopenhagen: Munksgaard, 1954) 170.

481. See n. 480 above.

482. Written *hl*, “young” (?), plus *by*, “soul.”

483. Written *lm*, “to approach,” plus preposition *m*, “in,” plus *nfr*, “good.”

484. Or, perhaps, “prince, great of throat.” [R.K.R.]

485. See n. 473 above.

486. Griffith and Thompson, *The Leyden Papyrus*, vol. III, p. 109, suggest that this might be *gyr*, “rush/reed.”

487. See n. 473 above.

PDM xiv. 716–24

720 **Another*, if you wish to make a man sleep for *two* days: mandrake root, 1 ounce;
[col. water and honey,⁴⁸⁸ 1 ounce; henbane,⁴⁸⁹ 1 ounce / ivy, 1 ounce. You should grind
XXIV, 10] them with⁴⁹⁰ a *lok*-measure of wine. If you wish to do it cleverly, you should put
four portions to each one of them with a glass of wine; you should moisten them
from morning to evening; you should clarify them; and you should make them
drink it. [It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/6–14.

PDM xiv. 724–26

725 **Another*, the third: apple / seeds, 1 stater, 1 kite; pound with flour; make it into a
[col. cake, and make the man whom you wish eat it.

XXIV] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/14–16.

PDM xiv. 727–36

730 **A prescription* to cause a man to sleep; [it is] very good: apple seeds, 1 stater,
[col. 1 dram; mandrake root, 4 drams; ivy, 4 drams; pound together; add fifteen /
XXIV, 20] measures of wine to it; put it in a glass vessel and guard it! When you wish to give
it, you should put a little in a cup of wine, and you should give it to the man. The
735 ivy—it grows in gardens; its leaf is like the leaf of a shekam plant, being divided
[XXIV, into three lobes like a grape leaf. It is one palm in measurement; its blossom / is like
silver (another [manuscript] says gold).

25] **Another*: Gall of an Alexandrian weasel; you should add [it] to any food.

**Another*: A two-tailed lizard.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/17–26.

PDM xiv. 737–38

**A prescription* for “evil sleep”:⁴⁹¹ gall of horned viper, seeds of western apples,
poisonous herb; pound them together; make into a ball and put [it] into the food!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/27–28.

PDM xiv. 739–40

740 **Another*: If you put camel’s blood and the blood of a dead man / into the wine
[col. XXV, and you make the man drink it, he dies.

30] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/29–30.

PDM xiv. 741

**Another*: If you put a nightjar’s blood to his eye, he is blinded.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/3.

488. See Griffith and Thompson, *The Leyden Papyrus* 149–50, n. to l. XXIV. 8.

489. *Ibid.*, 150, n. to l. XXIV. 9.

490. Literally, *r-h.t*, “according to.”

491. See n. 473 above; there is a parallel in *PDM* xiv. 917–19.

PDM xiv. 742

**Another*: If you put bat's blood, it is [in] this manner again.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*.

PDM xiv. 743–49

**Another*: If you drown a hawk in wine and you make the man drink it, it does its work. A shrew-mouse in this manner again; it does / its work also. Its gall also, if you put it in the wine, it does its work very well. If you put the gall of an Alexandrian weasel on any food, it does its work. If you put a two-tailed lizard in the oil and cook it with it and anoint the man with it, it does its work. 745 [col. XXIV, 35]

*Tr.: Janet H. Johnson, following the text and edition of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIV/33–39.

PDM xiv. 750–71

*The words of the lamp to question the youth: *Formula*: “[†]TE [†]TE [†]IG [†]TATAK THETHE SATI [†]SAN-TASKI [†]KROMAKAT [†]PATAKSYRAI [†]KALEY-PANKT [†]A-A-TSIEYI⁴⁹² MAKI-SITAKAT HATI⁴⁹³ HAT [†]RO-I⁴⁹⁴ O-I [†]HAY⁴⁹⁵ (?) [†]I; may they say to me an answer to everything about which I am asking here today, for I am Harpokrates⁴⁹⁶ in Mendes, for I am Isis the wise; the sayings of my mouth come to pass” (*say seven times*). 750 [col. XXV, 1] 755 [XXV, 6]

You bring a new lamp; you put a clean cloth wick into it brought from a temple; you set it on a new clean brick brought from the brick mold on which / no man has mounted; you set it upright; you place the lamp on it; you put genuine oil in it, or oasis oil; you set two new bricks under yourself; you place the youth between your feet; you recite the aforementioned spells down into the youth's head, your hand being over his eyes; and you offer up myrrh and willow leaf / before the lamp. You do it in a dark place whose door opens to the east or the south and under which there is no cellar. You let no light come in to the aforementioned place; you purify the said place beforehand; you put the youth's back to the opening of the room. When you finish reciting the spell, you should take your hand from his eyes—a youth who has not yet gone with a woman, / [is he] whom you should send before it⁴⁹⁷—and you should question him, saying, “What do you see?” He speaks with you of everything about which you will ask him. 760 [XXV, 6] 765 [XXV, 16] 770 [XXV, 21]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXV/1–22. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 772–804

**A method* to put the heart of a woman after a man: Done in one moment (?) and it comes to pass instantly. You bring a live swallow and a live hoopoe.

Ointment made for them: Blood of a male donkey, blood of the tick of a black cow. You should anoint / *their* heads with lotus ointment and cry out before the sun in his moment of rising. You should cut off the heads of the two; you should 775 [col. XXV,

492. See n. 30 above.

493. Written *h3t.y*, “my heart.”

494. Written *h3t r.y*, “heart of my mouth.”

495. Demotic apparently written *b.w*, but see Griffith and Thompson, *The Leyden Papyrus* 153, n. to l. XXV. 6.

496. Horus the Child, son of Isis and Osiris.

497. See Griffith and Thompson, *The Leyden Papyrus* 155, n. to l. XXV. 21.

26] bring their hearts out from their right ribs [of the two] and anoint them with the donkey's blood and the blood of the tick of a black cow, above. You should put them into donkey's skin and leave them in the sun until they dry up in four days. When
 780 the four days have passed, you should pound them, put them into a / box, and leave
 [XXV, 31] it in your house.

When you wish to make a woman love a man, you should take the piece⁴⁹⁸ of "pleasure wood,"⁴⁹⁹ recite these⁵⁰⁰ true names before them, put it in a cup of wine or beer, and give it to the woman so that she drinks it: "I am †BIRA-AQHL †LA-AQH †SASMRIALO †PLS-PLYN. I am †IOANE⁵⁰¹ †SABAATHL †SASYPY / †NITHI. Put the
 785 heart of NN, whom NN bore, after NN, whom NN bore, in these hours today!"
 [XXV, 36] ([Say] seven times). You do it on the fourteenth of the lunar month. [it is] very good.

790 / Another spell again for this cup of wine: "†BIRAGETHT †SAMARA †PILPIYN
 [XXVI, 1] †IAHYT †SABAYTH †SAIPYNITHAS."

Another spell belonging to it again, on another papyrus: "I am †BIRAGATHT
 795 †LATHT †SASMIRA †PLIPRN / †IAHY⁵⁰² †SABAQHT †SASYPNITHA. Put the heart of
 [XXVI, 4] NN after †SASYPNITHAS."

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, col. XXV/23–XXVI/18. Words preceded by † are written in Demotic with Old Coptic glosses inserted above.

PDM xiv. 805–40

805 *Another vessel inquiry,⁵⁰³ [the magician being] alone⁵⁰⁴ in order to see the bark of
 [col. Pre: *The spell which you should recite*: "Open to me, O heaven, mother of the gods!
 XXVII, 1] Let me see the bark of Pre, he going up and going down in it, for I am Geb, heir of the gods; praying is what I am doing before Pre, my father, on account of the thing which went forth from me. O great Heknet,⁵⁰⁵ lady of the shrine, the Rishtret⁵⁰⁶ (?), open to me, mistress of spirits! Open to me, O primal heaven! Let me worship the messengers, for I am Geb, heir of the gods! O, you seven⁵⁰⁷ kings; O, you seven Montus, bull who engenders, lord of awe, who illuminates the earth; soul of the primeval waters; hail, lion like a lion of the primeval waters, bull of the darkness!
 810 / Hail, foremost one of the people of the east, Nun,⁵⁰⁸ great one, lofty one! Hail,
 [XXVII, soul of the ram, sould of the people of the west! Hail, soul of souls, bull of darkness,
 6] bull of [two] bulls, son of Nut! Open to me; I am the opener of earth, who came forth from Geb. Hail! I am †I-I-I †E-E-E †HE-HE-HE †HO-HO-HO. I am ANEPO⁵⁰⁹ MIRI-PO-RE MAAT IB great THIBAI, †ARYI⁵¹⁰ †YOY †IAHO."

The preparation:⁵¹¹ Blood of a Nile goose, blood of a hoopoe, blood of a night-

498. Literally, "measure."

499. See n. 253 above.

500. PDM xiv. 783–86.

501. Written '3, "donkey"; 'n, "again"; n3, "these."

502. Beginning written '3, "donkey."

503. This same vessel inquiry occurs in PDM xiv. 295–308.

504. I.e., without using a youth.

505. See n. 243 above.

506. See n. 244 above.

507. See n. 245 above.

508. Primeval waters.

509. Great Anubis.

510. See n. 249 above.

511. See n. 50 above.

jar, “live-on-them” plant, mustard,⁵¹² “Great-of-Amoun” plant, *qs-^cnh* stone,⁵¹³ genuine lapis-lazuli, myrrh, “footprint-of-Isis” plant. Pound, make into a ball, and paint / your eyes with it. Put a goat’s tear in a “pleasure-wood”⁵¹⁴ of juniper or ebony, and tie around you a strip of male palm fiber.

The way of making the vessel inquiry of the lamp: You should bring a clean, white lamp without putting red lead⁵¹⁵ or gum water in it, its wick being of byssus; you should fill it with genuine oil or oil of dew; you should tie it with four linen threads which have not been burned,⁵¹⁶ you should hang in on an eastern wall [on] a peg of laurel wood; you should make the youth stand before it, he being pure, he not having gone with a woman; you should cover his eyes with your hand; / you should light the lamp; you should recite down into his head,⁵¹⁷ *seven* times; you should make him open his eyes; and you should ask him, saying, “What are the things which you have seen?” If he says, “I have [already] seen the gods near the lamp,” they tell him an answer concerning that which they will be asked.

If you wish to do it by yourself alone, you should fill your eyes with the aforementioned ointment. You should stand up opposite the lamp while it is lit and recite to it *seven* times while your eyes are shut. When you have finished, you should open your eyes. You see the gods behind you and you speak with them concerning that which you desire, you regularly doing it in a dark place.

The spell which you should recite: Formula: “I am MANEBAI⁵¹⁸ †GHTE-THONI KHA-BA-KHEL; let me worship you, the child of ARPHITNA / PIRA PILE-ASA †GNYRIPH-ARISA †TENI-IRISSA †PSI⁵¹⁹ †PSI †IRIS-SA †GIMITHYRY-PHYS-SA OQMAT-SISA OREOBZAGRA PERTAOMEKH PERAGOMEKH SAKMEPH.⁵²⁰ Come in to me and inquire for me about the question about which I am inquiring, truthfully, without falsehood.”

*Its preparation:*⁵²¹ The ointment⁵²² which you should put on your eyes when you are going to make any “god’s arrival”⁵²³ with the lamp. You bring some flowers of the Greek bean plant.⁵²⁴ You find them in the place of the lupine sellers. You should bring them while they are tender / and put them into a glass vessel. You should seal its mouth very carefully for *twenty* days in a dark, hidden place. After *twenty* days, if you take it up and open it, you find testicles and a phallus in it. If you leave it for *forty* days and bring it up and open it, you find it having [already] become bloody. In something of glass, you put it and you put the glass object in a pottery object in a place hidden at all times.

When you wish to make a “god’s arrival” of the lamp with it, you should fill your eyes with this blood aforesaid, while you are going to sleep. Or you should stand

815
[XXVII,
11]

820
[XXVII,
16]

825
[XXVII,
21]

830
[XXVII,
26]

512. Literally, “bread-of-heaven” plant; Griffith and Thompson, *The Leyden Papyrus* 158, n. to l. XXVII. 10, suggest an identification with *σινάπι*, “mustard.”

513. See n. 65 above.

514. See n. 253 above.

515. See n. 73 above.

516. Or see Griffith and Thompson, *The Leyden Papyrus* 158, n. to l. XXVII. 14.

517. PDM xiv. 823–28.

518. Ending written by, “soul.”

519. PSI for “Agathodaimon”? Cf. PGM IV. 1644.

520. SAKMEPH is “son of Kneph (Agathodaimon)”; see PGM I. 27.

521. See n. 50 above.

522. See the parallel in PDM xiv. 140–46.

523. See n. 62 above.

524. See n. 95 above.

- opposite the lamp, reciting this spell aforesaid. You see the god beyond you while
 835 you are standing or sleeping. [It is] very good, proven. / You write this name on the
 [XXVII, strip of the wick of the lamp in myrrh ink: “BAKHYKH-SIKHYKH”⁵²⁵ (what another
 31] papyrus said: “KIMITHORO PHOSSE”). This method which is written above is the
 method of the “god’s arrival” of MANEBAI.⁵²⁶ If you wish to do it by questioning the
 lamp, it is this form again. It is also profitable for a “god’s arrival” of MYRIBAI.⁵²⁷ If
 you will do it by vessel inquiry of the lamp, you should fill the lamp aforesaid on a
 new brick; you should make the youth stand up before the lamp while his face is
 covered; and you should recite to his head this spell in Greek while you are standing
 840 over him. When you have finished, you should uncover / his face. He answers you
 [XXVII, truthfully.
 26] *Tr.: Janet H. Johnson, following the text and translation of Griffith and Thompson, *De-*
motomic Magical Papyrus, recto, col. XXVII/13–36. Words preceded by † are written in the text
 in Demotic with Old Coptic glosses inserted above.

PDM xiv. 841–50

- **Another method* of vessel inquiry [the magician being] alone: *Formula*: “I am
 † the † lord † of † Spirits, † ORITSIMBAI⁵²⁸ SONATSIR EPISGHES⁵²⁹ EMMIME; THO-GOM-
 PHRYR PHIRIM-PHYNI is your name; MIMI soul of souls soul of souls GTHETHO-NI, I
 am Bastet PTHO⁵³⁰ BALKHAM whom BINYI SPHE PHAS bore. I am BAPTHO,⁵³¹ GAM-
 MI-SATRA is your name, MI-MEO, IANYME.”
 † Its *preparation*:⁵³² you go to a clean place; you bring a copper vessel; you wash it
 845 with natron water; you put a *lok*-measure / of oil in it; you place it on the ground;
 you light a copper lamp; you put it on the ground near the copper vessel; you cover
 yourself with a clean robe, you and the vessel; and you recite into the vessel, your
 [col. eyes being shut, *seven* times. / You should open your eyes and ask it concerning
 XXVIII] what you wish. If you wish to make the gods of the vessel speak with you with their
 mouths opposite your mouth, *you should recite*: “IAHO IPH † EOE † GINNTETHYR
 † NEPHAR † APHOE.” They give you an answer concerning everything about which
 you will ask also.
 If they do not tell you an answer, you should *recite* this other name “† NGO-
 NGETHIGS † MANTYNOBOE † GOKSHIR-HRONTOR⁵³³ † NTONTROMA † LEPHOGER
 850 / † GEPHAER-SORE.” If you recite these, they inquire for you truthfully.
 [XXVIII, *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
 10] *motomic Magical Papyrus*, recto, col. XXVIII/1–10. Words preceded by † are written in Demotic
 in the text with Old Coptic glosses inserted above.

PDM xiv. 851–55

**Another* vessel inquiry to which you add vegetable oil, you doing it according to
 what is above: *Formula*: “Speak to me, speak to me, HAMST, god of the gods of
 darkness, every spirit, every shadow which is in the west and the east! Do it, O he

525. See n. 76 above.

526. I.e., the formula beginning with MANEBAI in PDM xiv. 824.

527. I.e., the formula beginning with MYRAI MYRIBI in PDM xiv. 125.

528. Ending written *by*, “soul”: see also n. 30 above.

529. For a possible translation of this name, see Griffith and Thompson, *The Leyden Papyrus* 163, n. to l. XXVIII. l.

530. Pthah? [R.K.R.]

531. Spirit of Pthah? [R.K.R.]

532. See n. 50 above.

533. See nn. 8 and 30 above.

who has died! Awaken to me, awaken to me, O soul of life, O soul of breath! Let my vessel, my bandage go forth here today, because of the vessel of great Isis seeking her husband, searching for her brother; MNASH MNASH MNANF MNANF MNANF.” Say, “MNASH MNASH MNANF MNANF PHONI PHONI” a multitude of times, and say to the youth, “Say, / ‘Go away, O darkness! Come to me, O light!’ and open your eyes at once.” The gods come in and tell you an answer to everything.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXVIII/11–15.

855

[col.

XXVII,

15]

PDM xiv. 856–75

*Here is a form of inquiry of the sun of which it is said that it is well tested: *Its preparation*:⁵³⁴ you bring a pure youth; you do the spirit formula which is written for it; you bring him before the sun; you make him stand on a new brick at the moment in which the sun is going to rise, so that he comes up entirely in the disk; you draw a new linen curtain⁵³⁵ (?) around him; you make him shut his eyes; you stand up over him, reciting down into his head and striking down on / his head with your sun-finger⁵³⁶ of your right hand, after filling his eyes with the paint which you made before: “NASIRA †OAPKIS †SHFE †SHFE soul of †souls; soul of souls is your true name, truly. †O †Lotus, open to me heaven in its breadth and height! Bring me the light which is pure! Let the god in whose hand command⁵³⁷ is come to me and tell me an answer to everything about which I am asking here today, in truth without falsehood therein. †Chief †god,⁵³⁸ †ETALE †TAL †NASIRA †IARMEKH †NASERA †AMPHY †CHO †AMAMARKAR †TEL †IAAO / †NASIRA †HAKIA lotus †CHDJISIPHTH †AHO †ATONE⁵³⁹ †I †I †E †O †BALBEL, let the pure light come to me. Let the youth *enchant*; let him tell me an answer. Let the god in whose hand command is come to me and tell me an answer to everything about which I shall *ask*, in truth, without falsehood therein.”

860

[col.

XXIX, 5]

865

[XXIX,

10]

Afterwards you should recite his compulsion *another seven times*, his eyes being shut. *Formula*: “†SI †SI †PI †TSIRIPI⁵⁴⁰ †SA-AO-NKHAB †HRABAOT †PHAKTHIOP †ANASAN †KRAANA †KRATRIS TMA-/PTARA- †PHNE †ARAPHNY, come to the youth! Let the god in whose hand command is come to him and tell me an answer to everything about which I am asking here today.”

870

[XXIX,

20]

If the light is slow to come within, you should say, “†KE †KE †SALSOATHA †IPPEL †SIRBA” *seven times*. You should put frankincense on the brazier; you should utter this great name after all these; you should utter it from beginning to end and vice versa, *four times*: “†AYEBOTH-†LABATHABAITHOBEYA.” You should say, “Let the youth see the light; let the god in whose hand command is come in and tell me an answer to everything about which I am asking / here today, in truth, without falsehood therein.”

875

[XXIX,

15]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIX/1–20. Words preceded by † are written in Demotic with Old Coptic glosses inserted above.

534. See n. 50 above.

535. Suggested by Sir Herbert Thompson.

536. For a possible explanation of this term, see Griffith and Thompson, *The Leyden Papyrus* 166, n. to l. XXIX. 5.

537. See n. 107 above.

538. A phonetic rendering of the combination of Greek ἀρχός, “chief,” and Egyptian *ntr* (Coptic *noute*), “god.”

539. Adonai?

540. See n. 30 above. TSIRIPI is Thriphis; cf. *PGM* XI. 232.

PDM xiv. 875–85

**Here is another* form of it again: You should take the youth to a high, upper place. You should make him stand up in a place which has a large window in its presence, whose door opens to the east, and inside which the sun shines; you should paint the youth's eyes with the paint which is prescribed for it; you should recite to him 8 times (another [manuscript] says seven times) while you are standing over him; and you should make him look at the sun when it fills the sound-eye,⁵⁴¹ he standing up on a new brick, there being a new linen robe over him, and his eyes being closed. You should recite down into his head while striking his head with your finger which is written above⁵⁴² also. You should offer up frankincense before him. When you have finished, you should make him open his eyes. / He sees the gods beyond him, speaking with him.

880 [col. XXIX, 25] [*The ointment*] which you put in the youth's eyes when he goes to any vessel inquiry of the sun: you bring two *buri* fish⁵⁴³ of the river, both being alive; you burn one of them with vinewood before the sun; you add the blood of the other to it; you make it smooth with it and myrrh; and you make them into balls which measure one finger [in length]. You should spread (?) [it] in his eyes. You should bring a vessel of vine wood (?) and a "pleasure-wood"⁵⁴⁴ of vine wood (?) also; you should grind this drug with a little yellow ochre⁵⁴⁵ of Nubia and juice of Egyptian grapes; and you should fill your eyes with it. If you fill your eyes with this drug and look at the sun when it fills the sound-eye, your eyes being open toward it, he reveals himself to you and tells you an answer / to everything. Its chief factor is purity. It is more profitable than the youth; it is profitable for you yourself as a person [acting] alone.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, recto, col. XXIX/20–30.

PDM xiv. 886–96

890 [v. col. i, 5] *Eyebrow of the sun.⁵⁴⁶ Eyebrow of the moon.⁵⁴⁷ (These are herbs.) Heliogonon.⁵⁴⁸ / Selenogonon.⁵⁴⁹ (These are herbs.) Spurge,⁵⁵⁰ which is this small herb which is in the gardens and which exudes milk. / If you put its milk on a man's skin, it cures.⁵⁵¹

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. i/1–11.

541. See n. 192 above. The summer solstice.

542. PDM xiv. 860 and n. 536 above.

543. Assuming cipher *iud* is for *d*.

544. See n. 253 above; Griffith and Thompson, *The Leyden Papyrus* 169, translate "kohl-pot" and "kohl-stick" (?).

545. See PDM xiv. 677 and n. 474 above.

546. Written in both Demotic and Greek.

547. Written in both Demotic and Greek.

548. Griffith and Thompson, *The Leyden Papyrus* 170, n. to V. I. I. 4, suggest this is a synonym for *gouč*, "safflower, cardamom," Crum, *Coptic Dictionary* 840b.

549. Peonies, according to Griffith and Thompson, *The Leyden Papyrus* 170, n. to V. I. I. 5.

550. Written in both Demotic and Greek.

551. Suggested by W. F. Edgerton; Coptic *bolbl* means "burrow, dig," Crum, *Coptic Dictionary* 37a–b.

PDM xiv. 897–910

*Camomile: “Clean straw” is its name.

“White flower”: “...-horse”⁵⁵² is its name.

Martagon lily:⁵⁵³ “There is none better than I” is its name.

/ Chrysanthemum: “Beautiful of face” is its name (another [manuscript] says, “the golden flower” of the wreath seller). Its leaf is strong; its stem is cold; its flower is of gold; its leaf is like martagon lily.

Magnesium:⁵⁵⁴ / A stone of stone which is black like galena. You should grind it while it is black.

Magnetite;⁵⁵⁵ it is brought. You should scrape it while it is black.

Human magnesium:⁵⁵⁶ It is brought / from the land of India. If you scrape it, it sends out blood.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. ii/1–15.

900
[v. col. ii,
4]
905
[v. ii, 7]

910
[v. ii, 14]

PDM xiv. 911–16

*To “evil sleep”⁵⁵⁷ your enemy: A beetle: you should burn it with styrax (?), you should pound it together with one drachma of apples / and a . . . ; you should . . . ; and you should put a . . .

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. ii/16–20.

915
[v. col. ii,
20]

PDM xiv. 917–19

**Prescription* for “evil sleep”:⁵⁵⁸ Gall of horned viper, seeds of western apples, and poisonous herbs. Grind them together, make into a ball, and put [it] in wine!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/1–3.

PDM xiv. 920–29

**Lees of wine*: It is a white stone like galbanum. There is another one which is made into lime. (This is) the way to know about it, whether it is genuine. If you grind a little / with water and apply it to the skin of a man for a short time, it cuts the skin. Its name in Greek [is] “foam of the moon.”⁵⁵⁹ It is a white stone.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/4–13.

920
[v. col. iii,
4]
925
[v. iii, 9]

PDM xiv. 930–32

**A prescription*⁵⁶⁰ to cause a woman to love a man: Fruit of acacia; grind with honey; anoint his⁵⁶¹ phallus with it; and lie with the woman!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/14–16.

930
[v. col. iii,
14]

552. The Egyptian word may be from the root *sq*, “to dig.”

553. See Griffith and Thompson, *The Leyden Papyrus* 171, n. to V. I. II. 3.

554. Written in Egyptian and Greek.

555. Glossed twice in Greek. Demotic says lit., “living iron”; see J. R. Harris, *Minerals* 170, who suggests that it is being confused with hematite.

556. See Griffith and Thompson, *The Leyden Papyrus* 173, n. to V. I. II. 13, and n. 555 above.

557. See PDM xiv. 675 and n. 473 thereto.

558. See PDM xiv. 675 and n.; there is a parallel in PDM xiv. 737–38.

559. Written in both Greek and Egyptian.

560. There is a parallel in PDM xiv. 1046–47.

561. *Sic*, for “your.”

PDM xiv. 933–34

*“Foam of the moon”: It is a white stone like glass, which is rubbed into tiny fragments like orpiment.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iii/17–18.

PDM xiv. 935–39

935 *Prescription for an ear which is watery: Salt; heat with good wine and apply to it
[v. col. iv, after first cleaning it. You [should] rub copper salt,⁵⁶² heat with wine, and apply to it
1] for four days.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iv/1–5.

PDM xiv. 940–52

940 *Salamander, a small lizard which is blue-green⁵⁶³ in color and which has no feet.
[v. col. iv, “Ram’s-horn”⁵⁶⁴ is its name, / an herb which is like a wild fennel bush. Its leaf
6] and its stem are incised like the “love-man” plant. You should pound it when it is
945 dry, sift⁵⁶⁵ it, make it into a dry powder, and apply it to any wound. It stops.

[v. iv, 11]

950 Styra; it grows like . . . / with regard to its leaf. Its seeds are twisted like a
[v. iv, 17] “ram’s-horn” plant which has a small thorn at its end.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. iv/6–19.

PDM xiv. 953–55

955 *A prescription to stop blood: Juice of “Great-Nile” plant together with beer; you
should make the woman drink it at dawn / before she has eaten. It stops.

[v. col. v, *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
3] *moti*c Magical Papyrus, verso, col. v/1–3.

PDM xiv. 956–60

*The way to know if a woman whether she will be pregnant: You should make
the woman urinate on this plant, above, again, at night. When morning comes, if
960 you find the plant scorched, she will not conceive. If you find it / green, she will
[v. col. v, conceive.

8] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
*moti*c Magical Papyrus, verso, col. v/4–8.

PDM xiv. 961–65

*A prescription to stop blood: Leaf of † . . . , leaf of fresh “copper-fly” plant.
Pound, put [it] on yourself while you lie with the woman. Another: Myrrh, garlic,
965 gall of a gazelle; pound with / old scented wine; put [it] on yourself while you lie
[v. col. v, with her.

13] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *De-*
*moti*c Magical Papyrus, verso. col. v/9–13. The word preceded by † is written in Demotic
with Old Coptic gloss inserted above.

562. Reading *hm3 hmt*, as Griffith and Thompson, *The Leyden Papyrus* 175, n. to V. I. IV. 7. Copper-based medicines were common in Pharaonic medicine, presumably since the copper helped kill bacteria.

563. See PGM IV. 1090.

564. Written in Egyptian and Greek.

565. Coptic *šolšl*, “sift,” Crum, *Coptic Dictionary* 561b.

PDM xiv. 966–69

**Asphodel*, also called wild onion.⁵⁶⁶

Garlic, also called wild garlic.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. v/14–17.

PDM xiv. 970–77

***A prescription** to stop liquid in a woman: The first prescription: salt and oil; pound; . . .⁵⁶⁷ two days, after the two days.

970

[v. col. vi,

2]

The second **prescription**: White lead; you should pound it with a little salt paste⁵⁶⁸ of an oil dealer very carefully; you should put true oil of fine quality to it, together with an egg; you should pound them; you should bring a strip of fine-woven linen; you should dye it in this medicine (she should wash in the bath and wash in good wine); you should put the medicated strip up in her; you should push it in and / out in her womb for a short time, in the manner of a man's phallus, until the medication permeates; you should remove it; and you should leave her until evening. When evening comes, you should dye a bandage in genuine honey and put it up in her until dawn, for *three* (another [manuscript] says, four) days.

975

[v. vi, 6]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. vi/1–8.

PDM xiv. 978–80

**Another*, after it: Juice of a cucumber which has been rubbed, one measure; water of the ear of a . . . animal, one measure, in accordance with the measure of a wine cup; you should add a measure of good wine to them and she should drink it at midday without having / eaten anything at all after bathing in the bath, which she did beforehand. When evening comes, you should put the rag with honey up in her as above for seven days.

980

[v. col.

vii, 3]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. vii/1–4.

PDM xiv. 981–84

**Another*, after it: You should bring a new dish; you should put ten measure of old sweet wine in it; and you should put a drachma of fresh rue in it from dawn until midday. She should wash in the bath, come out, and drink it. When evening comes, you should put honey up in her as above again for seven days.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. vii/4–7.

PDM xiv. 985–92

**Gout*: You should make the man sit down, place clay under the man's feet, and place . . . after it⁵⁶⁹ while his feet are on it. You should ask the man, "Has it [already] heard?"⁵⁷⁰ for three days. Afterwards you should bring an ant; you should cook it in henna oil; and you should anoint his foot / with it. When you have finished, you should bring Alexandrian figs, dried grapes, and *potentilla*.⁵⁷¹ You

985

[v. col.

viii, 1]

990

[v. viii, 6]

566. See Griffith and Thompson, *The Leyden Papyrus* 177, n. to verso col. V, l. 15.

567. See *ibid.*, 178, n. to V. VI. 1, for a discussion of the passage omitted.

568. Crum, *Coptic Dictionary* 781a.

569. Or "him."

570. Or "whether he has (already) heard."

571. See Griffith and Thompson, *The Leyden Papyrus* 180, n. to V. l. VIII. 7.

should pound them with wine and anoint him. In addition to this, you should breathe at him with your mouth.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. viii/1–8. The word preceded by [†] is written in Demotic with an Old Coptic gloss inserted above.

995 **PDM xiv. 993–1002**

[v. col. ix, 3] *Another: 1 dram of spurge; / 1 drachma of pepper; 1 stater of pyrethrum; 1 stater of adarces;⁵⁷² 1 stater of native sulfur; 6 staters of [any] wine; / 8 [measures] of genuine oil. You should pound them and make them into a poultice. Apply to the place which pains the man.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. ix/1–10.

PDM xiv. 1003–14

1005 *Another amulet for the foot of the gouty man: You should write these names on a strip / of silver or tin. You should put it on a deerskin⁵⁷³ and bind it to the foot of the man named, on his two feet: “THEMBARATHEM OUREMBRENOUIPE / AIOX-THOU SEMMARATHEMMOU NAIIOU, let NN, whom NN bore, recover from every pain which is in his knees and two feet.” You do it when the moon is [in the constellation] Leo.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. x/1–12.

1015 **PDM xiv. 1015–20**

[v. col. xi, 1] *Prescription for a . . . : Garlic, frankincense, old . . . , genuine oil. Pound them; anoint him with it. When it is dry, you should wash it / with cold water. It stops.

1020 *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xi/1–6.

PDM xiv. 1021–23

*Prescription for a foot which is very stiff: [It is] very good. You should wash his foot with cucumber juice and rub it on his foot very well.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xi/7–9.

PDM xiv. 1024–25

1025 *Another: Sycamore figs of . . . ; fruit of acacia, / persea fruit. Pound [them]; ap-
[v. col. xi, 11] ply [it] to him.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xi/10–11.

PDM xiv. 1026–45

*“I am this great one, SHAEI”⁵⁷⁴ (another [manuscript] says, “the great one, SHE-ray”), “who makes magic against the great Triphis,⁵⁷⁵ the lady of Koou, [†]LL MYLL. The water of Mut⁵⁷⁶ is what is in my mouth; the fat⁵⁷⁷ of Hathor, worthy of love, is

572. See *ibid.*, 181, n. to V. I. IX. 5.

573. Written in Egyptian and Greek.

574. Ending written ‘3, “linen.”

575. See n. 399 above.

576. Thus R.K.R.

577. See Griffith and Thompson, *The Leyden Papyrus* 184, n. to V. I. XII. 3.

what is in my heart. My heart yearns, my heart loves with (?) a longing which a she-cat / feels for a tomcat, a longing which a she-wolf feels for a wolf, a longing which a bitch feels for a dog, the longing the god, the son of Sirius, felt for Moses while he was going to the hill of NINARETOS to offer water to his god, his lord, his [†]IAHO sabaho, his GLEMYRA MYSE PLERYBE S MI ABRASAKS SENKLAI. Let NN, whom NN bore, feel it for NN, whom NN bore. Let her feel a yearning, a love, a great madness . . . , she seeking after him everywhere. O fury / of IAHO SABAHY HORION (?) all-mighty ANTOGRATOR ⁵⁷⁸ ARBANTHALA THALO THALAKS, 'I cast fury against you ⁵⁷⁹ of the great gods of Egypt. Fill your hands with flames and fire! Use it! Cast it on the heart of NN, whom NN bore! Wither her, O spirit! Take her sleep, O man of the west! ⁵⁸⁰ Let the house of her father and her mother, the places where she is. . . . Call out while the flame of fire / is against her, while she speaks, saying, "mercy," she standing outside murmuring "mercy," for I am an agent (?) of Geb, Horus RON. Pre is my name. Tear her name out of Egypt for 40 days, 33 months, 175 days, the complement of six months, O GIRE [†]THEE PISITY EKOIMI ATAM! ⁵⁸¹ ([Say] seven times.)

1030

[v. col.

xii, 5]

1035

[v. xii, 10]

1040

[v. xiii, 4]

Crocodile dung, a little donkey placenta, and sisymbrium, 7 *oipe* of antelope dung, gall of a male goat, and first fruits of oil. You should heat them with flax stalks; you should recite to it seven times for seven days; you should anoint your phallus / with it; and you should lie with the woman; and you should anoint the woman's heart ⁵⁸² also.

1045

[v. xiii, 9]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xii/1–xiii/9. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1046–47

*[A prescription] to cause a woman to love her husband: ⁵⁸³ Acacia, fruit. Pound with honey, anoint your phallus with it, and lie with the woman.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xiii/11–12.

PDM xiv. 1047–48

*To make a woman love copulating with her: Foam of a stallion's mouth. Anoint your phallus with it and lie with the woman.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xiii/11–12.

PDM xiv. 1049–55

*To make [a woman love copulating with her (?)] / Alum, 1 dram; pepper, 1 dram; dry *mhnknwt* plant, 4 drams; orchid, 4 drams. Pound into a dry medication! Do [your] business with / it in accordance with what you know with any woman.

1050

[v. col.

xiv, 2]

1055

[v. xiv, 7]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xiv/1–7.

578. Is this the preceding with the initial *p* interpreted as the Egyptian masculine singular definite article and omitted?

579. Plural.

580. See n. 33 above.

581. Perhaps "O divine faithful lord, I cast out Adam," as Griffith and Thompson, *The Leyden Papyrus* 186–87, n. to V. I. XIII. 6.

582. Or "breast" (?), as Griffith and Thompson, *ibid.*, 187.

583. There is a parallel in PDM xiv. 930–32.

PDM xiv. 1056–62

*The names of the gods whom you seek when you are going to bring in a thief [by vase questioning]:⁵⁸⁴ “[†]MASKELLI [†]MASKELLO [†]PHNYGENTABAO [†]HREKSIGTHO [†]PERIGTHEON [†]PERIPEGANEKS [†]AREOBASAGRA” (also called [†]OBASAGRA).

1060

[v. col. xv,

5]

/ This name, you say it before a ship which is about to founder on account of the names of Dioscorus,⁵⁸⁵ which are within, so that it is safe.

If you recite them to the beaker of Adonai,⁵⁸⁶ which is inscribed outside, it will do a great work which will bring in a thief.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xv/1–7. Words preceded by [†] are written in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1063–69

1065

[v. col.

xvi, 3]

*“[†]ARMIOYT⁵⁸⁷ [†]SITHANI [†]YTHANI [†]ARIAMYSI [†]SOBRAT⁵⁸⁸ [†]BIRBAT [†]MISIRITHAT / [†]AMSIETHARMITHAT,⁵⁸⁹ bring NN, whom NN bore, out of her abodes in which she is, to any house, any place in which NN, whom NN bore, is while she loves him and craves him, she making the gift of his heart at every moment!”

You should write this in myrrh ink on a strip of clean byssus and put it in a clean new lamp, which is filled with genuine oil, in your house from evening until dawn. If you find the hair of the woman, put it in the wick! It is good.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xv/1–7. Words preceded by [†] are written in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1070–77

1070

[v. col.

xvii, 1]

*A spell to bring [a woman] to a man, to send dreams (another [manuscript] says, to dream dreams) again: [[A line of symbols of secret signs.]] You should write this on a reed leaf and put [it] under your head while you sleep. It makes dreams and sends dreams. If you will do it to send dreams, you should put it on the mouth of a mummy. It brings a woman also. You should write this name on the reed leaf with the blood of a . . . or a hoopoe; you should put the hair of the woman in the leaf; you should put it on the mouth of the mummy; and you should write this name on the ground, saying: “Bring NN, the daughter of NN, to the house, to the sleeping-place in which is NN, the son of NN!” Now it is also a fetching charm.

1075

[v. xvii, 6]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xvii/1–8.

PDM xiv. 1078–89

1080

[v. col.

xviii, 3]

1085

[v. xviii,

8]

*“ERYBITHY EKYLA / ERREPHEDI, reveal yourself to me, god NN, and speak to me concerning that about which I shall ask you, truthfully, without having told me falsehood.”

Saffron, 2 [measures]; / black eye paint of Koptos, 2 [measures]; pound with blood of a lizard, make into a ball, and rub it with milk of a [woman who has born a] male child! Put [it] in his right eye and recite to it before any lamp or the Big Dipper at night!

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xviii/1–12.

584. See Griffith and Thompson, *The Leyden Papyrus* 188, n. to V. I. XV. 1.

585. The patron gods of sailors, as Griffith and Thompson, *ibid.*, n. to V. I. XV. 6.

586. See *ibid.*, 189, n. to V. I. XV. 6.

587. Preceding this line is a line showing three scarab beetles, three falcons, and three goats. In the right margin next to this line is the addition “also called ARMIOYTH.”

588. Ending written with the hieratic *dd*-pillar.

589. Beginning written *r-ms*, “whom . . . bore.”

PDM xiv. 1090–96

* A spell for bringing a woman out of her house: You bring a . . . of a wild cat; you dry it; you take a tendon (?) [of a . . . which has been] drowned; and you fashion a ring whose body is blended with gold [in the form of two] lions whose mouths are open, the face of each being turned to the other. You should put the thing . . . it face.

1090
[v. col. xix, 1]

When you wish to bring a woman to you at any time, you should place the ring in the upper part of a lamp / which is lit and you should say to it, “Bring NN, the daughter of NN, to this place in which I am, quickly, in these moments of today!” She comes at once.

1095
[v. xix, 6]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xix/1–7.

PDM xiv. 1097–1103

*To heal ophthalmia⁵⁹⁰ in a man: “O Amoun,⁵⁹¹ this †lofty male, this male of Ethiopia, who came down from Meroe to Egypt and who found my son Horus hurrying on his feet.⁵⁹² He beat (?) him on his head with three spells in the Ethiopian language. When he finds NN, whom NN bore, he will hurry on / his feet, and he will beat (?) him on his head with three spells in the Ethiopian language: “GENTINI †tentina qyqybi [ak]khe akha.”

1100
[v. col. xx, 4]

[Say it] to a little oil; add salt and nasturtium seed to it, anoint the man who has ophthalmia with it, also write this on a new papyrus, and make it into a papyrus roll on his body: “You are the eye of heaven,” in the writings. . . .⁵⁹³

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xx/1–7. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1104–9

* . . . / “live-on-them” plant: . . . Pound, make . . . of the river. . . . Paint your eye with it!

1105
[v. col. xxi, 3]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxi/1–6.

PDM xiv. 1110–29

*A tested . . . : . . . *Here is* [the ointment which you] put on your eyes when you go to the vessel of inquiry alone: Green eyepaint, black eyepaint, *ges-nh* stone,⁵⁹⁴ amulet of . . . , flowers of black . . .⁵⁹⁵ which are vetch, blood of hoopoe. / Pound, [make] into a ball, and paint your eye with it, together with juice of Egyptian grapes and yellow ocher⁵⁹⁶ of Nubia. You see the shadow of every god and every goddess.

1110
[v. col. xxii, 1]
1115
[v. xxii, 6]

Its . . . : “I call to you, O great gods who appear with the sun, †TSEMYKS⁵⁹⁷ †AMP

590. Or “evil eye”; see Griffith and Thompson, *The Leyden Papyrus* 192, n. to V. I. XX. 1.

591. See n. 189 above.

592. Or, perhaps, “as fast as his feet (could go),” as Griffith and Thompson, *The Leyden Papyrus* 193, with n. to V. I. XX. 3.

593. What is left blank here is written in the papyrus as the hieroglyph of an eye with rays rising up from it.

594. See n. 65 above.

595. See Griffith and Thompson, *The Leyden Papyrus* 194–95, n. to V. I. XXII. 4.

596. See PDM xiv. 677 and n. 474.

597. Or OEMYKS. [R.K.R.]

- 1120 . . . ⁵⁹⁸PIAM [†]ENPAIA [†]IBOTH [†]IAE SABAOTH. / Open to me, open to me, O great
 [v. xxii, gods who appear with the sun! Let my eyes open to the light, and let me see the
 11] god who inquires today. ⁵⁹⁹Hurry, hurry, for the protection . . . ABLANATHANLBA,
 the great god, [†]MARARAANTONE ⁶⁰⁰[†]ABIATH N . . . SENEN Agathodaimon NTOSA-
 TRAPERQEMAI ⁶⁰¹Osiris [†]LILAM is his name. Open to me, Open to me, O great
 1125 gods! Let my eyes open to the light, / and let me see the god who inquires today.
 [v. xxii, Open to me, open to me! I cast fury of the doubly great god . . . whose strength is
 16] great, who lives forever, against you. Give strength to the name . . . the name of the
 god. . . . Open to me, open to me, O great [gods] who appear with the sun! Let
 [my eyes] open [to the light, and let] me [see the god] who inquires today. Hurry,
 hurry⁶⁰² (. . . times).

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xx/1–20. Words preceded by [†] are written in Demotic with Old Coptic glosses inserted above.

1130 PDM xiv. 1130–40

- [v. col. * . . grind . . . with. . . Another: . . . NAKS . . . / juniper . . . seeds. . . An-
 xxiii, 1] other: . . . again. Dung . . . dried and burned, 2 [measures]; / pound [with oil of]
 1135 henna and honey, anoint [your phallus] with it, and lie with her!

[v. xxiii, 6] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxiii/1–12.

[v. xxiii,
 11]

PDM xiv. 1141–54

- * . . . to it, and you should . . . of byssus to it, these three names being written on
 1045 it; . . . / and myrrh; you should light it; you should place it . . . your head; and you
 [v. col. should recite them to it again nine times . . . the lamp. You do it at the time of the
 xxiv, 4] third hour of night . . . alone.

1050 Formula: “[†]IOBASAYMPTHO [[†]GHROME (?) [†]LY]GHAR, instruct⁶⁰² me / in truth
 [v. xxiv, concerning any given matter about which I am praying here [today, in] truth, with-
 9] out telling you⁶⁰³ falsehood. IOBASAYMPTHOKHROMELOYKHAR, instruct me in
 truth concerning any given matter about which I am praying here today.”

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxiv/1–13. Words preceded by [†] are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1155–62

- 1155 * . . . ⁶⁰⁴hawk's dung; salt, reed, *bele* plant. Pound together. Anoint your phallus
 [v. col. with it and lie with the woman. If it is dry, you should / pound a little of it with
 xxv, 1] wine, anoint your phallus with it, and lie with the woman. [It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxv/1–8.

598. With water determinative, presumably *p3 y'm*, “the sea.”

599. See n. 23 above.

600. For Adonai?

601. See n. 8 above.

602. Literally, “Let my eyes open out.” Cf. n. 93 above. [R.K.R.]

603. *Sic*.

604. The first line is perhaps to be restored “in order to make a woman love copulation, again,” as

PDM xiv. 1163–79

*If you [wish to make] the gods of the vessel speak with you,⁶⁰⁵ when the gods come in, you should say this name [to them], nine times: /⁶⁰⁶ LAO⁶⁰⁷ IPH⁶⁰⁸ EOE⁶⁰⁹ GINN-TATHYR⁶¹⁰ NEPHAR⁶¹¹ APHOE.” He commands to you concerning that about which you will ask him.

1165
[v. col.
xxvi, 3]

If delay occurs in order not to tell you an answer, you should say this other name to them, nine times until they inquire for you truthfully: “NGONGETSIKS⁶¹² MANTY⁶¹³ NOBOE⁶¹⁴ GOGHIR⁶¹⁵ Hrontor⁶¹⁶ NTONTROMA⁶¹⁷ LEPHOGER⁶¹⁸ GEPHAERSORE⁶¹⁹” (seven times). “IAYO EIPHE ON KINDATHOYR NEPHAR APHOE.”

1170
[v. xxvi,
8]

According to what is above,⁶⁰⁸ on the recto, “I am SIT-TA-KO.⁶⁰⁹ ‘Hearing’ is my name; ‘hearing’ is my correct name. I am GANTHA GINTEY⁶¹⁰ GIRITEY, lord god, ARENOYTE⁶¹¹ LABTATHA LAPTYTHA / LAKSANTHA SARISA MARKHARAHYTEY⁶¹² AR-SINGA-GHLA” (another manuscript [says], ARSI-NGALABEL) “*Bolboel* BOEL BOEL LOTERI⁶¹³ GLO-GASANTRA. IAHO is my name; IAHO is my correct name. BALKHAM, the powerful one of heaven, ABLANATHANALBA, the griffin⁶¹⁴ of the shrine of the god who stands today.”

1175
[v. xxvii,
4]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxvi/1–xxvii/8. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM xiv. 1180–81

*You are going to send a star . . . down while the moon is [in the constellation] Scorpio.

1180
[v. col.
xxviii, 2]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxviii/1–2.

PDM xiv. 1182–87

*[Spell to] make mad any man or any woman: You should take the hair of the man whom you wish together with the hair of a dead man; you should tie them to each other; / you should tie them to the body of the hawk; and you should release it alive. If you wish to do it for some days, you should put the hawk in a place, feeding it in your house.

1185
[v. col.
xxix, 4]

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxix/1–6.

PDM xiv. 1188–89

*If you . . . dung of a Nile goose. Her body falls.⁶¹⁴

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/1–2.

Griffith and Thompson, *The Leyden Papyrus*, in the hand copy.

605. There is a parallel in PDM xiv. 847–50.

606. See n. 23 above.

607. See n. 23 above.

608. PDM xiv. 13–16.

609. See n. 7 above.

610. Ending written f3w, “wind.”

611. See n. 9 above.

612. Ending written f3w, “wind.”

613. See n. 12 above.

614. Perhaps “abortion,” as Griffith and Thompson, *The Leyden Papyrus* 201, n. to V. I. XXX. 1.

PDM xiv. 1190–93

1190 *Another: You should anoint your phallus with dung of weasel⁶¹⁵ and lie with [the]
[v. col. woman. She loves you. You should pound dung of . . . with honey and anoint your
xxx, 3] phallus with it according to what is above, again.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/3–6.

PDM xiv. 1194–95

1195 *Another: Dung of hyena with oil of / roses⁶¹⁶ in accordance with what is above,
[v. col. again.

xxx, 8] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/7–8.

PDM xiv. 1196–98

*Another: You should fumigate a woman with ichneumon's dung when the menstruation is on her. She stops. Ass's dung also—this method [of treatment].

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxx/9–11.

PDM xiv. 1199–1205

1200 *"SISIOOYT" / (another [manuscript] says, *ARMIOYTH*), "O living god, O burning
[v. col. lamp, come in before me and tell me an answer concerning that about which I am
xxxi, 2] asking here / today."

1205 [v. xxxi, 7] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxxi/1–7.

PDM xiv. 1206–18

*To make [a woman] mad after a man:⁶¹⁷ You should bring a live shrew-mouse, remove its gall and put it in one place; and remove its heart and put it in another place. You should / take its whole body. You should pound it very much while it is dry; you should take a little of what is pounded with a little blood of your second finger and the little finger⁶¹⁸ of your left hand; you should put it in a cup of wine; and you should make the woman drink it. She is mad after you.

1210 / If you put its gall into a cup of wine, she dies instantly. Or put it in meat or some food.

1215 If you put its heart in ring of gold and put it on your hand, it gives you great
[v. xxxii, praise, love, and awe.

10] *Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxxii/1–13.

PDM xiv. 1219–27

*Horus . . . went up the mountain⁶¹⁹ at midday during the season of inundation, mounted on a white horse . . . on a black horse, / the papyrus rolls [of . . .] being on (?) him, those of the Great of Five in his breast. He found all the gods seated at the place of judgment eating [of the produce] of the Nile, my great one. Said they, "Horus, come and eat! Horus, come! Are you going to eat?"

1220 615. Identification suggested by R.K.R., identifying Griffith and Thompson, cipher number 22 with cipher number 83.

616. See n. 100 above.

617. A similar spell occurs in *PDM* xiv. 382–86.

618. See n. 411 above.

619. For the mountain of Horus, see M. Smith's commentary to P. BM. 10507, l. 5 (not yet published).

He said, “Go away ¹ from ¹ me! I have no [way] to eat. My head hurts; my body hurts. A fever has taken hold of me; a south wind has seized me. Does Isis [stop] making magic? Does Nephthys stop curing? Are the sixteen ⁶²⁰ those of the avenger? Is my one a divine power of a god? Are [the 365] gods sitting down to eat the produce of the fields of the Nile (?), my great one, until they remove the fever / from the head of the son of Isis, from the head of NN, whom NN bore, being the fever of night, the fever of midday, headache, this burning, this heat of the fevers of those below the brow to his feet, ⁶²¹ [until they] remove [it] from the head of NN, whom NN bore?”

1225

[v. xxxiii,
7]

[Say it] over genuine oil, seven times; anoint his hand, his body, his feet; and speak to him.

*Tr.: Janet H. Johnson, following the edition and translation of Griffith and Thompson, *Demotic Magical Papyrus*, verso, col. xxxiii/1–9. Words preceded by ¹ are written in the text in Demotic with Old Coptic glosses inserted above.

PGM XV. 1–21

*“I will bind you, Nilos, who is also [called] Agathos Daimon, whom Demetria bore, with great evils. Neither gods nor men will procure ¹ a clean getaway ² for you! On the contrary, you will love me, Capitolina whom Peperous bore, with a divine passion, and in every way you will be for me an escort, as long as I want, that you might do for me what I wish and nothing for anyone else, and that you might obey no one save only me, Capitolina, and that you might forget your parents, / children, and friends. I also conjure you, daimons, who are in this place, ALYĒAĒL . . . 5
LIONŌ SOUPH ALŌ LYBALOLYBĒL OIKALLISSAMAEŌ LYBALALŌNĒ LYLŌĒY LY-
OTHNOIS ODISSASON ALELADA. I, Capitolina, have the power, and, on meeting you, Nilos, will return the favors. They are releasing all who have drowned, have died unmarried, and have been carried away by the wind. I will insert this deposit, in order that you might accomplish for me what has been written on the strip of papyrus, which is why I am conjuring / you, daimons, by the force and fate that 10
constrains you. Accomplish everything for me and rush in and take away the mind of Nilos, to whom this magical material belongs, in order that he might love me, Capitolina, and that Nilos, whom Demetria bore, might be inseparable from me, every hour and every day. I conjure you daimons by your spiteful fates that hold you and by those carried by the wind, IŌ IŌĒ PHTHOUTH EIŌ PHRĒ, the greatest daimon, IAŌ SABAŌ / BARBARE THIOŲH ³ LAILAMPS OSORNŌPHRI EMPHERA, the 15
only-begotten god in heaven, who shakes the deep, sending out waters and winds—discharge the spirits of the daimons where my deposit box is, in order that they, either male or female, small or great, might perform for me the things in the tablet, in order that they might come and accomplish the things in this tablet and might bind Nilos, who is also [called] / Agathos Daimon, whom Demetria bore, to me, 20
Capitolina, whom Piperous bore, for his [whole] life. Nilos shall love me with an eternal affection; immediately, immediately; quickly, [quickly].”

*Tr.: R. F. Hock.

620. See Griffith and Thompson, *The Leyden Papyrus* 204, n. to V. l. XXXIII. 5.

621. I.e., from his head to his feet. [R.K.R.]

1. The papyrus has *εὐρωσι*, which A. Henrichs emends to *εὐρω σοι*, “I will procure.” The meaning is, however, unclear.

2. Lit., “a pure release.”

3. THIOŲH was accidentally omitted in Preisendanz’s text.

PGM XVI. 1-75

*"I adjure you, [daimon] of the dead, by the MÊTH . . . OU MACHEREMA PHACHE[LEZETHI] ALÔIA BATHABLEOUCHACHI ABAÔS OMÔCHAL ARACHRAUCH . . .
 5 OU AMERRA MACHERTHA PHACHELEZETHI; cause Sarapion to pine [and] melt away for the passion of Dioskorous, whom [Tikoi bore]. [Inflame / his] heart, cause it to melt, and [suck out his] blood because of love, passion, and pain for me, until Sarapion, whom [Pasametra] bore, [comes] to Dioskorous, whom Tikoi bore. [And] let him [do] all the things in my [mind] and let him [continue] loving me, [until] he [arrives] in Hades."

"I adjure you, as a daimon of the dead, by ADÔNAIOS SABAÔTH AMARACHTHEI /
 10 AXIAÔTHAZAR, god, ATHRÔA SOU . . . AMALAXA, god, . . . EN MARATA ACHÔ CHIMMI NEMEGAIPH Y . . . ACHILTHTEE [MARADTHA] THARBI APSÔCH . . . ; cause Sarapion, whom Pasametra¹ bore, to pine and melt away out of passion for Dioskorous, whom Tikoi bore. Brand his heart, cause it to melt, and suck out his
 15 blood because of love, passion, pain, / until Sarapion, whom Pasametra [bore], comes to Dioskorous, whom Tikoui bore. And let him do all the things in my mind and let him continue loving me until he arrives in Hades."

"I adjure you, [daimon] of the dead, by the heart of Kronos' son . . . ÔURÔNY
 20 . . . LI . . . EULAMÔSI . . . MERATHA; cause Sarapiôn, whom Pasametra bore, / to pine and melt away out of passion for [Dioskorous], whom Tikoi bore. And cause his heart to melt, [and] suck out [his] blood because of love, passion, pain, [until] Sarapion, whom Pasametra bore, comes to Dioskorous, whom Takoui bore. And
 25 let him do all the things in my mind, and let him continue loving me, until / he arrives in Hades."

"I adjure you, daimon of the dead, by the one under STÊEAALEBMOU EYA . . . NEKELA . . . TOSAN . . . AKETORIMISEPHONYMI STASACHÊ AMÔTILÔ NEBOU [TOSOUALÊTH cause] Sarapion, whom [Pasametra bore], to pine and melt away out of passion for Dioskorous, whom Tikoui bore. Cause [his heart] to melt [and] suck
 30 out [his] blood / because of love, passion, pain, until Sarapion, whom Pasametra bore, comes [out of passion for Dioskorous, whom Tikoi bore]. And [let him do all the things in my mind], and let him continue loving me until [he arrives in Hades]."

"I adjure you, daimon of the dead, by the M . . . MASÊ LEAI . . . MEA . . . RMÔ
 35 . . . SEGE B . . . DÊSAÔOUA / PHESPHTOU undefiled EI, names . . . XAI BAIMEBOTÊ-SAI PHTHASIAU SAIEXEETHA CHTHETHÔ OU NEBIÔTHY LAIOUTH, cause Sarapion, whom Pasametra bore, to pine and melt away out of passion [for Dioskorous], whom Tikoui bore. And [cause] his [heart to melt and] suck out his blood / be-
 40 cause of love, passion, pain, until Sarapion, whom Pasametra bore, comes [to] Dioskorous, [whom] Tikauī [bore]. And let him do [all the things in my] mind, [and let him continue] loving me until [he arrives] in [Hades], and again I adjure you, [daimon of the dead], by the PHTHOI KI . . . ÔSE . . . AUTHEIOKRA . . . EI / APO
 45 EIRRATHEIBÔTHIMIA PROSÊMOPERNAI . . . ENE A . . . S . . . TASÊTHÔNNEBAI LEISEI; cause Sarapion, [whom Pasametra] bore, [to pine and melt away] out of passion for Dioskorous, whom [Tikoi] bore. And cause his heart to melt [and suck out his blood] because of love, passion, pain, until Sarapion, whom / Pasametra
 50 bore, comes to Dioskorous, [whom] Tikoui bore. [And let him] do all [the things] in my mind, and let him continue loving [me], until he arrives [in Hades]."

"I adjure you, daimon of the dead, by SIIA the MEGON ABAÔTH OU . . . OUOG-
 55 DOUKO . . . ÊRÊ . . . OMMA KELARO . . . ONTBEIA; [cause Sarapion], / whom Pasa-

1. Cf. D. R. Jordan, *Philologus* 120 (1976): 132, who reads *πᾶσα μήτρα*, "the whole womb," here and throughout the text.

metra bore, [to pine] and melt away [out of] passion for Dioskoros, whom Tikouou bore. And cause his [heart] to melt and suck out his blood because of [love], passion, pain, unless Sarapion, whom Pasametra bore, comes to Dioskoros, whom [Tikoi] bore. [And let him do] all the things in / my mind, [and let him continue 60 loving me until he arrives in Hades].”

"I adjure you, [daimon of the] dead, by [ADONAIOS] . . . DŌ . . . EXIAKĒN NEIKAROPLĒX MIDEKLIBAIA AUKA . . . LEUEIMETH . . . EXENNE KOMMI BIOU; cause Sarapion, whom Pasametra bore, to pine [and melt away] out of passion for [Dioskorous], whom [Tikoi bore. Brand his heart] and [cause it to melt]; / [suck 65 out his] blood because of love, passion, pain, until Sarapion, whom Pasametra bore, [comes out of passion for Dioskorous, whom Tikoi bore. And let him do] all [the] things in my mind, [and let him continue loving me until he arrives in Hades]."

“[I adjure you, daimon of the dead, by] the greatest MY . . . PRÔTÊSKAINONEONTI ERĒ [KISISPĤĒ] ARARACHARARA ĒPHSISIKĒRE . . . / and inflame [his heart
until Sarapion, whom] Pasametra [bore, comes] to Dioskorous, whom [Tikoi] bore. 70
[Cause Sarapion, whom] Pasametra [bore, to pine and melt away] out of passion
for Dioskorous, [whom] Tikoi bore; [cause him to melt away and suck out his
blood] because of love, [passion, pain] for me, [O daimon of the dead]. Wherefore,
do [and complete] for me all the things [written on this] / [strip of papyrus]. 75

*Tr.: E. N. O'Neil.

PGM XVIIa. 1-25

*“ $\int \partial R / \partial$ ” DAMNIPPE PĒPĒ ŌŌ $\frac{1}{2} \times \psi \psi = 39$

LYKYXUVHYCH NN CHYCH

XYKYL 93 4 PSCH $\equiv$ $\frac{p}{*}$ ŌŌ ĒPĒP —

ĒPP¹ INMAD, Anubis, god on earth

and under earth and heavenly;

dog, dog, dog, assume all your /

authority and all your power

against Tigerous, whom Sophia

bore. Make her cease from

her arrogance, calculation,

and her shamefulness, and attract

her to me, beneath my feet,

melting with passionate

desire / at every hour of the

day and night, always

remembering me while she is

eating, drinking, working,

conversing, sleeping / dreaming,

having an orgasm in her dreams,

until she is scourged by you and

comes desiring me, with her

hands full, with a generous

soul and graciously giving me

both herself and her possessions

and fulfilling / what is

appropriate for women in regards to men: serving both my desire and her own.

I. The *voces magicae* ΠΕΠΕ, ΕΠΕΠ, etc., may be related to the Hebrew tetragrammaton, the name for god. See *PGM* IV. 595 and n.

unhesitatingly and unabashedly, joining thigh to thigh and belly to belly and her black to my black, most pleasantly. Aye, lord, attract to me Titerous, whom Sophia bore, to me, Hermeias, whom Hermione bore, / immediately, immediately; quickly, quickly—driven by your scourge.”

*Tr.: E. N. O’Neil.

PGM XVIIb. 1–23

*“[Hermes, lord of the world], who’re in the heart,
 [O orbit of Selene, spherical]
 [And] square, the founder of the words [of speech]
 [Pleaser of justice’s cause,] garbed in a mantle,
 [With winged sandals,] who rule [expressive] speech
 5 [Prophet to mortals] / . . .
 For he inspires . . .
 . . . within a short time . . .
 [Whene’er] the fateful [day arrives] again¹
 10 . . . [who send] some [oracle] that’s true, / you’re said
 To be [the Moirai’s thread] and [Dream divine],
 [The all-subduer, Unsub]dued, just as
 . . . may you judge . . .
 You offer good things to the good, [but grief]
 [To those who’re worthless.]² Dawn comes up for you,
 15 For you swift [night draws] near. / You lord it o’er
 The elements: fire, air, [water, and earth]³
 When you became helmsman of [all the] world;
 And you escort the souls of those you wish,
 But some you rouse again. For you’ve become
 The order of the world, for you [cure], too,
 20 Man’s [every] ailment, / [who send oracles]
 By day and night; [send] me, I pray your [form],
 For I’m a man, a pious suppliant,
 And your [soldier];⁴ and so, [while I’m asleep],
 [Send to me your unerring] mantic skill.”

*Tr.: E. N. O’Neil. This badly damaged papyrus contains a spell in dactylic hexameters which is similar in part to *PGM* V. 400–421 and VII. 668–80. Heitsch (in *Preisendanz*, vol. II, p. 249) has reconstructed the passages to form Hymns 15–16.

1. Cf. Homer, *Od.* 10. 175.

2. Cf. Homer, *Il.* 24. 530–33; Rom 13:3–4.

3. Cf. *PGM* XII. 250–51.

4. Cf. *PGM* IV. 185–94, esp. 193.

PGM XVIIc. 1-14

*“ABLANATHANATHANABLA

A XXXXXΠΛ G

BAEËIOYŌ AAAAAA R

A

L EEEEEEE IIIIII M

A A

NAKRAKAMARPITAR CH

AKOMMŌTEU M P O A

THNIRA . . . IPHEL

PETHION

AEU.LEIË . . . ITAPE

AMÑNEBALESITŌT

ATACHIT

O. . . .”

5

10

*Tr.: Roy Kotansky. This slip of papyrus was evidently used as an amulet or protective charm.

PGM XVIIIa. 1-4

*“Lord Sabaoth, repel the pain from me, the headache pain, I pray, take [from me]. . . .”

*Tr.: John Scarborough.

PGM XVIIIb. 1-7

*“GORGŌPHŌNAS
 ORGŌPHŌNAS
 RGŌPHŌNAS
 GOPHONAS
 ŌPHŌNAS
 PHŌNAS
 ŌNAS
 NAS
 AS
 S
 S”

I conjure you all by the sacred name to heal Dionysius or Any
 whom Heraklia bore, from every shivering fit and fever, whether daily or intermittent [fever] by
 night or day, or quartan fever, immediately, immediately, quickly, quickly.

“GORGŌPHŌNAS
 ORGŌPHŌNAS
 RGŌPHŌNAS
 GŌPHŌNAS
 ŌPHŌNAS
 PHŌNAS
 ŌNAS
 NAS
 AS
 S”

*“I conjure you all by the
 sacred name to heal Dionysius
 or Any, whom Heraklia bore,
 from every shivering fit and fever,
 whether daily or intermittent [fever]
 by night or day, or quartan fever,
 immediately, immediately, quickly,
 quickly.”

*Tr.: John Scarborough. The name GORGŌPHŌNA, here apparently feminine accusative plural, may refer to the epithet of Athena, “Gorgo-slayer.”

PGM XIXa. 1–54

- * "ENTHI ENTHŌ BOSOU ĒRIS ĒRIS I . . . NOUŌ OUI DE BATHAR NĒITH NĒITH¹
 ĒIAŌTH OUOR KAŌTHIS SAMI SAMIS OPHOR ANOUIPHŌ XTHETHŌNI NOUĒRIŌTH
 AŌTH OUŌR TENOCH TENOCH BIBIOU BIBIOU MOUAU MOUAU SMŌSOM THEU-
 OUTH OKEBENEUSI ENSI EIPSĒI OUŌR OUŌR OSARAMŌKS THAT THAT ENTHOUŌ
 KOMMOUŌA PHIANOCH PHIANOCH SŌPH CHTHENTHEBENCH ENTHEBECHECH ĒCH-
 THENTHEBETH YIABŌY LAILAM HARMIOŌUTH SŌN APS IPHIŌS DIAR NEBES CHI-
 NEI NOUTH I NOUTH I KOMŌA RAPHŌR HARSAMŌSI STEOBAŌCH ANOCH PHRĒ
 5 PHRI CHORBAI MAI ABAŌTH IAŌ IPHI ROMBAŌTH / CHAOUCH CHŌOUCH RINGCH
 SPHĒCH CHOUUCHORPHI MOUISRŌ² KAMPYCHRĒ GORGĪŌRIE LAMPIPYRSI SEI-
 ROE OMBRIME MATEORSI NAPHSISAŌTHA Ō OSOR MNEUEI Ō OSARAPI SARAPI³ Ō
 OSOR NOBĒCHIS OSOR MNEUEI Ō OSOR NŌPHRIS THŌ THŌ THŌ ITHI ITHI [ITHI]
 MOU THOURI⁴ CHAOUCH CHTHETHŌNI MAPSITHYRIMAPS TITI NYXBI AMOUN
 BLAMOUNITH BIŌTH THŌDIARAX PHORBORBABŌR CHŌSOĒTH BOLCHOSĒTH
 ERESCHIGAL HARSAMŌ HARSENOPHRĒ BIRBĒ KAPHIŌ IAŌ ĒIA IAĒ ĒI ĒAIA CHIM-
 NOUTH HARBIŌTH KARACHARAX PHRAX AX NOUMŌR TO TACHAN TO PHRĒ TAUAN
 CHOUCHE CHOUCHE CHŌX CHŌX CHOUCHOTHI MASKELLI MASKELLI PHNOU-
 CHENTABAŌTH OREOBAZAGRA HYPOCHTHŌN IŌOUTH IAŌOUTH AI AI AI OU OU
 10 OU BARBARAI BALĒMAĒTH KĒCHI ATHŌR / SEŒEZEZOUTH SORO ORMEA CHTH
 . . . BARMAR PHRIOUREINGX MASKELLI MASKELLŌ PHNOUKENTABAŌTH OREO-
 BAZAGRA RĒXICHTHŌN HIPPOCHTHŌN PYRIPEGANYX OREOPEGANYX LEPETAN
 LEPETAN PHRIX PHRŌX BIA MASTIGX ANAGKĒ MANTOUENOBOĒL THOURA KRINI
 ZOUCHE PIPPĒ BECHŌCH TA NIKA AKŌY . . . ĒTO KOURA SANKANTHARA SAN-
 KISTĒ DŌDEKAKISTĒ IE ĒI EĒ KINXTABAKINX TABAKINX IŌ MOLPĒ IO KABALTH
 SAMAS SAIŌBOTHŌR . . . BAIŌŌR BAIŌR ATHARBAIŌ ZASAR THARAIŌ, guardian⁵ of
 strong Destiny, who manages my affairs, the thoughts of my soul, which no one
 can speak out against, not a god, not an angel, not a daimon: arouse yourself for
 15 me, / daimon of the dead, and do not use force but fulfill what has been inscribed
 and inserted into your mouth, immediately, immediately; quickly, quickly.

1. Neith is the Egyptian goddess of Sais. See Bonnet, *RÄRG* 512–17, s.v. "Neith."

2. MOUISRO is "Lion-Ram." See l. 36 below, and *PGM* III. 659 and n.; XXXVI. 351. [R.K.R.]

3. This invocation of Sarapis is peculiar because the god is named by his two names, the older Osarapis and the common Sarapis. In addition, the three sacred bulls of Apis are named: Osor Nobecheis (Buchis), Osor Mnevis, and Osor Nophris (Onuphis). Cf. *PGM* IV. 140; XL. For bull cults in Egypt, see E. Otto, *Beiträge zur Geschichte der Stierkulte in Ägypten* (Leipzig: Hinrichs, 1938). [R.K.R.]

4. THOURI is Egyptian Thoeris, the hippopotamus goddess. See *PGM* XII. 113 and n. [R.K.R.]

5. μελητής, "guardian," seems to occur only here. The common term is ἐπιμελητής. [E.N.O.]

| | | | |
|--|--|---|----|
| ABRASAX | IAEOBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | BAINCHOOCH | 16 |
| OYOEIEA | AEOBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AE EIOYI DAMNAMENU | |
| YOIEAO | EOBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | E EIOYOA AMNAMENU | |
| OIEAOY | OBAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | E IOYOE M NAMENU | |
| IEAOYO | BAPHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | IOYOEAE NAMENU | 20 |
| EAEOYI IA | APHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | OYOEAEI O AMENU | |
| EAOTYIE IA | PHRENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | YOAEIEI YO MENU | |
| AOTYIE IOA | RENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | IAO AOI OAEIOY OYO ENU | |
| AIOTIAIOIAAA | ENEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | | |
| OOPIHOOTYTOO | NEMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | OIAIOIAOIAI AA IOYI NEU | 25 |
| OA AOI AOI OA OA | EMOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | EOOIOIOIOYTY OOA | |
| PI AAA EEE EEEHIOOOO | MOUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | OA IOIAIOIOIAO EIOYI EU | |
| O YTTY OOOOIOO | OUNOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | PIAAAEIEEEIEEIOO EIOYI U | |
| ARLANATHANALBA | UNETHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | O YTY OOOOIOO AE EIOYI | |
| BLANATHANALBA | NOTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AKRAMACHAMARI SYKREMEI BAKERBETH PAKERBETH | 30 |
| LANATHANALBA | OTHILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | KRAMMACHAMARI ABRASAX ARSADO ACHIOHON | |
| ANATHANALBA | THILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | RAMMACHAMARI ANOUPHIO AOTI ZOPI CHMOUTE | |
| NATHANALBA | ILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AMMACHAMARI ACHOR ARCHITOK IATH ANTHI | |
| ATHANALBA | ILARIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | MMACHAMARI MORIAM RIOCH BIOCH APHRHO PHILA | |
| O THANALBA A | AKRIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | MACHAMARI BRAUTOPA / . . . CHOUGH EUEUNETHI | 35 |
| YO ANALBA EA | KIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | ACHAMARI PALASOCH . . . IO MOUSIRO ROS | |
| OYO NALBA EEA | KIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | CHAMARI MOUSIROK . . . BALBA . . . IAIO PAGOURE | |
| IOYO ALBA IEAA | KIKRIPIHAEYAIPIHKKIKALITHONUOMENERPHABOEAI | AMARI PAAGOURE MA . . . PSYLO PARNAB | |
| EIOYO LBA OIEAA | RIPHIAEYAIPIHKKIKALITHONUOMENERPHABOEAI | MARI LO . . . ARKABERROTH MARMARILLESA | |
| EIOYO RA YOIEAA | IPHIAEYAIPIHKKIKALITHONUOMENERPHABOEAI | ARI RIANYNRESON CHORITGEKE ANOCH | 40 |
| AE EIOYI A OYOEIA | PHIAEYAIPIHKKIKALITHONUOMENERPHABOEAI | RI PRECHTINETH ASOCH NYCHEUNE | |
| OYOEIEI OUAIRIEL OUA IAOITHO BARRARAU | IAEYAIPIHKKIKALITHONUOMENERPHABOEAI | I CHAPEA PAICHORSARI ASSINETH | |
| SEMESILAM ABRASAX ORCHIRATH BIOURA ZAZER | AEYEA | PHANOR CHOR . . . EUNI PHOR PHOR | |
| MARE CHACHAR ZAS* CHILARATAT AOTI ARGOURA | EYF | ABAOITH DOI DOIKOLPHMYTHI | |
| BLATHATH ALETH BEIGAMA CHRAEIO MEEUAAEOETH | Y | EPONCHOTH SEUEISEI SETH ROLOITH TELES | 45 |
| EIOYO EIOYO EIOYO IOYOTOY OYODAAEAE | | PHUECHA . . . ASORETERIONICH PHYGRIS SCHEIK | |
| AEI AEIO AEIOAE AEIOUO . . . BARA OYAMOU | | PANTA PARERETHOOD . . . PHARCHELAMA | |
| CHMECHEMEYAK AKAKEBAICHI PHIANOCH | | DIACHARPAULI PODRYPHORPH THORI ZORI ON | |
| | | AO ABRASAX PHONOBORIEL IAO | |

IAI IAÖ EII AII AÖEA IIII YYY, draw off, thrust away every member of this dead body and the spirit of this tent⁷ and cause him to serve / against Karosa, whom Thelo bore. Aye, lord daimon, attract, inflame, destroy, burn, cause her to swoon⁸ from love as she is being burnt, inflamed. Sting the tortured soul, the heart, of Karosa, whom Thelo bore, until she leaps forth⁹ and comes to Apalos, whom Theonilla bore, out of passion and love, in this very hour, immediately, immediately; quickly, quickly. As long as the divine mystery remains within you,¹⁰ do not allow Karosa herself, whom Thelo bore, to think of her [own] husband,¹¹ her child, drink, food, but let her come melting for passion and love and intercourse, especially¹² yearning for the intercourse of Apalos whom Theonilla bore, in this very hour, immediately, immediately; quickly, quickly.”

*Tr.: E. N. O'Neil and R. Kotansky (ll. 16-47).

PGM XIXb, 1-3

*“ . . . may he [bring] him, NN, to her, NN” (add the usual). Write with myrrh mixed with blood on leaves of flax.

*Tr.: E. N. O'Neil.

6. On the name Zas, see *PGM* II. 117 and n.

7. For similar anthropological terms for "body," see *PGM* I. 319; IV. 448, 1951, 1970, 2141.

8. *σκόρωση* (Preisendanz: "umfinstern") refers to the Hellenistic topos of women swooning with love. See, for example, Apollonius, *Argon.* 3. 960–72 of Medea, for even a witch may swoon with love. [E.N.O.]

9. That is, from her house. Cf. *PGM* XXXVI. 71, 359 for the same expression.

10. According to A. D. Nock, *JEA* 11 (1925):158, *μυστήριον* is the magical act. So the meaning seems to be "as long as the magical spell which I have worked remains in effect on you." [E.N.O.]

11. *ἀνδρί* is strange and probably incorrect. The verb *μηνημονεύω* requires either a genitive or an accusative, and the words in parallel construction here are genitive. [E.N.O.]

12. *πλείστοι*[s], which Preisendanz has retained despite the fact that this adverbial form occurs only in a quotation by Galen from Hippocrates where the manuscripts actually have the regular form *πλείστα*. Schubart (in Preisendanz's apparatus) suggests *πλείστα*. [E.N.O.]

PGM XIXb. 4–18

- 5 ***Love spell of attraction over a dog:** ¹ Onto a cutting ² / of hieratic papyrus write
with myrrh and dedicate it ³ to one who has died a violent death. ⁴ “[I adjure you]
10 by the SENAKŌTHO ARPOPSYG KAMOUO ORPS THŌ OUCH PETI ANOUP PETIO-
PARIN AUT KINOTHEN CHYCH AAA ROPS UICHTHEN / KREMME SECHAXTHNE
NEOUPHTE AKĒCH CHAKE PŌPHOI KACHE ANOCH ⁵ . . . ĒTHMĒ ARI MĒS
15 THOD . . . PE; you, who are able, / [raise] your body and go [to her, NN], until she
is [willing]. . . .”

*Tr.: E. N. O’Neil.

PGM XX. 1–4

- *. . . [Spell for] head[ache]:
“ . . . for you to mortals are . . .

. . .
. . . fulfill my perfect charm.”

*Tr.: E. N. O’Neil. Among the numerous studies of this papyrus, three are especially helpful: P. Maas, *JHS* 62 (1942): 33–38; L. Koenen, *CEg* 37 (1962): 167–74; A. Henrichs, *ZPE* 6 (1970): 193–212. The text has been restored on the basis of Pap. Berol. 7504, Pap. Amherst and Pap. Oxyr. *ined.* D. L. Page, *Select Papyri*, vol. III (*L.C.L.*): *Literary Papyri Poetry*, no. 146 (pp. 604–5) has reprinted part of Wilamowitz’s text of Pap. Berol. 7504. His interpretation of the situation and translation of the text is almost comic.

PGM XX. 4–12

- 5 ***[The charm] of the Syrian woman of Gadara, / for any inflammation:**

“[The ¹ most majestic goddess’ child] was set
Aflame as an initiate ²—and on
The highest mountain peak was set aflame—
[And fire did greedily gulp] seven springs
Of wolves, seven of bears, seven of lions, ³
10 But seven dark-eyed maidens ⁴ / with dark urns

1. For a love spell over a dog, see *PGM* XXXVI. 370.

2. The term *τομῖον*, found only once in *PGM*, is most likely a reference to a cutting of papyrus; cf. the technical term *ἱερατικόν*. See Lewis, *Papyrus in Classical Antiquity* 181.

3. Preisendanz understands this as “deposit with.”

4. Preisendanz assumes that this term refers to the dog (cf. *PGM* IV. 1882–85, 2578; XXXVI. 370), but the spell is too fragmentary to be sure.

5. For the interpretation of these magical words see Preisendanz, apparatus ad loc. PETIANOUP is a personal name and means “He whom Anubis has given”; cf. Ranke, *Ägyptische Personennamen* I, 122, no. 11. CHAKE PŌPHOI KACHE ANOCH, etc., is equivalent to “Darkness, Apophis, darkness I am. . . .” [R.K.R./J.B.]

1. These lines offer some whole and partial dactylic hexameters. They have been rearranged and used as the reconstructed Hymn 28; see Preisendanz, vol. II, p. 265. This reconstructed hymn has been translated here. [E.N.O.]

2. L. Koenen, “Der brennende Horusknabe. Zu einem Zauberspruch des Philinna-Papyrus,” *CEg* 37 (1962): 167–74, identifies the *παῖς μυστοδόκος* as the Horus child. Cf. the story of Isis and the child of the rulers of Byblos in Plutarch, *De Is. et Os.* 15–16, 357B–C, and Griffiths, *Plutarch’s De Iside et Osiride* 325–28. Cf. also the story of Demeter and Demophoon in *Homeric Hymn to Demeter* 231–55, with commentary by N. J. Richardson, *The Homeric Hymn to Demeter* (Oxford: Clarendon Press, 1974) 231–34. Furthermore, see the note by J. G. Frazer, *Apollodorus*, vol. II, *LCL* (Cambridge, Mass.: Harvard University Press, 1979) 311–17. [E.N.O.]

3. On these springs and animals, see Koenen, “Der brennende Horusknabe,” 171–74. Cf. P. Maas, “The Philinna Papyrus,” *JHS* 62 (1942): 33–38, esp. 37: “I see no plausible connection of wells with wild beasts.” [E.N.O.]

Drew water and becalmed the restless fire.”

*Tr.: E. N. O’Neil.

PGM XX. 13–19

**The charm⁵ of the Thessalian Philinna, [for] headache:*

/ “Flee, headache, [lion] flees beneath a rock,

Wolves flee; horses flee on uncloven hoof

[And speed] beneath blows [of my perfect charm].”

*Tr.: E. N. O’Neil.

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PGM XXI. 1–29

* “[Hear me, lord, whose secret name is unspeakable,] at whose [name, when] the daimons [hear it, even they are terrified; you of whom the sun] BAAL BNICH BAALA

[AMĒN PTIDAIΟΥ ARNEBOUAT, and the moon], ASENPEMPH [THŌOUTH BARBA-

RAIŌNĒ OSRARMEMPSECHEI], / are [tireless] eyes¹ [shining in the pupils] of men’s

[eyes; you of whom heaven is the head,] air the body, [earth the feet, the water

around you, ocean. You are the Good] Daimon, the lord, [the one who begets good

things, nurtures and increases] the [whole] inhabited [earth and all the] / universe.

Yours is the eternal [proceSSIONal way, in which is established] your name which is

seven-lettered [in] harmony with the seven [vowel sounds, which are pronounced

according to] the twenty-eight forms of the moon, [AEĒIOYŌ AE]ĒIOYŌ AE[Ē]IOYŌ

AEĒ[I]OYŌ, / you whose good emanations from the [stars are daimons,] Fortunes

and Fates by whom [are given wealth, success,] a happy old age, a good burial.²

“[And] you, [lord of life, ruling] the upper and lower regions,³ [whose justice is

not shut off,] whose glorious [name] the Muses praise, [you whom the eight] /

guards (Ē, Ō, CHŌ, CHOUC, [NOUN, NAUNI,] AMOUN and IO)⁴ [attend], you who

possess the inerrant [truth]; many moving bodies [will not overpower] me; no

spirit, no visitation, [no daimon, no evil being will oppose me, for I will have your

name as a single phylactery [in my heart] /, PHIRIMNOUN [A]NOCH⁵ SOLBAI SANA-

CHESRŌ . . . ARCHĒN SE KOPŌ⁶ K . . . OAI . . . NOUST [NOUSI SIETHŌ] SIETHŌ

BENOUI.⁷ . . .”

*Tr.: W. C. Grese. See also the parallels in XII. 239–44, 252–57; XII. 765–99.

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4. On the identity and role of these maidens see Maas, “The Philinna Papyrus,” 37–38; Kocnen, “Der brennende Horusknahe,” 169.

5. This charm seems to be a *historiola*. Cf. Maas, “The Philinna Papyrus,” 37; Kocnen, “Der brennende Horusknahe,” 169, 173–74.

1. For sun and moon as cosmic eyes, cf. the cosmic body of the deity in PGM XII. 242–45.

2. For the divine gifts, see also PGM XIII. 782–83.

3. Or “Upper and Lower Egypt”; cf. PGM XII. 256.

4. This is the “Ogdoad” of Hermopolis; see S. Morenz, *Ägyptische Religion* 184; Nun-Naunet, Huh-Hauket, Kuk-Kauket, Amun-Amaunet. [J.B.] For these eight guards, see PGM XIII. 743–45, 788–89.

5. These words are equivalent to Egyptian and mean “I am he who came forth from Nun.” Cf. PGM XII. 345; III. 549–58. [R.K.R.]

6. These three groups of letters may be Greek words: “. . . rule. I weary you. . . .” If so, their context cannot be determined, as they are set amid magical words. [M.S.]

7. BENOUI is the Phoenix. Cf. PGM II. 104 and n. See Bonnet, *RÄRG* 594–96, s.v. “Phönix.”

PGM XXIIa. 1

*“We would flee [from Trojan battle before death and ruin.]”

*Tr.: John Scarborough. This verse, probably Homer, *Iliad* 17. 714, has not preserved its title, though Preisendanz (on the basis of the following spell) believed it was a recipe for hemorrhage. The verse begins *P. Berol.* 9873, a collection of Homeric verses to be used for magico-medical purposes.

PGM XXIIa. 2–9

**Another, for bloody flux:*

“the wrath of Apollo, far-darting lord.”¹

- 5 Spoken to blood, this [verse] cures bloody flux. / But if [the patient] recovers and shows ingratitude, take a pan of coals, throw [it in the altar (?)], and place the amulets over the smoke; add a root, and write this verse in addition:

“the Far-shooter, having attained his aim, has, therefore, given pain and will give it further.”²

*Tr.: John Scarborough.

PGM XXIIa. 9–10

**Write [this] for pain in the breasts and uterus:*

- 10 “[him] / daughter of Zeus suckled and the wheat-bearing earth bore.”³

*Tr.: John Scarborough.

PGM XXIIa. 11–14

*Carried [with a magnetic] stone, or even spoken, [this verse] serves as a *contra-ceptive*:

“Would that you be fated to be unborn and to die unmarried.”⁴

Write this on a piece of new [papyrus] and tie it up with hairs of a mule.

*Tr.: John Scarborough.

PGM XXIIa. 15–17

- 15 **[For one who suffers from elephantiasis, write this] verse and give it [to him] to wear:*

“[As when a] woman stains ivory with Phoenician purple.”⁵

*Tr.: John Scarborough.

PGM XXIIa. 18–27

- 20 **“Greetings, Helios; greetings, Helios; greetings, god over the heavens, with your name [being that] of the all-powerful! From the / seventh heaven [give] me [steady] favor before every race of men and all women, but especially before her, NN. Make*
- 25 *me as beautiful in her presence as IAŌ is, as rich as SABAŌTH, to be loved / like LAILAM, as great as BARBARAS, as honored as MICHAËL, as famous as GABRIËL, and [I shall be] highly favored.”*

*Tr.: John Scarborough.

1. Cf. Homer, *Il.* 1. 75.

2. Cf. Homer, *Il.* 1. 96.

3. Cf. Homer, *Il.* 2. 548; also 8. 486; *Od.* 7. 332. But metaphorically *ἄρουρα* can mean the receiving of seed by a woman and bearing fruit (see, e.g., Theognis 582).

4. Cf. Homer, *Il.* 3. 40.

5. Cf. Homer, *Il.* 4. 141.

PGM XXIIb. 1–26

***Prayer of Jacob:** “O Father of the patriarchs, Father of the All, [Father] of the [cosmic] powers, [Creator of all] . . . , Creator of angels and archangels, the Creator of the [saving] names. I summon you, Father of all powers, Father of the entire [cosmos] and of all / creation inhabited and uninhabited, to whom the [cherubim] are subjected, [who] favored Abraam by [giving the] kingdom [to him] . . . : hear me, O God of the powers, O [God] of angels [and] archangels, [King]. . . .
 LELEACH . . . ARŌACH TOU ACHABOL . . . Ō . . . YRAM TOU . . . BOACH KA . . . TH
 . . . RA . . . CHACH MARIROK . . . YRAM . . . ITHTH SESOIK, / he who sits upon [holy] Mount Sinai; . . . I . . . BO . . . ATHEM . . . he who sits upon the sea; . . . EA
 . . . BL . . . D . . . K . . . E . . . THĒS . . . PARACHTHĒ . . . , he who sits upon the
 serpentine gods; the [god who sits upon the] sun, IAŌ; he who sits [upon] . . . TA
 . . . Ō . . . I . . . CH; he [who sits] upon the . . . the . . . MA . . . SI, ABRIĒL LOUĒL
 . . . M . . . resting place of the [cherubim] . . . CHIRE . . . OZ . . . I . . . / to the ages
 of ages, God ABAŌTH ABRATHIAŌTH [SABAŌTH] ADŌNAI star . . . and BRILEŌNAI
 ADŌNAI CHA . . . AŌTH the Lord of the all.

“I call upon you who give power [over] the Abyss [to those] above, to those below, and to those under the earth; hear the one who has [this] prayer, O Lord God of the Hebrews, EPAGAĒL ALAMN, of whom is [the] eternal power, ELŌĒL SOUĒL. Maintain the one who possesses this prayer, who is from the stock of Israel and from those / who have been favored by you, O god of gods, you who have the secret name, SABAŌTH . . . I . . . CH, O god of gods, amen, amen. You who produce the snow, over the stars, beyond the ages, [and] who constantly traverse [the cosmos], and who cause the fixed and movable stars to pursue all things by your creative activity, fill me with wisdom. Strengthen me, Master; fill my heart with good, Master, as a terrestrial angel, as one who has become / immortal, as one who has received this gift from you, Amen, amen!”

Pronounce the [*Prayer of*] *Jacob* seven times facing north and east.

*Tr.: D. E. Aune.

PGM XXIIb. 27–31

***Request for a dream oracle, to a lamp:** Purify yourself before your everyday lamp, and speak [the following] to the lamplight, until it is extinguished: “Be well, O lamp, who light the way to Harsentephtha and to Harsentechtha, and to the great [father] Osiris-Michael. / [If] the petition I have made is appropriate, [show] me water [and] a grove. If otherwise, show me water and a stone.”

*Tr.: D. E. Aune.

PGM XXIIb. 32–35

***Another request for a dream oracle:** Take your last morsel of food, and [show it to the] lamp, and while showing it, say [the invocation]. After saying [it] chew up [the morsel], drink wine on top of it, and go to sleep without speaking to anyone. If this is [performed, immediately] you will see someone speaking to you.

“ . . . OI . . . AL . . . OSMŌ . . . PRA, . . . / I am LAMPSYS, if this matter¹ has been granted to me, show a courtesan; otherwise, a soldier.”

*Tr.: D. E. Aune.

1. Or “such-and-such a matter.”

PGM XXIII. 1–70

- * [But¹ when with vows] and prayers [I had appealed]
 [To them], the tribes of dead, I took [the] sheep
 And slit their throats [beside the trough, and down]
 The dark blood [flowed. From out of Ere]bos
 5 Came gathering [the spirits] of the dead: /
 (5) [New brides, unmarried youths,] toil-worn old men,
 [And] tender [maidens] with fresh-mourning hearts,
 [And many] pierced by bronze-tipped spears, [men] slain
 In battle, still in armor stained with gore.
 10 [These many] thronged from ev'ry side around
 (10) The trough / with [awful] cry. Pale fear seized me.
 [But]² having drawn the sharp sword at my thigh,
 [I sat,] allowing not the flitting heads
 Of the dead to draw nearer to [the blood],
 15 And I in conversation spoke with them.
 (He has said what must be done:) /
 (15) "O³ rivers, earth, and you below, punish
 Men done with life, whoc'er has falsely sworn;
 Be witnesses, fulfill for us this charm.
 20 I've come to ask how I may reach the land
 Of that Telemachus, my own son whom /
 (20) I left still in a nurse's arms." For in
 This fashion went the charm most excellent.
 (He tells what charms must be sung:)
 25 "[Hear]⁴ me, gracious and guardian, well-born
 [An]ubis; [hear, sly] one, O secret mate,
 Osiris' savior; come, Hermes, come, robber,
 (25) Well-trussed, infernal Zeus; / [†] Grant [my desire]^{†, 5}
 Fulfill this charm. [Come hither, Hades,] Earth,
 30 Unfailing Fire, O Titan Helios;
 [Come,] Iaweh, Phthas, Phre, guardian of laws,
 [And Neph]tho, much revered; Ablanatho,
 In blessings rich, with [fiery] serpents girded,
 (30) Earth-plowing, goddess with head high, [Abrax]as,
 35 A daimon famous by your cosmic name,
 Who rule earth's [axis], starry dance, the Bears'
 Cold light. [And come] to me, surpassing all
 In self-control, O Phren. I'm calling [you],

1. Vv. 1–10 equal Homer, *Od.* 11. 34–43.

2. Vv. 11–13 equal Homer, *Od.* 11. 48–50.

3. Vv. 15–17 equal Homer, *Il.* 3. 278–80 except that in v. 15 the *Iliad* has *καὶ* in place of *ὦ*. In v. 16 the *Iliad* has *τίνυσθον* and the second hemistich of v. 17 appears in the *Iliad* as *φυλάσσετε δ' ὄρ-κία πίστα*.

4. Because of the fragmentary condition of the following lines (25–43) the reconstructed text of Hymn 24 has been used.

5. "Grant my desire": *[κῦρσαι δωσάμενοι]*. The translation is very tentative, for the Greek is uncertain. Preisendanz translates "schenkt Gewährung"; Vieillefond (p. 286) translates "ratifiez mes vœux" but in this commentary says: "Il faut comprendre: *κῦρσαι* δ—'ayant accordé de ratifier.'" Preisendanz reports that this line begins with a space for six letters, but Wünsch's *κῦρσαι* fills only five spaces. Perhaps we should read *καὶ ἐπι*, i.e., *καὶ ἐπιδωσάμενοι*, "and having given freely."

O B[r]i[ar]eus and Ph[r]asios and you,
 O Ixion and Birth and youth's decline, 40
 Fair-burning Fire, / [and may you come,] Infernal (35)
 And Heav'nly One, and [you who govern] dreams,
 And Sirius, who. . . .⁶
 Standing beside the trough, I cried [these words],
 [For well] did I remember Circe's counsels,⁷ 45
 [Who] knew [all] poisons which the broad earth grows.⁸ /
 [Then came] a lofty wave of Acheron (40)
 Which fights with lions, [Cocytus] and Lethe
 And mighty Polyphlegethon.⁹ A host
 [Of dead] stood round the trough, [and first] there came 50
 The spirit of Elpenor, my comrade.¹⁰
 (And so on.)

So, since this is the situation, either the poet himself suppressed¹¹ the remainder 55
 because it was an elaboration of the spell in order to preserve the decorum of the (45)
 work, or the Peisistratides,¹² as they were assembling the other verses, withheld
 these because they considered them foreign to the passage here. [†]This is my opin-
 ion for many reasons. And so [†]¹³ I have myself inserted the lines as a rather valuable 60
 creation of epic poetry.¹⁴ / You will find this whole document on the shelves in the (50)
 archives of our former home town, the colony of Aelia Capitolina¹⁵ in Palestine,
 and in Nysa in Caria and, up to the thirteenth verse,¹⁶ in Rome near the baths of 65
 Alexander¹⁷ in the beautiful library in the Pantheon,¹⁸ whose collection of books I

6. Preisendanz's version ends here. The remaining lines are taken from Vieillefond.

7. Cf. Homer, *Il.* 15. 412.

8. V. 39 equals Homer, *Il.* 7. 741 where ἤδη instead of οἶδα is read.

9. Cf. Homer, *Od.* 10. 513–14. In v. 41 the noun Πολυφλεγέθων is a hapax legomenon (see O. Höfer, in Roscher 3/2 [1902–9] 2713). *Od.* 10. 513 has Πυριφλεγέθων.

10. Cf. Homer, *Od.* 11. 51. With this Homeric line the verse portion of the papyrus concludes. The remaining section contains Julius Africanus' own evaluation of the verses.

11. We seem to have another example here of Homeric criticism in antiquity. Interestingly enough, *Od.* 11. 38–43 were rejected by several ancient scholars, including Zenodotus, Aristophanes of Byzantium, and Aristarchus.

12. A reference to the tradition in late antiquity that Peisistratus was responsible for the earliest recension of the Homeric poems. For a discussion of the subject, see J. A. Davison, "The Transmission of the Text," in A. J. B. Wace and F. H. Stubbings, eds., *A Companion to Homer* (London: Macmillan, 1962) 215–33, esp. 219–20.

13. The translation is tentative. Vieillefond daggers these words, for they seem hopelessly corrupt.

14. Line 49 translates ἄτε κῆμα πολυτελέστερον ἐπιεικῆς, but this a strange and otherwise unparalleled meaning of κῆμα.

15. Aelia Capitolina is the name given by Hadrian (A.D. 131) to the rebuilt Jerusalem. The statement seems to confirm, at least partially, Jerome's claim (*De viris illustr.* 63) that Julian was born at Emmaus in Palestine. Others call him a Libyan by birth.

16. This is a strange remark, for the first thirteen verses are Homeric. Surely this collection of volumes included the *Iliad* and *Odyssey*.

17. The Thermae Alexandrinae were constructed by rebuilding and enlarging the Thermae Neronianae in the Campus Martinus just northeast of the Pantheon. These baths had their own water supply from the Alexandrian Aqueduct. See *Life of Severus Alexander* 20. 3–5 and 44. 4–6. Cf. *CAH* vol. 12 (1939), pp. 66 and 477.

18. Others, including Vieillefond, understood the words in ll. 53–54 to mean that Africanus built or served as the architect of the library. Yet we have no evidence that he was an architect but abundant testimony that he was a writer and intellect. It seems more probable, therefore, that Africanus here is saying that he "built the collection of books which constituted the library."

myself built for Augustus.¹⁹ /

(55)

Kestos 18²⁰ of Julius Africanus

*Tr.: E. N. O'Neil. P. Oxy. 412 contains an excerpt from book 18 of the *Kestoi* of Sextus Julius Africanus, a Christian writer of the third century A.D. The work dealt with numerous subjects, including medicine, agriculture, natural history, military art, and, as this passage shows, with Homeric criticism and magic. Since Preisendanz prints only a part of the papyrus, the translation uses the full text as provided by Jean-René Vieillefond, *Les "Cestes" de Julius Africanus. Étude sur l'ensemble des fragments avec édition, traduction et commentaires* (Firenze: Edizioni Sansoni Antiquariato; Paris: Librairie Marcel Didier, 1970) 277–91.

PGM XXIVa. 1–25

*"Great is the Lady Isis!" Copy of a holy book found in the archives of Hermes: /

5

The method is that concerning the 29 letters¹ through which letters Hermes and

10

Isis, who was seeking / Osiris,² her brother and husband, [found him].

Call upon Helios and all the gods in the deep concerning those things for which

15

you want to receive an omen. Take / 29 leaves of a male date palm and write on each

20

of the leaves the names of the gods. Pray and then pick them up two / by two. Read

the last remaining leaf and you will find your omen, how things are,³ and you will

25

be answered / clearly.

*Tr.: W. C. Grese.

PGM XXIVb. 1–15

*On the right . . . on the left parts of [the neck . . .] upon the right shoulder . . .

5

on the nipple of the [right breast,] / on the left [shoulder] . . . shall receive . . . on

10

the nipple of the [left breast] . . . on the breast . . . for, the . . . receiving, great . . .

15

and the woman will (?) flee outside, men on . . . drugs . . .

*Tr.: Roy Kotansky. This very fragmentary text describes the engraving of a magic doll or similar object. The fragment may contain portions of a love charm similar to that of PGM IV. 296ff.

PGM XXV. a–d.

a. *P. Oxy.* 959, 7.2 × 13 cm, contains a text of eight lines of magical characters and letters dated to about the third century A.D. The text remains unpublished.

b. *P. Freib. inedit.* (described by Preisendanz, *P. Un. Bibl. Freiburg i. Br.*, O. Nr. 7.5 × 9 cm) is an unpublished, opisthographic text containing "characters" and a magical figure. Sixth century A.D.

c. *P. Cair.* 10434 measures 5.1 × 6.6 cm (no date provided) and contains the following text: "† Holy Lord Zabaot" (var. of SABAÖTH).

d. *PSI inedit.*, 6.5 × 5 cm, is described by Preisendanz as a tiny fragment containing a figure with a long nose, the point of which ends in what appear to be droplets. Behind it is a similar figure, and above both heads there is yet another

19. August is Severus Alexander.

20. Notice that, although the title of the work is in the plural *κεστοί*, each individual book seems to have the singular title *κεστός*.

1. According to W. Schubart, *Einführung in die Papyruskunde* (Berlin: Weidmann, 1918) 369, the twenty-nine letters represent the Coptic alphabet.

2. On Isis seeking Osiris, see Plutarch, *De Is. et Os.* 18, 358 A–B; 52, 372 B–C, and Griffiths, *Plutarch's De Iside et Osiride* 339–40, 499; idem, *The Isis-Book* 219.

3. Grenfell and Hunt, *P. Oxy.* 6, pp. 200–201, translate: "and you will find wherein [Milligan, *Selections from the Greek Papyri* 110–11, ". . . in what things"] your omen consists." The translation follows the punctuation of Preisendanz, who translates: "und du wirst dein Orakel finden darüber, worauf es dir [Hopfner, *OZ* II, 299 adds (αα)] ankommt." [W.C.G.]

head with a very long nose. On the reverse side appear three words of which only “PHOIBIŌN” can be made out.

PGM XXVI. 1–21

The numerically arranged oracular text, *P.Oxy.* XII. 1477, is here omitted as it has been shown to belong to the corpus known as the *Sortes Astrampsychi*, for which see Gerald M. Browne, *The Papyri of the Sortes Astrampsychi*, Beiträge zur klassischen Philologie 58 (Meisenheim am Glan: Hain, 1974); see also idem, “The Date of the *Sortes Astrampsychi*,” *ICS* 1 (1976): 53–58; idem, “A New Papyrus Codex of the *Sortes Astrampsychi*,” in *Arktouros. Hellenic Studies presented to Bernard M. W. Knox on the Occasion of his 65th birthday* (Berlin/New York: de Gruyter, 1979) 434–39; see also *P.Oxy.* XLVII. 3330. The editor is also preparing an edition of the *Sortes* for the Bibliotheca Teubneriana.

PGM XXVII. 1–5

*Victory charm, for Sarapammon, son of Apollonius: “***¹ Give victory and safety at the stadium and in the crowd to the above-mentioned Sarapammon. In the name of SYLIKYS Ë SYS. . . .”

*Tr.: R. F. Hock.

PGM XXVIIIa. 1–7

*“OR OR¹ PHOR PHOR SABAŌTH ADŌNE SALAMA TARCHEI ABRASAX, I bind you, scorpion of Artemisia, / three-hundred and fifteen times, on the fifteenth day of Pachon. . . .” 5

*Tr.: Roy Kotansky.

PGM XXVIIIb. 1–9

*“ŌR ŌR² PHŌR PHŌR IAŌ ADŌNAEI / SABAŌTH SALAMAN TARCHCHEI, I bind you, scorpion of Artemisios, on the 13th.” 5

*Tr.: Roy Kotansky.

PGM XXVIIIc. 1–11

*+++¹ ŌR ŌR³ PHŌR PHŌR [ADŌNAI] / SALAMA RTHACHI, I bind you, Artemisian scorpion, on the fourth day of Phamenoth, / PHŌR OR OR OSOA DDD RRR.” 5

*Tr.: Roy Kotansky.

PGM XXIX. 1–10

*“I used to command the Rhodian¹ winds

And your regions of the sea

Whenever I’d want to set sail.

Whenever I’d want to stay there,

I’d say to the regions of the sea:

‘Don’t [smite] the seas with your blows;

5

1. According to Grenfell and Hunt, *P.Oxy.* 12 (1916) 237, magical symbols are given in the papyrus at this point, but the editors did not provide them.

1. The name should probably be articulated HŌR, i.e., Horus, who is often invoked in Egyptian scorpion spells. See Borghouts, *Ancient Egyptian Magical Texts* 51–85. [R.K.R.]

2. See n. 1 above.

3. See n. 1 above.

1. It seems preferable to retain the Ῥοδίοις of the papyrus rather than to follow Preisendanz in emending to Ῥοθίοις. See Preisendanz, apparatus ad loc.

- Lay smooth the brine for seafarers.⁷
 Then ev'ry fair wind² is raised;
 They shut out the blasts, and so, lord,³ grant
 10 The impassable to be passable."

*Tr.: E. N. O'Neil. This rather charming and unpretentious poem is surely not a part of the regular *PGM* material. It is rather a poem—or a fragment of a poem—which is perhaps an ancient treatment of the theme that appears in Goethe's two poems, *Meerestille* and *Glückliche Fahrt*. Because of the literary aspect, J. U. Powell included these lines among the *Lyrical Adespota* in his *Collectanea Alexandrina* (Oxford: Clarendon Press, 1925) 195, no. 33. Despite the obvious poetic quality, no one has satisfactorily explained the meter (cf. Powell, p. 196). Grenfell thought that the verses are accentual, while Schmidt believed that they are a blend of trochaic and Cretic. For the references, see Preisendanz, ad loc. Whatever the case, the present translation uses a blend of iambic and anapaestic feet in an attempt to give in English some of the general effect of the Greek. These verses have been emended and stand as the reconstructed Hymn 29; see Preisendanz, vol. II, pp. 265–66.

PGM XXXII. 1–19

- *"I adjure you, Evangelos, by Anubis and Hermes and all the rest down below;
 5 attract and bind / Sarapias whom Helen bore, to this Herais, whom Thermoutha-
 10 rin bore,¹ now, now; quickly, quickly. By her soul and heart / attract Sarapias her-
 self, whom [Helen] bore from her own womb,² MAEI OTE ELBÔSATOK ALA OUBÊTÔ
 15 ÔEIO . . . AËN. Attract and [bind / the soul and heart of Sarapias], whom [Helen
 bore, to this] Herais, [whom] Thermoutharin [bore] from her womb [now, now;
 quickly, quickly]."

*Tr.: E. N. O'Neil. This spell, without a title, is clearly a love spell in which one woman seeks to attract another woman. Thus it belongs to the small group of lesbian spells. In form, these lines contain one spell repeated, with slight variations, three times: 1–9, 10–14, 14–19.

PGM XXXIIa. 1–25

- *"As¹ Typhon is the adversary of Helios, so inflame the heart and soul of that²
 5 Amoncios whom / Helen bore, even from her own womb, ADÔNAI ABRASAX PI-
 NOUTI³ and SABAÔS; burn the soul and heart of that Amoncios whom Helen /
 10 bore, for [love of] this Serapiakos whom Threpte bore, now, now; quickly, quickly."
 "In this same hour and on this same day, from this [moment] on, mingle /
 15 together⁴ the souls of both and cause that Amoncios whom Helen bore to be this
 20 Serapiakos whom / Threpte bore, through every hour, every day and every night.
 25 Wherefore, ADÔNAI, loftiest of gods, whose name is the true / one, carry out the
 matter, ADÔNAI."

*Tr.: E. N. O'Neil. This section contains two spells—or one spell repeated with variations.

2. For ὄλος of the papyrus perhaps οὔρος should be read: "fair wind" is what the author seems to mean.

3. Can ἀναξ be Helios as represented by the famous Colossus Rhodius? Powell dates this poem to the period ca. A.D. 250–80, and the huge statue of Helios was complete ca. A.D. 168 and destroyed ca. A.D. 224. Yet the memory of this "wonder" continued for centuries. In any case, Helios was an important god on the island of Rhodes, and a reference to him seems appropriate.

1. Herais has a Greek name, while her mother, Thermoutarin, has an Egyptian name. [R.K.R.] The spelling of the names follows Preisendanz; cf. the apparatus ad loc.

2. On this formula, see D. Jordan, *Philologus* 120 (1976): 131–32.

1. The opening statement is troublesome and has attracted some attention. See A. S. Hunt, "An Incantation in the Ashmolean Museum," *JEA* 15 (1929): 155–57; A. D. Nock, *JEA* 16 (1931): 124; K. Preisendanz, *Philologische Wochenschrift* 50 (1930): 748–49.

2. As the pronouns indicate, this spell is concerned with homosexual attraction.

3. This is Egyptian and means "O/The god." See Preisendanz, apparatus ad loc.

4. συγκαταμείγνυμι is a concept from friendship literature: true friends are two souls in one body, *amicus est alter ego*. The term is also erotic just as the simple μείγνυμι is regularly. [E.N.O.]

PGM XXXIII. 1–25

*“ABLANATHANABLANAMACHARAMARACHARAMARACH
 BLANATHANABLANAMACHARAMARACHARAMARA
 LANATHANABLANAMACHARAMARACHARAMAR
 ANATHANABLANAMACHARAMARACHARAMA
 NATHANABLANAMACHARAMARACHARAM
 ATHANABLANAMACHARAMARACHARA
 THANABLANAMACHARAMARACHAR
 ANABLANAMACHARAMARACHA
 NABLANAMACHARAMARACH
 ABLANAMACHARAMARA
 BLANAMACHARAMAR
 LANAMACHARAMA
 ANAMACHARAM
 NAMACHARA
 AMACHAR
 MACHA
 ACH
 A

5

10

15

“O Tireless one, KOK KOUK KOUΛ, save / Tais whom [Taraus] bore from every shivering fit,¹ whether tertian² or quartan³ or quotidian fever, or an every-other-day fever,⁴ or [one] by night, or [even] a mild fever,⁵ because I am the ancestral, tireless god, KOK KOUK⁶ KOUΛ, / immediately, immediately; quickly, quickly.” 20

*Tr.: John Scarborough. 25

PGM XXXIV. 1–24

*“ . . . [the sun] will stand still; and should I order the moon, it will come down; and should I wish to delay the day, the night will remain for me; and should / we¹ 5
 in turn ask for day, the light will not depart; and should I wish to sail the sea, I do not need² a ship; and should I wish to go through the air, / I will be lifted up. It is 10
 only³ an erotic drug that I do not find, not one that can cause, not one that can stop love. For the earth, in fear of the / god, does not produce one. But if anyone has it 15
 and gives it, I beg, I beseech him: ‘Give! I wish to drink, I wish to anoint myself.’”⁴
 “You⁵ say that a handsome phantom keeps appearing to your daughter, / and 20
 this seems unreasonable⁶ to you? Yet how many others have fallen in love with ‘un-

1. Cf. PGM XVIIIb. 5.

2. *τριταῖος* (*πυρετός*), as in the Hippocratic *Aphorisms* 3. 21 and *Nature of Man* 1. 5, is literally “every-third-day-fever.”

3. In contrast to PGM XVIIIb. 6, the papyrus has the normal *τεταρταῖος*.

4. Pollux, *On*. 1. 65 cod. B suggests the reading *παρημέρινος*; it does not occur in the medical writers. [J.S.]

5. *λεπτοπυρετοῦ* is a textual emendation; however, the word is unattested in LSJ, s.v. Cf. LSJ, *Suppl.* s.v. “*λεπτοπυρέτιον*.”

6. KOUK is Egyptian *kky*, “darkness”; cf. PGM XIII. 788–89.

1. The sudden appearance of the person plural is strange.

2. This use of the present tense occurs in the midst of a series of future tenses. [E.N.O.]

3. Although *μόνον οὐ* regularly means “almost,” that sense does not seem to fit here. [E.N.O.]

4. The text here is uncertain. For the translation, the text of Preisendanz has been used.

5. For the following lines see, especially, the study of Dodds mentioned below.

6. The papyrus reads *παράδοξον* here and *παρ’ ἀλόγων* (*παραλόγων*) in l. 22, and so both Dodds and Preisendanz print their versions; but in a conversation it is reasonable to expect the second person to repeat the word which the first speaker has used. The translation understands *παραδόξον* in l. 22. [E.N.O.]

reasonable' bodies⁷ . . .⁸

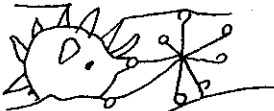
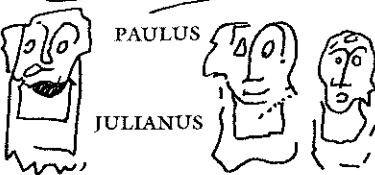
*Tr.: E. N. O'Neil. This fragment belongs not to a magical spell but rather to some literary piece, perhaps a Greek romance. See C. Bonner, "A Papyrus Describing Magical Powers," *TAPA* 52 (1921): 111–18; E. R. Dodds, "A Fragment of a Greek Novel (P.Mich. inv. no. 5)" in *Studies in Honor of Gilbert Norwood, Phoenix Supp.* I (Toronto: University of Toronto Press, 1952) 133–37. Dodds's theory that this fragment is part of a lost Greek romance seems logical in light of the conversational tone throughout, but the tone of ll. 19–24 makes this theory almost certain.

PGM XXXV. 1–42

*"I call upon you, who sit over the Abyss, BYTHATH; I also call upon the one who sits in the first heaven, MARMAR; I call upon you, who sit in the 2nd heaven,
5 RAPHAËL; I call upon you, who sit in the 3rd heaven, SOURIEL;¹ / I call upon you, who sit in the 4th heaven, IPHIAPH;² I call upon you, who sit in the 5th heaven, PITIËL; I call upon you, who sit in the [6th] heaven, MOURIATHA.

"I call upon you, who sit over the snow, TELZË; I call upon you, EDANÖTH, who sit over the sea; I call upon you, SAESECHEL, who sit over the serpents; / I call upon you, TABIYM, who sit over the rivers; I call upon you, BIMADAM; I call upon you, CHADRAOUN, who sit in the midst of CHADRALLOU, in between the two cherubim and seraphim, as they praise you, the lord of the whole host which is under heaven.

15 "I conjure you all by the god of Abraham, Isaac, and Jacob,³ that / you obey my authority completely, each one of you obeying perfectly, and that you stay beside me and give me favor, influence, victory, and strength, before all, small men and great, as well as gladiators, soldiers, civilians, women, girls, boys, and everybody,
20 quickly, quickly, because of the / power of IAÖ, the strength of SABAÖTH, the clothing of ELOË,⁴ the might of ADÖNAI, and the crown of ADÖNAI. Grant also to me favor and victory before all, as you have given good gifts to ALBANATHANALBA and AKRAMACHAMARI; and this is why, then, I am exhorting and conjuring / you
25 that you give favor, victory, power, and spirit on behalf of me, the three-crown-bearing ruler, quickly, [quickly,] because I conjure you, IAÖ SABAÖTH AÖ SABAÖTH Ö SABAÖTH SABAÖTH A ABAÖTH BAÖTH AÖTH ÖTH TH."

30   

"Look above the spirits of the opponent toward the spirits of dignity [and] exaltation. I
35 call upon / and exhort and conjure you that you obey unfailingly my every command, for

"I conjure you by the god SARACHAEL [by] BILIAM,⁵ and [by] the god who made heaven and

7. *σωμάτων* is synonymous with *εἰδωλον*.

8. Dodds (see n. 4 above) 137 assumes the speaker is female, but the gender is not indicated in the text.

1. For the name SURIEL, see the discussion by Scholem, *Jewish Gnosticism* 46. A number of other parallels esp. with Judaism are noted in Preisendanz's apparatus.

2. For the name IPHIAPH, see Scholem, *Jewish Gnosticism* 12, n. 7.

3. The papyrus reads Abram, Isaka, Iachöb.

4. For the garment of ELOË, see Scholem, *Jewish Gnosticism* 64.

5. The prophet Bileam from Pethor is known from Nm 22:5–24, 25; 31:8, 16; Dt 23:4, etc. His

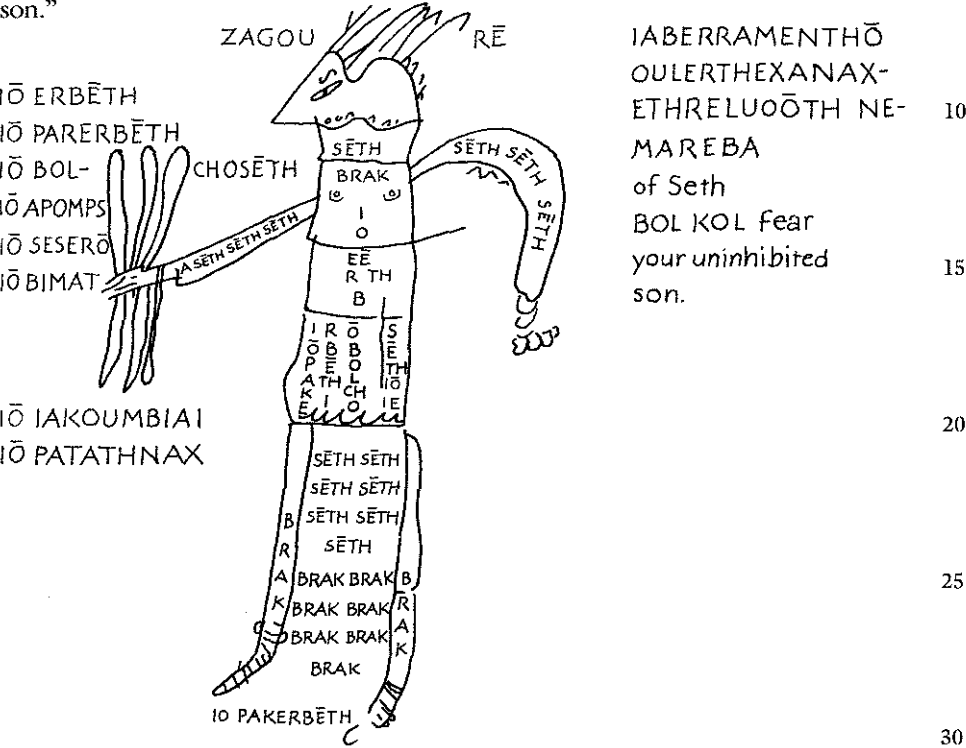
my sake, the three
[crown-] bearing one,
SABATH. . . .”

earth and
everything in
it. . . .”

*Tr.: R. F. Hock. The spell has a number of parallels in a Christianized Jewish silver lamella from Beirut; see A. Heron de Villefosse, *Florilegium . . . dédiés à . . . de Vogüé* (Paris: Imprimerie nationale, 1909) 287–95.

PGM XXXVI. 1–34

*Charm to restrain. Works on everything: Taking a lead lamella, hammered out while cold, draw with a bronze stylus the creature below and [write] the names, and deposit it nearby and in front [the person]: “Come Typhon, who sit on the under-
[world] gate; / IŌ ERBĒTH, who killed his own brother,¹ IŌ PAKERBĒTH IŌ BOL-
CHOSĒTH IŌ APOMPS IŌ SESENŌ IŌ BIMAT IAKOYMBIAI ABERRAMENTHŌOY
LERTHEXANAX ETHRELYOŌTH MEMAREBA, of Seth, BOLKOL, fear your uninhibited
son.”



*Tr.: Morton Smith.

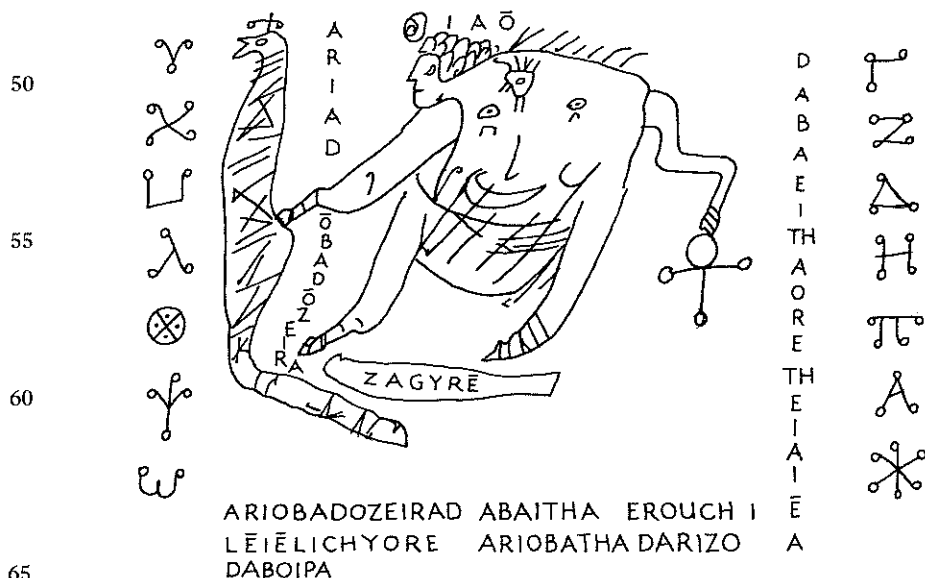
PGM XXXVI. 35–68

*Charm to restrain anger and to secure favor and an excellent charm for gain-
ing victory in the courts (it works even against kings; no charm is greater): Take a
silver lamella and inscribe with a bronze stylus the following seal of the figure and
the names, / and wear it under your garment, and you will have a victory.

connection with magic was proverbial. See Ginzberg, *The Legends of the Jews* III, 354–82; H. Karp, “Bileam,” *RAC* 2 (1954): 262–73.

1. Cf. the denial of this deed in PGM VII. 964.

The names to be written are these: “IAŌ SABAŌTH ADŌNAI ELŌAI ABRASAX
 ABLANATHANALBA AKRAMMACHAMARI PEPHTHA PHŌZA PHNEBENNOUNI,² su-
 45 preme angels, give to me, / NN whom NN bore, victory, favor, reputation, advan-
 tage over all men and over all women, especially over NN, whom NN bore, for ever
 and all time.” Consecrate it.



65

*Tr.: R. F. Hock.

PGM XXXVI. 69–101

***Love spell of attraction**, excellent divination by fire, than which none is greater.
 70 It attracts men to women and women to men / and makes virgins rush out of their
 homes. Take a pure papyrus and with blood of an ass³ write the following names
 and figure, and put in the magical material from the woman you desire. Smear the
 75 strip of papyrus with moistened vinegar gum⁴ / and glue⁵ it to the dry vaulted
 vapor room of a bath,⁶ and you will marvel. But watch yourself so that you are not
 struck.

The writing is this: “Come, Typhon, who sit on top of the gate, IŌ ERBĒTH IŌ
 PAKERBĒTH IŌ BALCHOSĒTH IŌ APOMPS IŌ SESENŌ IŌ BIMAT IAKOUMBIAI AB-
 80 ERRAMENTHŌ OULER- / THEXANAX ETHRELUOŌTH MEMAREBA TOU SĒTH, as you
 are in flames and on fire, so also the soul, the heart of her, NN, whom NN bore,
 until she comes loving me, NN, and glues her female pudenda to my male one,
 85 immediately, immediately; quickly, quickly.”

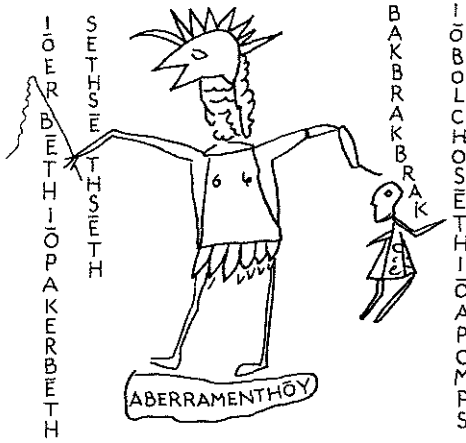
2. PEPHTHA PHŌZA PHNEBENNOUNI is equivalent to Egyptian “He is Ptah the healthy, the lord of the Abyss.” [R.K.R.]

3. This is to connect the spell with Typhon, invoked below. Cf. PGM IV. 2015, 2100, 2220.

4. ὀξωκόμι is from ὀξυκόμμι according to LSJ, s.v. It is also a hapax legomenon. The papyrus has ὀξωκόμη, which LSJ explains as dative of ὀξυκόμμι. See Schmidt, GGA 189 (1927): 464–56, who refers to Pliny, NH 24. 3, 106; cf. also NH 13. 20, 66–67 for a discussion of Egyptian gums. [E.N.O.]

5. For the glue, cf. l. 83 below. As the operator does with the strip of papyrus, so may NN do with the operator. [E.N.O.]

6. Cf. PGM II. 51.



90

95

100

*Tr.: E. N. O'Neil.

PGM XXXVI. 102–33

**Another divination by fire*: Take clean papyrus and write the following names and figure with myrrh ink and say the spell three times.

105

The names / and the figure to be written are these:

“Hear me, you who founded and destroyed and became the mighty god whom a white sow bore,⁷ ALTHAKA EIATHALLATHA SALAIOTH, who appeared in Pelousion,⁸ in Heliopolis possessing an iron staff⁹ with which you opened up the sea and passed through after you had completely / dried up all the plants. Attract to me, NN, her, NN, aflame, on fire, flying through the air, hungry, thirsty, not finding sleep, loving me, NN whom NN bore, until she come and glue¹⁰ her female punda to my male one, immediately, immediately; quickly, quickly.” /

110

7. The one born of the white sow is Min of Koptos, born of Isis. For discussion, see J. Bergman, “Isis auf der Sau,” *Acta Universitatis Upsaliensis Boreas* 6 (1974): 81–109, esp. 91–92. [R.K.R.]

8. Pelusium was a city in Egypt, situated on the Nile. See Plutarch, *De Is. et Os.* 17, 375E, and Griffiths, *Plutarch's De Iside et Osiride* 334–35. Cf. PGM VII. 499 and n.

9. See for the iron staff Ex 7: 17–24; 14: 21–31. For Egyptian parallels, see W. K. Simpson, ed., *The Literature of Ancient Egypt* (New Haven: Yale University Press, 1973) 21. [R.K.R.]

10. Cf. above, l. 75 and n.

115 "IAEŌ
IAE
IA
I

BAPHRENDEMOUN
120 BAPHRENDEMOU
BAPHRENDEMO
BAPHRENDEM
BAPHRENDE
BAPHREND
125 BAPHREN
BAPHRE
BAPHR
BAPH
BA
130 B



/ Attract to me, NN whom

NN bore, her, NN whom NN

bore, aflame, on fire,
/ flying through the air,
loving me, NN whom NN bore, immediately,
immediately; quickly, quickly, accomplish it."

S NOTHEILARIIIAĒ
E OTHEILARIIIAĒ
S EILARIIIAĒ
E ILARIIIAĒ
N LARIIIAĒ
G ARIIIAĒ
E RIIIAĒ
N IIAĒ
B IAĒ
A AĒ
R Ē
PH PHIRKIALI
A IRKIALI
R RKIALI
A KIALI
G IALI
G ALI
Ē LI
S I

*Tr.: E. N. O'Neil.

PGM XXXVI. 134–60

*Marvelous love spell of attraction, than which none is greater: Take myrrh /
135 and male frankincense, put them in a drinking cup and add an *archē*¹¹ of vinegar,
and at the third hour of the night put it into the socket of your door and say the
spell 7 times.

The spell to be spoken is this: "Arise, daimons in the dark; leap up onto the bricks
and beat your breasts after you have smeared your faces with mud. For because
140 of / her, NN whom NN bore, unlawful eggs are being sacrificed: fire, fire, un-
lawfulness, unlawfulness.¹² For Isis raised up a loud cry, and the world was thrown
into confusion. She tosses and turns on her holy bed, and its bonds and those of the
daimon world are smashed to pieces¹³ because of the enmity and impiety of her,
145 NN, whom NN bore. But you,¹⁴ Isis / and Osiris and [daimons] of the chthonic
world, ABLAMGOUNCHŌTHŌ ABRASAX, and daimons who are beneath the earth,
arise, you who are from the depth, and cause her, NN, whom NN bore, to be sleep-
less, to fly through the air, hungry, thirsty, not finding sleep,¹⁵ to love me, NN
150 whom NN bore, passionately with passion in her guts, until she comes / and glues
her female pudenda to my male one. But if she wishes to fall asleep, spread under
her knotted leather scourges and thorns upon her temples, so that she may nod

11. ἀρχή occurs only here as a unit of measure. See A. Erman, *ZÄS* 33 (1895): 46.

12. For an Egyptian parallel to this exclamation see the *historiola* in H. O. Lange, *Der magische Papyrus Harris*, *Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser* 14/2 (Copenhagen: Høst, 1927) 75, 81: "Woe! Woe! Fire! Fire!" [R.K.R.]

13. Cf. Preisendanz's translation (accepting Hopfner's reconstruction in *Archiv Orientalni* 3 [1931]: 122): "hin wandte sie sich zum heiligen Lager, gesprengt werden seine Bande und zugleich die der Dämonenwelt . . ." (she turned to the holy bed [i.e., of Osiris], smashed to pieces are his bonds and those of the daimons' world . . .).

14. Despite the appeal to several deities, the Greek has σὺ, "you," sing. here.

15. The idea of sleeplessness is repeated. Cf. l. 112 above where there is no such repetition. [E.N.O.]

agreement to a courtesan's love, because I adjure you who have been stationed over
the fire, MASKELLI MASKELLŌ PHNOUKENTABAŌTH / OREOBAZAGRA RĒXICH- 155
THŌN HIPPICHTHŌN PYRIPĒGANAX."

"You, NN, have been bound by the fibers of the sacred palm tree, so that you may love NN forever. And may no barking dog release you, no braying ass, no cock, no priest who removes magic spells, no clash of cymbals, no whining of flute; indeed, no protective charm from heaven that works for anything; / rather, let her be possessed by the spirit." 160

*Tr.: E. N. O'Neil.

PGM XXXVI. 161-77

***Charm to restrain anger and charm for success.** (No charm is greater, and it is to be performed by means of words alone:) Hold your thumbs and repeat the spell 7 times: “ERMALLOTH ARCHIMALLOTH stop the mouths / that speak against me, 165 because I glorify your sacred and honored names which are in heaven.”

To augment the words: Take papyrus and write thus: "I am / CHPHYRIS.¹⁶ I must
be successful. MICHAËL RAPHAËL ROUBËL NARIËL KATTIËL ROUMBOUTHËL
AZARIËL IOËL IOUËL EZRIËL SOURËL NARIËL METMOURËL AZAËL AZIËL SAOU-
MIËL / ROUBOUTHËL RABIËËL RABIËËL RABCHLOU ENAEZRAËL, angels, protect
me from every bad situation that comes upon me."

*Tr.: R. E. Hock.

PGM XXXVI. 178–87

* **A charm to break spells:** Take lead and draw on it a unique figure¹⁷ holding a torch in its right / hand, in its left—and at the left—a knife, and on its head three falcons, and under its legs a scarab, and under the scarab¹⁸ an ouroboros serpent.

The things to be written around / the figure are these:

⊗ K ⊖ ⋈ Ũ ⋈ □ ○ ∪ ℤ ⌘
N Y W I T A W Γ Γ ⚙ ⚙ ⚙
E F ^ † λ



*Tr.: Morton Smith.

16. CHPHYRIS is the god Khepri, the scarab. See *PGM* IV. 943 and n.; VII. 584 and n., and the Glossary, s.v. "Scarab."

17. The figure drawn below on the papyrus does not correspond to the description.

18. On the scarab see n. 16 above.

PGM XXXVI. 187–210

***Love spell of attraction:** On an unbaked piece of pottery write with a bronze stylus: “Hecate, you, Hecate, triple-formed, since every seal of every¹⁹ [love spell of attraction] has been completed, I adjure you / by the great name of ABLANATHANA and by the power of AGRAMARI,²⁰ because I adjure you, you who possess the fire, ONYR,²¹ and those in it, that she, NN, / be set afire,²² that she come in pursuit of me, NN, because I am holding²³ in my right hand the two serpents and the victory of IAŌ SABAŌTH and the great name BILKATRI MOPHECHE, who brandishes fire, . . . ,²⁴ that she love me / completely and be aflame and on fire for me; aye, and tortured too. I am SYNKOUTOUEL.”

[Write] 8 characters like this: “Grant me, indeed the favor of all, ADŌNAI
✱ ⚡ ⚡ ⚡ ⚡ ⚡ ⚡ ⚡ ⚡ .”

A A A A A A A
E E E E E E E
E E E E E E E
I I I I I I I
O O O O O O O
Y Y Y Y Y Y Y
O O O O O O O

*Tr.: E. N. O’Neil. The text of this spell appears to be corrupt at a number of places, so that by necessity the translation remains tentative.

PGM XXXVI. 211–30

***Prayer to Helios:** A charm to restrain anger and for victory and for securing favor (none is greater): Say to the sun (Helios) [the prayer] 7 times, and anoint your hand with oil and wipe it on your head and face.

215 *Now [the prayer] is:* “Rejoice with me, you who are set over the east wind / and the world, for whom all the gods serve as bodyguards at your good hour and on your good day, you who are the Good Daimon of the world, the crown of the inhabited world, you who rise from the abyss, you who each day rise a young man and set an old man, HARPENKNOUPHI BRINTANTĒNŌPHRI BRISSKYLMA / AROUR-
220 ZORBOROBA MESINTRIPHI²⁵ NIPTOUMI CHMOUMMAŌPHI. I beg you, lord, do not allow me to be overthrown, to be plotted against, to receive dangerous drugs, to go into exile, to fall upon hard times. Rather, I ask to obtain and receive from you life, health, reputation, wealth, influence, strength, success, charm, / favor with all men and all women, victory over all men and all women. Yes, lord, ABLANATHAN-
225 ALBA AKRAMMACHAMARI PEPHNA PHŌZA PHNEBENNOUNI²⁶ NAACHTHIP . . .
230 OUNORBA, accomplish the matter which I want, / by means of your power.”

*Tr.: R. F. Hock.

PGM XXXVI. 231–55

*Take a lead lamella and inscribe with a bronze stylus the following names and the figure, and after smearing it with blood from a bat, roll up the lamella in the usual

19. The isolated *πάσις* is vague. Preisendanz adds “Gestalt.” [E.N.O.]

20. The *voces magicæ* in ll. 190–91 are abbreviated forms of the ABLANATHANALBA and AKRAMMACHAMARI formulas. See the Glossary, s.v.

21. Preisendanz understands ONYR to be a form of Coptic NOYRE, “vulture, falcon.” But more likely the god Onouris is meant. Cf. *PGM* X. 12 and n.

22. The text of these lines is very uncertain and probably corrupt. The translation is tentative. [E.N.O.]

23. Read perhaps *κατέχομαι*, since *κατέχω μέ* makes no sense. [E.N.O.]

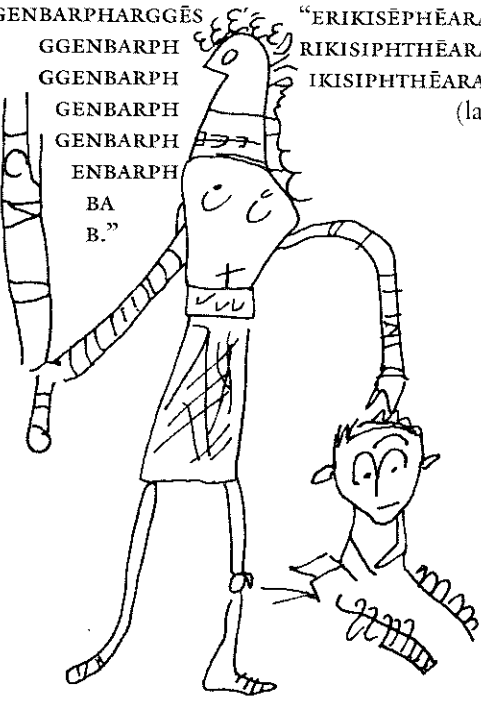
24. The text contains here incomprehensible letters, probably because of corruption rather than their being *voces magicæ*.

25. MESINTRIPHI is Egyptian and means “born of Triphis,” an epithet of Isis. See *PGM* XII. 232 and n. [R.K.R.]

26. PEPHNA (read PEPHTHA), PHŌZA, PHNEBENNOUNI is Egyptian and means “He is Ptah the healthy, the lord of the Abyss.” Cf. above, ll. 43–44; *PGM* XIII. 1055. [R.K.R.]

fashion. / Cut open a frog and put it into its stomach. After stitching it up with Anubian thread and a bronze needle, hang it up on a reed from your property by means of hairs from the tip of the tail of a black ox, / at the east of the property near the rising of the sun.

“OUSIRI SESEGGENBARPHARGGĒS “ERIKISÉPHĒARARACHARAPHTHISIKĒRA
OUSIRIISESE GGENBARPH RIKISIPHTHĒARARACHARAĒPHTHISIKĒR 245
SIRISESE GGENBARPH IKISIPHTHĒARARACHARAĒPHTHISIKĒ”
IRISESE GENBARPH (ladder-like).
RISESE GENBARPH
ISESE ENBARPH
SESEG BA
ESEG B.”

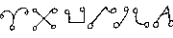


“Supreme angels, just as this frog drips with blood and dries up, so also will the body of him, NN / whom NN bore, because I conjure you, who are in command of fire MASKELLI MASKELLŌ” (add the other usual items).²⁷

*Tr.: R. F. Hock.

PGM XXXVI. 256–64

*Taking a three-cornered sherd from the fork of a road—pick it up with your left hand—inscribe it with myrrhed ink and hide it. [Write:] ASSTRAELOS²⁸ CHRAELOS, dissolve every enchantment against me, NN, for I conjure you / by the great and terrible names which the winds fear and the rocks split when they hear it.”



*Tr.: Morton Smith.

PGM XXXVI. 264–74

*Take blood from a nightowl and myrrh ink, and mix the two together, and draw the figure²⁹ as appended, with a new reed pen on a clean strip of papyrus. At the same time stare³⁰ at a clean wall and look toward the east. Fasten the figure to an all-linen handkerchief with thorns / from a male date palm and hide it and stand back from it six cubits. After hiding it, measure and step back fifty-nine paces three times, standing on the mark of the six cubits.

*Tr.: R. F. Hock. The purpose of this ritual is not stated.

27. Or “(add the rest, and the usual items).”
28. On the name ASTRAELOS, see Scholem, *Jewish Gnosticism* 95.
29. The figure is not provided in the payrus. The preceding characters are marked off from this spell by a dividing line.
30. Preisendanz suggests that the two phrases in ll. 268–69 may be variants.

PGM XXXVI. 312–20

***Charm to open a door:** Take from a firstborn ram an umbilical cord that has not fallen to the ground, and after mixing in myrrh, apply it to the door bolts when you want to open a door, and say this spell, and you will open it immediately.

Now this is the spell: / “Open up for me, open up for me, door bolt; be opened, 315
be opened, door bolt, because I am Horos the Great, ARCHEPHRENEPSOU PHIRIGX, son of Osiris and Isis. I want the godless Typhon to flee;³⁹ immediately, immediately; quickly, / quickly.” 320

*Tr.: R. F. Hock.

PGM XXXVI. 320–32

***A contraceptive, the only one in the world:** Take as many bittervetch seeds as you want for the number of years you wish to remain sterile. Steep them in the menses of a menstruating woman. Let them steep in her own genitals. And take a frog⁴⁰ / that is alive and throw the bittervetch seeds into its mouth so that the frog 325
swallows them, and release the frog alive at the place where you captured him. And take a seed of henbane, steep it in mare’s milk; and take the nasal mucus of a cow, with grains of barley, put these into a [piece of] leather skin made from a fawn and on the outside bind it up with mulehide skin, / and attach it as an amulet during 330
the waning of the moon [which is] in a female sign of the zodiac on a day of Kronos or Hermes.⁴¹ Mix in also with the barley grains cerumen from the ear⁴² of a mule.

*Tr.: John Scarborough.

PGM XXXVI. 333–60

***Love spell of attraction over myrrh:**⁴³ Say the spell and [put it on the] flat stone of the bath.

The spell is this: / “Myrrh, Myrrh, who serve at the side of gods, who stir up 335
rivers and mountains, who burn up the marsh of Achalda,⁴⁴ who consume with fire the godless Typhon, who are ally of Horos, the protection of Anubis, the guide of Isis. Whenever I throw you, Myrrh, upon the *strobilos*⁴⁵ of the / flat stone of this 340
bath, as you burn, so also will you burn her, NN, because I adjure you by the strong and inexorable Destiny, MASKELLI MASKELLŌ PHNOUKENTABAŌTH OREOBAZAGRAS REXICHTHŌN HIPPOCHTHŌN PYRICHTHŌN PYRIPAGANYX LEPETAN / LEPE- 345
TAN MANTOUNOBOË, and by the Destiny of this, LAKI LAKIŌ LAKIŌYD LAKIŌYDA. Attract, burn her, NN (add the usual, whatever you wish), because I adjure you by the strong and great names, THEILŌCHNOU ITI PESKOUTH I TETOCHNOUPHI 350
SPEUSOUTI IAŌ SABAŌTH / ADŌNAI PAGOURË ZAGOURË ABRASAX ABRATHIAŌ TERËPHAËL MOUISRŌ⁴⁶ LEILAM SEMESILAM THOOU IIE ËŌ OSIR⁴⁷ ATHOM⁴⁸

39. This passage contains a *historiola* of Horus escaping from Seth/Typhon. See for a parallel Lichtheim, *Ancient Egyptian Literature* II, 214–23. [R.K.R.]

40. The frog was associated with fertility, and therefore in Egypt with Heket, the goddess of birth. See Bonnet, *RARG* 198–99, s.v. “Frosch”; M. Weber, “Frosch,” *RAC* 8 (1972): 524–38, esp. 524–29. [R.K.R.]

41. That is, the planets Saturn and Mercury.

42. Also possible is “dirt from the ear,” but “ear wax” is more likely, given Aristophanes, *Lys.* 1198.

43. Cf. the parallel to the spell in *PGM* IV. 1495–1595.

44. This locality is not identified.

45. The meaning of the term is obscure; it may refer to some item having the shape of a pinecone. See LSJ, s.v. “στροβίλος.” Cf. *PGM* II. 25 and n.

46. See on this detail *PGM* III. 659 and n.

47. OSIR is Osiris. [R.K.R.]

48. ATHOM is Atum. [R.K.R.]

CHAMNEUS PHEPHAÖN PHEPHEÖPHAI PHEPHEÖPHTHA. Arouse yourself, Myrrh,
 355 and go into every place⁴⁹ and seek out her, NN, and / open her right side and enter
 like thunder, like lightning, like a burning flame, and make her thin, [pale,] weak,
 limp, incapable of [action] in [any part of her body] until she leaps forth and comes
 360 to me, [NN, son of] NN (add the usual, / whatever you wish), immediately, immediately;
 quickly, quickly.”

*Tr.: É. N. O'Neil.

PGM XXXVI. 361–71

***Irresistible love spell of attraction**, which works on the same day: Take the skin of an ass⁵⁰ and write the following in the blood from the womb of a silurus⁵¹ after mixing in the juice of the plant Sarapis.

365 *The writing is this*: “sisisōth, attract to me / her, NN on this very day, in this very hour, because I adjure you by the name CHYCHACHAMER MEROUTH⁵² CHMĒ-MINOUTH THIONTHOUTH PHIOPHAÖ⁵³ BELECHAS AAA EEE ĒĒĒ L' S' S' S' N' N' N'. Attract her, NN, to NN” (add the usual).

370 And put the magical material inside / with vetch and place it in the mouth of a dead dog, and it will attract her in the same hour.

*Tr.: E. N. O'Neil.

PGM XXXVII. 1–26

*. . . not one of the unclean men . . . I did not have intercourse with a woman . . . [knowingly]. Whenever I swear, the [existing? . . .] relatives, that on my father's
 5 side and / [mother?], friends and my father's relatives with . . . not, and this one . . . into a container, thus taking . . . [into a] suburb, with the loud voice . . . of the prophets and pro[phetesses]. / And whenever in . . . swear, lest . . . such as heard. . . .

15 . . . / [of Theodoros?], that is, of Selenion(?), [it is not necessary] to subtract or add a thing. If . . . these . . . cast from the . . . as mentioned before; and another
 20 . . . from every rite / . . . your . . . is unlawful . . . should receive a letter . . . piously . . . receive extreme ill-luck, it is . . . lest you . . . taken . . . / the. . . .

25 *Tr.: Roy Kotansky. This fragmentary text was acquired in Egypt with the other magical papyri, PGM XXXVI and XXXVIII, and is thus presumed to contain portions of a magical spell; however, the recto (ll. 1–14) was written in a hand different from that of the verso (ll. 14–26) and seems to contain a text of a biblical or theological nature. The verso may contain a text on some type of divination.

PGM XXXVIII. 1–26

*. . . at the proper time purify [yourself for seven days and]¹ take myrrh ink and [write] on [pure] papyrus . . . of baths: “Come here to me . . . who have the power

49. See on this point Wortmann, “Neue magische Texte,” 71, 101.

50. The animal of Seth/Typhon.

51. The silurus is a large river fish which seems to have been a part of the common fare, either pickled or salted. Cf. Pliny, *NH* 9. 17, 44; Aelian, *NA* 14. 25; Juvenal, *Sat.* 4. 33; 14. 132. The silurus also occurs in PGM IV. 3097, but Preisendanz there altered the text to read αἰλουρος, “cat.” Diehl, in Preisendanz's apparatus, proposes the same emendation here. [E.N.O.]

52. MEROUTH is Egyptian *mrwt*, “love.” [R.K.R.]

53. THOUTH PHIOPHAÖ is Egyptian and means “Thoth the great, the great.” [R.K.R.]

1. Eitrem reads ἀγνευσον [ἑπτα ἡμέρας καὶ . . .], which D. Moke, *Eroticism in the Greek Magical Papyri: Selected Studies* (Ann Arbor: University Microfilms, 1975) 72, translates with “Be purified for seven days.” The verb, however, is active and requires an object. Furthermore, the papyrus uses numerals, not words, so it is better to read ἀγνευσον [σὲ ἑπτα ἡμέρας καὶ . . .]. [E.N.O.]

... / ... and go into the house ... frightening and hiding ... of the door. For by
 the contribution(?)² of her ... by your [power, attract] to me her, NN, whose
 mother is NN, because ... / ... to find sleep and ... brain ... of sacred phan- 10
 toms ... of the sea ... / [who copulate in the ocean, PSOI PHNOUTH I NINTHĒR,³ 15
 you are the one who are] daily visible [and who set in the northwest] of heaven,
 [and rise in the southeast. In the 1st hour] you have [the form of a cat; your name
 is PHARAKOUNĒTH. In the 2nd hour you have the form] of a dog; your name
 is / [SOUPHI. In the 3rd hour you have the form of a snake; your name is] ABERAN 20
 NEMANE [THŌUTH. In the 4th hour you have the form of a scarab]: [your] name
 is [SESENIPS. In the 5th hour you have the form] of an ass; [your] name is
 [ENPHANCHOU PH. In the 6th hour you have the form of a lion]; your name is
 [BAISOLBAI ... who control] time. / [In the 7th hour you have the form of a goat; 25
 your name is] OUMESTHŌTH. In the 8th hour you have the form of a bull; your
 name is [DIATI-PHĒ, who becomes invisible]. ...⁴

*Tr.: E. N. O'Neil. This papyrus is so fragmentary that the text owes more to Eitrem's ingenuity than to the copyist. Ll. 15–26 seem to be a doublet and, in part, an abridged version of IV. 1642–79. The edition of Preisendanz provides no translation; Moke offers one only of ll. 1–12.

PGM XXIX. 1–21

*“THATTHARATHAUTHŌLTHARA

ATTHARATHAUTHŌLTHARA

TTHARATHAUTHŌLTHARA

THARATHAUTHŌLTHARA

ARATHAUTHŌLTHARA

RATHAUTHŌLTHARA

ATHAUTHŌLTHARA

THAUTHŌLTHARA

AUTHŌLTHARA

UTHŌLTHARA

THŌLTHARA

ŌLTHARA

LTHARA

THARA

ARA

RA

A

THATTHARATHAUTHŌLTHARA

ATTHARATHAUTHŌLTHARA

TTHARATHAUTHŌLTHARA

THARATHAUTHŌLTHARA

ARATHAUTHŌLTHARA 5

RATHAUTHŌLTHARA

ATHAUTHŌLTHARA

THAUTHŌLTHARA

AUTHŌLTHARA

UTHŌLTHARA 10

THŌLTHARA

ŌLTHARA

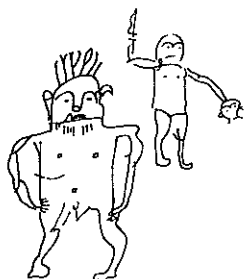
LTHARA

THARA

ARA 15

RA

A



I adjure you by the twelve elements of heaven and the twenty-four elements / of 20
 the world, that you attract Herakles whom Taaipis bore, to me, to Allous, whom
 Alexandria bore, immediately, immediately; quickly, quickly.”

*Tr.: E. N. O'Neil. The figure on the left is that of the dwarf god Bes. In the Greco-Roman period the erotic associates of Bes became so pronounced that he seems to have become a patron of brothels. See J. E. Quibell, *Excavations at Saqqara (1905–1906)* (Cairo: Imprimerie de l'Institut français d'archéologie orientale, 1907) 12–14. [R.K.R.]

2. The papyrus has *προσδόσι*, for which Eitrem suggests *προσδόσει*, hence “by the contribution,” but the papyrus is so mutilated that any translation must be tentative. [E.N.O.]

3. PSOI PHNOUTH I NINTHĒR corresponds to Egyptian “Fate, the god (of) the gods.” Cf. *PGM* III. 144–45. [R.K.R.]

4. The list of forms continues at *PGM* IV. 1679. This papyrus is clearly a fragment as well as fragmentary. [E.N.O.]

PGM XL. 1–18

- *“O master Oserapis and the gods who sit with Oserapis, I [pray] to you, I Artemisie, daughter of Amasis, against my daughter’s father, [who] robbed [her] of the funeral gifts and tomb. So if he has not acted justly toward me and his own children—as indeed he has acted unjustly toward me and his own children—let
- 5 Oserapis and the gods / grant that he not approach the grave of his children, nor that he bury his own parents. As long as my cry for help is deposited here, he and what belongs to him should be utterly destroyed badly, both on earth and on sea, by Oserapis and the gods who sit together with Oserapis, nor should he attain propitiation from Oserapis nor from the gods who sit with Oserapis.
- 10 Artemisie has deposited this supplication, supplicating / Oserapis and the gods who sit with Oserapis to punish justly. As long as my supplication [is deposited] here, the father of this girl should not by any means attain propitiation from the gods. [Who]ever [seizes] this document [and] does an injustice to Artemisie, the god will inflict a penalty on him . . . to no one . . . except . . . Artemisie commands that . . . as . . . / not suffice . . . observed me in need of . . . and to me who lives
- 15 . . . observed . . . in need of. . .”

*Tr.: R. F. Hock. For similar curses against desecrating a tomb, see G. Björck, *Der Fluch des Christen Sabinus. Papyrus Upsaliensis 8* (Uppsala: Almqvist and Wiksell, 1938) esp. 131–38; B. Boyaval, “Une malédiction pour viol de sépulture,” *ZPE* 14 (1974): 71–73.

PGM XLI. 1–9

- 5 *“CHRIA . . . BĒEI[NÖR; SOUSI[NEPHI] . . . trembles / ENTOKE KENTA[BAÖTH] . . . thence, [trembles] . . . NITHIORA BAINCHÖÖÖCH. . .”
- *Tr.: Roy Kotansky. This fragmentary spell contains only a few recognizable words, mostly magical.

PGM XLII. 1–10

- *“A A A A A A
E E E E E E
Ê Ê Ê Ê Ê Ê
I I I I I I O O O O
5 Y Y Y Y Y
Ö Ö Ö Ö Ö
[“magical characters”]
. . . ARAËL SAB[AÖTH
O]URIEL ASABA . . .
10 . . . OSËPRAK.”

*Tr.: Roy Kotansky. The magical characters mentioned in the text are unavailable for transcription. The slip of papyrus probably served as an amulet.

PGM XLIII. 1–27

| | | |
|--------------------|------------|----|
| *“[ABLANA]THANALBA | EMANOUẼL | |
| [BLA]NATHANALBA | ASOŨEL | |
| LANATHANALBA | MARMAR̃EL | |
| ANATHANALBA | MELCHĨEL | |
| NATHANALBA | OURĨEL | 5 |
| ATHANALBA | THOURĨEL | |
| THANALBA | MARMARIÔTH | |
| ANALBA | ATHANÃEL | |
| ALBA | AÔË . . . | 10 |
| LBA | SABAÔTH | |
| BA | ADÔNAI | |
| A | ELÔAI | |

ABÔ . . . / SESENGEN SPHRANGËS MICHÃEL SABAÔTH LAPAPA / . . . GABRĨEL 15/20
 SOURĨEL RAPHÃEL, protect Sophia / whom Theoneilla bore from every shivering 25
 fit and fever, immediately, quickly.”

*Tr.: John Scarborough.

PGM XLIV. 1–18

*“THÔPHÔPHA. MOS . . . AMOU K . . .

| | | |
|---------------|---------------------------------|-----------|
| A A A A A A A | . . . OUABEIO . . . S BAMERM | |
| | . . . L . . . | |
| E E E E E E E | earache EY . . . MATI unwritten | |
| | SYRID | |
| Ê Ê Ê Ê Ê Ê Ê | partaking (?), might ascend (?) | |
| | driving away . . . | |
| I I I I I I I | fever (?), just (?) PAË . . . | X |
| O O O O O O O | TAI, burning these things | |
| | until | N |
| Y Y Y Y Y Y Y | ATHIAL PYRON MOLOS | I |
| Ô Ô Ô Ô Ô Ô Ô | | R |
| Y | MICHÃEL | ÔZ Y |
| Ô | ICHÃEL | YZ O |
| | CHÃEL | OZ |
| E E E E E E E | AËL | IZ |
| P | ËL | |
| | L | |
| | MICHÃEL | . . . Z |
| | [ICHÃEL] | EZ |
| | [CHÃEL] | |
| CH S | AËL | . . . Z.” |

*Tr.: Roy Kotansky. This fragmentary text may have served as a phylactery for earache and possibly fever. On the right side of the papyrus there is a figure holding a staff and with the letters “A” and “ô” on either side; the representation of the figure, however, was never published.

PGM XLV. 1–8

- *“... R... RPHEË ABRAXAS IRMOUN †ACHOA BRĒPHAUTH IOU ATHĒTHAL
KATHŌLŌ... NITASPHIN BAROUCH BAROUCH DAULA ADŌNAIA CHAITA SIAMOUR
5 ERBELMŌN ELŌE ADŌNAIA MELĒ... A SESEMIE... LAMEBDO / ELŌE ACHRAI
ĒNNANAI AZAËL CHERMAIŌ B... ROBBAN J(erusa)lem... N†”

*Tr.: Roy Kotansky.

PGM XLVI. 1–4

*... [If] *you wish the god to speak*: ... These names ... “SON LALEIKACHRI... KAIE...”

*Tr.: R. F. Hock. This fragmentary papyrus, which contains portions of only two spells, contains here a request for a revelation. In the series of words to be spoken or written some Greek can be read.

PGM XLVI. 4–8

- 5 ***Spell to silence and [subject]**: ... on an unbaked potsherd ... : / “IŌ SĒTH IŌ
ERBĒTH IŌ... IŌ SĒTH IŌ PATATHNAX... IŌ [OSIRIS].”

*Tr.: R. F. Hock.

PGM XLVII. 1–17

- 5 ***“ĒL ĒL¹ STRAGĒL STRAKOUĒL, the god, / the SATOUCHEOS, the PSATOUCHEOS,²**
10 **protect, shelter [the wearer against fever] whether [it is] every other day, / or daily,**
15 **or equinoctial, or perpetual; purify us, ELAOTH / SABAOth ... [[two lines of**
characters]].

*Tr.: Morton Smith.

PGM XLVIII. 1–21

- *“**KLE¹ [[characters]] AAAAAA KLE ANNGL ... O SESEGGESBARPHARAGGES,**
5 **help us, Atikhis; bring aid (?) / with all your powers. They must move like the one**
whom the Cherubim have led,² the Father Pantokrator, who is in heaven ... the
Cherubim. You must fly like the birds of heaven. He³ must move like a piercing
10 **wind, ... good, through / the power of these names and their saving acts and the**
phylacteries and the power of the honored (?) Place.⁴ Yes, yes! Quickly, quickly!
[[2 lines of characters]]. And a blessing upon the name SESSEGGES, together
15 **with / ... AI SACHLAS EL and MEFEJRAHIEU ... names, aid ... the place SA ...**
20 **aid (?) ... [the] whole house ... INETENEI great (?) ... IEL EŌN / ... the birds**
of great (?)⁵ [[characters]] ... OU.”

*Tr.: Marvin W. Meyer.

1. *El* is the common Hebrew word for “god” but was also the name of a particular god worshiped mostly along the Palestine-Syrian coast.

2. Perhaps the definite articles before this and the two following terms should be omitted, and they should be taken as names of gods or demons. These magical texts rarely use the definite article before the names of deities invoked, and SATOUCHEOS looks like an epithet (“loaded, burdened”?) and PSATOUCHEOS like a byform of it.

1. Or, in Greek, “etc.”

2. Or “they must lead forth,” “who move like,” or “who lead forth.”

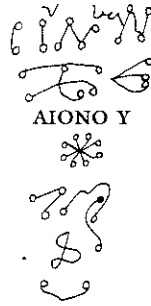
3. Or “you.”

4. In later Jewish writings, God is frequently designated as “the Place.”

5. Or “which we come” or “your fathers.”

PGM XLIX

*



*Tr.: Roy Kotansky. An amulet with a series of characters and the name “Aion.”

PGM L. 1–18

*. . . out of . . . the . . . and if their principal (lots ?) should [fall] on the side of [the
lots] of “Tyche” or “Daimon” [it is good ?] for a spell (?) concerning sorcery / —the 5
same principal (tosses?) of the lot producing the same result, with a “Tyche” or
“Daimon” being an excellent toss. And the one who tosses concerning sorcery . . .
executes the same given results for the given toss. These things mentioned before
will be . . . / . . . of “Daimon.” If ever . . . it happens in your own place or even . . . 10
by malevolent ones (?), / as it testifies of an exile, it signifies either . . . or dis- 15
graceful ones; if then a benevolent one occurs, a malevolent one by the benevolent
ones is changed (?). . . .

*Tr.: Roy Kotansky. Very little sense can be made from this scrappy fragment. The text seems to deal with responses to a type of knucklebone or dice oracle.

PGM LI. 1–27

*“I exhort you, daimon of the dead [and] the necessity of death which has hap-
pened in your case, image of the gods, to hear / my request and to avenge me, 5
Neilammon, whom Tereus bore, because Etes has brought a charge against me, / or 10
against my daughter Aynchis or her children or those who might ever be [with]
me. And I exhort you not to listen to those who have brought charges against us,
either / [from] Hermes, whom . . . bore, [or] EU . . . s, who is known as [Apelles], 15
or from Harpochrates, whom Tereus bore, [who is] a wicked man and / ungodly 20
toward me, his father. I ask you, daimon of the dead, not to listen to them [but to]
listen [only] to me, Neilammon, [since I am] / pious [toward the] gods, [and to 25
cause them to be] ill for their [whole] life.”

*Tr.: R. F. Hock. This necromantic request is directed against Neilammon’s legal opponents, one of whom appears to be his own son. The text follows the format of an Egyptian letter to the dead. Cf. Alan Gardiner and Kurt Sethe, *Egyptian Letters to the Dead Mainly from the Old and Middle Kingdoms* (London: Egypt Exploration Society, 1928). [R.K.R.]

PGM LII. 1–9

*. . . the formula:

“ . . . stout of heart, silver-eddyding,
And with the Graces CHŌOS EU . . .
Both Hera and Selene, thus
/ The wits, which come upon to . . .
. . . nothing, about the sea,
. . . S . . . ES . . . ES . . . however much
. . . .”

5

*Tr.: Roy Kotansky. This very fragmentary papyrus contains portions of two or three spells

probably dealing with love magic. The first of these, translated here, preserves a poetic incantation whose first few lines scan as dactylic hexameters.

PGM LII. 9–19

10 *Take an ichneumon / from the countryside and throw in some vinegar myrrh and
boil for 3 days . . . but. . .

15 “. . . and . . . / Peitho . . . will see a . . . with mighty . . . or might grant me
favor . . . or love me in . . . from a mighty (?). . .”

*Tr.: Roy Kotansky.

PGM LII. 20–26

20 *Spell to induce insomnia: Take some . . . grasp, speak the formula . . . speak
. . . : “. . . ἑὸς mother’s, summoning Eros.”

25 Speak *the formula*: “. . . through night and day, from (?) / . . . set a flame in the
heart. . .”

*Tr.: Roy Kotansky.

PGM LIII–LVI

PGM LIII and LIV correspond to the unpublished texts of the papyrus rolls cataloged together as *P. Strassb.* I. 39 (P. gr. 1769 and 1770 in F. Preisigke, *Griechische Papyrus der kaiserlichen Universitäts—und Landesbibliothek zu Strassburg*, I. Leipzig: J. C. Hinrichs, 1912, 134–35). PGM LIII (no. 1769) measures 32 × 22 cm and contains fifteen lines; PGM LIV (no. 1770) measures 22 × 16 cm and contains ten lines. Both date from the Arabic period.

PGM LV and LVI correspond to the two unpublished texts, *P. Strassb.* I. 39A (P. gr. 762 and 788; Preisigke 136). They are written by the same hand and stem also from the Arabic period. PGM LV measures 28 × 22 cm and contains twelve lines; PGM LVI (17 × 11 cm) contains eight lines primarily made up of letter permutations, with SY SZ and SCH predominating.

PGM LVII. 1–37

*. . . ADŌNAI. . . *These are the words*: “[Accomplish] for him, NN, whatever I
have written on [this] for you, and I will¹ leave [the east] and the west² [which] has
been established [formerly], and [I will preserve] the flesh of Osiris³ [always] and I
5 will not break / [the] bonds with which you bound Typhon,⁴ and I will not call
those who have died a violent death but will leave them alone, and I will not pour
out the oil of Syrian cedar [but] will leave it alone, and I will save Ammon and not
kill him, and I will [not] scatter the limbs of Osiris, and I will hide you [from the]
10 giants;⁵ EI EI EI EI [EI EI] EI EI CHOIN / [APHOUTH] CHENNONEU APHOUTH
ANOU AŌTH EI EI EI PEOOE [IAKŌB] MANNOZ ARANNOUTH CHAL . . . APH KOULIX

1. For these implied threats see PGM II. 54, and Papyrus Ebers, col. 30, ll. 12–16: “If the stroke dispells itself . . . I shall not speak (the threat), I shall not repeat the statement.” [R.K.R.]

2. For this notion of the collapse of the east and west, see PGM V. 284.

3. For mythical details regarding the death of Osiris, see Plutarch, *De Is. et Os.* 18, 358A–B; 35, 364F; 42, 368A; and Griffiths, *Plutarch’s De Iside et Osiride* 340–42, 434–35, 460; Diodorus Siculus I. 11, with the commentary by Burton, *Diodorus Siculus* 60–61, 89, 95.

4. For the binding of Typhon, see Plutarch, *De Is. et Os.* 19, 358D, and the commentary by Griffiths, *Plutarch’s De Iside et Osiride* 349–50.

5. For the role of the giants, see Plutarch, *De Is. et Os.* 25, 360E, and Griffiths, *Plutarch’s De Iside et Osiride* 385–86; W. Speyer, “Gigant,” *RAC* 10 (1978): 1247–76, esp. 1263.

NOË N . . . K BORNATH LOUBEINE AOUËR OUEIRE ITIN LOTOL. Recite the secrets of the many-named goddess, Isis.”⁶

[The] *compulsive spell* in order to show you whether the matter has been carried out: / Burn cypress with the strip of papyrus and say: “[Isis,] holy maiden, give me a sign of the things that are going to happen, reveal your holy veil, shake your black [Tyche] and move the constellation of the bear, holy [IŌTHĒ] PNOUN GMOËRMENDOUMBA⁷ great-named [IAKŌ] / PHTHOËRI, THERMOËR, PHTHAŌ,⁸ great-named IOTHĒ [PHNOU]THOUËR BŌB HELIX, great-named IAKŌ.”

When you have said this and at the same time have opened your hands, the goddess will remove the [edge] of your hand from your breast. For you will see [a star being led] of necessity [to you], at which you are to look / [intently], as it flashes [a picture] while rushing [toward you], so that you become stricken of God. [Wear the] above picture [for protection]. [For], in the name of [the goddess], it is a [picture] of Kronos who encourages you. After you have received this sign, rejoice / at your [fortune] and say once: “CHAITHRAL.” For when you have said this, she will cooperate with you [in whatever] you pray for. And immediately say these words, [lest] there occur a removal of the stars and your lucky day: “THA . . . OUSIR⁹ PHNOUCH MELLANCHIŌ KERDŌ MELIBEU . . . KASP . . . NEBENTHTRIX GARN . . . Ō THRAŌ SAU TRAIS TRAIS / BASYM; immediately, immediately, accomplish this, within this moment. Very glorious Pronoia,¹⁰ make the one who yesterday was [unlovable] beautiful [in the sight of all], make . . . [former]. . . .”

*Tr.: R. F. Hock.

PGM LVIII. 1–14

*. . . [Spell to bind . . . (?)]:¹ / Take a lamella [made of lead] . . . : “I say to you, you who died prematurely and who were [called and taken] away by the wicked [Typhon. Commanding you] is / the great god who has [dominion above and rules over the lower [gods]. Take into custody this wicked [and impious] man,² because this [is the one who burned the papyrus boat of Osiris]³ and who [ate⁴ the sacred fish].⁵ Take into custody [him, NN, whom NN bore . . .].”⁶

*Tr.: R. F. Hock. The exact purpose of this spell is not known, though it is clearly a type of curse.

6. On Isis with a myriad of names see PGM LIX. 13; Apuleius, *Met.* 11. 22, p. 284, l. 9: *deae multinominis*; Plutarch, *De Is. et Os.* 53, 372E: *μυριώνυμος*. See Griffiths, *Plutarch's De Iside et Osiride* 502–3.

7. PNOUN GMOËR is equivalent to Egyptian, “Nun (the Abyss), great power.” [R.K.R.]

8. The sequence of PHTHOËRI . . . PHTHAŌ is equivalent to Egyptian *Pth wr* and *Pth ʿ3*, “Ptah the great.” [R.K.R.]

9. This is Osiris.

10. On the identification of Isis and Providence (Pronoia), see Apuleius, *Met.* 11. 15, p. 277, l. 4; and on this see Griffiths, *The Isis-Book* 241–44, 323.

1. The full title is not preserved. The opening line may have read *κατά[δυσμος]*. Cf. Preisendanz, *apparatus ad loc.*

2. Or “such-and-such a wicked and impious man.” [R.D.K.]

3. The restoration is based on the parallel in Audollent, *Defixionum Tabellae*, no. 188, reprinted in Preisendanz, vol. II, p. 187. See on this point Plutarch, *De Is. et Os.* 18, 358A, where the burning of the boat is not mentioned, however. See for further references Griffiths, *Plutarch's De Iside et Osiride* 339–40.

4. The filling of the lacuna is based on the parallel in Audollent, *Defixionum Tabellae*, no. 188.

5. For sacred fish, see PGM V. 270–80, and J. F. Borghouts, “The Magical Texts of Papyrus Leiden I. 348,” *OMRM* 51 (1971): 26 (a similar sacrilege), and *Excursus III* 210–17. See Bonnet, *RARG* 191–94, s.v. “Fische, heilige.” [R.K.R.]

6. Assuming the restoration in Preisendanz as correct. However, it seems more likely to restore the parallel phrase from above, “take into custody [this wicked and impious . . . man]. [R.D.K.]

PGM LVIII. 15–39

15/20 *... when the [moon] is full . . . , make an offering of incense . . . / . . . lick clean,
SITOU LAS EK . . . KŌS, . . . [*under*] *the middle of the chest*:

“IŌ ERBĒTH
IAKOUMBIA
IŌ PAKERBĒTH
/ IŌ BOLCHOSĒTH
BASAOU
KOCHLŌTA
TETOMĒ
BASSAOU
/ PATATHNAX
OŠESRŌ
IŌ IŌ PAKERBĒTH
KEACH, come
[1]O ABRASAX
/ (add the usual).

[[Remains of a magical figure]]

“[ABER]AMTHŌOULERTHEXANAXETHRELYŌTHNEMAREBA.”

*Tr.: R. F. Hock. The translation differs from Preisendanz in ll. 20, 34, 35.

PGM LIX. 1–15

*“... Saioneis, whom [Sentaesis] bore. You, slave of the [glorious] god ABLANA-
THANALBA, you servant of the [good] god AKRAMMACHAMAREI, you, slave of
5 [IAEŌ] SABAŌ ABRASAX ADŌNAI, / you, servant of the [four] good [and] glorious
gods, ABERAMENTHOYLERTHEXANAXETHRELYŌTHNEMAREBA AEMEINAEBAR-
RŌTHERRETHŌRABEANIEMEA ERĒKISITHPHĒARARACHARARAĒPHTHISIKĒRE IA-
EŌBAPHRENEMOUNOTHILARIKRIPHIAEYEAIPHIRKIRALITHONYOMENERPHA-
10 BŌEAI, / you, the good and glorious gods, protect the mummy and the body and
all the grave of the younger Phtheious, who is also [called] Saioneis, whom Sen-
taesis bore . . . the everlasting [punishments given by] the Lady [Isis], / goddess of
15 many names.”¹

*Tr.: Morton Smith.

PGM LX. 1–5

*“OBPHŌCHONMPOUO

AIEROĒNIONO

IBOPHA

IKON”

*Reading: Morton Smith.

**PDM lxi. 1–30**

5 *... to Truth . . . before you / incense (?) . . . to the . . . your head . . . land
[col. I, 5] . . . / look . . . above / these . . . Lady of the Flood (?) [. . . I]A IA ŌO . . . in truth
10 . . . and we come into . . . above after the . . . Teach me.¹ Show . . . Anubis of . . .
[I, 10] [Spirit of] Darkness . . . / Anubis . . . Anubis of the . . . Do not. . . Do not let
15 . . . know (?) . . . true manner [without a matter (?)] of falsehood . . . saying: “I am

1. For this epithet of Isis, see PGM LVII. 13 and n.

1. Restored [tun] *ειπ* as a parallel to *tamo*. Both mean “to instruct.” See Crum, *Coptic Dictionary* 73b. For the restorations by R.K.R. here and in the notes below, see his forthcoming article, “Gleanings from Magical Texts,” *Enchoria* 1985.

[OR]THOBAUBO . . . my name . . . OOO is my name. My name in [truth (?) . . .] [I, 15]
 . . . May you be exalted. Work . . . Anubis of the horizon. Anubis . . . / Anubis of 20
 the son. Do not . . . twice. The great ruler. . . It is this god who . . . face of a [II, 5]
 donkey. This . . . come . . . to me from them (?) which are before you . . . which 25
 you. . . . [II, 10]

*Tr.: Robert K. Ritner, following the edition and translation in Bell, Nock, and Thompson, *Magical Texts*, recto, col. I/1–16 (original translation from plate; not previously read by the editors), and col. II/1–13. Sections titles in the Demotic texts are indicated only if they are written in red letters (see the Introduction to the Demotic Magical Papyri).

PDM lxi. 30–41

*. . . which . . . / seven . . . dead . . . rue seven, bone of . . . wax (?) . . . seven 31
 . . . / . . . seven, mix them all. Recite all the spells of the vessel over them at dawn, [col. III,
 midday [and] night at the beginning of the month and eat (?) seven of them each 2]
 and every month. / You find his heart.² 36

*Tr.: Janet H. Johnson, following the edition and translation of Sir Hubert Thompson in Bell, Nock, and Thompson, *Magical Texts*, recto, col. III. [III, 7]
 41
 [III, 12]

PDM lxi. 42

*“. . . *you and those who are.* . . .

*Tr.: Janet H. Johnson, following the edition and translation of Thompson, in Bell, Nock, and Thompson, *Magical Texts*, recto, col. IV/1. This fragmentary line may be part of the rubric of col. III (see Bell et al. p. 14, ad loc.). The fact that these words are written in red ink (in the original manuscript) suggests this is the title (or subtitle) of a new spell.

PDM lxi. 43–48 [PGM LXI. i–v (not in Preisendanz)]

*. . . *remedy* for [an] ulcer (?)³ of the head . . . : one mina (?); this is what is [to be 46
 spoken?] . . . of frankincense and [celandine? . . .] / of a male ass [together with (4)
 . . .], excellently, and add . . . a little, and smear it on the. . .

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, recto, col. IV/2; and Roy Kotansky (Greek section), following the edition of Bell, Nock, and Thompson, *ibid.*, ll. 3–7.

PDM lxi. 49–57

*. . . *head*: . . . [papyrus ?], it being broken (?) in the place / . . . oil; you should 51
 utter the name of . . . while they are not dry; you should utter the spell (?) twice . . . [col. IV,
 one grain to the name of the . . . name of palm, persea, [and] cypress⁴ / mulberry, 10]
 laurel, black poplar, pine. . . . 56

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, recto, col. IV/8–16. The spell presumably describes another [IV, 15]
 remedy for the head.

PDM lxi. 58–62 [PGM LXI. vi.x (not in Preisendanz)]

**For an erection*: Woad plant [or corn flag?] grows in the oasis in abundance; it's both female and [male]. Boil these in a pot and grind them up [in wine with] pep-

2. Or “wish.”

3. As suggested by R.K.R.

4. Written in Demotic and Greek.

- 61 per; / smear it on [your] genitals. [If you wish it] to relax again, [provide] with the
[col. IV, decoction. . . .
19] *Tr.: Roy Kotansky, following the edition of Bell, Nock, and Thompson, *Magical Texts*, recto
A (p. 22). For a similar spell, compare *PGM* VII. 184–85.

PDM lxi. 63–78

- *. . . *Har-Thoth*: You write on the [front of a] laurel leaf [and you light] a lamp on
50 a table and you speak to the laurel opposite the lamp. Do not look at the lamp! You
[col. V, 4] should come; you should lie down; you should place the laurel / under your head;
and you should pray to Har-Thoth. He answers you in a dream. The front of the
laurel leaf, write these [words] on it; you write it in ink of myrrh and wine:

The first: "THOYTHKH"

The second: "LABINOYTHKH."

The third: "PHRĒKH."

The fourth: "SALBANAKHA."

The fifth: "falcon."

The sixth: "ape."

The seventh: "ibis."



- 55 And say these words: "Come to me, Thoth, Eldest one, Eldest one . . . of Re,
[V, 9] who went forth from Atum, who was born / in the form . . . from the limb of
Atum! Come to me, Thoth, heart of Re, tongue⁵ of Tatenen,⁶ throat⁷ of the one
whose name is hidden!⁸ Come to me, HEFKAE HEPKA HEBIKE NEKHE-P-KAI!
60 Come to me, Lord of Truth, who loves Truth, / who reckons [lifetime?],⁹ who
[V, 14] judges Truth, who does Truth!¹⁰ Come to me in your beautiful face in this good
night and make answer to me concerning everything about which I am entreating
here today, truly without falsehood therein! Come to me in your form of excellent
one, in your [secret] image . . . ! Come to me and [tell me] an answer to every-
thing, [truly,] without falsehood therein." [It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. V, 1–5a/6.

PDM lxi. 79–94

- 80 *A way of finding a thief . . . : You bring a head of a drowned man; / you carry it
[col. VI, to the fields; you bury it; you put flax seed over it until you gather the flax; you
2] gather [it] upon it when it is high and alone; you [bring] the flax to the village;
you¹¹ wash the head by itself in milk; you cover it; and you take it to the place
which you wish.

- 85 When you want to discover a thief, you should bring a small amount¹² of flax;
[VI, 7] you should utter a spell to it; you should say the name of the man twice, one by one
(?) / you should make a knot and draw it together. If he is the one who stole it,¹³ he
speaks while you tie the knot.

5. As read by R.K.R.

6. A holy place in Memphis. See Bonnet, *RARG* 769–70.

7. As read by R.K.R.

8. A pun on Amoun/hidden.

9. As read by R.K.R.

10. For these epithets, see P. Boylan, *Thoth the Hermes of Egypt* (Chicago: Ares, 1979 [reprint]), appendix B. [R.K.R.]

11. Actually written "they."

12. Translation by R.K.R.

13. Literally, "carried/lifted it."

The spells which you should recite: Formula: “To me belongs the word of Khu;¹⁴ to me belongs the word of Geb; to me belongs the word of . . . of Isis; to me belongs the word of this ibis, son of Thoth; Lo, all hail! Lo, all hail! I shall gather here today my sister SAMAL[A], saying, ‘I shall give them the words / of Geb which he gave to Isis when Shu (?) concealed them in the papyrus (swamp) of Buto, she bringing the small amount of flax in her hand, she forming it into a knot, she tying these forelegs (?)¹⁵ until he was revealed to Horus in the papyrus (swamp). I will bring this small amount of flax in my own hand, I making it into a knot until NN is revealed . . . the sound-eye. After (?) answering, he will lift (?)’ [It is] very good.

90
[VI, 12]



*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VI/1–16.

PDM lxi. 95–99

***Spell of giving praise** [and] love in Nubian: “SYMYTH KESYTH HRBABA BRASAKHS LAT, son of (?) NAPH, son of (?) BAKHA.” Say these; put gum on your hand; and kiss your shoulder twice,¹⁶ and go before the man whom you desire.

95
[col. VII,
1]

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VII/1–5.

PDM lxi. 100–105

***The red cloth** of Nephthys: “Pre arose; he sent forth the *Seket* boat¹⁷ of heaven; the water under the bark of Pre has dried up. The gods and the two crowns (of the south and the north) complain until NN is brought to NN. If not doing it is what will be done, the gods whose names I said will bend down so that they fall into the fire. . . . I am the one who said it; she will repeat it ‘Be destroyed, impious one!’ She is the one who said it; / she is the one who heard it [and] repeated it.” [It is] very good when he says it.

100
[col. VII,
6]

105
[VII, 11]

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VI/6–11.

PDM lxi. 106–11

***Prescription** for a donkey not moving: Ruc, dung of falcon, dung of crocodile; you should apply it and you should anoint the ears or its nose or the nostril of its nose.

Formula: “He of the heart. . . . Horus [is] behind you; Geb is pursuing you, Isis being with them (?) . . . many hours. / The arrow of Horus¹⁸ will go into you in order to. . . .”

111
[col. VII,
16]

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VII/12–16.

14. Name of the twenty-second decan. [R.K.R.]

15. That is the foreleg of Seth (as bull) when killed. [R.K.R.]

16. Translation by R.K.R.

17. The morning bark of the sun.

18. Translation by R.K.R.

PDM lxi. 112–27

*A prescription for making a [woman] love you: An image of Osiris [made] of wax—you should . . . , you bringing hair (?) and [wool] of a donkey together with a bone of a lizard. / You should [bury them under the] doorsill of her house.¹⁹ If stubbornness occurs, you should bring it . . . the image of Osiris with (?) ram's wool; you should put the lizard bone . . . ; / you should bury it again under the doorsill of her house; and you should recite . . . before Isis in the evening when the moon has risen. Listen before you bury. . . .

“O secret image of Osiris [made] of wax, O powerful one, O protection of . . . , O lord of praise, love, and respect, may you go to every house which so-and-so is [in and send so-and-so] to every house which so-and-so is in; the tips of her feet follow after his heels . . . / while her eyes are crying, while her heart longs (?) her . . . which she will do. O image of Osiris [made] of wax, if you will be stubborn [and not send so-and-so] after so-and-so, I shall go to the chest which . . . and I shall come . . . black, I shall gather it with a tooth . . . black, and I shall cause [Isis] to receive . . . after Osiris her husband and [brother . . .]. / Hail to you, O lord of time, the one whom I caused [. . .] who is in the House of the Obelisk.²⁰ Come [to me . . .].”²¹

*Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, col. VIII/1–16.

PDM lxi. 128–47

* . . . You should cause a man to drink (?) . . . [tick] of a black dog in the right ear . . . [wool?]²¹ of the offspring of a black ram / . . . the face (?) of your foot on the day of immersing without blood; you should kill the tick. . . . When you finish you should sleep with the woman; [you should anoint] your phallus with it; you should wash it . . . ; you should cause her to drink; you should send the wool / . . . of olive; you should bind it to [your] right arm . . . ; [you] should cause the woman to drink . . . of the tongue of a bull . . . name . . . them in your matter / . . . your blood; you should . . . PHAMOYROYTH THTO . . . T . . . ; wash it in [sweet?] wine . . . to it / . . . to it. . . .

[v. i, 19] *Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, verso, col. i/1–20.

PDM lxi. 148–58

151 *Here are their names:²² “ORNAI SORNIN . . . OZO RANAY SARZANA IAO / XOINAI
[v. col. ii, OOO NAO MELOI NAI ERIANA E . . . ASNAI ENAMPHE, let her, NN, love me.”

4] Their (?) green ink: you should dye / . . . myrrh . . . ; you should burn them;
156 and you should pound them . . . of a child for drinking (?) burnt date[wine?].

[v. ii, 9] *Tr.: Janet H. Johnson, following the edition and translation of Thompson in Bell, Nock, and Thompson, *Magical Texts*, verso, col. ii/1–12.

PDM lxi. 159–96**PGM LXI. 1–38**

*Commendable love charm: . . . take pure olive oil and a beet plant and olive branches; and take seven leaves and grind them all together and pour them into the

19. Cf. PDM xii. 55.

20. Cf. PDM xii. 34.

21. As suggested by R.K.R.

22. End of the line as read by R.K.R.

olive oil until they become like olive oil. / And put it into a jar, and go up onto a
housetop (or on the ground) facing the moon, and say the spell 7 times:

5

[A, 1,

148]

“You are the olive oil; you are not the olive oil²³ but the sweat of Good Daimon,
the mucus of Isis, the utterance of Helios, the power of Osiris, the favor of the
gods. / I release you against her, NN, the one NN bore. Aye,²⁴ serve me against her,
NN, before I bring the gods of compulsion against you, if you do not send her. For
otherwise I will break down iron doors²⁵ myself. No longer will I send you for these
things,²⁶ nor is there need of them, but I will send you for her, NN, whom NN
bore, so that, if she dismisses you, / you can seize her head.²⁷ Cause her to swoon.
Let her not know where she is. Become fire beneath her until she comes to me, so
that she may love me for all time; and may she not be able either to drink or eat,
until she comes to me, so that she may love me for all time. I adjure you by the great
god / who is over the vault of heaven, ARBAIËTH MOUTH NOUTH PHTHÔTHÔ
PHRÊ THÔOUTH BREISON THÔTH. Hear me, greatest god, on this very day (on this
night), so that you may inflame her heart, and let her love me because I have in my
possession the power of the great god, whose name it is impossible / for anyone to
speak, except me alone because I possess his power . . . EURIÔ MOI AEETHI EÔ E
PHÊOUAB PHTHA ACHE ANOU // ESI ENES . . . E THOUL PHIMOIOU. Hear me be-
cause of Necessity, for I have spoken your name because of her, NN, whom NN
bore, so that she may love me and do whatever I wish [and] so that she may forget
her father and mother, brothers, husband, / friend, so that, except for me alone, she
may forget them all.”

10

[A, 1,

153]

15

[A, 1,

158]

20

[A, 2,

165]

25

[A, 2,

170]

30

And whenever you perform this spell, have an iron ring with yourself, // on
which has been engraved Harpokrates sitting on a lotus,²⁸ and his name is ABRASAX.

[A, 2,

175]

If, however, you should wish her to stop,²⁹ take a sun scarab and place it in the
middle of her / head and say to it: “Gulp down my love charm, image of Helios; he
himself orders you to do so.” And pick up the scarab // and release it alive. Then
take the ring and give it to her to wear, and immediately she will depart.

35

[A, 2,

180]

*Tr.: E. N. O’Neil.

PDM lxi. 197–216

PGM LXI. 39–71

***Love spell of attraction:** It attracts a woman who has been wronged by her hus-
band. / Take from the place where bodies are mummified a spotted lizard³⁰ which
lives around those places, and throw the same lizard into an iron vessel, and // take
coals from the forge whenever they light the fire and put them into the vessel with
the lizard; burn it up on the coals and while doing it say:

40

[B, 185]

23. For this formula, see *PGM* VII. 644–46.

24. For this affirmation (ἤ), see *PGM* IV. 2288, 2331.

25. That is, the iron doors of Hades. See Betz, *Lukian* 82.

26. Or οὐκέτι ἐπὶ ταῦτα σὲ πέμψω may mean “no longer will I send you on these missions.”
[E.N.O.]

27. See Antoninus Liberalis 6. 3 for a similar use of πιάζω in a similar action. [E.N.O.]

28. For Harpokrates sitting on the lotus flower, see *PGM* II. 101 and n.; XII. 87.

29. The language of παῦσαι and ἀπαλλαγῆσεται (l. 38) contains two meanings: the vulgar and the dismissal from the spell. See H. J. Bell, A. D. Nock, H. Thompson, “Magical Texts from a Bilingual Papyrus in the British Museum,” *Proceedings of the British Academy* 17 (1931): 235–88, pp. 271–72.
[E.N.O.]

30. On the role of the lizard in magic, see *PGM* VII. 628 and n.

45 “Lizard, lizard, / as Helios and all the gods have hated you,³¹ so let her, NN, hate
[B, 190] her husband for all time and // her husband hate her.”

Now when it has been completely cooked, keep the lizard ready for use and not touching the vessel.³² Pick up the vessel in which it was burned and approach the
50 gateway itself / saying: “Lizard, lizard, let Helios and all men hate you because she,
[B, 195] NN, says that the mummy of the god // OSERONNŌPHRIOS PHAPRŌ OUSIRIS has been removed and devoured by you. Image of BIANDATHRĒ . . . image of TYPHON
55 SAKTIETĒ SOGGĒTH, image of ABRASAX ANAX[IBOA], / image of [IAŌ; do not let] her, NN, come through the gateway from whatever hour Helios brightens the earth for the whole time, as long as it also increases the River out of the River,³³
[B, 200] as // long as the wild fig tree grows” ([state the usual and whatever you] wish, and depart).

60 / [*Spell written*] on papyrus . . . with [blood] of Typhon,³⁴ which is . . . : “Come, father, whom the plow . . . IAKEMBRAŌTH . . . PHLOUDOUNTAS . . . / , [separate] him, NN, from her, NN, . . . turbulence . . . OENAI SORNIN . . . ŌXŌ RANAU
70 SARKANA IAŌ LOINAI ŌŌŌ NAIŌ MELŌI NAI ERIANA / E SASTIAI ENAMPHE, let her, NN, love me.”

*Tr.: E. N. O’Neil.

PGM LXII. 1–24

*[Now let] this [lamp], not colored red, be hung. Light the lamp¹ with good oil [and] cedar oil.

“You are the fire that is unquenchable, that lies beside the great god, OSORNŌPHRI
5 OSOR[NŌPHRI];² in service to him when he was smitten with love for his own / sister Senephthys,³ you not only ran as much as sixty-six *schoeni*⁴ but you encircled as many as sixty-six mountains. In this way, too, serve me, NN, against her, NN. If
10 you do not, I will say the eight letters of Selene / which have been established in the heart of Helios. But if I am on the point of saying them and you have not set out on your way, I will go inside the seven gates around Dardaniel,⁵ and I will shake the
15 foundation of earth,⁶ and the 4 elements of the world will come together⁷ / so that nothing will be created from them. Dissolve into your own nature and mingle with the air, and go to her, NN, whom NN bore (add the usual) and attract her down to

31. Cf. Antoninus Liberalis 24. 3. [E.N.O.]

32. The sense is obscure because the text is uncertain. Hence the translation is tentative. [E.N.O.]

33. A reference to the Nile and its periodic overflow. [E.N.O.]

34. For the blood of Seth/Typhon, see PGM IV. 2100 and n.

1. *λυχνίζω* occurs only here; *ἐνλυχνιάζω* is the regular verb. Cf. PGM I. 293; III. 585; IV. 1089; etc. [E.N.O.]

2. The repetition here, which is an Egyptian form of emphasis, has troubled Preisendanz. He omits one word and adds “(du bist es).” [E.N.O.]

3. Preisendanz takes this to be Isis-Nephthys, with reference to PGM XII. 235. [R.K.R.]

4. A measure of length which has no fixed value. Strabo (17. 1, 24) says that it varied from 30 to 120 stades (i.e., about 1,820–7,280 feet). [E.N.O.]

5. The name Dardaniel occurs only here. The city remains unidentified. The epithet *ἐπτάπυλος* (with seven gates) is usually associated with Thebes in Boiotia (see LSJ, s.v.), a city that plays a role in the sagas about the Trojan War. According to some traditions, Dardanos was the founder of Dardania (Troy); see Homer, *Il.* 20. 215–16. Whether there is a connection between these names is unclear. Cf. also PGM IV. 1716 and n.; IV. 2612; VII. 695.

6. On the threat to disrupt the cosmos, see PGM V. 284 and n.

7. The doctrine is similar to the creation myth in C. H. I. 17–19. See for further references Bousset, *Religionsgeschichtliche Studien* 117–18. In the lines of the papyrus only three elements are named; water is omitted.

me with fire of the thunderbolt. I adjure you by the great god / lying in the
pure earth, beside whom the unquenchable fire forever lies, ATHOUIN ATHOUIN
ATHOUIN IATHAOUIN SIBELTHIOUTH LATËT ATATËT ADÏNE” (add the usual). 20

Protective spell: Wrap three peonies around your left arm and wear them.

*Tr.: E. N. O’Neil.

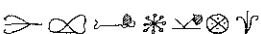
PGM LXII. 24–46

*“Come to me, god of the gods, the only one who appears from fire and wind,⁸ / you
who have truth on your head, who disperse the darkness, you the lord of the winds⁹
LÏTH MOULÏTH¹⁰ PNOUT EI¹¹ ESIÏTH, hail, lord LAMPSOURË IAAÏ IA . . . D.” 25

Say these things many times. If, while you are reciting, the apparition delays:
“Open up, open up, Olympos; open up, Hades; open up, Abyss. Let / the darkness
be dispelled by command of the highest god and let the holy light come forth from
the infinite into the abyss.” Whenever it still delays, cry out in this way and again
close the eyes of the boy: “Hail, holy light! Hail, eye of the world! Hail, brightness
of the dawn of the world,¹² ABRA Á Ó¹³ NA BABROUTHI BIE BARACHE, god. Come
in, lord, / and reveal to me about the things I request of you.” Then ask what you
wish. . . . 30 35

Dismissal: “I give thanks to you because you came in accordance with the com-
mand of god. I request that you keep me healthy, free from terror and free from
demonic attacks, ATHATHE ATHATHACHTHE ADÏNAI. Return to your holy places.”

[Recite these things] over a saucer, in which you will pour 1 measure of good
olive oil, and will place it on a brick, / and will carve these characters on a magnet
that is [still] “breathing.” 40

These are the characters to be made: 

Fasten the stone to the left side of the saucer, on the outside, and having em-
braced it with two hands, recite as shown to you. Cast (sink) in the saucer (a good
dish) / the afterbirth of a dog called “white” which is born of a white dog. On the
boy’s chest write with myrrh: “KARBAÏTH.” 45

*Tr.: W. C. Grese (ll. 24–38) and J. Hershbelt (ll. 39–46).

PGM LXII. 47–51

*A means to learn from a die whether a man is alive or has died, for example:
Make the inquirer throw this die in the [above] bowl. Let him fill this with water.
Add to the [cast of the] die 612, which is [the numerical value of]¹⁴ the name
of / god, i.e., “Zeus,” and subtract from the sum 353, which is [the numerical value
of] “Hermes.” If then the number [remaining] be found divisible by two, he lives;
if not, death has [him]. 50

*Tr.: Morton Smith.

PGM LXII. 52–75

* (Year) 2 (of) Antoninus . . . 6th of Mecheir to the 7th; 6th hour of the night. / Sat- 55

8. Or “from fire and spirit.”

9. Or “lord of the spirits.”

10. Cf. *PDM* xiv. 534: “I am Lot Mulot.”

11. PNOUTEI is Egyptian ꜥꜣ ntr, “the god.” [R.K.R.]

12. “Hail, holy light . . . dawn on the world” is written in the margin of the papyrus in seven parts
next to ll. 34–39. See Preisendanz, apparatus ad loc.

13. The text has ABRA A/ O/ NA. . . . It may indicate abbreviations for ABRASAX, ADÏNAI.

14. Greek letters also served as numbers, so each word had a numerical value, the sum of the numbers
signified by the letters composing it. [M.S.]

urn, horoscope in Scorpio; Jupiter, (sun) in Aquarius; Mars in Aries; Venus, (moon), Mercury in Capricorn.

60 (Year) 2 of the same (reign): / Jupiter, (sun), [Mercury] in Aquarius; Mars in
65 Aries; / Venus horoscope, Mercury in Capricorn; moon in Gemini.

70 [Didymos.] Saturn in Libra; Jupiter, (moon), in Capricorn; Venus in Aries; /
(sun) in Taurus; Mercury, Mars in Gemini; horoscope in Leo.

Dionysia. (Year?) 1 (of) Philip; 8th of Epeiph; 2nd hour of the day: Saturn,
75 Mars [in Virgo]; Jupiter, Venus in Taurus; / Mercury [in Gemini, horoscope?],
(sun?) in Cancer, [moon in Libra].

*Tr.: Roy Kotansky. This horoscope appears on the verso, col. i of the Warren Magical Papyrus (PGM LXII) but is not included in Preisendanz's edition.

PGM LXII. 76–106

*"AR . . .

PHNOON PHEIOOUÔ ERMĒ THÔAR . . . IBARAREOUBEO . . . EA ALAÔ

ARIOUATHÔRMENERTIOUMAI SI

RIOUATHÔRMENERTIOUMAI SI

80

I

EN"

(in this manner, shaped like a heart).

"BARDĒTEIS

GARIS

85

BYX . . .

TAPH . . . Y

MAN . . .

[APH]ROÔL

. . . O . . . REN

90

BARNARAX

BR . . . NÔREI

BRAIÔCHIÔ

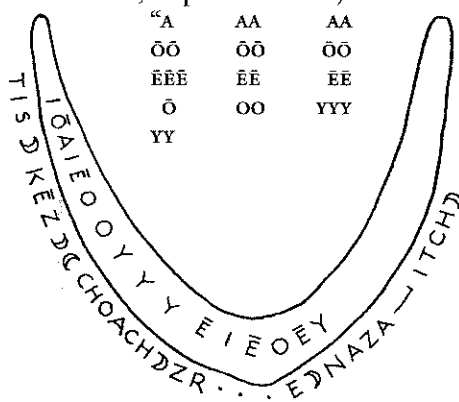
ANI . . .

SISIÔ . . .

KLYGAK . . .

95

SIBYI. . . ."



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"ARMARE

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DARYGKÔ

KASBE

ATHRAMO

ORKIE . . . R.

ORÔPOS . . .

THNAAPÔ . . .

ER . . . ÔR . . ."

"AEËIOYÔ

EËIOYÔ

ËIOYÔ

IOYÔ

OYÔ

YÔ

Ô."

100

105 "Let the genitals and the womb of her, NN, be open, and let her become bloody
by night and day." And [these things must be written] in sheep's blood, and recite
before nightfall, the offerings / (?) . . . first she harmed . . . , and bury it near
sumac, or near . . . on a slip of papyrus.

*Tr.: John Scarborough.

PGM LXIII. 1–7

*. . . pour two quarts of salt and honey wine, thus making a drink. / And say the 5

seven letters of magicians.¹

The seven letters are: [A E Ē I O Y Ō].

*Tr.: E. N. O'Neil. This papyrus is severely damaged, and little remains. Of necessity, the translation is tentative in several places.

PGM LXIII. 7–12

*[For a sleeping woman] to confess the name of the man she loves: Place a bird's / [tongue] under her lip or on her heart and put your question, and she calls the name three times. 10

*Tr.: E. N. O'Neil.

PGM LXIII. 13–20

*[Put in a new basket] a peppercorn and depart, leaving / the basket behind. Many a flask . . . SARA . . . TĒ TE . . . a [useful tablet] . . . R . . . R . . . SM . . . ELA . . . 15
YO . . . ĒS. ISN / . . . ĒN MEL . . . ERĒSA. 20

*Tr.: E. N. O'Neil. The text is too mutilated to yield any sense in this short spell.

PGM LXIII. 21–24

Find a [spotted lizard],² pick it up with a new³ piece of papyrus, [write] the characters on it, and then place it under the table: 𐤀𐤋 𐤒𐤕⊕

*Tr.: E. N. O'Neil. A recipe of uncertain purpose.

PGM LXIII. 24–25

*A contraceptive: Pick up a bean⁴ / that has a small bug in it, and attach it as an amulet. 25

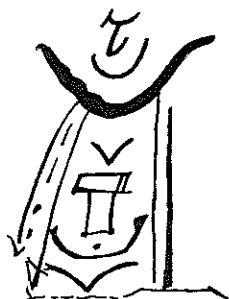
*Tr.: John Scarborough.

PGM LXIII. 26–28

*A contraceptive: Take a pierced bean and attach it as an amulet after tying it up in a piece of mule hide.

*Tr.: John Scarborough.

PGM LXIV. 1–12



*“Strike ill, attract, send [a dream]. I call upon you by your / sacred names, PSINA PSINA KRA- 5
DIDA PSIŌMOIPS. . . . [Make her] writhe at my / feet¹ for a short time [?].”² 10

*Tr.: R. F. Hock.

1. μάγων is Hopfner's logical emendation for the ματων of the papyrus. The seven vowels occur often enough to make them the logical “seven letters of the magicians.” [E.N.O.]

2. On the role of the lizard in magic see PGM VII. 628 and n.

3. Preisendanz restores the mutilated word here as καινοῦ (cf. also PGM XXIIa. 14), but καθαροῦ is also possible because of the parallels (see PGM VII. 193, 703; XXXVI. 72, 102).

4. Cf. PGM IV. 769, 941.

1. Reading προκλίνδομαι. See Preisendanz, apparatus ad loc.

2. Reading ἀ[καριαίω]. See Preisendanz, apparatus ad loc.

PGM LXV. 1–4

*To [prevent pregnancy]: “. . . OCHTHIA, protect from the archetypal daimon¹ [of pregnancy].”

*Tr.: John Scarborough. The recto of this papyrus contains fragmentary portions of household recipes. The verso, given here and in the spell to follow, gives portions of two magico-medical recipes.

PGM LXV. 4–7

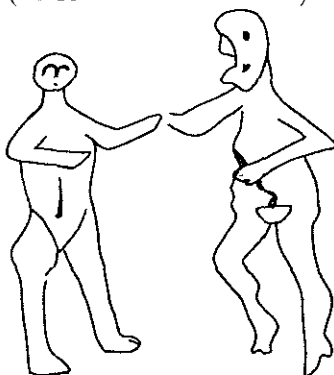
5 *For migraine headache:² ✱ ✱ ✱ / . . . I . . . NA . . . TA . . .”

*Tr.: John Scarborough.

PGM LXVI. 1–11

*“CHAÖR
CHTHÖR
CHARARBA
CHOLBAS
5 CHTHRYTHYR
CHORBATH
CHTHAMNÖ
CHTHODYCHRA
10 CHYCHCHYCH

(“CHOAR”¹ to the bottom)



“I conjure you by the great names: throw Philoxenos the harpist into strife with his friend Gennadios. Throw Pelagios the elder into strife with Philoxenos the harpist.”

*Tr.: R. F. Hock.

PGM LXVII. 1–24

*. . . The speaker of [the] spell for those dead and those alive [must write]: “AGE . . . AOUMA . . . EB . . . THNOBAMA . . . BABOUA . . . EU DALANALAD . . . ALKOUMI
5 . . . OUTIZTAI AAAA IIIII EOYA BOUBITHA . . . CHANACH SANMACHANA / and
KECHNOU BOUZA SANMACHANA . . . SAMMACHARA SPHAMBĒS EPOKR . . . ACHTH
KAT ETA BAI KARKOPTŌ KOPTŌ KARBAR . . . AĒA PTOKOPTO KARABARBAROUTA
10 THATH . . . CHRENPSENTHAĒS BERBAL IŌ PARP . . . RPAR, I adjure you by [the
holy name of the] daimon of ĒIOY [SOU] / ŌOUS BARBARATHAM of [ADONAIŌS,
the god] SABAŌTH [ABRASAX] . . . PSE . . . TA [PHONOBOUBOĒL] [of chthonic
Hermes-Thouoth, arch-subduer, PHŌKENSEPSEU AREEKTATHOU MIS[ONKTAI . . .
ĒI IAŌ] ĒŌĒŌ KA . . . ĒŌIŌ ŌIŌĒ [SESENGENBARPHARAGGĒS ERĒKISITHPHE]
15 ARARACHARARA [ĒPHTHISIKĒRE / IABEZEBYTH] IAŌ . . . SAM . . . [ERĒKISI-
PHTHĒ] ARARACHARARA ĒPHTHISIKĒRE . . . ĒI IAŌ [ĒŌĒ]Ō KA. By this oath I
20 adjure [you, who . . . and] the one who has been sworn . . . remaining / [. . . of
those who have died] in an [untimely] death . . . [. . . her, NN, whom] NN [bore],
. . . [him, NN, whom] NN bore . . . has spoken. . . .”

*Tr.: E. N. O’Neil. This papyrus is made up of five separate pieces. Preisendanz has printed basically the text of L. Koenen published in *ZPE* 8 (1971):199ff. and has omitted a translation.

1. So the rendering in LSJ, s.v. “ἀντροδαίμων,” with reference to Plotinus, *Enn.* 3. 5. 6.

2. Cf. *PGM* VII. 199–201.

1. Either the *voces magicae* are to be read first or CHOAR is to be read before each word in col. 2.

PGM LXVIII. 1–20

*“As Typhon is the [adversary] of [Helios, so] also inflame [the soul] of Eutyches whom Zosime¹ / [bore], for her, [Eriea] whom [Ercheelio] bore; ABRASAX, inflame the soul and heart of him, Eutyches for him / Eutyches whom Zosime bore, now, quickly, quickly, in this same hour and on this same day. ADŌNAI, inflame the soul / and heart of Eutyches, for her Eriea [whom Ercheelio bore], now, quickly, quickly, in this same hour / and on this same day.”

*Tr.: E. N. O’Neil.

PGM LXIX. 1–3

*“PHNOUNEBEĒ (2 times), give me your strength, IŌ ABRASAX, give me your strength, for I am ABRASAX.” Say it 7 times while holding your two thumbs.¹

*Tr.: D. E. Aune.

PGM LXX. 1–4

*[This] name [is] a *favor charm*, a *charm to dissolve a spell*, a *phylactery*, and a *victory charm*: “AA EMPTŌKOM BASYM,¹ protect me.”

*Tr.: H. D. Betz. On this charm and others of this papyrus, see the note on PGM LXX. 4–25, below. Ll. 1–3 may contain the end of a spell now lost, or they may represent a complete spell.

PGM LXX. 4–25

***Charm of Hekate Ereschigal against fear² of punishment:** / If he comes forth,³ say to him: “I am Ereschigal, the one holding her thumbs,⁴ and not even one evil can befall her.”

If, however, he comes close to you, take hold of your right heel⁵ and recite the following:⁶ “Ereschigal, virgin, bitch, / serpent, wreath, key, herald’s wand, golden sandal of the Lady of Tartaros.” And you will avert him.

“ASKEI KATASKEI ERŌN OREŌN IŌR MEGA SAMNYĒR BAUI⁷ (3 times) PHOBANTIA SEMNĒ,⁸ I have been initiated, and I went down into the [underground] chamber of the Dactyls, and I saw / the other things down below, virgin, bitch, and all the rest.” Say it at the crossroad,⁹ and turn around and flee, because it is at those places that she appears. Saying it late at night, about what you wish, it will reveal it in your sleep; and if you are led away to death, say it while scattering seeds of sesame, and it will save you.

/ “PHORBA PHORBA BRIMŌ AZZIEBYA.” Take bran of first quality and sandalwood and vinegar of the sharpest sort and mold a cake. And write the name of so-and-so upon it, and inscribe it in such a way that you speak over it into the light the

1. The names seem confused here and should be corrected in accordance with ll. 16–17.

1. On this magical gesture, see PGM LXX. 6 and n.

1. For an explanation of this name, see PGM IV. 1377 and n.

2. The fear refers to punishment in the underworld.

3. This refers to a threatening approach by a punishment daimon.

4. For this magical gesture, see PGM IV. 2329; XXXVI. 163; LXIX. 3. See Betz, “Fragments,” 290, n. 14.

5. Another magical gesture, for which see PGM IV. 1054 and Betz, “Fragments,” 291, n. 18.

6. For this peculiar list of signs, see PGM IV. 2334–38; VII. 833; and Betz, “Fragments,” 291, nn. 20 and 21.

7. The Greek has BAUI, perhaps referring to the dog’s bark. Cf. PGM IV. 1911; XXXVI. 156. [W.B.]

8. This formula is usually called *Ephesia grammata*, or in PGM VII. 451 “the Orphic formula.” See Betz, “Fragments,” 291–92 with notes.

9. These instructions refer again to underworld experiences. See Betz, “Fragments,” 293–94.

name of Hekate, and this: “Take away his sleep from such-and-such a person,”
 25 and / he will be sleepless and worried.

*Tr.: H. D. Betz. Important in this spell are what appear to be liturgical remnants from the mystery cult of the Idacian Dactyls. For a more detailed commentary, see H. D. Betz, “Fragments from a Catábasis Ritual in a Greek Magical Papyrus,” *HR* 19 (1980): 287–95.

PGM LXX. 26–51

***Against fear and to dissolve spells:** Speak through [two] knives [sounding loudly] this formula; but [against] evil animals it does not work [compellingly], for
 30 . . . you . . . over the . . . [speak] . . . : “. . . E . . . PHATE . . . CHNON A . . . / GE
 35 . . . OIPS . . . SĒ . . . PSO . . . SIL . . . / MO . . . and . . . CHIL . . . PER . . . PAN
 40/45 . . . / CHIO . . . CHO . . . AB . . . POI . . . TOS . . . / IEO . . . DOI . . . ĒNE, so that
 50 (?) CHY . . . / ERE . . . TOU . . . ”

*Tr.: H. D. Betz. See note to *PGM* LXX. 4–25. In this spell, the sense of ll. 30ff. cannot be recovered, though the text probably contained the invocation.

PGM LXXI. 1–8

***A phylactery:** “Great [god] in heaven revolving the world, the true god, IAŌ!
 5 Lord, ruler of all, ABLANATHANALBA, grant, grant me this favor, / let me have the name of the great god in this phylactery, and protect, from every evil thing, me whom NN bore, [NN] begot.”

*Tr.: Morton Smith.

PGM LXXII. 1–36

***[Rite concerning the Bear:** Prepare] an earthen [censer, and] during the 6th hour of the night [offer to the Bear] moss of a savin [in it. Do it before] three
 5 days / [after you called on] the Bear nine times from a high roof. Write [on a piece of papyrus] with a mixture of ink and myrrh [concerning everything] which you want, [add] the name, “NEB/[OUTOSOUALĒTH]” and [show] both the strip of papyrus [and] what is written on [it to the goddess . . .] within [one hour. Speak
 10 with your hands] folded / on your head, [praying in a loud voice to the Bear: “Hail,] O queen of mortals [and of gods. Hail,] heavenly ruler, [queen] of men.
 15 Depart¹ . . . / I beseech you. . . .”

*Tr.: W. C. Grese. This spell, a cryptogram from the same source as *PGM* LVII, is edited and commented upon by S. Eitrem, *Mélanges Maspéro* 2, 113–17; see also Eitrem and L. Amundsen, *Papyri Osloenses*, vol. III (Oslo: Dybwad, 1936) 38–40, no. 75.

PGM LXXVII. 1–24

*If you wish to receive a revelation concerning whatever you wish, say this formula to yourself, saying nothing aloud: / “I call upon you, who are seated in the middle
 5 of a field,¹ you who with power direct the universe, at whom the daimons tremble, whom the mountains dread, / whom angels fall down to worship, whom the sun and moon fall down to worship, you who have heaven for your throne, ether
 10 as a place for your dancing place, and earth as your footstool, IOU IOU / APHARA . . . THOMARA ARABRŌ . . . IOU IOU. Holy, [holy,] boundless, boundless, star-organizer, [fire-breathing, SANTHĒNŌR, gold]-/sandaed [god], reveal.” And without causing fear or trembling he will, clearly and soberly, reveal concerning the NN thing. Do this while you are pure, and burn frankincense at the place.

*Tr.: W. C. Grese.

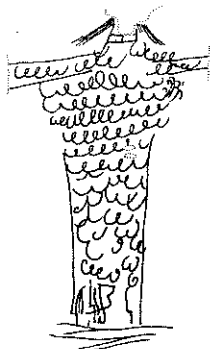
1. Text and translation are uncertain at this point. Preisendanz translates differently.

1. See on this point the parallels in *PGM* IV. 3023; XIV. 8.

PGM LXXVIII. 1–14

*[For any place], either home or workshop. [It attracts a woman] to a man. The same one [makes them steadfast] and faithful: Take a leaf [of lead] and with a nail write the figure¹ while saying [the name / that follows and]: “I shall burn up the house and the [soul of him, NN, to] cause desire for her, NN, whom NN bore, whom NN bore,² as Typhon did [not] allow Osiris to find sleep. For I am [master of] MASKELLI MASKELLŌ PHNOUN[KENTABAŌTH / OREOBA]ZAGRA RĒSICHTHŌN HIPPOCHTHŌN [PYRIPE]GANYX. Fulfill this for me, all-brightener, august light-bringer [of gods and daimons].”

Name of the all-[powerful] god: IAŌ IAŌ IAŌ.



*Tr.: E. N. O’Neil. For notes on the text, see also F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, II,” *Civiltà classica e cristiana* 1 (1980): 371–74.

PGM LXXIX. 1–7

***Charm to restrain anger**, which is to be spoken three times: “I am the soul of darkness, ABRASAX, the eternal one, MICHAËL, but my true name is THŌOUTH, THŌOUTH.¹ Restrain the anger and / wrath [of him, NN] toward me, NN, [with] the authority of the great god NEOUPHNEIŌTH.”

*Tr.: R. F. Hock. The text is the same as in PGM LXXX., but by another scribe and in better condition.

PGM LXXX. 1–5

***Charm to restrain anger**, [which is to be spoken] three times: “I am the soul of darkness, ABRASAX, the eternal one, MICHAËL, but my true name is THŌOUTH, THŌOUTH. Restrain the anger and wrath of him, NN, toward me, NN, with the authority of the great / god NEOUPHNEIŌTH.”

*Tr.: R. F. Hock. The text is the same as PGM LXXIX. 1–7.

PGM LXXXI. 1–10

*“Hail, Helios! Hail SAPEIPHNEP! Hail, savior! Hail, ABRASAKX! / Hail, PETKĒIERCHENEIN KAMTĒROU. Hail, ÊLOUAI. Hail, ELOUEIN. Hail, PETAIPINAKSNEUEI . . . XA . . . PETENTAETKĒPKEIEICHIN DONAIROUBI OPIANOS OPIANOS BASI[L]ISKOS / TIARKAMIKEINTEU.” Pronouncement of the name.

*Tr.: W. C. Grese. According to Preisendanz (ad loc.), this list of greetings was supposed to give protection, perhaps protection for a house—an interpretation he derives from his reading of the other side of the papyrus, “defense for a house.”

1. The figure is given below, following the spell. See Preisendanz, vol. II, plate IV, figure 2. For a collection of images of Artemis *multimammaea*, see R. Fleischer, *Artemis von Ephesus und verwandte Kultstatuen aus Anatolien und Syrien*, EPRO 35 (Leiden: Brill, 1973).

2. The apparent duplication is in the papyrus.

1. The *voces magicæ* are Coptic, written in Greek letters.

PGM LXXXII. 1–12

* . . . divide¹ . . . glue it together² . . . [the lamellae,] that is, much . . . having determined, to water . . . / weave the roots³ [from all the trees] . . . having separated, with the rain waters . . . having determined . . . from one another, / having measured out the evergreen [plants] . . . fire from the . . . and anoint the cups. . . .

*Tr.: Roy Kotansky, following the edition of G. Manteuffel, *Papyri Varsovienses* (Warsaw: University of Warsaw, 1935) no. 4: Fragmentum libri magici, 6–7. All that can be said of this fragmentary text is that it seems to have preserved a section of a magical textbook dealing with the making of a certain ingredient.

PGM LXXXIII. 1–20

*For [fever with shivering fits]:¹ “GŌBA . . . S . . . MŌ . . . NOUSĒA . . . EIEGE . . . OSARK . . . AUSE fever with shivering fits, / I conjure you, MICHAËL, archangel of the earth; [whether] it is daily or nightly / or quartan fever; I conjure you, the Almighty SABAŌTH, that it no longer touch the soul of the one who carries [this], nor [touch] his whole body; also the dead, deliver, . . . the distress IDOT . . . YGRSBŌNŌE. . . . / ”

“He who dwells in the help of the Most High shall abide in the shadow of the God of heaven. He will say of God, ‘thou art my refuge and my help; I will put my trust in him.’”²

“Our Father who art in heaven, hallowed be thy will; / our daily bread.”³

“Holy, holy is the Lord SABAŌTH, heaven is full of justice, holy is the one of glory.”⁴

“ANIAADA . . . IA, MIGAËL⁵ of lords, Abraham Isaac Jacob ELŌEI ELŌE Solomon(?) / SABAŌTH ŌËL. . . .”

*Tr.: Roy Kotansky, following the edition of E. H. Kase, Jr., *Papyri in the Princeton University Collections, II* (Princeton: Princeton University Press, 1936) no. 107: Gnostic Fever Amulet, 102–3. This fever amulet is of special interest because it cites several biblical verses. Despite the writer’s use of these citations, the character of the spell shows it is syncretistic rather than distinctively Christian. In fact, the incoherent manner by which the verses are quoted suggests that the writer was ignorant of their context and meaning.

PGM LXXXIV. 1–21

*“ . . . KOACHAMIPHŌNCHŌŌTHPSACHE
KOACHAMIPHŌNCHŌŌTHPSACH
OACHAMIPHŌNCHŌŌTHPSA
ACHAMIPHŌNCHŌŌTHPS
CHAMIPHŌNCHŌŌTH
AMIPHŌNCHŌŌ
MIRPHŌNCHŌ
IPHŌNCH
PHŌN
Ō.”

[magical symbols, about ten in number]

1. In accordance with our standard translation of the aorist participle λάβων, these participles are rendered as imperatives.

2. Or *συνπεριπήγνυμι* may mean “make to congeal around together.” The word is apparently attested nowhere else in Greek literature.

3. For the use of roots in magic, cf. *PGM* XXIIa. 6; XII. 103, 397, 659, etc.

1. As the editor points out, the reading of the text at this point is far from certain.

2. This is a quotation of LXX Ps 90: 1–2, with some peculiar variations.

3. This is a somewhat confused quotation of the Lord’s Prayer, Mt 6: 9–11. The papyrus may read “your father.”

4. Apparently this is an allusion to LXX Is 6: 3.

5. Read “Michael.”

“Fetch Ptolemais whom Helen bore, for Ptolemaios whom Didyme bore. / In- 15
 flame her liver and spirit and heart and soul until she leaps up and comes, that is,
 Ptolemais whom / Helena bore, to Ptolemaios whom Didyme bore; immediately, 20
 quickly.”

*Tr.: Roy Kotansky, following the edition of Edmund Harris Kasc, Jr., *Papyri in Princeton University Collections, II* (Princeton: Princeton University Press, 1936) no. 76: Erotic Incantation, 73–74.

PGM LXXXV. 1–6

*“... let him marvel, all THAE . . . drive away, make the daimons (?)¹ . . .”

Let the one who has written [this] be glad, and the haunts [of spirits]² . . . he knows not, but beautifully a picture (?).³ . . . /

Another:

5

[Another]:

*Tr.: Roy Kotansky, following the edition of J. Enoch Powell, *The Rendel Harris Papyri* (Cambridge: Cambridge University Press, 1936) no. 56: Magical Spells, p. 38. This text is taken from three tiny fragments which date to the first or second century A.D. Although the text is quite fragmentary, its early date makes it important. Furthermore, the recurring expression “another [spell],” shows that we are dealing with a collection from a magical handbook.

PGM LXXXVI. 1–2

*“Protect him, NN, whom [she, NN bore].” Attach [this] as an amulet around the neck.¹

*Tr.: Roy Kotansky, following the edition of P. Collart, *Les Papyrus Théodore Reinach, II* (Cairo: L’Institut français d’archéologie orientale, 1940) no. 89: Formulaire magique, 32–33. This tiny fragment preserves portions of two spells; the first contains instructions for making a simple amulet. The second preserves the beginning of a magical procedure of an uncertain nature.

PGM LXXXVI. 3–7

*At sunrise,² on the 10th day of the month of Didymon . . . the next day, during the ninth hour, write . . . / of a female goat . . . XEONTA . . . DONO . . . ZOU. . . .

5

*Tr.: Roy Kotansky; see the note on PGM LXXXVI. 1–2, above.

PGM LXXXVII. 1–11

*“SAMOUSOU SOUMA SOMĒ SOMĒIA MEISOUAT . . . SROUAT, my lord, ROUAT . . . [deliver ?] John from the shivering fit and fever that has (him); [cleanse?] the daily fever from this (?) shivering (?) . . . / [all] the headache, daily fevers, nightly, 5
 quartan, semitertian, immediately, immediately; quickly, quickly. . . . TA. ĒMŌNO . . . ARA the angel; . . . [deliver?] John from every shivering fit and fever, from this very day, from the present [hour throughout] / his entire lifetime; [grant him heal- 10
 ing?], immediately, immediately; quickly, quickly.”

*Tr.: Roy Kotansky, following the new reading of F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci. (III.),” *Studi classici e orientali* 32 (1982): 235–40 (tav. XXVI),

1. Reading *δαμόνια* instead of *δαίμονες*.

2. Reading *τὰ ἡμέρα . . . πνευμάτων*.

3. Reading *γράμμα*, “picture,” “character,” in the sequence *γραμμοσ*. . .

1. For similar instructions, cf. PGM VII. 198, 208; XIII. 669.

2. The editor restores the first letters of this word. Performing a magical ritual on a specified day is common in the PGM; see, e.g., PGM VII. 155–67; XIII. 15, 349, 1037.

PGM XCI. 1–14

*“ABLANATHANALBA
BLANATHANALB
[LA]NATHANAL
ANATHANA
NATHAN
ATHA
TH.

5

“Melt (?) . . . [NN], whom NN bore . . . / who has . . . the daily . . . reaching 10
out this very day, this very hour; immediately, immediately; quickly, quickly.”

*Tr.: Roy Kotansky, following the edition of D. S. Crawford, *Papyri Michaelidae* (Aberdeen: The Egypt Exploration Society, 1955) no. 27: Magical Charm, 49–50. The editor suggests that this fragment is a curse or a love charm; however, the mention of “daily” in l. 11, as well as “who has” in l. 10 (a typical description in the PGM for an affliction) suggests it is a fever amulet.

PGM XCII. 1–16

**Your great name, for¹ favor*: “Everyone fears your great might. Grant me the 5
good things:² the strength of AKRYSKYLOS,³ / the speech of EUŌNOS, the eyes of 5
Solomon,⁴ the voice of ABRASAX, the grace of ADŌNIOS, the god.⁵ Come to me, 10
Kypri, / every day.⁶ The hidden name bestowed to you(?) [is this]: THOATHO- 10
ĒTHATHOOTHATHĒTHOUSTHOATHITHĒTHOINTHŌ; grant me victory, / repute, 15
beauty toward all men and all women.”

*Tr.: Roy Kotansky, following the edition of B. R. Rees, H. I. Bell, and J. W. B. Barns, eds., *A Descriptive Catalogue of the Greek Papyri in the Collection of Wilfred Merton, F.S.A., II* (Dublin: Hodges Figgis, 1959), no. 58: Magical Charm, 22–24 (pl. VII).

PGM XCIII. 1–6

*. . . [sacrifice and] . . . bury¹ . . . the same all [around?] . . . ; pour blood into a 5
vessel . . . / and on the outside besprinkle² . . . to Hekate. . . . [i, 5]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliaceus, eds., *The Antinoopolis Papyri*, vol. II (London: Egypt Exploration Society, 1960) no. 65: Magical Prescriptions (?), 45–47 (pl. III, i). The ascription of this fragment of a parchment leaf to a Greco-

1. The editors suggest the first three letters are a magical name, EIE. L. 1, they admit, makes little sense regardless of what is read; however, the photograph of the papyrus shows that one might read the preposition εἰς, “for, unto.” The sentence thus seems clearer, although the reading and translation remain tentative.

2. The language and temper of this charm show that this spell is one used to acquire favor and victory. Cf. for example PGM XII. 397–400 etc.

3. The following list of names whose powers the client is requesting suggests that each person named is recognized for his special attribute. Thus, Akryskylos is recognized for his strength, Euōnos for his speech, and so on. Neither Akryskylos nor Euōnos (*sic* for Euō[nym]os? [so the editors]) can be identified; however, each of the following personalities is recognizable. Cf. PGM VII. 1017–26.

4. Or, possibly, “the glances of Solomon,” according to the editors. Although Solomon was a popular magical figure, the mention of his “eyes” is not common. Consult the note in the original cited above, p. 23, n. 6. On the other hand, cf. the αὐγή that illumines Solomon’s mind in the *Test. Sol.*, Rec. C, Prologus, 2 (McCown, *Testament* 76).

5. Adonis is here rendered by the variant spelling Adōnios. Adonis is often associated with Kypri, a popular name for Aphrodite.

6. Or, if accusative of duration, “for the whole day,” that is, presumably for the duration of each day which the person wears the charm.

1. The command to bury something occurs in PGM IV. 2215; XII. 100, where an inscribed tablet and an egg are referred to. The context here, however, gives no hint of what is to be buried.

2. On sprinkling dove’s blood to dismiss a deity, see PGM II. 177.

Egyptian magical handbook is fairly certain. Although the two sides contain no *voces magicae*, and thus we may have a simple manual of sacrificial procedures, the presence of the name Hekate in l. 6 (side 1) suggests a magical text. Also, in the margin of l. 7 the number 43 occurs, which the editor describes as a numbering of the magical procedures.

PGM XCIII. 7–21

- 10 *43 . . . and whatever you wish³ . . . blind, on . . . / stomach (?) . . . a cock [which
[i, 10] is alive] . . . ; bring it and set it on the . . . the piglet⁴ and the / . . . carrying, out-
15 side of many (?) . . . the house; . . . and offer this . . . nine women . . . in front of
[ii, 15] the doors . . . / [it is] believed (?). . . .
20
[ii, 20]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barnes and H. Zilliacus (see introductory note on previous spell), 46, side i, ll. 7–10; side ii, ll. 11–21. The procedure described here is of an uncertain purpose. The spell after l. 10 (side ii) may be independent of the preceding lines.

PGM XCIV. 1–6

- *“ . . . YNYEL . . . STOOU . . . M . . . SEGEIR . . . Y . . . Y ERBĒTH . . . E . . . OUCHI.”¹
5 *Drying powder made with saffron [for] sharp eyesight: / KA . . . AL . . . 2 drams.*
Use a dram of boar skin which has been dried in the sun.

*Tr.: Roy Kotansky, following the edition of J. W. B. Barnes and H. Zilliacus, eds., *The Antinoopolis Papyri*, II (London: Egypt Exploration Society, 1960) no. 66: Magico-Medical Prescriptions, 47–49. The papyrus begins with the fragments of an invocation of unknown purpose. The prescriptions are separated by paragraph marks.

PGM XCIV. 7–9

**For excellent health*:² Write on an amulet: “ABRAŌ . . . ARŌN BARA BAR . . . A . . . Ō.”

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 10–16

- 10 **A phylactery for [fever]:* . . . RARA . . . leather . . . seven days . . . [and] wear
15 / . . .”  S . . . S . . .  Z X . . .”
*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 17–21

- 20 **For those possessed by daimons*: “. . . T . . . Y . . . depart . . . YT . . .” The things prescribed below . . . / “ATR . . . Y SOLŌMŌN . . . is washed. . . .”

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 22–26

**For the eyes*: Make a gothic (?) [figure]³ and carve [on it the] following: one who

3. References to stating one's wish are regularly found throughout the PGM. For very similar wording, cf. PGM IV. 1907.

4. As the editor points out, the cock and the pig probably serve as sacrificial animals. For the use of a cock in magical sacrifices, see PGM IV. 237; XII. 312; XIII. 377, 437–38, and so on. Pigs are found less often as sacrificial animals in the PGM.

1. As the editors suggest, these lines may have consisted entirely of magical words. In the sequence ERBĒTH can be read.

2. Or “easy healing.” The word is a hapax legomenon, as the editors point out.

3. Following the interpretation of the editors.

[holds (?) with the left] / hand, in the middle . . . : “CHACH. . .”

25

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6. The instructions seem to describe the manufacturing of a *figura magica*.

PGM XCIV. 27–35

*[For] tumors [and] . . . : [the] following . . . / [write] on a leaf [the] following things and boil . . . the leaf . . . “⊗⊗ BB⊗⊗ . . . ΖϞϞ, flesh (?) . . .”

30

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 36–38

*[For . . .] and strangury: [write on a] tin lamella [the following]: “MARŌTHA . . . M. . .”

*Tr.: Roy Kotansky. See above, on PGM XCIV. 1–6.

PGM XCIV. 39–60

*Another, for migraine headache:

| |
|----------------|
| / “ . . . IYIŌ |
| . . . YAŌŌ |
| . . . ŌYOŌ |
| . . . OY.” |

40

It delivers (?). And this is Neros’ (?)⁴ formula:

/ “OURBEDERAEIS OUROURBEDERAEIS OUROUROBEDERAEIS EISTHES ABRASA ELECH BELLENOURE OUNOURE BAPHAMMĒCH, to you I speak, pounding headache: don’t throb, don’t rage, / don’t shake the teeth, don’t produce mucus, don’t produce a ‘black-out’, don’t stir up convulsions. For if there is throbbing, raging, shaking of teeth, producings of mucus, producings of a ‘black-out,’ / or stirrings of a convulsion . . . BŌ . . . G . . . A . . . Χ . . . CH . . . / . . . A . . .”

45

50

55

60

*Tr.: Roy Kotansky.

PGM XCV. 1–6

*. . . on the left sole of one foot,¹ near (?) . . . having subjected . . . [upon?] . . . and there will a be reward for the. . . Take the skin of a mouse . . . / and have in the workshop, beneath. . .

5

[col. i, 5]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliacus, *The Antinoopolis Papyri*, III (London: Egypt Exploration Society, 1967) no. 140: *Magico-Medical Prescriptions*, 71, Fr. (a). This portion of the formulary describes the engraving of parts of a figure, perhaps a magical doll for the purpose of subjugating someone. The description of the mouse skin either begins a new spell or introduces part of a procedure belonging to the previous charm.

PGM XCV. 7–13

*Concerning the mole[-rat]:² one (?) mole-rat that is alive . . . a remedy (?) for (?)

4. Reading perhaps a proper name here; however, the editors note that *νηρὸν* may be “fresh (water)” (cf. modern Greek *νερό*), in which case the spell is to be recited over it.

1. The prescription is describing what to engrave on a waxen or clay figure such as we find in PGM IV. 296–335, 2373–2440; and VII. 927. These references describe the function of the left sole of the foot (along with other parts of the body) in a specified magical procedure. PGM VII. 927 (a charm to subject someone) commands one to place a tablet under the left sole of the foot. The mention of subjection in the spell above suggests that we have here a “charm to subject” (*hypotaktikon*).

2. The editors point out that the blind-rat or mole-rat (*Spalax typhlus*) may possibly be used as the remedy for the epilepsy.

10 epilepsy (?)³ . . . / on the first of the month . . . [altar?]. . . .

[col. ii, 4]

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliacus (see note on previous spell) 71, col. ii. The editors identify this spell as a prescription for the “sacred disease.” The spell, we should note, comes under a heading apparently arranged according to the magical virtues of the animal. Such arrangements are typical for a number of magico-medical prescriptions, in which case this section would enumerate the medicinal or magical values of the blind-rat (*Spalax typhlus*).

PGM XCV. 14–18

15 * . . . *This will be a remedy for you for all cases* of . . . : . . . ATHOU, given thrice,
[(b), 2] in the month it delivers, in the same manner both those afflicted by epileptic seizures and by . . . thus by our returning thanks . . . *those affected by lung disease*. . . .

*Tr.: Roy Kotansky, following the edition of J. W. B. Barns and H. Zilliacus (see note on previous papyrus) 71, fr. (b). The formulary at this point seems to provide a remedy for epilepsy. The beginning of a new remedy seems to be given at the end.

PGM XCVI. 1–8

5 * “ . . . AS (7 times) MELI XARO ÔRO AAAAAAA BAINCHÔÔÖCH MAI ÊEI / LĒNA-GKOLI, protect him who carries [this amulet]. ”

*Tr.: Roy Kotansky, following the revised text of R. W. Daniel, “Some PHYLAKTĒRIA,” *ZPE* 25 (1977): 150–53 (text two). The text was originally published by J. O’Callaghan in *Chronique d’Égypte* 43 (1968): 111–13, and subsequently commented upon by M. Vandoni in *Istituto Lombardo, Rendiconti* 102 (1968): 532–34 and again by J. O’Callaghan in *Studia Papyrologica* 8 (1969): 115–18. It is recognized that the text is a version of ll. 7–8 of *P. Oslo* I.5 (= *PGM* 3); however, whereas *PGM* 3 is Christian, this one is not. This text, moreover, is virtually complete, save for the slightly cut-away edges which suggest the papyrus was inserted in a case to be worn as an amulet.

PGM XCVII. 1–6

* . . . [wrap it up in purple] cloth. . . .

5 [Another:] Cut out the right [eye] of a lizard and / [enclose it] in [goat skin]; attach it to [your] left [eye].

*Tr.: H. D. Betz, following the edition and commentary by D. Wortmann, “Neue magische Texte,” *Bonner Jahrbücher* 168 (1968): 109–11. Extant are only a few remnants of two columns, the first of which is too fragmentary to translate here. The individual spells in this collection of recipes are divided by *paragraphi*. Wortmann thinks the spell is against eye disease because the lizard is often used to that effect in magic. See A. D. Nock, “The Lizard in Magic and Religion,” *Essays I*, 271–76. The purpose of the first recipe cannot be recovered.

PGM XCVII. 7–9

* *Another*: Grind up the heart¹ of a nightowl² [with . . .], and [anoint yourself].³

*Tr.: H. D. Betz.

PGM XCVII. 10–13

10 / * *Another*: KR . . . ES, and TÔ . . . OS at the same time [attach as an amulet] . . . of a bull⁴ . . . with one thong of a male goat. . . .

*Tr.: H. D. Betz.

3. Remedies for epilepsy are not found often in *PGM*. For literature and discussion of epilepsy in antiquity, see in particular E. Lesky and J. H. Waszink, “Epilepsie,” *RAC* 5 (1965): 819–31.

1. Cf. *PGM* III. 427.

2. For the nightowl, see *PGM* I. 223; XXXVI. 264.

3. Cf. *PGM* II. 19; VIII. 185, 192; XXXVI. 291–92.

4. Cf. the reading by F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, I,” *Miscellanea Papyrologica, Papyrologica Florentina* 7 (Firenze: Gonnelli, 1980) 176.

PGM XCVII. 15-17

/ *For every [disease: Take] a scarab . . . K . . . IO . . . THEN. . .

15

*Tr.: H. D. Betz.

PGM XCVIII. 1-7

*“A Victorious² in everything is

EE the nourisher³ of

the whole inhabited

III world, lord Sarapis;

00000 deliver⁴

5

YYYYYY Artemidora."

$$\bar{0}\bar{0}\bar{0}\bar{0}\bar{0}\bar{0}\bar{0}^1$$

*Tr.: H. D. Betz, following the edition and commentary by D. Wortmann, "Neue magische Texte," *Bonner Jahrbücher* 168 (1969): 107–8.

PGM XCIX. 1-3

*“God is one who heals every sickness.”

*Tr.: H. D. Betz, following the edition and commentary by D. Wortmann, "Neue magische Texte," *Bonner Jahrbücher* 168 (1968): 105.

PGM C. 1-7

*“A /// EE ÊÊÊ IIII OOOOO YYYYYY ÔÔÔÔÔÔÔ¹ ABLANATHAMALA² . . . EÔ AKRAM-
MACHAMARI KAI CHA KAI; lord god of gods,³ heal everything with Thaës . . . E . . .
ECHAÏMA / ÊLO . . . OYEA dissolve.⁴ The name of the father of Christ⁵ BB [BBBB]⁶ 5
X X X * * * * * N N Heal Thaës, immediately, immediately; quickly, quickly.”

*Tr.: H. D. Betz, following the edition and commentary by D. Wortmann, "Neue magische Texte," *Bonner Jahrbücher* 168 (1968): 102–04.

PGM CI. 1-53

*“I bind you¹ with the indissoluble fetters of the underworld Fates and mighty Necessity, for I conjure you, daimons, who lie here² and who move about here and who keep busy here, and the boys here who have died prematurely.³

“I conjure you by the invincible god, IAΘ BARBATHIAΘ BRIMIAΘ CHERMARI, to rise up, O daimons who are lying / here, and to search for Euphemia, whom Dorothea bore, [for] Theon, whom Proechia bore. During the whole night let her not find sleep, but fetch her until she comes before his feet and loves him with mad love and affection and intercourse. For I have bound her brain and her hands and her intestines and her genitals, and her heart to love me, Theon.

1. For this formation of the vowels in form of a grape, cf. *PGM* I. 13 and n.; C and n. 1.

2. For this important epithet of Sarapis, see Wortmann's commentary, 107.

3. This epithet of Sarapis also occurs in *PGM* XIII. 638–39; XII. 244; XIII. 772–73; XXI. 7–10.

4. Probably from daimons; cf. *PGM* IV. 86–87; V. 125–26.

1. This series of vowels is called *κλίμα*. See *PGM* I. 13 and n.; XIXa. 33, etc. On the whole, see C. Lenz, "Carmina figurata," *RAC* 2 (1954):910-12.

2. Misspelled for the common palindrome ABLANATHANALBA.

3. So the restoration by Wortmann on the basis of *PGM* II. 53; IV. 180.

4. Probably referring to the disease.

5. This Christian influence shows the syncretism of the spell.

6. The BBBB have been lined out in the manuscript.

1. The second-person singular, apparently referring to Euphemia; the daimons are addressed in the second person plural.

2. Cemeteries are the preferred dwelling places of the daimons.

3. The spirits of infants of premature death are preferred mediums of the magicians.

10 “But if you disobey and do not quickly / carry out what I tell you, the sun will not set under the earth, and neither Hades nor the world [will] exist.⁴ But if you fetch for me Euphemia, whom Dorothea bore, for me, Theon whom Proechia bore, I shall give you Osiris Nophrioth, the brother of Isis, and he [will] bring you fresh water and he shall give rest, too, for your souls.⁵ But if you do not carry out
15 for me what I tell you, / the EÖNEBYÖTH⁶ shall burn you.

“I conjure you, daimons, who are lying here, IEÖ IIIIAIA ÊIA IAÖ IAË IAÖ ALILAMPS. I deposit [this spell] for you in this land of the dogs.⁷ Bind Euphemia to love me, Theon. O daimons, I adjure you by the stele of the gods, I adjure you by the ones in the innermost shrines, I adjure you by the names of the all-seeing god,
20 IA IA / IA IÖ IÖ IÖ IE IE IE OYÖA ADÖNAI. I conjure the one pleased in the temple,⁸ and the blood⁹ which the great god IÖTHATH¹⁰ has received. I conjure you by the one who sits upon the four pinnacles of [the] winds.¹¹

“Do not disobey me, but do [it] quickly, because ordering you is¹² AKRAM-MACHAMARI BOULOMENTOREB GENIOMOUTHIG DËMOGENËD ENKYKLIE ZËNO-BIÖTHIZ / ÊSKÖTHÖRË THÖTHOUTHÖTH IAEUÖI KORKOOUNOÖK LOULOENËL,
25 MOROTHÖPNAM NERXIARXIN XONOPHOËNAX ORNEOPHAO PYROBARYP REROUTÖER SESENMENOURES TAUROPOLIT YPEPHENOURY PHIMEMAMEPH CHENNEOPHEOCH PSYCHOMPOIAPS ÖRIÖN, the true one. May I not be compelled to say the same things again, IÖË IÖË. Fetch Euphemia, whom / Dorothea bore, for Theon, whom his mother Proechia bore, to love me with love and longing and affection and intercourse, with mad love. Burn her members, her liver, her female parts, until she comes to me, longing me and not disobeying me. For I conjure you by the mighty Necessity, MASKELLI MASKELLÖ¹³ PHENOUKENTABAÖTH OREOBAGRA
30 RËXICHTHÖN / HIPPOCHTHÖN PYRICHTHÖN PYRIPËGANYX LEPETAN LEPETAN MANTOUNOBOËL, in order that you bind for me Euphemia, for me, Theon, in affection and in love and in longing for a period of ten months¹⁴ from today, which is the 25th of Hathyr of the second year of the indiction.

“And again I conjure you by the one who rules over you, in order that you do not disobey me. And again I conjure you by the one who is in charge of the air.
40 And / again I conjure you by the seven thrones, ACHLAL LALAPHENOURPHEN

4. The operator threatens the gods with upsetting the cosmic order; see PGM IV. 185–86; XXXIV, and Wortmann, “Neue magische Texte,” 92–93.

5. The dead in the netherworld suffer from thirst, while Osiris brings them the drink of life. See Wortmann, “Neue magische Texte,” 94–95.

6. This name is otherwise not known. See Wortmann, “Neue magische Texte,” 95.

7. Apparently referring to the desert cemetery where hynas roam about. Thus Wortmann, “Neue magische Texte,” 96.

8. Following Wortmann’s interpretation of *ōap* as “temple” (97). (I should prefer to take *ōap* as abaton, “innermost shrine” [see I. 18] and the god as Osiris. Note that Osiris is called “he who rests in the abaton,” whereby “rest” in Egyptian is *hṯp*, which corresponds to Greek *ἐνδοκεῖν*. [J.B.]

9. The blood is that of the enemies of the gods, especially that of Seth. See D. Wortmann, “Das Blut des Seth,” *ZPE* 2 (1968): 227–30, who refers to Plutarch, *De Is. et Os.* 6, 353 B, and Rv 16:4 as parallels.

10. That is, Hermes-Thoth.

11. For the four winds, see PGM III. 496; XII. 84, 238; XIII. 761, and Wortmann, “Neue magische Texte,” 97–98.

12. The list of names contains the twenty-four names of the Greek alphabet; each name, except the first and the last, also ends with the letter of the alphabet. See Dornseiff, *Das Alphabet* 146–51; Wortmann, “Neue magische Texte,” 98, who calls attention to the unique character of this list.

13. For the MASKELLI MASKELLÖ formula, see Glossary, s.v.

14. Ten lunar months was considered the normal period of pregnancy. See J. Bergman, “Decem illis diebus,” *Ex Orbe Religionum*. Studia Geo Widengren oblata (Leiden: Brill, 1972) I, 332–46.

BALEŌ BOLBEŌ BOLBEŌCH BOLBESRŌ YYPHTHŌ,¹⁵ and by the relentless god,
 CHMOUŌR ABRASAX IPSENTHANCHOUCHAINCHOUCHEŌCH. Seize Euphemia and
 fetch her for me, Theon, to love me with mad love, and bind her with indissoluble,
 strong, adamantine fetters / to love me, Theon; and do not let her eat, or drink, or
 find sleep, or have fun, or laugh; but make her run away from every place and from
 every house, and leave father, mother, brothers, sisters,¹⁶ until she comes to me,
 Theon, being fond of me, loving me, Theon, in unending love and mad affection.
 But if she has another one at her / bosom, move her to push him away and forget
 him and hate him, but me she shall be fond of and love with affection and grant¹⁷
 me her favors, and she shall do nothing against my will. You, these holy names and
 these powers, confirm and carry out this perfect enchantment; immediately, im-
 mediately; quickly, quickly.”

*Tr.: H. D. Betz, following the edition and commentary by D. Wortmann, “Neue magische Texte,” *Bonner Jahrbücher* 168 (1968): 85–102. The papyrus was found folded up in a clay vessel and deposited in a cemetery. Inside the folded papyrus were found two wax figurines in erotic embrace (cf. *PGM* IV. 296ff.).

PGM CII. 1–17 [frag. E, D, C]

*. . . over [the lamp] . . . your hand, and [when you are almost awake] the god [fr. E]¹
 [will come and speak to you, and . . .] / [. . . and smear the picture with the black [fr. D]²
 (?) of Isis . . .] But [the strip of cloth . . .]. Take rainwater³ . . . Speak this [formula
 over the] lamp:

[“I call upon you,] / the headless god,⁴ the one who [has his head and] his face
 [upon his feet;⁵] you who are hurling lightning [and who are thundering]; you are
 the one whose mouth [constantly pours forth] fire;⁶ [you are the one who is over]
 Necessity. I call upon you, [the headless] god . . . [the one who has his head and his
 face upon his feet,] / strong⁷ BĒSAS, [the dim-sighted one. You are the one lying on
 a coffin] and having at the side of the head . . . an elbow cushion . . . and of
 bitumen⁸ . . . , the one whom they call, ANOUTH ANOUTH, lord. . . . You are not a
 daimon, but the blood of . . . , / and of the 30 and of the 104 falcons⁹ who are also
 chattering and watching before the head of Osiris.¹⁰ . . .”

/ . . . and from impurity . . . over the lamp . . . wholly black. . . . [fr. C]¹¹

*Tr.: H. D. Betz, according to the edition by R. A. Coles et al., *The Oxyrhynchus Papyri*, vol. 36 (London: The Egypt Exploration Society, 1970), no. 2753: Magical Spells, 27–28. The papyrus, a request for a dream oracle, was cut into several pieces, all severely damaged. It is not clear whether there were one or two spells. Some of the lines can be restored on the basis of remarkably close parallels elsewhere in *PGM*.

15. The names of the seven thrones are attested here for the first time completely. See Wortmann, “Neue magische Texte,” 101.

16. For parallels see *PGM* IV. 2756–59; XV. 4–5; and Wortmann, “Neue magische Texte,” 101.

17. See Wortmann, “Neue magische Texte,” 102, who refers to *PGM* IV. 2740–41, 2759–61.

1. Almost all is restored on the basis of *PGM* VII. 226–30.

2. As restored from *PGM* VII. 231–41.

3. For the association of the headless god with rainwater, see *PGM* VII. 224, 319–20; V. 152; LXI. 7.

4. For the headless god, see *PGM* II. 11; V. 98, 125, 145–46; VII. 233, 243, 442; VIII. 91; *Test. Sol.*

9. 1, and the discussion in Bonner, *SMA* 58, 110–11, 164–66.

5. Cf. *PGM* VII. 234; VIII. 91. See Bonner, *SMA* 110.

6. The fire has been omitted in *PGM* VII. 234.

7. Cf. on this epithet *PGM* V. 129.

8. Cf. *PGM* VII. 237; VIII. 98.

9. The number of falcons varies: cf. *PGM* VII. 239–40 (with Preisendanz’s note); *PGM* VIII. 100.

10. Cf. *PGM* VII. 240; VIII. 100.

11. Cf. *PGM* I. 55–60; VII. 539.

PGM CIII. 1–18

- 5 *"... TAR thus P . . . ŌTHOI and . . . from every place . . . place and every. . . / If
she lies down . . . let . . . [not] eat, if she drinks . . . B . . . SON NN and . . . and the
10 . . . most loved / . . . immediately, immediately . . . [NN, whom NN] bore . . . to
15 every place . . . but not . . . fire, and throwing / . . . RI of gain THI . . . CHIŌCH
. . . upon. . ."

*Tr.: Roy Kotansky, following the edition of Georgios A. Petropoulos, *Papyri Societatis Archaeologicae Atheniensis* (P. S. A. Athen.) (Milan: Cisalpino-Goliardica, 1972; repr. of 1939 edition), no. 70, pp. 430–31. The ostensible purpose of this second-century magical text is the acquisition of a lover. For similar love charms that seek to disrupt the victim's eating, sleeping, and so on, compare PGM IV. 1510ff.; CVIII, etc. For further commentary, see F. Maltomini, "Osservazioni al testo di alcuni papiri magici greci, I," *Miscellanea Papyrologica, Papyrologica Florentina* 7 (Firenze: Gonnelli, 1980) 169–72.

PGM CIV. 1–8

- *"AEŌ¹ . . . AEEŌ² . . . THYRINERE³ . . . ARMARINNE . . . ARI . . . OCH . . . SOZO-
CHABAI . . . ACHABOZO . . . OUEDDOUCHAI,⁴ get rid of all Althea's (?) daily
5 fever with shivering fits. Give [Althea (?)] / rest from the daily fever with shiver-
ing fits. . ."

*Tr.: Roy Kotansky, following the edition of M. Amclotti and L. Z. Migliardi, *Papiri dell'Università di Genova* (PUG), vol. I (Milan: Giuffrè, 1974) no. 6: Amuleto contro la febbre, 17–18 (tav. V).

PGM CV. 1–15

- *"The one having appeared [before]¹ the universe in [accordance with your] eter-
nal nature, the untiring one, the one who . . . the one from the south . . . guard;
5 I call upon you, lord [Almighty], / the unknown one, the pure soul, I, the one . . .
having been sanctified. Be merciful to me, O Zeus-Iao-Zen-Helios, IOUS . . .
SANBALCHANBAL THANŌAMA . . . CHŌCH, so that I may speak . . . of the gods
10 . . . / AŌT² ABAŌT BASYM³ ISAAC [ABRAHAM] JACŌB, hearken to me, the one . . .
ŌROU ŌROU ŌROU AE IAI A . . . SOUŌ I IYAOÈ IAŌ, [always,] the god who com-
15 mands, the god . . . / the inhabited world. . ."

*Tr.: Roy Kotansky, following the edition of W. Brashear, "Vier Berliner Zaubertexte," *ZPE* 17 (1975): 25–27. On the basis of the Zeus/Helios identification in I. 7, Brashear labels this spell *Anrufung an Sarapis*, "an invocation to Sarapis." See also F. Maltomini, "Osservazioni al testo di alcuni papiri magici greci, II," *Civiltà classica e cristiana* 1 (1980): 375.

PGM CVI. 1–10

*"ADŌNAI ELO[AI SA]BAŌTH ABLANATHANAB[LA AKR]AMMACHAMARI . . . SES-
ENGERBARPHARANGÈS AEËIOYŌ IAŌ PHRÈ . . . ĒAŌ IAŌ EAŌ . . .

1. There is space for a single letter here, perhaps Ē; see n. 2, below.

2. After the Ō, there is one letter to make out. It is probably an omicron. The first nine letters, then, probably contain a series of vowels, viz., AEŌÈ AEEŌŌ.

3. The editor suggests that these letters may contain the Greek for "portal of Erebos" (reading θύρην ἐρεβός). Erebos was the mythological place of nether darkness which formed a passage from Earth to Hades.

4. Supplying here an alpha before the final iota.

1. Following the likely restoration of A. Henrichs.

2. On this Aoth-logos, Brashear points the reader to PGM IV. 1376; Delatte and Derchain 416, 487; Audollent, *Defixionum Tabellae*, no. 242. 9.

3. BASYM, in Greek letters, corresponds to Aramaic *besum*, "in the name of": see Glossary, s.v. Thus the text perhaps reads, "in the name of Isaac, [Abraham,] Jacob." In the lacuna, Brashear restores instead ". . . Isaac [Sabaŏth, Iaŏ], Jacob"; however, "Abraham" is another possible reading, as the three names form a natural, formulaic grouping in magical literature. See M. Rist, "The God of Abraham, Isaac, and Jacob: A Liturgical and Magical Formula," *JBL* 57 (1938): 289–303.

AEËIOYŌ
OURIĒL
MICHAËL
GABRIĒL
SOURIĒL
RAPHAËL



Protect Touthous, whom
Sara bore, from every
shivering fit and fever:
tertian, quartan, quoti-
dian, daily, or every
other day [it occurs]
... ADŌNIAS, / ADŌNAEI,
protect in. . . .”

SALAMABA
ZZZ
BAM IACHA

ABLANATHANABLA
ACHRAMMACHAMARI
SESENGHBPHARAGĒS
IAŌ / SABAŌTH
ŌRIPHER LOU.

*Tr.: Roy Kotansky, following the edition of W. Brashear, *ZPE* 17 (1975): 27–30 (see note on previous papyrus).

PGM CVII. 1-19

*“U IOCHO — SIM / PHNOU¹ PHTHONTHON 2B2 ÷ L — W · Y L2 PERKMĒM² BIOU
BIOU RIRIOU³

OCHERO¹ | NOURI⁵ EPNEBAI⁶ SERPÖT' MOUISRO⁷ RINT'⁸ MÊI MÊI⁹ ÊI OU OUSIRI¹⁰
 SERPHOUTH MOUISRO MÊI / MÊI. Quickly fetch here Tapias whom Demetria
 bore, for Achilles whom Helene bore, by means of the soul of the one who died
 prematurely, / BAKAXICHYCH,¹¹ by the one whom all things are entrusted to, EU-
 LAMÔ;¹² fetch Tapias for Achilles, immediately, immediately; quickly, quickly."

*Tr.: Roy Kotarsky, following the edition of Robert Daniel, "Two Love-Charms," *ZPE* 19 (1975): 255–64 (text two). Daniel provides copious notes and parallels to the *PGM*. Only his most essential comments are noted below.

PGM CVIII. 1-12

*“THŌBARABAU TEUTHRAIAIAIĀ BAKAŌPHLEN NOPH EPHOPHTHE AMOU AMIM
BAIN BAARA AALŌ B . . . NAARA AAAAAA EEEEEEE ĒĒĒĒĒĒ / IIIIII OOOOOOO 5
YYYYYY ŌŌŌŌŌŌ, make fly through the air¹ the soul and the heart of Leontia
whom Ailia² bore in her womb. and don't allow her to eat or drink or to fall

1. PHNOU may be equated with the Coptic word *pnoun*, "the abyss." Otherwise it is the magical name for a god in *PGM* XII. 290 and is found in frequent combinations throughout the *PGM*.

2. PERKMEN, perhaps Coptic for "the Lord of darkness" or "house of darkness."

3. BIOU BIOU BIBIOU: BIOU is frequent in the *PGM* and is identical to the name of a decan. Cf. W. Gundel, "Dekane und Dekansternebilder," *Studien der Bibliothek Warburg* 19 (1936): 233–34.

4. In these lines there are thirty-six characters which correspond to the number of decans and their deities.

5. NOURI is Coptic for "vulture."

6. EPNEBAI may reflect the words *p nb by*, "the lord of souls," in *DMP XXVIII*, 1 (cf. Copt. *neb bai*).

7. For this Egyptian formula: lotus (*serphouth*)—lion (*moui*)—ram (*sro*), cf. *PGM* III. 659.

8. RINT' is Sahidic for "my name." Cf. *PGM* IV. 83–84.

9. **MĒI MĒI** (also in ll. 9–10) is Fayumic and Bohairic for “truth.”

10. The god Osiris.

11. This name is to be equated with BAINCHÖÖCH: both names mean "spirit of darkness." See Glossary, s.v.

12. This popular name can be equated with "eternal" and has become the subject of some etymological speculation (see Daniel, "Two Love-Charms," 264, n. 17, for literature).

1. This verb, ἀεροπετέω, is used only in magical texts, as Daniel points out, pp. 249–50.

2. Reading Ailia instead of Elia.

- 10 asleep / until she comes to me, Dioskouros whom Thekla bore, immediately, immediately; quickly, quickly.” |—+—
 *Tr.: Roy Kotansky, following the edition of Robert Daniel, “Two Love-Charms,” *ZPE* 19 (1975): 249–55 (text one).

PGM CIX. 1–8

- 5 * “As Hermes turns in his marrow¹ and this strip of papyrus becomes reality,² so turn the brain³ and the / heart⁴ and search out⁵ all the mind of her who is called Kalemera, immediately, immediately; quickly, quickly.”
 *Tr.: H. D. Betz, following the edition by Eric G. Turner, “The Marrow of Hermes,” in *Images of Man in Ancient and Medieval Thought. Studia Gerardo Verbeke . . . dicata* (Louvain: Louvain University Press, 1976) 169–73. The love spell from Oxyrhynchus (ca. A.D. 300) presents very difficult problems, so that the translation by necessity remains tentative. See also the different readings and interpretations by Giuseppe Giangrande, “The Marrow of Hermes: A Papyrus Love-Spell,” *Ancient Society* 9 (1978): 101–16; P. Gorissen, “Once more the Love-Spell of Hermes and the Marrow,” *ZPE* 37 (1980): 199–200; and J. Gwyn Griffiths, “Hermes and the Marrow in a Love-charm,” *ZPE* 38 (1980): 287–88.

PGM CX. 1–12

- 5 * . . . a voice comes to you in conversation. Lay out the stars on the board in their natural order,¹ with the exception of the sun² and the moon.³ Make the sun⁴ gold, / the moon⁵ silver, Kronos⁶ of obsidian, Ares⁷ of yellow-green onyx, Aphro-
 10 dite⁸ of lapis-lazuli streaked with gold, Hermes⁹ / of turquoise; make Zeus¹⁰ of a [dark blue] stone, but underneath of crystal. But the horoscope. . . .
 *Tr.: Roy Kotansky, following the edition of Z. M. Packman, “Three Magical Texts from the Washington University Collection,” *BASP* 13 (1976), no. 1: Astrological Text, 175–77 (plate). The text, constructed from two separate fragments, seems to contain instructions for a special type of astrological divination. The incomplete text at the beginning of the horoscope shows that the client participates in an auditory revelation of a god. This probably contains the end of the procedure section of the magical spell.

1. The phrase is unknown. Perhaps it is Hermes himself who “is turned around by the marrow,” the marrow referring to a magical substance used in the ritual operation. In this case the verb is construed as passive, with “marrow” as the genitive of agent. This avoids the need to emend the word to the accusative case (so P. Gorissen), or to take the genitive as “locative” (so Turner), since this normally requires the dative case. [R.D.K.]

2. Perhaps the words are an interjected “commercial”: “and this sheet really ‘works.’” The *πιττάκιον* is the sheet or piece of papyrus on which the spell itself is written; see Turner, 172; Giangrande, 107, for parallels. [R.D.K.]

3. Cf. on this notion *PGM* IV. 1544–45.

4. Cf. the parallel in *PGM* XIc. 3. For another interpretation, see Giangrande, 109.

5. Thus Turner’s translation. Gorissen takes *ζητουν*, “search out,” to be a personal name.

1. Packman translates this more literally: “Let the stars be set upon the board where (they belong) by nature. . . .” The sense may suggest that the planets and stars are to be arranged in their acknowledged order in their sphere of orbit.

2. The term for “sun” is represented in the papyrus by the symbol ☉.

3. The term for “moon” is represented by the symbol ☾.

4. That is, Helios.

5. That is, Selene.

6. That is, the planet Saturn.

7. That is, the planet Mars.

8. That is, the planet Venus.

9. That is, the planet Mercury.

10. That is, the planet Jupiter.

PGM CXI. 1–15

*. . . in Egyptian, [Kneph;]¹ . . . in Greek; and the great sculptor . . . and after forming two cows alike . . . and their sexes male and . . . / and after shaping another . . . [make] its body that of a serpent which has [no tail], but from either end [three-headed: on the right] human heads, [and on the left] geese heads, [and in the middle heads of] / golden gazelles with solar disks matching the shapes of their horns. [And after forming another] with its body, on the one hand . . . on the other hand, its appearance that of a sea falcon . . . , in Egyptian . . . / slight interpretations. . . .

*Tr.: Roy Kotansky, following the edition of Z. M. Packman, "Three Magical Texts from the Washington University Collection," *BASP* 13 (1976) no. 2: Description of Magical Figures, 177–79 (plate).

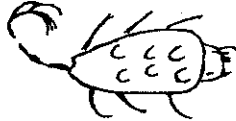
PGM CXII. 1–5

*"SABAPSYRA IOEL
SEBAÖN SBAÖTH."
NAPSERNOUSOR [For] scorpion [sting].
ANAX
/ IRĒ

*Tr.: Roy Kotansky, following the edition of Z. M. Packman, "Three Magical Texts from the Washington University Collection," *BASP* 13 (1976), no. 3: Amulet, 179–80 (plate). The text is presumably a charm for scorpion sting.

PGM CXIII. 1–4

*". . . PENCHIRAASARA . . . DA, drive out¹ . . . and scorpion . . . XAXAP. . . ."



*Tr.: Roy Kotansky, following the edition of P. J. Sijpesteijn, "Amulett gegen Skorpionsstich," *ZPE* 22 (1976): 108 (Taf. IIIb). This spell is similar to other amulets against scorpion sting in the *PGM* (cf., e.g. *PGM* XXVIII a–c).

PGM CXIV. 1–14

*"[Protect] her, NN, O lord, [from all] evil acts [and from every] demonic visitation [and] . . . of Hekate and from . . . / attack and [from every onslaught (?)] in sleep . . . [from] mute daimons [and from every] epileptic fit [and from all] epilepsy / and . . . and. . . ."

*Tr.: Roy Kotansky, following the revised edition of R. W. Daniel, "Some ΦΥΑΚΤΗΡΙΑ," *ZPE* 25 (1977): 145–49 (text one). Daniel greatly improved the reading of the original edition in P. Proulx and J. O'Callaghan, *Studia Papyrologica* 13 (1974): 83–88. Daniel also offers a tentative reconstruction of the lacunae in the text. The translation above reflects Daniel's improved text, but not all of his tentative reconstructions. For further commentary see F. Maltomini, "Osservazioni al testo di alcuni papiri magici greci, I," *Miscellanea Papyrologica, Papyrologica Florentina* 7 (Firenze: Gonnelli, 1980) 173–75.

1. Following the restoration suggested by R. Merkelbach.

1. The imperative is in the plural, thus suggesting that the preceding text contained a list of magical names.

PGM CXV. 1–7

- *“PHĒG GĒ . . . BALOCHRA THAMRA ZARACHTHŌ, I conjure you all by the bitter compulsion: MASKELI MASKELŌ PHNOUKENTABAŌTH OREOBAGAR RHĒZICH-
 5 THŌN HIPPOCHTHŌN / PYRIPĒGANXX. Deliver Ammon from the fever and shivering fit that restrains him, immediately, immediately; quickly, quickly; today!”
 *Tr.: Roy Kotansky, following the text of R. W. Daniel, “Some ΦΥΛΑΚΤΗΡΙΑ,” *ZPE* 25 (1977): 153–54. The papyrus was first published with photographs and commentary by Z. Ritoók in *Antik Tanulmányok* 22 (1975): 30–43. Daniel’s text offers some changes.

PGM CXVI. 1–17

- | | | | | |
|---|---------------|--------|--------|--------|
| | *“IAIŌ ERBĒTH | IŌBRAK | IŌBRAK | IŌBRAK |
| | IŌKABRA | ŌBRAK | ŌBRAK | ŌBRAK |
| 5 | ŌKABRA | BRAK | RAK | BRAK |
| | ARBA | RAK | AB | RAK |
| | ABA | AK | B | AK |
| | BA | K | | K.” |
- “IAŌ IAKOUNBATT IŌ ERBĒTH IŌ BOLCHOSĒTH IŌ PAKERBĒTH IŌ PATATHNAX
 10 IŌ ERAPOMPS IŌ TANONO IŌ ERBĒTH IŌ ABRASAX IŌ PSAAPOPSI / IŌ PHTHEA-
 POPS IŌ ISIŌR IŌ PAKERBĒTH IŌ PAKERBIŌTH AMOUNAUEIEOUN PEITŌRE AU EN
 KTENOUATEI . . . KOX . . . OUS PSĒTAĒSEEBOLNOURTOU METHERENOUBTANOUN /
 15 TEB IMETHE . . . LENE EUINASMA, immediately, immediately; quickly, quickly.”
 *Tr.: H. D. Betz, following the edition and commentary of Rosario Pintaudi, “Invocazione a Seth-Typhon,” *ZPE* 26 (1977): 245–48. Ll. 1–6 contain four “wing formations”; the rest seems to be an invocation using typical Seth-Typhon acclamations.

PGM CXVII

*Fr. 1 . . . [the elder?] . . . Fr. 2 . . . the house [she?] leaves, [her] husband [forgetting] . . . to sleep most sweetly by me, [her waist] . . . until earth and heaven . . . Fr. 4 . . . a cow . . . Fr. 5 . . . with black, join together . . . into a new cup . . . Fr. 6 . . . come to me . . . Fr. 7 . . . and . . . in the middle of the night, the streets . . . OSIRIS ESIĒS, to meet . . . to pour out my fruits . . . Fr. 8 . . . fulfill . . . Fr. 9 . . . [what is prescribed below]: . . . ANOUBIS, ANOUBIS, I love her [NN] . . . Fr. 10 . . . pluck two strands of her hair and [throw them] into a [new drinking vessel] . . . Fr. 11 . . . her, possessed by your . . . Fr. 12 . . . from . . . a white [thorn-apple tree] . . . speak the spell . . . Fr. 13 . . . the Dioskouroi . . . the destroyer . . . Fr. 14 . . . I conjure the gods in Hades . . . all, fetch her, [NN] . . . Fr. 18 . . . of much knowledge . . . demand starry heaven . . . and the Eternal Mistress . . . Fr. 19 . . . dreadful, everlasting [Hekate?], with grievous suffering, with . . . pains . . . Fr. 21 . . . carry out [for me this perfect] spell . . . Fr. 22 . . . AKRA . . . SO O . . . and . . . black . . . bring insomnia to her, NN . . . Fr. 23 . . . [offer] to him as a drink . . . take it, for it is . . .

*Tr.: Roy Kotansky, following the edition of P. Fabrini and F. Maltomini, in A. Carlini et al., *Papiri Letterari Greci* (Pisa: Giardini, 1978) no. 34: P. Mon. Gr. Inv. 216: Formulario magico, 237–66. Although this text is comprised of twenty-three tiny fragments of which little sense can be made, its importance should not be underestimated, for it is one of a few magical papyri which antedates the Christian period. This, along with the so-called Philinna Papyrus (PGM XX), dates to the first century. Fragmentary as it is, one can detect that the papyrus contains portions of a love spell. Of special importance are the occasional Egyptian deities mentioned along with the Greek, thus showing that a syncretistic influence was already at work in the magic of this early period.

PGM CXVIII

P. Palau Rib. inv. 200 another “magical scroll” similar to those published by G. M. Parássoglou in *Studia Papyrologica* 13 (1974) (= *PGM* CIII a–c.). A description and photograph of the scroll, with no transcription of the text, was published by José O’Callaghan, “Rollo mágico (PPalau Rib. inv. 200),” *Studia Papyrologica* 17 (1978): 85–87.

PGM CXIXa. 1–3

*“. . . fortune, I conjure. . . .”

Love spell through touch: Take milk . . . 9 *echthei*, 12 *calē*. . . .

*Tr.: Roy Kotansky, following the edition of R. Pintaudi, *Dai Papiri della Biblioteca Medicea Laurenziana* (PLaur. III), *Papyrologica Florentina* 5 (Firenze: Gonnelli, 1979) no. 57: “Frammenti di Manuale Magico (PL II/52),” 34–36. This papyrus contains fragments of approximately eight short spells. The opening line preserves the end of a conjuration of uncertain purpose; portions of a love spell follow.

PGM CXIXa. 4–6

**Fetching charm:* On an ostrakon . . . : / “BOLSAK SAR . . . , the thoughts. . . .” 5

*Tr.: Roy Kotansky. On this magical papyrus, see the introductory note above. Since this tiny, fragmentary spell has preserved its title, it can be assumed the invocation is to be engraved on a potsherd with the aim of binding the thoughts (i.e. “brains”) of a desired woman, as well as other parts of the human constitution.

PGM CXIXa. 7–11

**Charm to subject:* “. . . subject [to me] . . . CHR.” Write . . . / an aphrodisiac (?). 10

*Tr.: Roy Kotansky. See the introductory note to *PGM* CXIXa. 1–3 for the bibliographical reference to this text. The fragmentary word translated “aphrodisiac” may introduce a new spell or may simply show that the spell to subject can work as an aphrodisiac as well.

PGM CXIXb. 1–5

*“. . . A . . . EDĒS wounds . . . vain babbling, and also mingle. . . .”

[*For fever with shivering fits:*] Take an olive leaf and engrave: “. . . .” / [For 5
daily] and nightly fever. KELLIOTON. Take. . . .

*Tr.: Roy Kotansky. See the introductory note to *PGM* CXIXa. 1–3. This portion of the magical manual deals in part with a spell for fever. The invocation preceding it serves an unknown purpose. Furthermore, it is not clear whether another formula follows the charm for fever. The editor of the papyrus suggests that *κάλλιστον* (sc. *φίλτρον*), “an excellent philtre” could be read in the letters KELLIOTON.

PGM CXX. 1–13

*“cutting the uvula
utting the uvula
tting the uvula
ting the uvula
ing the uvula
ng the uvula
g the uvula
the uvula
he uvula
e uvula
uvula
vula
ula
la
a”

*Tr.: Roy Kotansky, following the edition of R. Pintaudi, *Dai Papiri della Biblioteca Medicea Laurenziana* (PLaur. III) (Firenze: Gonnelli, 1979) no. 58: "Ὀνομα πτερυγοειδώς (PL III/1442) 37–38 (Tav. LIII). This "winged" formation is made up of an adjective, σταφυλότομος, attested in only one other place. According to the *Thesaurus Graecae Linguae*, cited by Pintaudi, the adjective means *uvam incidens*, "cutting the uvula." This term contains a play on words, as words with the same root can also refer to a bunch of grapes. It is no coincidence, then, that in magical literature winged formations such as that shown above were also referred to as grape-shapes (cf. PGM III. 70). The manner in which the formation is written allows one to read "cutting the uvula" down the left margin. Conceivably, this spell served as an amulet to heal its wearer from inflammation of the uvula. For a parallel, see the gemstone published by A. Sambon, *Le Musée* 6 (1909): 111.

PGM CXXI. 1–14

*. . . [cessation]:

| column 1: | column 2: |
|----------------|-----------------|
| death | rudeness |
| darkness | evil |
| mental illness | the evil eye |
| grief | debauchery |
| fear | slavery |
| illness | indecenty |
| poverty | lamentation |
| disturbance | troublesomeness |
| | emptiness |
| | malignancy |
| | bitterness |
| | arrogance |

*Tr.: Roy Kotansky, following the edition of Giovanni Geraci, "Un'actio magica contro affezioni fisiche e morali," *Aegyptus* 59 (1979): 63–72. This magical text has no real parallel in the corpus of magical literature. It appears to be an elaborate phylactery, listing a number of ailments both physical and psychological. The initial lines of the spell probably contained a plea that the vices listed in the two columns should cease or come to an end. The entire spell is enclosed in an ouroboros figure which has not been well preserved on the papyrus.

PGM CXXII. 1–55

*An excerpt of enchantments¹ from the holy book called Hermes,² found in Heliopolis in the innermost shrine of the temple,³ written in Egyptian letters and translated into Greek. /

5 *Enchantment using apples*:⁴ "Three times I shall throw apples, . . . and thereby I
[col. I, 5] shall provide this timely love spell for both mortal people and immortal gods.
10 I . . . , I threw the apple and I hit [her] with the apple. / Setting everything aside,
[I, 10] may she fall madly in love with me; whether she takes it in her hand and eats . . . or
holds it in her bosom, may she not stop loving me. O goddess born on Cyprus,⁵ /
15 carry out this perfect charm. . . .

1. So according to Brashear's interpretation, p. 265.

2. That is, Hermes Trismegistos. Cf. PGM IV. 885–87.

3. This refers to the temple library.

4. Although reportedly coming from an Egyptian holy book, this love spell contains Greek magic. The importance of apples in declarations of love and in oracles is well known. See A. R. Littlewood, "The Symbolism of the Apple in Greek and Roman Literature," *HSCP* 72 (1967): 154–55, 157.

5. That is, Aphrodite; for commentary, see Brashear, 268–69.

"I have taken your . . . eye.⁶ I, NN, have taken your soul.⁷ I, NN, have drunk [I, 15]
from your blood. I, NN, have used . . . I, NN, have devoured your liver.⁸ I, NN,
have / [put on] your [skin]. I, NN, have done it. 20

"The goddess⁹ in heaven looked down upon him, and it happened to him ac-
cording to every wish of his soul . . . NN says: From the day [and] from the hour I,
NN, [do this act] to you; you will love me, be fond of me, and value me . . . I
die. / O Lady, goddess, [Isis] . . . , carry out for me this perfect charm." 25

Having¹⁰ raised your hands toward the stars, let down . . . NN, and . . . and
black night; and standing [awake] and sleeplessness and . . . you shall use [these?]
before you see the sun. Take myrrh and chant and anoint your face: [I, 20]

"You are the myrrh with which Isis¹¹ was anointed / when she went to the 30
bosom of Osiris, her . . . brother, and gave him her favor on that day. Give me. . . ." [II, 5]

"Wake up him, NN, or her, NN, Mistress Isis, and carry out this perfect charm.
Hail,¹² Helios; hail you who rise; hail also to you, the gods who rise together with
him . . . / let rejoice . . . nor concerning a silver coin, but concerning him, NN, . . . 35
remain . . . I am running, but he is escaping me . . . to you . . . and having done the
sacred [acts?] . . . at sunrise . . . neither . . . nor drink nor / lie down . . . nor . . . , [II, 10]
but have me in . . . and anguished, until she [comes] to me, until . . . everlasting 40
god . . . if she leaves [me] . . . I will be with you until she comes back to me and
goes . . . / [that] you bring him, NN, O Helios . . . the ever . . . day, him, NN, . . . 45
a coin . . . ; / O goddess born on Cyprus,¹³ carry out this perfect charm." [II, 20]

For headache:¹⁴ "Osiris has a headache; Ammon has a headache at the temples of
his head; Esenephthys¹⁵ has a headache all over her head. May Osiris' headache not
stop, may Ammon's headache at the temples of his head not stop, until / first he, 55
NN, stops all. . . ." [II, 30]

*Tr.: H. D. Betz, following the edition and commentary by W. Brashear, "Ein Berliner
Zauberpapyrus," *ZPE* 33 (1979): 261–78. The love spell is one of the oldest Greek magical
papyri; it was found in Abusir el Melek, Egypt (first c. A.D.). For further notes see F. Mal-
tomini, "Osservazioni al testo di alcuni papiri magici greci, II," *Civiltà classica e cristiana* 1
(1980): 375–76.

6. Apparently, the lines refer to some sort of cannibalistic ceremony done for the purpose of erotic
magic. See Brashear, 269–71, who refers to *PGM* IV. 296–335, and A. Henrichs, *Die Phoinikika des
Lollianos, Fragmente eines neuen griechischen Romans, Papyrologische Texte und Abhandlungen* 14 (Bonn:
Habelt, 1972) 70, n. 77.

7. The term may be a euphemism for the sexual organs (see Glossary, s.v. "Soul"). See Brashear, 272.

8. The liver plays a special role in erotic magic. See Brashear, 272.

9. A reference to some mythical detail.

10. Apparently some kind of nocturnal ceremony is described. See Brashear, 273.

11. The second column contains Egyptian magic. The mythical love of Isis is imitated here; cf. *PGM*
XXXVI. 288–89 and Brashear, 274–75.

12. Apparently the beginning of a hymnic passage, addressed to Helios.

13. See n. 5 above.

14. A charm against headache, using a threat against the gods that they will not stop suffering head-
aches until they have healed the operator. See Brashear, 276, for parallels.

15. That is, Isis-Nephthys; cf. *PGM* XII. 234.

PGM CXXIII a–f

a.

*“MARMARITHI // MARMARITHE¹

AMCHĒ

AMICH

BAROU

RCHOBIÖCH

LOU

LOU

CHA

5

... SE



B ...

BLA

... KO ... ÖT

10



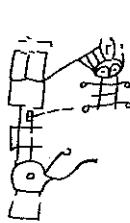
KAICH ...

SABAHÖ

MOUSĒTH³SISĒTH⁴NEMOUËL⁵A, NN, NN⁶

15

20

EULAMMÖN²

PHANEMOU

LACHAM

CHAMRI

CHÖTH

HTHÖCH

CHARIÖTH

AMËITËL

AI

NEÖTTASIA

ETHOOU.⁷25 Write on tin:⁸ onion, rue, frankincense. *Erōtylos*:⁹ / “Born of blood,¹⁰ shedding

1. A variation of the common magical name MARMARIÖTH, on which see K. Preisendanz, *PRE* 14 (1930): 1881; Kropp, *Koptische Zaubertexte* IV sec. 3206; Hopfner, *OZ* I, sec. 746.

2. A form of the magical word EULAMÖ. For literature and additional occurrences of the term outside the *PGM*, consult Maltomini, 71–72, n. 11.

3. This name may be a conflation of the names “Moses” and “Seth.” Alternatively, the name may be explained from Coptic and Demotic as “lion-Seth.” See Maltomini, 72–73, n. 15.

4. Possibly Coptic for “Offspring of Seth”; see Maltomini, 73–74, n. 16.

5. An angelic name meaning “God has spoken.” See Schwab, *Vocabulaire de l’Angéologie* 299. Cf. Nm 26:12.

6. In the papyrus we have † †, the usual symbols for “so-and-so” (NN).

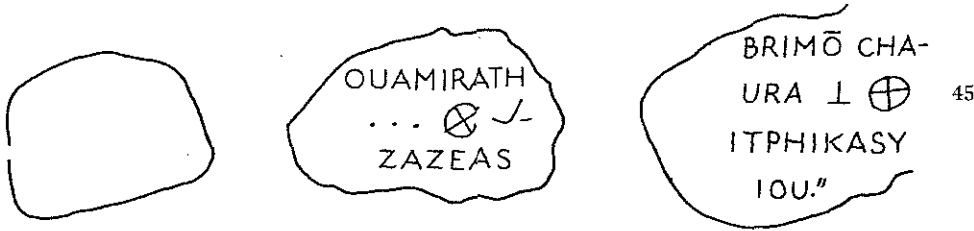
7. Perhaps Coptic *ethoou*, “evil,” thus Maltomini, 75, n. 22.

8. The reference is probably to writing the words on a tin plate. Cf. *PGM* VII. 459, 462; *PGM* XCIV. 37.

9. This word also occurs in *PGM* XIII. 946; VII. 478. According to *LSJ*, this Doric term can mean the following: (1) “a darling, sweetheart”; (2) as an adjective, it refers to singing love songs; (3) a name of a small star; and (4) the name of a gem. In the *PGM*, both the context and the etymology suggest the term means “a love charm.”

10. Reading *αἱμοφνῆ*, an apparent neologism in the *PGM*. Such formations of new words—usually epithets—abound in the magical papyri. Many of the new formations in the list that follows represent appropriate designations for Hekate and other chthonic deities. For parallels in each case, consult Maltomini, ad loc.

blood,¹¹ putting out roots,¹² androgynous,¹³ manly,¹⁴ / born with blood,¹⁵ saffron-
dyed,¹⁶ with golden arrows,¹⁷ golden-haired,¹⁸ like a white onion,¹⁹ / MENO-
LATH, CHARBATHA, STHŌMBAULĒ, ZANXMNA, CHŌNOUTHĀ, / MENOUBA, BELER-
THI, ZACHTHAĒR, CHALIOUBĒ



For childbearing: “Come out of your tomb, Christ is calling you.”²⁰ / [Place] a
potsherd on the right thigh. **For sleep:** on a bay leaf [write]: “ THARA
THARŌ.” **For strangury:** “MŌGIB  T  T  T  T THTHYS   / **For a shiver-
ing fit:** on a piece of papyrus: “[A]BLANATHANAPAMBALANATHANATH . . .
NATHANAMATHANATHANATHA              Raphaēl, EI . . .
ŌI  THNĒ,” / Take a marble statuette, scratch with the right hand the right side of
a penis. Pound it on a table with wax. Take the wood from the heart of a plum tree,
the stock of a cabbage plant, chickpea; boil some garlic and give it as / a before-
dinner drink. Pellitory, pepper, grain, 23 parts kohl . . . bay leaf. Pound two pepper
grains and mix it with gum of “Hercules’ woundwort.”
For a victory: / [Wear] a tooth of a hyena, from the right side of the jaw . . . one of
the upper ones. . . .

11. Reading *αἰμωχνη*. Apparently a new formation from *αἷμα*, “blood” and *χέω*, “to pour out, shed.” Related epithets having to do with blood and applying to Hekate are listed by Maltomini, 77, n. 26.

12. Reading perhaps *ρίζοποις* for *ρίζοποις*. The expression is problematic and the restoration very tentative; nevertheless the association of roots with both Selene and Hekate is attested. Consult the references in Maltomini, 78, n. 27.

13. Reading *ἀνδρογύνη* for *ἀνδρωγενή* (cf. the variant spelling of the Greek in PGM CXXIII f, fr. A., 5). In PGM IV. 2610, Hekate is coupled with Hermes as an androgynous being.

14. The meaning of this unattested word *ἀνδρως* is at best very speculative; however, there is no question that the word originally formed a meaningful Greek epithet having to do with *ἀνήρ*, “man.” For similar, anomalous formations, consult the occurrences in PGM as cited by Maltomini, 78, n. 29. In addition to his philological parallels, compare the term *ἀνήνωρ*, “unmanly.”

15. The word *αἰμογενής* is now attested on a second-century inscription from Egypt, SEG 8. 374. Although LSJ, Supplement, s.v., p. 5, translates this “related by blood,” Maltomini is correct in suggesting here “born of/with blood.”

16. Reading *κροκοβαφή* for *κροκοβανη*? [R.D.K.] Maltomini suggests perhaps *κροκοφανη* (unattested). Saffron is associated with Hekate in Orphic Hymn 1. 2; 71. 1, and elsewhere with Demeter and Persephone.

17. The word is attested in Tzetzes, *Alleg. II*. XX. 226, p. 132, Matranga. A similar epithet is used of Hekate in Lydus, *De mens.* 3. 10.

18. An appropriate epithet of Hekate (-Selene), thus Maltomini, 79, n. 33.

19. Reading *κρονον*(ον) *λευκον*.

20. Parallels adduced by Maltomini, 82–83, show that in Christian magic a *historiola* was used, according to which Elizabeth says to John the Baptist in her womb: “Come out, child, Christ is calling you. . . .” In our papyrus this *historiola* appears to have been confused with the account of Lazarus in the tomb, thus attesting the analogy of womb and tomb.

(pap. 2) *b*.

"KAICHABŌ, SABAHŌ, MOUSĒTH, SISĒTH, NEMOUĒL."

(Pap. 3) *c*.5 *Fr. A*: "KAICHABO, SABAHŌ, MOUSĒTH, SISĒTH, NEMOUĒL, A, NN, NN . . ." *Fr. B*
". . . CHAR . . . AMĒI . . . NEŌT . . . ETHOO . . ."*d*. ". . . ATH . . . PHAĒL EL . . ."*e*.5 "Born of blood, shedding blood, putting out roots, androgynous, manly, [born
with blood, saffron-dyed, with golden arrows]. . . E . . . THCHARBATH, STHŌM-
BAULĒ, ZANXMNA // CHŌNOUTHΑ // MENOUBA // BELERTHI // ZACHTHAĒR [//
CHALIOUBĒ]

10

OUAMIRATH
AUT ⊗ ⊥
ZAZĒAS

BRIMŌ CHA-
URA ⊥ ⊗
. . . K . . . " /

f.5 *Fr. A*: ". . . YBĒ . . . A . . . ROS. Born of blood, shedding blood, / putting out roots,
androgynous, ANTHROROC²¹, born with blood, saffron-dyed, with gold arrows,
golden-haired, dog-faced baboon. . ."

10

15

" . . . SAI
 . . . AS
 . . . GOBAS
 E . . . NO . . .
 ADONAEI
 ELOEI."

Fr. B.

" . . .
ZANXMNA
MENOUBA
[ZACHTHAĒR]
 . . .



. . .
 . . .
MARMOUR
SABAŌTH
ADONAEI."

*Tr.: Roy Kotansky, following the edition and notes of Franco Maltomini, "I Papiri greci," in G. Arrighetti et al., "Nuovi papiri magici in copto, greco e aramaico," *Studi Classici e Orientali* 29 (1979), section II, pp. 55–124. The six papyrus fragments translated here correspond to those numbered 1–6 consecutively by Maltomini. They have been grouped here under the same Roman numeral because they represent duplications (with some variations) of the same magical text. The text, which contains a series of peculiar and difficult epithets, preserves portions of a magico-medical handbook. Unless otherwise stated, the notes that follow are summarized from those of the editor. For a full discussion of each of the terms and of the *voces magicæ*, one should consult the edition of Maltomini.

21. Cf. n. 14. Something peculiar has occurred in the transmission of this epithet.

SALAKALOU, KERKĒBI, and KAULYOUKAU. Fragment B contains only a handful of letters, whereas fragment C preserves an elaborate magical figure.

b. Papyrus no. 9 (Tav. XII) 116–17, contains nine lines of which only a few words can be positively identified: ALLELOUIA, SABAŌTH, and ADONAI. The other side of the papyrus preserves portions of an Aramaic magical text published by Marrassini in the same journal, p. 128.

c. Papyrus 10 (Tav. VIII) 117–18 dates to the fifth century and is made up of two tiny fragments which cannot be read. Fragment B contains portions of a Coptic formula.

d. Papyrus 11 (Tav. XII) 118, is made up of two fragments that are too small even to assign a date.

e. Papyrus 12 (Tav. XII) 119, is paleographically akin to Papyrus 6 (PGM CXXIII f.). Only the names ADONAI and SABAŌTH can be recognized.

f. Papyrus 13 (Tav. XI) 119–20, assigned to the end of the fifth century, also contains an Aramaic text on the other side (see Marrassini, pap. no. 3, p. 129). The text preserves portions of a formula which reads, “I conjure you by your holy name . . . BAROCH SĒMO. . . .”

PGM CXXVIa. 1–21

- 5 *“. . . ATĒS . . . [sweet wine?] . . . / ATA . . . ASSA . . . NN [add the usual] . . . K
 . . . B . . . BRIAPS . . . [IŌ ERBĒTH IŌ] PAKERBĒTH IŌ BOLCH[OSĒTH BASDOUMA] /
 10 OSESRO APOMPS P[ATATHNAX KOKKO]LOPTOLIN CH . . . K . . . [. . . IŌ THATHTHA]
 BRABO, without violence . . . [spell of Typhon] Seth [carrying] out the whole
 magic [procedure and] separate her, NN, from him, NN. ABERAMENTHŌ /
 15 OUTHLERTHEXANAX [ETHRELTHYOŌTHNEMA]REBA, and say, ‘Mustard, [you are
 20 not Mustard,] but the eye . . . the inner parts of the bull of Apis’” / (add the usual)
 . . . “from Osiris . . . and separate. . . .”

*Tr.: H. D. Betz, following the edition by Franco Maltomini, “Frammento di formulario magico (PL III/472),” in R. Pintaudi, ed., *Dai Papiri della Biblioteca Medicea Laurenziana (P. Laur. IV), Papyrologica Florentina* vol. 12 (Firenze: Gonnelli, 1983) 46–53. Cf. the earlier edition by Rosario Pintaudi, “PL III/472: Frammento magico,” *ZPE* 38 (1980): 261–64, and the new readings by F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, (III.),” *Studi classici e orientali* 32 (1982): 239–40. The poorly preserved text appears to be a spell for separation. L. 20 may begin another such spell, as it is separated by a paragraph mark. For parallel texts and commentary, see Maltomini’s notes.

PGM CXXVIb. 1–17

- 5 *“. . . O . . . [add the usual] . . . but the sight . . . the power of ADŌNAI . . . / of
 the great god . . . [Mustard], in order to separate . . . enmity until [death] . . . [in
 10 order that] you might enter into the . . . them as the . . . / having heard about . . .
 15 of Osiris ANE . . . and frightful and . . . having burnt . . . / and you, Mustard
 . . . / [the] house of her, NN . . . passageway. . . .

*Tr.: H. D. Betz, following the edition by Franco Maltomini (see note on the previous papyrus). This piece also appears to be from a spell for separation.

PGM CXXVII. 1–12

**To make one bend down and not get up*: Anoint the loins with the brain of an electric eel.

- 5 *To get a certain [lover] at the baths*: Rub a tick from a dead dog on the loins. /
To “play” with a woman: Anoint the phallus with the juice of the deadly carrot.

*To cause a fight*¹ *at a banquet*: Throw a dog-bitten stone into the middle.

To make wine sour: Throw burning / pebbles into it.

10

In order “to screw” many times: Drink beforehand seed of celery and of rocket.

*Tr.: Roy Kotansky, following the edition of G. M. Parássoglou, “Greek Papyri from Roman Egypt,” *Hellenica* 27 (1974): 251–53, no. 9: “Magico-Medical Prescriptions.” Note also F. Maltomini, “Osservazioni al testo di alcuni papiri magici greci, II,” *Civiltà classica e cristiana* 1 (1980): 374.

PGM CXXVIII. 1–11

**A phylactery for fever*:

“SARICH “Of Jesus Christ, son of IAŌ (?),
AORKACH quickly, quickly,
/ ROUGACH heal!
CHIOSNĒCH John,
KOCH.” / Son,
 Life.”

*Tr.: Roy Kotansky, following the edition of F. Maltomini, “Due papiri magici inediti,” *Studi classici e orientali* 31 (1981): 111–14: *P. Heid. G. 1386*.

PGM CXXIX. 1–7

*“... [concerning] the certain matter ... [a tin?] lamella from a certain ... and tie it up in a cloth ... / of a black wolf from ... and ... it in a little case ... again 5 and again it will be of service to you.

*Tr.: Roy Kotansky, following the edition of F. Maltomini, “Due papiri magici inediti,” *Studi classici e orientali* 31 (1981): 115–17: *P. Berol. 21260*.

PGM CXXX

*[IA]RBATH AGRAMMĒ PHIBLŌ CHŌĒMEŌ
[A E]E ĒĒĒ IIII OOOOO YYYYY ŌŌŌŌŌ[Ō]
Lord gods, heal Helene, whom [NN] bore, from every
illness and every fit of shivering [fever].
/ daily, daylong, tertian, quartan. 5

IARBATH AGRAMMĒ PHIBLŌ CHNĒMEŌ

AEĒIOYŌŌYOIĒEA

EĒIOYŌŌYOIĒE

ĒIOYŌŌYOIĒ

*²⁾

YYY

IOYŌŌYOI

10

OYŌŌYO

YŌŌY

YYYYY

ŌŌ

[traces]

*Tr.: H. D. Betz, following the edition and commentary by R. W. Daniel, “P. Mich. inv. 6666: Magic,” *ZPE* 50 (1983): 147–54. For a parallel to this spell, see *PGM* XVIII b; for the stellar and lunar symbols, see the parallels in Delatte and Derchain, *Les Intailles*, nos. 296, 301.

PDM Suppl. 1–6

*[Another spell for] *sending a dream*: [. . . I] am the youth without . . . scarab of . . . soul of the four faces (?) and I . . . you . . . complete. . . .

/ *Formula*: On a leaf . . . , and you put a . . . it, and you write . . . embalming 5 house.

1. Reading, with Maltomini (see introductory note above), $\mu\acute{\alpha}\{\chi\}\eta\nu$ for $\mu\acute{\alpha}\{\nu\}\eta\nu$.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 66, col. 1/1–6. Section titles are indicated in the Demotic text only when they are written in red letters (see the Introduction to the Demotic Magical Papyri).

PDM Suppl. 7–18

10 **[Another spell]* for sending a dream: “. . . Come to me in your [form] . . . you . . . before I have gone to the . . . which is therein / . . . without a skin of . . . they took it . . . your town . . . and I know . . . [in] your secret form . . . power (?) . . . while it . . . is bearing witness what I did . . . noble mummy . . . face of a lion
15 which . . . is your name, I having done / . . . you . . . so-and-so guard his hand.”

Formula: “. . . [body] of a white donkey . . . cow’s fat . . . again; “great-of-love” plant, tear apart . . . gather . . . skin of a donkey. . . . It is very good.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 66, col. 1/7–18.

PDM Suppl. 19–27

20 **[Another] spell* for sending a dream: “. . . anger / . . . great . . . of the sea . . . Nun¹ at night . . . anger of the one who is in the water . . . the mountains. . . . Let the . . . speak to me . . . under me . . . in them. If not doing it . . . enemy of the praised one . . . me in the water at [night], in the day at [any time] . . . him.”

25 *Formula*: “. . . reed leaf and you write an image of . . . the ear . . . drowned, and you should recite these writings . . . *four* times . . . [wreath] to it and you say the thing [in the ear (?)]. . . . It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 66, col. 1/19–27.

PDM Suppl. 28–40

30[1] **[Another spell]* for sending a dream: *Formula*: You bring . . . and you do it . . . in an oil of lotus² and [you] . . . wick / . . . and you protect it and you . . . [write?] these names in . . . falcon (?) with (?) its claw (?) and you write . . . of the . . . wick on (?) a new lamp of . . . of . . . which is above and you bring a new brick . . . the
35 [5] [lamp] . . . leave the lizard before the lamp . . . , / these again which you should write on the strip of the wick [of] the [lamp] . . .]

Formula: “. . . BAH[E (?)] P[A]IRE PSIR PAH[. . .]BPS [. . .] A BAT LA BATL-[A]ATE,³ come [to] me tonight and tell [me] an answer to [everything] about [which] I am praying (another [manuscript] says: . . . it goes in the place under the head of . . .) [stand?]⁴ before him in the form of his god who is great in his heart
40 [10] and make him dream a dream [about such-and-such] / a thing which I shall tell him today.”

Formula: 7 times.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 67, col. 1/28–30; col. 2/1–10.

PDM Suppl. 40–60

40 [10] **Another spell* for sending a dream: *Formula*: “Listen to my voice, O noble mummy-spirit of a man of the necropolis who assumes [all his] forms; come to me and do for me such-and-such a thing today because I am calling you in your (?)

1. Primeval waters.
2. Scented with lotus.
3. Written ‘te, “limb.”
4. See PDM Suppl. 120.

name . . . in Abydos who rests in the house of the official⁵ whose name is 'this [one] who rests in truth' (another [manuscript] says, 'who . . . in truth'). Nun⁶ . . . oath (?), 'great image of Nun' is your true name; / SHLBI NYH[R] is your true name, truly; Nun, NEO soul of Ha[. . .] 'very great one of Nun' is your true [name]. Soul of souls (another papyrus says, 'soul of a bull [?])' . . . of Nun is your true name. Soul of souls SHLBI NYHR is your true name. NEO soul of H[A . . .] Nun NEO great one of Nun [is your] true [name]. May you listen to the voice . . . in all his forms [of a spirit, noble mummy] of a man of the necropolis because [I] am [calling to you] / in your name of s . . . ISIRA SIRATHMA, saying, 'I am . . . land.' O SYAL[. . .] NEBOY[TOSYALTH SIRATHMA saying, 'I am . . . s.' O SY[. . .] NEBOYTOS]YALTH, let the [soul of the] noble spirit awaken to me; let him go [to the place] in which such-and-such is; let him greet (?) . . . have him do for me such-and-such a [thing] about [which I am] asking. . . .

*Its preparation:*⁷ . . . / these names with blood of . . . reed leaf; you put it . . . of a dead man; you leave . . . of clay under the head . . . on (?) it; and you recite them to him again. You do . . . lunar month and it is left in a place. . . . If stubbornness occurs, you should [put] the hoof . . . of a male donkey and myrrh . . . on it and you should beat on the ground until it stops. . . . If you [will act against a man / you should . . .] of a male. If you will act against a woman, you should [. . . of a] woman.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 67–68, col. 2/10–29; col. 3/1. Words preceded by † are written in the text in Demotic with Old Coptic glosses inserted above.

PDM Suppl. 60–101

**Another spell* for sending a dream: *Formula*: "[O] noble divine spirit [whose soul is in heaven] whose body is in the underworld, whose mummy [is among the living,] O good messenger of Osiris, O great follower of 'he who is in his bed,' the god . . . him (?). O guardian of the one who is in Alkhah,⁸ I am the soul of . . . the one who is in his [two sound] eyes, who protected his limbs in the soundness daily . . . / I am the offspring of khepri⁹ [whose] name is the divine [son?] of Amoun . . . scarab . . . body of the noble mummy in the sarcophagus which rests in the underworld . . . true, of the house of embalming. . . . I am the bull of the . . . ; I am the lion; I am the lion; I am . . . ; I am the soul of Pre, the breast of Shu; I am the egg of the snake; [I am] the dung ball of the beetle.¹⁰ I am the lord of the Amhet-underworld;¹¹ I am the divine fluid / of the living . . . ; I am the noble head which is in Abydos.¹² Come to me at night, quickly, quickly; hurry [hurry, O] soul

5. Perhaps one of the liked-named chapels listed in H. Gauthier, *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, vol. IV (Le Caire: Imprimerie de l'Institut français d'archéologie orientale, 1927), 127–28.

6. Nun here and throughout this spell is the primeval waters.

7. Literally, "gathering of things"; the same term is used in PDM xii as a label for the directions.

8. See PGM IV. 124 and n.; cf. Griffith and Thompson, *The Leyden Papyrus* 21, n. to I. 3.

9. A sun god in the shape of the scarab beetle, whose dung ball represents the sun rolled across the sky. See PGM IV. 943 and n.

10. See n. 9 above.

11. I.e., the "upper" part of the underworld in contrast to *tph.t*, the "lower" part. See E. Chassinat, *Le mystère d'Osiris au mois de Khoiak*, vol. II (Le Caire: Imprimerie de l'Institut français d'archéologie orientale, 1968), par. 33, especially p. 622.

12. Osiris; see PDM xii. 628. On the dismemberment and burial of Osiris, see J. G. Griffiths, *The Origins of Osiris and His Cult*, *Studies in the History of Religions (Supplement to Numen)* 40 (Leiden: Brill, 1980), 24–25, 27, 51–52.

- without the body, dead one without the noble mummy, the noble mummy without the netherworld, [the] netherworld without the funerary bed, without the sarcophagus without . . . shrine (?) . . . born of Horus . . . Seth acts . . . against Apophis, the slaughter (?) against the evil one¹³ again. The brazier is in your hand . . .¹⁴
- 75 [16] morning bark / [at?] dawn, the evening bark greets heaven and earth with (?) a great fire. Woe, woe . . . until you send to him, NN, whom she, NN, bore, and you send his heart after NN . . . thing . . . at night, in the daytime, at any time, every day, quickly, quickly, hurry, hurry . . . I [will ?] say them and I [will? . . .] specification (?) of saying them.¹⁵ *Formula: 7 times.*
- 80 [21] *Its preparation:*¹⁶ . . . kill it. You should bring it at the lunar month; / [you should] wash it in cow's [milk] . . . ; you [should] anoint it with oil of lotus¹⁶ . . . of the leaf . . . reed; you should put [them?] at the seven(?) openings of the head and and bind them [with] linen . . . made by the hand of . . . bind them to its head; you should put its head . . . before the sun at dawn in the lunar month . . . to yourself barley and grain; you should leave them . . . you should put water of the divine lake
- 85 [26] . . . after them for 7 days until they grow; / [you should] bring them up; you should dry them until the 15th of the month; you [should] pound them with myrrh, green eyepaint, [black] eyepaint (?), *qs-nb* stone,¹⁷ "live-thereby" plant, mustard . . . 7 reed leaves which are above.
- [col. 4] Afterwards, [you should put] a scarab into [fat?] of a bull; you should put [it?] in a vessel of copper which is full of cow's [milk] . . . until it . . . ; you should bring it up; you should put the . . . to the head of the . . . ; you should put blood of your
- 90 [4] left thigh and your [right] thigh / on them; you should . . . the time; you should [shape them] into a mummy of the foremost of the westerners¹⁸ which amounts to 7 fingers [in length]; you should embalm it with myrrh, with ointment [and a covering of] byssus. Afterwards you should [sprinkle] pure sand; you should make a layer of sand under it in your . . . ; you should set the image on the layer of sand; you should leave the scarab on the body of the . . . after the embalming (it) which you did first with myrrh, with ointment and a covering of byssus itself (?); you should write the things which you desire on a new papyrus with carob tree (?) /
- 95 [9] water; you should leave it before the image; you should cause the head which is on it to bend down; you should put a bandage of 4 [colors] on it, blue, red, white, black, on the head; you should leave it in a hidden place; you should put frankincense (?),¹ barley, a great recipe to the brazier before it; you should offer to it bread, beer, and milk, in its midst; you should have blood fall from you on the brazier; you
- 100 [14] should put a piece of a red lizard / before it; you should recite these writings to it up to 7 times at night while you are in a [hidden] place which is clean; and you should make . . . settle (?)¹⁹ before it. It is very good.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 68–70, col. 3/1–27; col. 4/1–15. The word preceded by ¹ is written in the text in Demotic with Old Coptic inserted above.

13. Identical with *nk* of Erman and Grapow, *Wörterbuch* II, 205, 14–15, as suggested by Mr. Mark Smith.

14. The section left untranslated is glossed *KN* in old Coptic.

15. See n. 7 above.

16. Scented with lotus.

17. See *PDM* xiv. 98 and n.

18. An epithet of Osiris.

19. Literally, "lie down."

PDM Suppl. 101–16

**Another spell* for sending a dream: *Formula*: “O Anubis, the high one of heaven, go to the underworld! Let the head of Osiris stop being far from him.²⁰ Give praise, love, and respect to NN before NN. Let him do everything which he will write for him, entirely. Move him! Give your iron staff / which is in your hand to the spirit! . . . Let him go to NN, whom NN bore. Let him stand before the image of the god who is great in his heart until he brings him to the road which NN is in, he seeking after him. And may you send a breathing spirit to NN so that he may stand before [him] in the image of the god who is great in his heart, and may you say, ‘Give every good . . . thing to NN. . . .’”

Hear everything which he will say to you, entirely, while the crocodile of Isis, the great goddess, / is therein. [Let?] it be commanded before the gods to happen or you will delay because of it: “Is steadfastness [of] heart against me what you will do, so that you scorn (?) the blood of Osiris the moon, Thoth,²¹ at night at mid-month?”

Its preparation:²² On a new papyrus: you should draw an image of Anubis with blood of a black dog on it; you should write these writings under it; you should put it to the mouth of black dog of the embalming house; you should make great offerings before it; you should put frankincense on the brazier before him; / you should do it as a libation of milk of a black cow or a spirit whose face . . . ; and you should put its recitation in its mouth. [It is] very good.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 70–71; col. 4/15–30.

PDM Suppl. 117–30

**Another form* for sending a dream: *Formula*: “O praised one, call to heaven! Speak to the underworld; Let Osiris stop sleeping while his head is far from him²³ until a forceful spirit which does not sleep at night is sent / so that he stand above NN in the form of the god who is great in his heart, so that he say to him, ‘Arise and do such-and-such a command of NN! Do all that which he will desire!’ Come to me, [O] divine spirit whom Anubis sent to NN, saying, ‘Do the every command which NN will desire!’ Is not doing it what you will do, O noble spirit? Your soul will not be allowed to rise up to heaven on day 25 of the fourth month of Inundation to dawn of day 26, while the excellent spirits are awake.”

Formula: / On a jackal of clean clay which is lying down, its body moistened with milk and fluid of a jackal of the embalming house with a . . . ²⁴ on its foot. You should write your words on a new papyrus; you should put it in the jackal’s mouth; and you should leave the jackal on a copper lamp which a brazier is heating. You should recite these writings to it at night; you should stamp / on the ground with your foot.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 71, col. 5/1–14.

20. See n. 12 above.

21. For the association Osiris-moon-Thoth, see J. G. Griffiths, “Osiris and the Moon in Iconography,” *JEA* 62 (1976): 153–59, although this Demotic evidence shows that the ibis in the hieroglyphic examples is not just a determinative, as he thought (noted by Dr. Mark Smith).

22. See n. 7 above.

23. See n. 12 above.

24. Perhaps “sound-eye” of Horus.

PDM Suppl. 130–38

- 130 [14] *A “god’s arrival”²⁵ of Osiris: “O Isis, O Nephthys, O noble soul of Osiris Wennefer, come to me! I am your beloved son, Horus. O gods who are in heaven, O gods who are in the earth, O gods who are in the primeval waters, O gods who are in the south, O gods who are in the north, O gods who are in the west, O gods who are in the east, come to me tonight! Teach me about such and such a thing / about which I am asking; quickly, quickly; hurry, hurry.”

Formula: On a phoenix written with myrrh water and juniper water. Put a pellet (?) of gum on your right hand; recite these writings to it in the evening while your hand is stretched out to the moon, while you are going to sleep; and leave your hand before you. (It is) very good. 4 times.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 71–72, col. 5/15–22.

PDM Suppl. 138–49

- 140 [24] *A spell for ———. ²⁶ **Formula:** “The copper is bent down. The *neshmet* bark²⁷ will not stop sinking. The great / river draws blood. Isis is ill. [Neph]thys. . . . The copper will not stop bending. The *neshmet* bark will not stop sinking. The great river will not stop drawing blood. Isis will not stop being sick. Nephthys will not stop. . . . The copper is bent toward the one who is (?) in the sun bark. Re²⁸ is bent toward him while Amun is bent after him until sleep is taken from NN, whom NN bore, at night and care is given by day . . . until they [make] him do the thing which NN desires from him.”

- 145 [2] **Formula:** A / vessel of copper [in] which an image [of] Osiris is drawn with human blood; you should bend [it] down before a lamp with an [image] of Anubis drawn on the wick with blood of a black dog; you should put cedar oil in it out of a new vessel, it being established on a brick standing on its (?) . . . ; you should recite these writings to it up to 4 times. (It is) very good. There is not its like . . . in her (?) hand. . . .

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 72, col. 5/22–28; col. 6/1–6.

PDM Suppl. 149–62

- 150 [7] *A “god’s arrival”²⁹ of Thoth according to what is outside,³⁰ also, *saying* / **Formula:** “I call to you, O Thoth, the hearing-ear,³¹ who listens to everything. I call to you in your names which are great, which are divine: ‘ALIPS THABLIPS STSILIPS †GAGARPAOTHAR THANASIMA QHAH †ORTHÖMENKH-ROÖN †BALSA †ALABAKHABEL.’ Awaken to me, O lord of truth! Tell me an answer in truth to the “god’s arrival” / concerning such-and-such a thing, in truth, without falsehood therein, so that I may awaken and find it (out).”

- 155 [12] **Its preparations:**³² A new lamp whose wick is of byssus cloth which is very clean; you should fill it with genuine oil; you should burn (it); you should write your command on a new papyrus; you should put it under the lamp; you should put a

25. See PDM xiv. 93–114.

26. Erased.

27. Sacred bark of Osiris.

28. The sun god, more commonly written Prē.

29. See n. 25 above.

30. On the other side of the papyrus?

31. I.e., who listens to the petitions of the average man.

32. See n. 7 above.

lobe of “great-of-love” plant under the lamp’s mouth; and you should recite these names above to it 8 times. / It comes to you.

160 [17]

Here is the ink with which you should write your command on the bookroll: “Great-of-love” plant, a leaf of olive tree; you should cook them, make them into myrrh ink and write with it.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 72–73, col. 6/1–19. Words preceded by are written in the text in Demotic with Old Coptic glosses inserted above.

PDM Suppl. 162–68

**Another spell for finding your house of life. Formula:* “Open to me! I am the noble ibis; I am the ape of Edfu,³³ I am the great male, the scarab; I am the guardian of the great body; I am the snake of the 4 gods / who were with Isis while she was searching for the good [one].³⁴ SHAPL is [my] name as Sothis.³⁵ The Ethiopian is [my] name. Osiris the bull of magic is [my] name. The divine Ra-Shu is my name, I going to all the gods in order to cause that I find my house in which I shall live.”

165 [22]

Formula: On an ibis written with black ink on the left hand of a man when he sees that house of life.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 73, col. 6/19–25.

PDM Suppl. 168–84

**A spell for reciting* a document which is. . . . It is a “god’s arrival”³⁶ of Iymhotep to whom the tenth belong also.

Formula: “Awaken! / Awaken in the underworld, Osiris Wennefer, 1 p h,³⁷ Iymhotep the great, son of Ptah! . . . I am [. . . is] my name; I gather a box [. . . the sound-] eye is [my] name (?) . . . ; the moon, Thoth . . . [Iymhotep the great], the son of [Ptah . . .], excellent mother, fashioner of the underworld, go forth. . . . They will not stand in / their box . . . [moisten ?] their box. You should awaken before Iymhotep the great, son of [Ptah . . .] son, daughter, that I might live, and you should tell [me] an answer [to] the thing which is on . . . bookroll . . . every voice. Come to me, Thoth the great, the lord of Hermopolis . . . him. Give watch to the head for [the] day.”

170 [27]

175 [5]

Formula: write . . . on (?) it [with] your hand with / myrrh ink; likewise under . . . lick it; you should open your mouth to the ground in a cry, saying, “. . . the sound-eye; the sound-eye is what I ate.” You should open your mouth to it in order to lick it. Awaken at dawn; you should say: “Horus is my name; I am Horus, the triumphant.”

180 [10]

. . . day on which you will do the “god’s arrival” while the moon is in Leo, Sagittarius, Aquarius, or Virgo.

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 73–74, col. 6/25–27; col. 7/1–14.

PDM Suppl. 185–208

*“Face . . . which is at rest . . . except you also; my magical speech. I will take the

185 [1]

33. Presumably Thoth.

34. Osiris.

35. The star Sirius, by whose helical rising the beginning of the year is marked.

36. See n. 25 above.

37. “Life, prosperity, health.”

... Ō MITHRA A ... BARSA ... THŌMI, the great one who is pure, the one who
 [grows ...] I putting them in your hand, NN, whom NN bore. [I cast] anger
 190 [6] against you in the head (?), NĒ[... stand]ing (?) without listening to your mes-
 sengers, saying ... them in [the] hand saying ... concerning these things, /
 standing [without] listening to my prayer, my magical speech (?) ... it."

Its preparations:³⁸ ... draw ... of a crocodile ... of a snake ... make your hand
 stand (?) on ... which belongs to you (?).

Formula: TERETA TABE KR ... N [ĒN?]Ē ... (another [manuscript] says N[?]
 ELATS ... BATSY ...) *YO YAO SABATK M ... hand."

195 [11] Formula: "... O NĒNĒBR ... / —————
 dog. The one who is in bandages removes bandages; the one who is above ...
 saying, 'I am Anubis, the ... of the underworld ... , Isis, the great goddess,
 Osiris, the one who is in your hand, the lord of the gods ... against me in the ...
 the dog ... the ... dog, the red dog, the red dog ... every ... You should ... at
 night. Here is the ... of your tongue in the ... I am Anubis, the master of secrets.

200 [16] ... You should ... / to me at night, during the day. [I] will give you the greetings
 of my mouth ... I am Anubis the master of secrets. ... Formula: 4 times ...

worm (?) saying "I am Isis ... , " saying, "I am Osiris ... saying, "I am ... I am
 the lord who came before the ruler ... wick. ... I ... you will stand, you will
 ... , while he will go (?) [to? Horus?] the son of Isis, the [son of Osiris] ... of this
 205 [21] ... will do it to a young bird ... will do it to a young bird ... / saying ... of the
 harem, son of the harem, ... 7 times ... heart. Be deaf, head! Come ... ! Come
 ... head of. ... Open (your) mouth to me for I am Isis ... , I am Osiris, I am
 Harsiese. ... " 2 palm trees. ...

*Tr.: Janet H. Johnson, following the edition and translation in *Enchoria* 7 (1977): 74–75,
 verso, ll. 1–24. Words preceded by * are written in the text in Demotic with Old Coptic
 glosses inserted above.

38. See n. 7 above.

Glossary

The glossary provides explanations for some of the more difficult technical terms and names occurring in the *PGM*. Bibliographical data have been added for further study. More common terminology and names have not been explained since they can be found in easily available dictionaries.

ABERAMEN formula: The abbreviated formula stands for the long palindrome ABERAMENTHŌOUTHLETHEXANAXETHRELTUOŌTHENEMAREBA, a magical name occurring several times in the *PGM* (see I. 294; II. 125–26; III. 67–68, 116–17; IV. 181; V. 180; XIV. 25; CXXVIa. 13–15, etc.). In it the name of the god Thoth can be read, although no meaningful decipherment of the word has been put forward. See K. Preisendanz, “Miszellen zu den Zauberpapyri, 3,” *WSt* 41 (1919): 11–12; M. Tardieu, “Aberamenthō,” in *Studies in Gnosticism and Hellenistic Religions, Presented to G. Quispel on the Occasion of His 65th Birthday*, ed. R. van den Broek and M. J. Vermaseren, *EPRO* 91 (Leiden: Brill, 1981) 412–18.

ABLANATHANALBA: This palindrome, perhaps the most common in magic literature, often occurs in company with SESENGENBARPHARANGES. Usually invoked for beneficent results, this magical name has not been adequately explained although it has been suggested that the name contains Hebrew.

ABRASAX: This popular deity in magic (also spelled ABRAXAS) is identified with a variety of other names of gods and was explained by *gematria* (assigning the numerical value to the letters of the name) as the magic number 365 (see *PGM* IV. 331–32; VIII. 49, 611; XIII. 156, 466, etc.). Accordingly the deity is recognized as a solar god and is pictured on amulets as a snake-footed creature (the so-called *anguipede*), armored, and with the head of a cock. See Bonner, *SMA* 162–63; Delatte and Derchain, *Les intailles* 24–42; Barb, “Abraxas-Studien,” *Hommages à W. Deonna, Collection Latomus* 28 (1957): 67–86; C. Colpe, “Geister (Dämonen),” *RAC* 9 (1974): 618–19; Marcel Le Glay, “Abraxas,” *Lexicon Iconographicum Mythologiae Classicae*, vol. I/2 (Zürich and Munich: Artemis, 1981) 2–7, pls. 1–63.

ADŌNAI: An important angelic figure in gnosticism and in magic. The name originally came from the Old Testament designation “my Lord,” although this meaning had been long lost to the practitioners of the Roman Empire. See J. Michl, “Engelnamen,” *RAC* 5 (1965): 202. For the variant angel forms Adonael, Adonail, Adoniel, Adonaiel, see E. Peterson, “Engel- und Dämonennamen. Nomina Barbara,” *RhM* 75 (1926): 394.

ADONAIOS: Adonaios (an alternative reading of Adonai; note the Greek termination) is regarded in *PGM* as a name of the deity rather than as an epithet meaning “Lord” (cf. *PGM* I. 305). The Jewish origin, however, is still recognized (see *PGM* XII. 264). See J. Michl, *RAC* 5 (1965): 203.

Agathos Daimon: “The good genius” was originally an epithet of a god invoked at Greek banquets. In the *PGM* the name has become a designation for a god—one, however, who can be identified with a number of different deities. See Hopfner, *OZ* II, sec. 264, 294–95; R. Ganschinietz, “Agathodaimon,” *PRE.S* 3 (1918): 37–59; Nilsson, *GGR* II, 213ff.; Colpe, *RAC* 9 (1974): 619–20; W. Fauth, “Agathos Daimon,” *KP* 1 (1979): 121–22.

Aion: The god Aion, whose name signifies “long period of time,” “eon,” “eternity,” plays an important role in the *PGM*. For the complicated history of the god, see A. J. Festugière, *La révélation d'Hermès Trismégiste*, vol. 4 (Paris: Les belles lettres, ³1954) 182–99; W. Bousset,

"Der Gott Aion," in *Religionsgeschichtliche Studien* 192–230; Fauth, *KP* 1 (1979): 185–88; A. I. Baumgarten, *The Phoenician History of Philo of Byblos*, *EPRO* 89 (Leiden: Brill, 1981): 146–48; Marcel Le Glay, "Aion," *Lexicon Iconographicum Mythologiae Classicae* vol. I/2 (Zürich and Munich: Artemis, 1981) 405.

AKRAMMACHAMAREI: This magical name, with variant spellings, occurs frequently in beneficent magical incantations in company with **ABLANATHANALBA** and **SESENGENBARPHARANGĒS**. For a possible explanation of the name from Hebrew, see G. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York: The Jewish Theological Seminary of America, 1965) 94–100.

Aktiophi(s): Hopfner has suggested that this name is an epithet of Selene, goddess of the moon, a name which occurs elsewhere in *PGM* (see IV. 2473, 2484, 2601, 2664, 2749, 2913; VII. 317, 984; XVI. 23).

Ammon/Parammon: Hermes Parammon was honored as an Olympian god alongside Zeus Ammon and Hera Ammonia. The epithet Parammon probably means "he next to Ammon."

Amon (Amoun): The Egyptian god Amon. See Bonnet, *RÄRG* 31–37, s.v. "Amun"; E. Otto, "Amun," *LdÄ* 1 (1975): 237–48.

Anoch (Anog, anok): These letters, occurring often at the beginning of an invocation, correspond to the Egyptian *ink* (Coptic *anok*), "I am." See S. Sauneron, "Le Monde du Magicien Egyptien," *Le Monde du Sorcier* (Paris 1966) 36–39.

Anouth: Name of Osiris (see VII. 238, 243, 247; VIII. 83, 98–99, 102).

Anubis: Anubis is the jackal god of mummification, the son of Osiris and Nephthys. On Anubis as key holder and guard (*PGM* IV. 1465), see S. Morenz, "Anubis mit dem Schlüssel," *Religion und Geschichte des alten Ägypten* (Köln: Bohlau, 1975) 510–20; J.-C. Grenier, *Anubis alexandrin et romain*, *EPRO* 57 (Leiden: Brill, 1977); Jean Leclant, "Anubis," *Lexicon Iconographicum Mythologiae Classicae*, vol. I/2 (Zürich and Munich: Artemis, 1981) 862–73 and plates.

Aphrodite Ourania: "Heavenly Aphrodite," whose city is Aphroditopolis (Dendera), refers to Hathor; see Bleeker, *Hathor and Thoth* 46; Bonnet, *RÄRG* 277–82, s.v. "Hathor."

Apollonius of Tyana: This famous first-century philosopher/magician is the subject of an extant biography by Philostratus. The attribution of a spell to him at *PGM* XIa. 1 is unique in ancient magical literature. For a survey of the problems and bibliography, consult E. L. Bowie, "Apollonius of Tyana: Tradition and Reality," *ANRW* II. 16. 2 (1978) 1652–99, esp. 1686.

Apophis (Aphyphis): The "unseen serpent" (see *PGM* IV. 190–91; cf. *PGM* III. 87) is Apophis, who is slain daily by Seth/Typhon in the barge of Ra. See E. Hornung and A. Badawy, "Apophis," *LdÄ* 1 (1975): 350–52; Bonnet, *RÄRG* 51–53, s.v. "Apophis."

Archentechtha (Harchentechtha): This is the Egyptian god Har-Khenty-Khet; cf. *PGM* III. 170. See Bonnet, *RÄRG* 131–33, s.v. "Chentechtai"; U. Rössler-Köhler, "Horus-Chentechtai," *LdÄ* 3 (1980): 27–33. [R.K.R.]

Arsenophre: The Egyptian god Arsenouphis (note also *PGM* II. 117; IV. 1629; XII. 183; XIXa. 7). See Bonnet, *RÄRG* 54–55, s.v. "Arsnuphis"; E. Winter, "Arsenuphis," *LdÄ* 1 (1975): 424–25. [R.K.R.]

Arsentechtha (Harsentechtha): Perhaps the Egyptian name can be read Harsennechtha, "Horus, child of the strong one." [J.B.]

Arsentephtha: The name is probably Egyptian, "Horus, child of Ptah." [J.B.]

Artemis: In the *PGM* the goddess Artemis is identical with Selene, Hekate, and Persephone (see also IV. 2523, 2720–21, 2816ff.; LXXVIII. 11–12, with a drawing of Artemis Multimamma). The invocations to Artemis, however, do contain archaic elements of her original cult. See T. Hopfner, "Hekate-Selene-Artemis und Verwandte in den griechischen Zauberpapyri und auf den Fluchtafeln," *Pisciculi, Festschrift F. J. Dölger* (Münster: Aschen-dorff, 1939) 125–45.

Assistant Daimon (paredros): Hellenistic magic knows of a special type of daimon called *paredros* ("assistant" or "attendant spirit"). The name refers to a deity who has been summoned as a servant to carry out any number of specified magical tasks. Cf. also *PGM* IV.

1348, 1841, 1851 (with *parastatēs*), 2083, 2109, 2145 (note); VII. 884; XII. 14ff. and surrounding contexts. See M. Eliade, *Shamanism: Archaic Techniques of Ecstasy*, Bollingen Series 76 (Princeton: Princeton University Press, 1964) 88–95; Hopfner, *OZ* I, secs. 1ff.; C. Colpe, “Geister (*Dämonen*),” *RAC* 10 (1974): 621ff.; C. Zintzen, “Paredros (*paredros*),” *KP* 4 (1972): 510–11.

Astrapsouchos: According to Diogenes Laertius, *Prooem.* 2, Astrampsycho was the name of one or several magicians; see E. Ricss, “Astrampsycho,” *PRE* 2 (1896): 179–80.

author: See **Hathor**.

BAINCHŌŌŌCH: This formula, which invokes the god whose name corresponds to “spirit (soul) of darkness” (*b3 n kky*), occurs regularly in magical papyri and on curse tablets. [R.K.R.] See Bonner, *SMA* 26, 146; Bousset, *Religionsgeschichtliche Studien* 224 and n. 23.

Balsames: This angelic name served originally as the name of a Phoenician sun god, but in *PGM* IV. 1019 the god plays the role of a light divinity from heaven. Cf. XII. 494. See A. I. Baumgarten, *The Phoenician History of Philo of Byblos*, *EPRO* 89 (Leiden: Brill, 1981) 149–51, 185–86.

Basym: This magical name may have originally come from the Aramaic words meaning, “In the name of. . .” For the magician, however, the word serves as a magical name. See G. Alon, *Jews, Judaism, and the Classical World* (Jerusalem: Magnes Press, 1977) 235–51.

Baubo: Baubo may have originally come as an independent deity from Asia Minor, where Hekate also came from; she then entered into the circle of Demeter and the mysteries of Eleusis. See W. Fauth, *KP* 1, s.v. “Baubo.”

Bear constellation: The identification of the constellation of the Bear with Artemis occurs at *PGM* VII. 687. The Great Bear was believed to be Callisto, Artemis’ fellow huntress, who was transformed into a constellation. Callisto was a manifestation of Artemis herself, who played an important role as a she-bear, especially at Brauronia. See also *PGM* IV. 1302; VII. 862; XII. 190; XIII. 26; LXXII. See W. Sale, “The Temple Legends of the Arkteia,” *RhM* 118 (1975): 265–84; L. Kahl, “L’Artemis de Brauron. Rites et mystères,” *Antike Kunst* (1977): 86–98; W. Fauth, “Arktos in den griechischen Zauberpapyri,” *ZPE* 57 (1984): 93–99.

Bes (Besa, Besas): Ancient Egyptian religion knew of an entire class of so-called Bes-demons (in Greek, Besas), distinguished by their dwarf-sized ugliness, who served as protectors of sleep and childbirth. In Hellenistic Egypt, Bes became a pantheistic deity, and in this form he appears in *PGM* VII. 222–49 and VIII. 64–110 (see also LXXXVIII: his plant, IV. 807). His role as an oracle giver was popular at Abydos (Ammianus Marcellinus 19. 12). In *PGM* the god was identified also with the Headless One (see n. on *PGM* II. 11). On Bes, see Bonnet, *RÄRG* 101–9; H. Altenmüller, *LdÄ* 1 (1975): 720–24, with bibliography.

Biaiothanatos Daimon: The *biaiothanatoi*, those who died violent deaths, were unable to enter the underworld because their time on earth had not been completed. After death, they lingered as evil spirits and were subject to magical compulsion. See J. H. Waszink, “Biothanati,” *RAC* 2 (1954): 391–92.

Breathing stone: The magnet. Magnetism fascinated ancient philosophers and scientists, who explained the phenomenon in a variety of ways. Already Thales explained it in magical terms when he stated that “life” (*psychē*) is in a magnet. Magnetic stones, not surprisingly, played a great role in the magic of all periods. See A. Barb, “Lapis Adamas,” *Hommages à Marcel Rénard*, I (Bruxelles: Latomus, 1969) 67ff.

Brimo: For this epithet of Artemis of Pherai in Thessaly, see *PGM* IV. 2270, 2291, 2611, 2964; VII. 692; LXX. 20, where the epithet is attributed to Hekate, Selene, Persephone. Etymologically, she is the “snorting” and “angry” and therefore “terrible” goddess of the netherworld; cf. the command in *PGM* IV. 2247; Lucian, *Necyom.* 20. See O. Kern, “Brimo,” *PRE* 3 (1887): 853–54.

Chnouph (Chnoubis): The lion-headed serpent was popular in magic and is often found pictured on amulets. The daimon is a syncretistic combination of the Egyptian creator god Chnoum, the serpent Kneph, and the star *Knm*. In the *PGM* the name occurs mostly in *voces magicæ*, especially in the Harpon-Knouphi formula (see, e.g., *PGM* III. 435–36, 560–63;

IV. 2433; VII. 1023–25; XXXVI. 219–20; *DMP* 16, 6–9). For the amulets, see Bonner, *SMA* 54–60; Delatte and Derchain, *Les intailles* 54–73; for references, see Bonnet, *RÄRG* 135–40, s.v. “Chnum”; E. Otto, “Chnum,” *LdÄ* 1 (1975): 950–54; Colpe, *RAC* 9 (1974): 619.

Daimon, pl. daimons: In the *PGM*, as often in Greek literature, this term is used of deities and lesser spirits whose influential control is sought. In the New Testament, the word is used of an evil spirit, “demon,” a sense not generally used in the *PGM*.

Decans: The Decans are the thirty-six deities each of whom presides over ten degrees of the zodiac. See in general, Gundel, *Dekane und Dekansterbilder*; cf. also G. J. Turner, “Mathematics and Astronomy,” in J. R. Harris, ed., *The Legacy of Egypt* (Oxford: Oxford University Press, 1971) 46–53; O. Neugebauer and R. A. Parker, *Egyptian Astronomical Texts*, I (Providence and London: Brown University Press, 1960) 95–121. [R.K.R.]

Demokritos: Strangely, the philosopher of Abdera (fifth century B.C.) was thought in antiquity to have been involved in magic. See E. Wellmann, “Demokritos (6),” *PRE* 5 (1903): 135–40; I. Hammer-Jensen, *PRE.S* 4 (1924): 219–23; H. Steckle, *PRE.S* 12 (1970): 191–223, esp. 193–94, 199–200. See also **Ostanes**.

EI LANCHYCH formula: For this magical formula, see *PGM* III. 131ff.; IV. 1625, 1630 (with corrupt or variant spellings). **EI** is perhaps Coptic for “house.” [R.K.R.]

Eloaios: Eloaios occurs in *PGM* in various forms (*Eloe*, *Elouein*, *Elouai*) as a name for the Jewish god (see *PGM* I. 311; IV. 1577; VII. 564; XXXVI. 42). In Gnosticism he is one of the light-acons and is described as having a donkey’s face. See J. Michl, *RAC* 5 (1965) 212, no. 73: Eloaios.

ERBETH formula: The formula “IÖ ERBETH, IÖ PAKERBETH, IÖ BOLCHOSETH, IÖ APOMPS” occurs quite often in magical texts, especially in malicious invocations. See Hopfner, *OZ* II, secs. 142–43.

Erebos: An old Greek expression for the dark underworld, the place of the dead. Sometimes in literature it describes a place for the impious only, other times for the good before they are admitted to the Elysian fields. See O. Waser, “Erebos,” *PRE* 6 (1907): 403–4.

Ereschigal: This name of the Babylonian underworld goddess is regularly associated with the Greek Hekate. The deity already occurs in the lead curse tablets of the fourth century B.C.

Erotylos: A writer of Orphica (see *PGM* XIII. 945) by this name is not otherwise known but may be the person mentioned by Zosimus in Bertholet and Ruelle, *Collection des anciens alchimistes grecques* II (1888) 144, 7. See Kern, *Orph. Fr.* p. 71, no. 235; idem, “Erotylos,” *PRE.S* 4 (1924): 386. For the possible Greek meaning of the word, consult LSJ s.v.; cf. also *PGM* VII. 478; CXXIIIa. 24 and comments by F. Maltomini, *Studi classici e orientali* 29 (1979): 76–77.

Esies: Esies (Egyptian *hwy*, “praised”) is an epithet of the sacred dead often applied to Osiris who was drowned and restored to life. See S. Eitrem, “Tertullian *de Bapt.* 5. Sanctified by Drowning,” *ClR* 38 (1924): 69; A. Hermann, “Ertrinken/Ertränken,” *RAC* 6 (1966): 370–409; C. Strauss, *LdÄ* 2 (1977): 17–19.

Eulamo: For literature and a possible interpretation of this magical name, see H. C. Youtie and C. Bonner, “Two Curse Tablets from Beisan,” *TAPA* 68 (1937): 62; cf. *PGM* III. 57; VII. 401; IX. 8; XVI. 18.

Faïence: Faïence is a blue-green earthenware material popularly used in ancient Egypt for jewelry and other objects.

Good Daimon. See **Agathos Daimon**.

Hapi and Mnevis: The Apis (Hapi) and Mnevis bulls were incarnations of Ptah, Osiris, and Ra, respectively. See Bonnet, *RÄRG* 46–51, s.v. “Apis”; 468–470, s.v. “Mnevis.”

Harpocrates: Harpokrates (“Horus the child”) typically is portrayed with a finger of his right hand to his mouth, and he also may hold a crook and flail in his left hand. Harpokrates is the son of Isis and Osiris and is identified with the rising sun. See Bonnet, *RÄRG* 273–75, s.v. “Harpokrates”; D. Meek, “Harpokrates,” *LdÄ* 2 (1977): 1003–11.

Harpon-Knouphi formula: This is Horus Knephis. On “Knephis” (*Km-3t.f*) as the

Agathos Daimon, see *LdÄ* I, 94; II. 1011–12. For this as Horus Khnum (and on the formula in general), see P. Pedrizet, “BRINTATĒNŌPHRIS: l’ un des noms magiques du dieu Chnoum,” *Mélanges Maspero, II: Orient grec, romain et byzantin* 137–44; G. M. El-Khachab, “Some Gem Amulets Depicting Harpocrates,” *JEA* 57 (1971): 132–33; D. Meeks, “Harpoknuphi,” *LdÄ* 2 (1977): 1011–12. [R.K.R.]

Harsamosi: According to W. W. Schmidt, *GGA* 193 (1931): 452, the name is Egyptian *Hr-smw*, “Horus the Firstborn.” See also *PGM* II. 155; XI. 91–92; XIII. 626; cf. I. 240–41. See D. Jankuhn, “Horsemsu,” *LdÄ* 3 (1980): 13.

Hathor: The Egyptian goddess of love; see Bleeker, *Hathor and Thoth* 22–105; F. Daumas, “Hathor,” *LdÄ* 2 (1977): 1024–33.

Headless One (Greek Akephalos): The Headless God is one of the most peculiar deities of the *PGM*. His origin seems to be in the older Egyptian religion, but he became very popular in Hellenistic Egypt, where he could be identified with Osiris (as in *PGM* II. 98–117) and Besas (as in *PGM* VII. 222–49; VIII. 64–110). Headless deities are also known outside Egypt. Plutarch tells about the headless Molos in Crete (*Def. orac.* 417E), Pausanias of the headless Triton in the temple of Dionysos at Tanagra (9. 20. 5); see A. Delatte, “Études sur la magie grecque V,” *BCH* 38 (1914): 189–249; K. Preisendanz, “Akephalos,” *RAC* 1 (1950): 211–16; K. Abel, “Akephalos,” *PRE.S* 12 (1970): 9–14, with bibliography. For depictions of the god, see Preisendanz, *PGM* vol. I, plate I, 2; Bonner, *SMA* 58, 110, 164–66, 178, 243; Delatte and Derchain, *Les intailles* 42–54.

Helios: The Greek word for the sun (Helios) can stand for the celestial body or for the deity representative of that body. In the *PGM*, Helios is usually transcribed from Greek instead of translated as “sun,” unless that term seems completely devoid of the sense of a deity.

Helios-Osiris: Although this link is possible through the fusion with Sarapis, for the older link of Osiris and Re, see A. Piankoff, *The Litany of Re* (New York: Bollingen, 1964) 19–21.

Hephaistos: The important connection of Hephaistos, the Greek god of the hearth and of fire, with magic is reflected a few times in *PGM* (see VII. 379; XII. 177, 417, 439). Since Herodotus, Hephaistos was the Greek interpretation of Ptah. See M. Delcourt, *Hephaistos ou la légende du magicien* (Paris: Les belles lettres, 1957).

Hermopolis: Hermopolis is “the city of Hermes,” the cult center of Thoth in upper Egypt, the modern Ashmuncin; cf. *PGM* III. 664; 670. See Bonnet, *RÄRG* 293–95, s.v. “Hermopolis.”

Hesies: See *Esies*.

Horus: The great Egyptian god, son of Osiris and Isis. See Bonnet, *RÄRG* 307–15, s.v. “Horus”; W. Schenkel, “Horus,” *LdÄ* 3 (1980): 14–25.

Iabas (Iabo, Iabai, Iapos): This is apparently the Samaritan enunciation of the tetragrammaton YHWH (Yahweh), elsewhere rendered *Iabe* or *Iabai*; cf. *PGM* V. 102; XIc. 1; XII. 4 and S. Lowy, *The Principles of Samaritan Bible Exegesis* (Leiden: Brill, 1977) 273–74 and passim. See also *IAÖ*.

IAEÖBAPHRENEMOUN formula: This magical formula (often abbreviated) is intended to read as the long palindrome IAEÖBAPHRENEMOUNOTHILARIKRIPIAEYEAIPIRKIRALITHONUOMENERPHABÖEAI; see *PGM* I. 140, 195; III. 60–61 (var.), 77, 268, etc.

IAÖ: Iaö, originally derived from the name of the Hebrew god YHWH, became an important deity in magical literature. See J. Michl, *RAC* 5 (1965): 215, no. 102; R. Ganschinietz, “IAÖ,” *PRE* 9 (1914): 698–721. In addition to being attested in the Nag Hammadi Library (see Robinson, *The Nag Hammadi Library in English*, index), Iaö is also found at Qumran, 4Q Lev^b LXX; cf. H. Stegemann, “Religionsgeschichtliche Erwägungen zu den Gottesbezeichnungen in den Qumrantexten,” in M. Delcor, ed., *Qumrân, sa piété, sa théologie et son milieu* (Gembloux: Duculot, 1978) 195–217.

IARBATHA formula: A common magical name, which, when spelled out fully and with allowance for variant spellings, reads IARBATHACHRAMNĒPHIBAÖCHNĒMEÖ (see *PGM* I. 142, 195; III. 472, 535; XII. 94–95). PHIBAÖCHNĒMEÖ may be equivalent to the Egyptian *p3 hib* ʕ3 *Hnm* ʕ3, “the great lamb, Khnum the great.” [R.K.R.]

Ieu (Jeu): The scribe Jeu is mentioned only in *PGM* V. 97 (cf. also l. 141) in *PGM*, but the

name is known in Gnostic literature. Elsewhere in *PGM* the name occurs rather frequently as a god or magical name. See C. Schmidt, ed., and V. MacDermot, trans., *The Books of Jeu and the Untitled Text in the Bruce Codex*, *NHSt* 9 (Leiden: Brill, 1978).

Isis band: Cloth or material taken from the dresses of statues of the gods, especially of Isis, was considered magically potent. Isis is a widow of Osiris and thus identified with the color black. See *PGM* I. 59; VII. 227, 231; VIII. 67; see Griffiths, Plutarch's *De Iside et Osiride* 90, 451; Hopfner, *OZ* I, sec. 678. [R.K.R.]

Jacob: The patriarch Jacob named at *PGM* XXIb. 1, together with Abraham and Isaac in XIII. 817, XXV. 14, occurs frequently in the context of magic. See Ginzberg, *The Legends of the Jews* I, 349–58; M. Rist, "The God of Abraham, Isaac, and Jacob: A Liturgical and Magical Formula," *JBL* 57 (1938): 289–303.

Khnum (Chnum): The Egyptian ram god; see *PGM* I. 27–28; IV. 327. See Bonnet, *RÄRG* 135–40, s.v. "Chnum"; E. Otto, "Chnum," *LdÄ* 1 (1975): 950–54.

Kmeph: The Egyptian serpent god Kmeph or Kneph occurs in *PGM* IV. 1705; III. 142; IV. 2094; VII col. 17 with picture. See Bonner, *RÄRG* 378–79, s.v. "Kneph."

Kommes: The name Kommes is still unexplained (see also II. 122; cf. "Kommi" in XVI. 63; Kom-Re in *DMP* xii, xv). See Gundel, *Dekane und Dekansternbilder* 233–34.

Lamella, pl. lamellae: From the Latin for a thin, metal plate. The word is used to translate a number of Greek terms for tablets of thin gold, silver, iron, or lead. The lamellae are usually engraved and worn as amulets or talismans (phylacteries). If lead is described, the tablets usually intend malicious or harmful magic.

Lamps, not painted red: In the *PGM* we find frequent references to the use of lamps with no red coloring (see I. 277, 293; II. 57; IV. 2372, 3191; VII. 542, 594; VIII. 87; XII. 27, 131; LXII. 1). Dipping the clay into red ocher (*milto*) or painting it on before the firing, as customarily done, would give the lamp a reddish color. In lamp divination, however, the red color had to be avoided because of its association with Seth-Typhon. See W. Kroll, "Minium," *PRE* 15 (1932): 1848–54; R. Ganszyniec, "Lychnomanteia," *PRE* 13 (1927): 2115–19. Cf. also *DMP* col. V, 4, pp. 44–45 (with note), where the lamp is said to be white, without the application of red lead (*pr̄s*). On the significance of red, cf. G. Posener, "Les signes noirs dans les rubriques," *JEA* 35 (1949): 77–81. [R.K.R.]

MASKELLI-MASKELLÖ formula: This well-known formula, written fully as MASKELLI MASKELLÖ PHNOUKENTABAO OREOBAGRA RHËXICHTHÖN HIPPOCHTHÖN PYRIPĒGANYX, occurs often in magical literature (note *PGM* VII. 302; IX. 10; XXXVI. 342–46; *DMP* xv. 2; *Pistis Sophia* IV, chap. 140 [MacDermot 365]). On the meaning see Hopfner, *OZ* I, sec. 747; Preisendanz, "Maskelli Maskellö," *PRE* 14 (1930): 2120. Within this formula, among other things, occur four words which may be old Greek epithets: *Oreobazagra*, perhaps an epithet of Hekate or of the moon goddess (thus *LSJ*, but of uncertain meaning); *Rhëxichthôn*, a word which may be translated "bursting forth from the earth" (thus *LSJ*; see Cook, *Zeus*, III 4–5 for parallels and discussion. See also Bonner, *SMA* 170; *Orph. H.* 52. 9); *Hippochthôn* (meaning unexplained, thus *LSJ*: Audollent, *Tab. Def.* 38129; cf. Hermann, "Erdbeben," *RAC* 5 [1965]: 1082ff.); *Pyripēganyx*, perhaps "lord of the fount of fire" (*LSJ* s.v.; Audollent, *Defixionum Tabellae* 38. 29).

Material, magical: "Material" (*ousia*; see *PGM* I. 99, IV. 2336, etc.) is the magical substance such as hair, thread from clothing, etc., which is often necessary to make sympathetic magic effective. See K. Preisendanz, "Miszellen zu den Zauberpapyri, I," *WSt* 40 (1918): 1–8; Hopfner, *OZ* I, secs. 667–77.

Meliouchos: The meaning of this epithet is still unexplained. In the magical texts it can be attributed to various deities. See *PGM* III. 45–46, 99; V. 4; VI. 33; Audollent, *Defixionum Tabellae* 22. 32; 38. 12; see P. E. Göbel, "Meliuchos," *PRE* 15 (1931): 554–55.

Mene: This is an epithet of the moon goddess, Selene; see *Hymn. Hom.* 32. 1; *Hymn. Orph.* 9. 3, 4; *PGM* IV. 2264, 2546, 2815; VII. 758.

Mithras: The Persian god is mentioned only a few times in *PGM* (note III. 100, 462; IV. 482) and each time as being identical with Helios or with Zeus-Helios-Sarapis (see *PGM* V. 4). See Nilsson, *GGR* II, 668–72; Dieterich, *Mithrasliturgie* 67ff.; M. J. Vermaseren, "Mithras

in der Römerzeit," in M. J. Vermaseren, ed., *Die orientalischen Religionen in Römerreich*, *EPRO* 93 (Leiden: Brill, 1981) 96–120, with bibliography.

Moses: In Greco-Roman antiquity, Moses was widely recognized as a great magician. See Gager, *Moses in Greco-Roman Paganism* 134–61.

Myrrh(ed) ink: This ingredient used for writing on papyrus occurs throughout the *PGM*. Cf. the note on the Demotic equivalent *r' w hl* in *DMP* v. 5.

Nature (Greek *Physis*): *Physis* appears from early times as a deified conception of nature's powers of creation and creativity. As such, *Physis* has an important role in most philosophical schools, especially where the concept of *kata physin* ("in accordance with nature") seems at times to rise almost to the level of a religious credo (so in Seneca, *De Prov.* IV. 15 and often). *Physis* appears often elsewhere as a goddess: cf., for example, *Hymn. Orph.* 10 which is addressed to *Physis*. Much of its language closely resembles that in the *PGM* hymns to the moon (to whom *Hymn. Orph.* 9 is addressed). In *PGM* *Physis* the goddess appears elsewhere at IV. 2883, 2917; see also IV. 939 and n. The surprising thing is that she does not appear more often in *PGM*. See K. Kerényi, "Die Göttin Natur," *Erano-Jahrbuch* 14 (1947): 39–86.

NEBOUTOSOUALĒTH: The name occurs frequently in magical literature and is often connected with Aktiophis and Ereschigal. In *PGM* the triad is often attributed to deities of the underworld, especially Hekate. The name Nebutosoualēth may be derived from the Babylonian god Nebo, but the origin is not clear. See K. Preisendanz, "Nebutosualeth," *PRE* 16 (1935): 2158–60; Bonner, *SMA* 30, 197–98.

Nephotes: The name appears to be a hellenized form of the Egyptian Nefer-hotep (*Nfr-htp*), but it is uncertain to whom it refers. Originally, it was the name of an Egyptian deity. See A. Rusch, "Nephotes" *PRE* 16 (1935): 2493–94; cf. Bonnet, *RÄRG* 518–19, s.v. "Nephotes." [R.K.R.]

(On)nophris: An epithet of Osiris, "The Beautiful Being." For the common proper name Onnophris, see Preisigke, *Namenbuch* 242. Cf. *PGM* IV. 1078; IV. 128. [R.K.R.]

Oserapis: The occurrence of the old name Oserapis (cf. *PGM* XL. 1) for Serapis on the fourth century B.C. curse found in the Serapeum of Memphis is important for the origins of this cult. See on this issue Nilsson, *GGR* II, 156. Cf. also the note on *PGM* XIXa. 6.

Osoronophris: This is equivalent to the Egyptian *Wsir Wn-nfr*, "Osiris the Beautiful Being"; cf. *PGM* V. 101 and IV. 1078. [R.K.R.]

Ostanes (Osthanes): The historical Ostanes was a theologian at the court of Xerxes, with whom he went to Greece. He is said to have taught Demokritos the philosopher (who is also mentioned in *PGM* IV. 2006; VII. 167, 795; XII. 122, 351) and to have introduced magic to Greece (Pliny *NH* 30. 8). Later, many different writings were transmitted under the name of Ostanes. See J. Bidez and F. Cumont, *Les mages hellénisés. Zoroastre, Ostanès, et Hystaspe d'après la tradition grecque* (Paris: "Les belles lettres," 1938), vol. II, 267–356; K. Preisendanz, "Ostanes," *PRE* 18 (1942): 1610–42.

Ouroboros: The serpent who swallows its own tail is a widely used figure in magic. See W. Deonna, "Ouroboros," *Artibus Asiae* 15 (1952): 163–70; K. Preisendanz, "Aus der Geschichte des Uroboros," in *Brauch und Sinnbild. Eugen Fehrle zum 60. Geburtstag gewidmet von seinen Schülern und Freunden* (Karlsruhe: Kommissionsverlag Südwestdeutsche Druck- und Verlagsgesellschaft, 1940) 194–209. For examples of the figure on Egyptian monuments, see A. Piankoff, *The Shrines of Tut-Ankh-Amon* (Princeton: Pantheon Books, 1955) pl. 48; idem, *Mythological Papyri* (Princeton: Pantheon Books, 1957) 22, fig. 3; 174, fig. 74; papyri 20, 27. [R.K.R.] See *PGM* I. 145–46; XII. 203–4, 274–75; VII. 58–59; XXXVI. 184.

Ouserannophthi: This is Egyptian *Wsir-rn-nfr*, "Osiris of the good name." [R.K.R.]

Palindrome: Palindrome (lit. "running back again") refers to magical words, usually of no recognizable sense, which can be read and pronounced the same forward as backwards.

Persian: The epithet "Persia," used of Artemis-Hekate (cf. *PGM* IV. 2271, 2715, 2781) shows evidence of the identification of the goddess with the Persian goddess Anahita. See Diod. V. 77 and Nilsson, *GGR* II, 672ff.

Pity: W. Bousset, *Hauptprobleme der Gnosis* ([Göttingen: Vandenhoeck and Ruprecht, 1907] 192, n. 1; cf. *Religionsgeschichtliche Studien* 59, 105, 157, 210) has suggested that the Thessalian Pity named in *PGM* IV. 1928, 2006, 2140 is in fact identical with the Egyptian priest and prophet Bitys (Iamblichus, *De myst.* 8. 5; 10. 7), the Bitos named in Zosimos' *On the Letter Omega*, and Bithus of Dyrhachium mentioned in Pliny, *NH* 28. 82. See Festugière, *La Révélation* I, 268; Nilsson, *GGR* II, 610; K. Preisendanz, "Pity (3)," *PRE* 20 (1950): 1882–83.

Phre: See **Ra**.

Phtha: See **Ptah**.

Phylactery: A phylactery (Greek *phylaktērion*) in the *PGM* refers to any stone, material, papyrus amulet, or lamella, engraved with a spell or otherwise, which is worn about the person for protection. The term should not be confused with the Jewish technical term referring to the *tefillin* cases with Scripture verses.

Pnouthis: Pnouthis, or Pnythios, is an Egyptian name and means "He of God." See K. Preisendanz, "Pnouthis," *PRE* 41 (1951): 1104.

Priestly papyrus: Or "hieratic papyrus" refers to the best quality of paper for the writing of magical spells (cf. for example, *PGM* I. 233; IV. 2363, 2512–13; VII. 412). For this technical distinction on the quality of papyrus, see Lewis, *Papyrus in Classical Antiquity* 43–45. [R.K.R.]

Processional way (Greek *kōmastērion*): Ordinarily refers to the meeting place of the revelers of Dionysos, but in *PGM* it is used several times as a metaphor describing heaven as a place of procession of the stars (see also *PGM* IV. 1608–9; XII. 184, 252; XIII. 774; XXI. 10; LXXVII. 13).

Psammetichos: The name is the hellenized form of the Egyptian name *Psmtk*. A legendary figure, Psammetichos I (663–609 B.C.) was the first king of the twenty-sixth Dynasty, but other figures also bore this name. See W. Helck, "Psammetichos," *PRE* 23 (1959): 1305–8.

Psychē: See **Soul**.

Punishments, the (Greek *hai Timōriai*): These are the Greek deities responsible for retributive punishment and hence appropriately cited in spells dealing with malicious magic. See *PGM* VII. 303; XIII. 149, 291, 457; and K. Ziegler, "Timoros," *PRE* 2nd ser. 6 (1937): 1308–9.

Ptah: This is the Egyptian creator god, for which see Bonnet, *RÄRG* 614–19, s.v. "Ptah."

Pythagoras: Because of his interest in the mysticism of numbers, this philosopher's name became attached to late texts associated with mantic and magic. See W. Burkert, *Lore and Science in Ancient Pythagoreanism* (Cambridge, Mass.: Harvard University Press, 1972) 109ff.; idem, *Griechische Religion* 445–47.

Ra (Re, Phre): The Egyptian god of the sun (*P*)rē, without the definite article. Re means simply "sun," while Prē, the form of the god's name from the New Kingdom onward, means "the Sun." See Bonnet, *RÄRG* 626–30, s.v. "Re."

Sarapis (Serapis): The god Sarapis, closely associated with Osiris in *PGM* IV. 226, appears mostly in the *PGM* as identical with Zeus and Helios (see, e.g., IV. 1715; V. 4–5; LXXIV. 4–5, 14, and Nilsson, *GGR* II, 513), but not with Dionysos, with whom the Greeks identified Osiris (Herod. 2. 42; Plut. *Is. et Os.* 356C). See G. Roeder, "Sarapis," *PRE*, 2nd ser. 2 (1920) 2394–2496; John E. Strambaugh, *Sarapis under the Early Ptolemies*, *EPRO* 25 (Leiden: Brill, 1972); G. Mussies, "The *Interpretatio Judaica* of Sarapis," in M. J. Vermaseren, ed., *Studies in Hellenistic Religions*, *EPRO* 78 (Leiden: Brill, 1979) 188–214; L. Vidman, "Isis und Sarapis," in *Die orientalischen Religionen im Römerreich* 121–56. See *PGM* XIXa. 6 and n.

Sachmou: This is the Egyptian goddess of war and plague (*PGM* VII. 300), Sakhmet; see Bonnet, *RÄRG* 643–46, s.v. "Sachmet." [R.K.R.]

Scarab: The beetle (*Ateuchus sacer*) regarded as holy by the Egyptians and associated with various deities. See Bonnet, *RÄRG* 720–22, s.v. "Skarabäus"; J. Assmann, "Chepre," *LdÄ* I (1975): 934–40; J. Bergman, "Ancient Egyptian Theogony in a Greek Magical Papyrus (*PGM* VII, 11. 516–521)," in *Studies in Egyptian Religion Dedicated to Professor Jan Zandee* (Leiden: Brill, 1982) 28–37.

Selene: The Greek word for the moon (*selēnē*) can stand for the celestial body or for the deity representative of that body. In the *PGM*, Selene is usually transcribed from Greek instead of translated as "moon" unless that term seems completely devoid of the sense of deity.

SESENGENBARPHARANGĒS: A magical name very common in the *PGM*. It is often found together with *ABLANATHANALBA*. For possible derivations of the name and further references, see W. Fauth, "SSM PDRŠŠA," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 120 (1970): 229–56, esp. 254–55.

Seth: See Typhon/Seth.

Soul: The word *psychē* occurs frequently in *PGM* where it usually means "soul," "mind," etc., and "spirits of the dead." But in several passages (VI. 277, 2488; VII. 414, 472; XVIIa. 18) *psychē* means female pudendum, i.e., a synonym of *physis*, another regular term for the pudendum both in *PGM* and elsewhere. In addition, there are other places (i.e., IV. 1040, 1526, 1752, etc.) where *psychē* is translated "soul," but the erotic context also suggests the added meaning of pudendum. Indeed, it is entirely possible that such a double entendre was the origin of the extended meaning (see esp. IV. 1752, 2924; XXXII. 9, 15; XXXIIa. 15). This meaning of *psychē* occurs also outside of *PGM*. See, e.g., Juvenal, *Sat.* 6. 193–99, esp. 195; Martial, *Epigr.* 68. 5–12, esp. 5–7; and also Sophocles, *El.* 775. [E.N.O.]

Systasis: "Divine encounter," *vel sim.* is a technical term for a rite (*PGM* IV. 778–79; VII. 505ff.) or prayer (*PGM* III. 197–98, 494ff.; IV. 260ff.) to establish an association between a god and a person. Sometimes the association is really only a meeting between the god and the human in order for the human to receive a revelation (*PGM* III. 197ff.; see II. 192–96; cf. also II. 43, 73; III. 698–99) or a blessing (see II. 576ff. in *PGM* III. 494ff., and in IV. 260ff., II. 272 and 284–85). At other times, the association is to be more long-lasting, and the god is to ally himself with the human (*PGM* I. 57, 79–80, 177–81) even to the point of some real sort of union (*PGM* IV. 209, 219–21; cf. II. 215–17; XIII. 927–31). There is no single English word to encompass this variety of meanings, and therefore *systasis* and cognate words are translated in a variety of ways throughout this volume. For a different interpretation of *systasis*, see K. Preisendanz, "Miszellen zu den Zauberpapyri," *WSt* 40 (1913): 2–5.

THERNOPSIS formula: This formula in *PGM* III. 186, IV. 828–29, VII. 316 (with corruptions or variant readings) refers to the magical incantation "PSINÖTHER NÖPSITHER THERNÖPSI." For possible Egyptian meaning, see Hopfner, *OZ* I, sec. 750. Note, however, that the three words form rearranged groupings of the syllables PSI, NÖ, and THER. [R.D.K.]

Thoth (Thouth, Thoouth, Theouth, Thooth): The Egyptian god of wisdom and magic, whom the Greeks identified with Hermes. See Bonnet, *RARG* 805–12, s.v. "Thot"; P. Boylan, *Thoth, the Hermes of Egypt* (Chicago: Aris, 1979), esp. 124ff.; G. Mussics, "The Interpretatio Judaica of Thot-Hermes," in *Studies in Egyptian Religion, Dedicated to Professor Jan Zandee* (Leiden: Brill, 1982) 89–120.

Typhon/Seth: The identification of the Egyptian god Seth with the Greek Typhoeus or Typhos was already made by the Greeks of the Classical period (Hesiod, *Theog.* 820ff.) and was common in the Greco-Roman Period (see Plut. *De Is. et Os.* 2, 351F and often), a fact reflected also in the *PGM* (see, e.g., VII. 964; XII. 138; XIV. 20). For references, see Colpe, *RAC* 9 (1974): 556–57, 620–21. Because the figure of Seth was believed to be donkey-headed, Typhon in *PGM* IV. 3260 and elsewhere (cf. XIa. 1–2; IV. 2220) probably means "ass." See H. te Velde, *Seth, God of Confusion* (Leiden: Brill, 1967).

YESSIMMIGADON/AKROUROBORE formula: For this formula (with variants) see *PGM* II. 32; IV. 2771ff. (cf. IV. 337); V. 424ff.; VII. 680ff.; 895ff.; XIII. 923ff.; XIXa. 12; *DMP* vii. 25–26. In this formula, AKROUROBORE is believed to mean in Greek "eater of the tip of your tail" (thus *LSJ*), a reference to the ouroboros (see Glossary, s.v.). On the formula, see Drexler in Roscher, I, 2. 2771; J. M. R. Cormack, "A *Tabella Defixionis* in the Museum of the University of Reading, England," *HTR* 44 (1951): 25–34, esp. 31–32.